Charaka Samhita - Volume 7

Ayurveda

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

This is Volume 7 from the total of 7 Volumes

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Dhamargava Kalpa Adhyaya

Kalpa Sthana Chapter 4.Pharmaceutical preparations of Dhamargava

Abstract

This chapter describes the use of *dhamargava* (Luffa cylindrica) for the purpose of inducing vamana (emesis). For this, its tender leaves, fruits and flowers are used. Total 60 preparations by using different medium like milk, juice of cow dung, horse dung, ghee, alcohol and decoction of various drugs like *dhanyaka, tumburu* etc. In this reference *vati* (pill) is prepared of the size of *kola* (jujuba). In one preparation emesis is induced after inhaling the powdered fruit sprinkled over the flower of water lily etc. *Dhamargava* is used to treat *gara visha* (poisoning), *gulma*(Lump in abdomen), *udara roga* (swellings in abdomen including ascitis), *kasa* (cough), *mano vikara* (mental disorders) and various chronic and deep seated diseases.

Keywords: Dhamargava, Vamana, Luffa cylindrica, *Gara visha*.

Introduction

Dhamargava is a *vamaka* (emetic) drug. Its synonyms are *karkotaki, kothaphala, mahajalini* and *rajakoshataki*. Its tender leaves, flowers and fruits are used for inducing vamana (emesis). Two types of *dhamargava* are found one is *tikta* (bitter) and other *madhura* (sweet). *Tikta* variety is wild and used as *aushadha* (medicine). *Madhura* variety is used as *shaka* (vegetable).[1]Predominant *mahabhuta* in *vamaka* drugs are *agni* and *vayu*. By its *ubhaytobhagahara* (upper and lower) *prabhava* it is *vamaka* in nature.

Dhamargava is one of nineteen *phalini dravyas*. [Cha. Sa.Sutra Sthana 1/82] It is used in vamana and asthapana basti.[Cha.Sa. Sutra Sthana 1/85] It is also explained in *vamaka dravyas*.[Cha. Sa. Sutra Sthana 2/7]. It is used as drug of pakvashaya shodhana basti. [Cha. Sa. Siddhi Sthana 10/25-27]

Rishi Gautam gives his opinion that *dhamargava* is best drug because of its kapha-pitta nashaka*property.[Cha. Sa. Siddhi Sthana 11/7]. According to Maharshi Atreya fruit of*dhamargava*is best for*pandu'' (anemia) roga.[Cha. Sa. Siddhi Sthana 11/12]

Latin name: Luffa cylindrica (Linn.) M.J. Roem.

Family: Cucurbitaceae

[1] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

Synonyms: Luffa aegyptiaca Mill., Luffa pentandra Roxb.[2]

Sanskrit synonyms: Rajakoshataki, dirgha pattolika.[3]

English name: Sponge gourd, Smooth luffa.

Botanical Description:

Monoecious, climbing to a considerable height; stems stout, 5- angled, twisted, glabrous or slightly pubescent, often scabrous at the angles. Tendrils usually 3-fid. Leaves orbicular – reniform in outline, 10-20cm. long, often broader than long, palmately 5-(rarely 7) lobed, the lobes acute or acuminate, lobulate and distantly denticulate. Petioles 2.5-10 cm. long, angular slightly scabrous. Male flowers in axillary 4-20, flowered racemes, usually crowded near the top of the raceme. Stamens 5, distinct. Female flowers solitary, usually from the same axils as the males; peduncles stout, 2.5-7.5 cm. long. Fruit 12.5- 30 cm. long cylindric or somewhat trigonous, blunt at the end, marked with longitudinal lines. Seeds black or grey, 10 by 6mm, much compressed, narrowly winged, smooth or slightly tuberculate.[4]

File:Luffa Cylindrica.jpg|Luffa Cylindrica with Fruit & Flower
File:Luffa-2.jpg%7C500px%7CLuffa Cylindrica - 2
File:Luffa-Seeds.jpg%7C500px%7CLuffa Seeds

Distribution: Cultivated throughout the greater part of India, as well as in Africa and America, believed to be indigenous to India.

- Rasa: Tikta
- Guna: Laghu, Ruksha, Tikshna
- Veerya: Ushna
- Vipaka: Katu
- Prabhava: Ubhaytobhagahara.[5]

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[2] Chakrapani, Charak. Siddhi Sthana, Cha.8 Bastivyapad Siddhi ver.04. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed.New Delhi:Munshiram Manoharlal publishers pvt. Ltd; 1981; P 713

[3] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20

[4] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[5] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.4. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

- Actions and uses: Apakva phala is used for mutrajanana (diuretic) and stanyajanan (glactagogue). Pakva phala is kriminashaka (anthelmintic), and vatanulomaka (carminative). Its swarasa is virechaka (purgative). The mature seeds are vamaka (emetic).

Chemical Constituents: A substance like Colocynthine extract and one Luffein extract is found in it. In seeds fixed oil is found, one bitter substance and saponin is found. The fruit contains triterpenoid saponins: lucyosides A, B, C, D, E, F, G, H, I, J, K, L, M.

Sanskrit Text, Transliteration with English Translation

अथातो धामार्गवकल्पं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō dhāmārgavakalpaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto dhAmArgavakalpaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Dhamargava kalpa” (Pharmaceutical preparations of Dhamargava). Thus said Lord Atreya.[1-2]

Note: Dhamargava is sponge gourd.

Synonyms

कर्कोटकी कोठफला महाजालिनिरेव च| धामार्गवस्य पर्याया राजकोशातकी तथा||३||

karkōṭakī kōṭhaphalā mahājālinirēva ca| dhāmārgavasya paryāyā rājakōśātakī tathā||3||
karkoTakI koThaphalA mahAjAlinireva ca| dhAmArgavasya paryAyA rAjakoshAtakI tathA||3||

Karkotaki, kothaphala, mahajalini and *rajakosataki* are the synonyms of *dhamargava*.[3]

Indications

गरे गुल्मोदरे कासे वाते श्लेष्माशयस्थिते| कफे च कण्ठवक्रस्थे कफसञ्चयजेषु च||४|| रोगेष्वेषु प्रयोज्यं स्यात् स्थिराश्च गुरवश्च ये फलं पुष्पं प्रवालं च विधिना तस्य संहरेत्||५||

garē gulmōdarē kāsē vātē ślēṣmāśayasthitē| kaphē ca kaṇṭhavakrasthē kaphasañcayajēṣu ca||4|| rōgēṣvēṣu prayōjyaṁ syāt sthirāśca guravaśca yē phalaṁ puṣpaṁ pravālaṁ ca vidhinā tasya saṁharēt||5|| gare gulmodare kAse vAte shleShmAshayasthite| kaphe ca kaNThavakrasthe kaphasa~jcayajeShu ca||4|| rogeShveShu prayojyaM syAt sthirAshca guravashca ye|5| phalaM puShpaM pravAlaM ca vidhinA tasya saMharet||5||

It should be used in conditions of *gara* (artificial poison), *gulma, udara* (GIT problems), *kasa* (cough), vata situated in the seat of kapha, kapha located in throat and mouth, diseases caused by accumulation of kapha and other stable and severe diseases.[4]

Fruits, flowers and tender leaves of the plant should be collected by the method said earlier. [5]

Different preparations

प्रवालस्वरसं शुष्कं कृत्वा च गुलिकाः पृथक्| कोविदारादिभिः पेयाः कषायैर्मधुकस्य च||६||

pravālasvarasaṁ śuṣkaṁ kṛtvā ca gulikāḥ pṛthak| kōvidārādibhiḥ pēyāḥ kaṣāyairmadhukasya ca||6|| pravAlasvarasaM shuShkaM kRutvA ca gulikAH pRuthak| kovidArAdibhiH peyAH kaShAyairmadhukasya ca||6||

The juice of tender leaves is dried and made into pills which should be administered along with the decoction prepared out of any one of the drug from *kovidaradi gana* or *madhuka* (Glycyrrhiza glabra Linn.) [6]

- **Note: *Kovidaradi gana*:** *Kovidaradi* drugs include *rakta kanchanara* (Bauhinia variegata Linn.), *shweta kanchanara* (Bauhinia purpurea Linn.), *kadamba* (Anthocephalus indicus Miq.), *jalaveta* (Salix tetrasperma), *kundaru* (Boswellia serrata Roxb.), *shanapushpi* (Crotolaria verrucosa Linn.), *madara* (Calotropis procera Ait. R. Br.), *apamarga* (Achyranthes aspera Linn.). Total nine preparations are enlisted depending on nine decoction prepared. Out of which eight decoctions are prepared from each eight drugs of *kovidaradi gana* and one decoction prepared from *madhuka* (Glycyrrhiza glabra Linn).

पुष्पादिषु पयोयोगाश्चत्वारः पञ्चमी सुरा| पूर्ववत्…|७|

puṣpādiṣu payōyōgāścatvāraḥ pañcamī surā| pūrvavat…|7|

puShpAdiShu payoyogAshcatvAraH pa~jcamI surA| pUrvavat…|7|

Four preparations are of milk using flower etc. and the fifth one employs wine as said earlier. [7]

… जीर्णशुष्काणामतः कल्पः प्रवक्ष्यते||७|| मधुकस्य कषायेण बीजकण्ठोद्धृतं फलम्| सगुडं व्युषितं रात्रिं कोविदारादिभिस्तथा||८|| दद्याद्गुल्मोदरार्तेभ्यो ये चाप्यन्ये कफामयाः|९| दद्यादन्नेन संयुक्तं छर्दिहृद्रोगशान्तये||९||

… jīrṇaśuṣkāṇāmataḥ kalpaḥ pravakṣyatē||7|| madhukasya kaṣāyēṇa bījakaṇṭhōddhṛtaṁ phalam| saguḍaṁ vyuṣitaṁ rātriṁ kōvidārādibhistathā||8|| dadyādgulmōdarārtēbhyō yē cāpyanyē kaphāmayāḥ|9| dadyādannēna saṁyuktaṁ chardihṛdrōgaśāntayē||9|| … jIrNashuShkANAmataH kalpaH pravakShyate||7|| madhukasya kaShAyeNa bIjakaNThoddhRutaM phalam| saguDaM vyuShitaM rAtriM kovidArAdibhistathA||8|| dadyAdgulmodarArtebhyo ye cApyanye kaphAmayAH|9| dadyAdannena saMyuktaM chardihRudrogashAntaye||9||

Now, I would say the preparations of over ripened and dry fruits. The meshy /fibrous fruit core containing seeds should be taken out and the fruit should be stuffed with jiggery for the whole night. Next morning it should be given with the decoction of *madhuka* or any one of the *kovidaradi* drugs in the ailments like *gulma, udara* and the disorders of kapha.[7-8]

The fruit should be given mixed with food to alleviate vomiting and heart disease. [9]

Note: Collection of fruits: Fruits of *dhamargava* are plucked in spring or autumn season when there are abundant flowers that are growing on flat, even lands that are well nurtured by the *kusha* and *rohisa*. These plants should not be grown directly in sun, and neither along the river bank nor has chasms and crevices or anthills. The fruits themselves ought to be fully developed, ripen and with their juice well formed. A wise physician picking up such fruits should place them covered in a granary of *yava* or that of the husks for seven nights. (Bhela Samhita) [6]

चूर्णैर्वाऽप्युत्पलादीनि भावितानि प्रभूतशः| रसक्षीरयवाग्वादितृप्तो घ्रात्वा वमेत् सुखम्||१०||

cūrṇairvā'pyutpalādīni bhāvitāni prabhūtaśaḥ| rasakṣīrayavāgvāditṛptō ghrātvā vamēt sukham||10|| cUrNairvA~apyutpalAdIni bhAvitAni prabhUtashaH| rasakShIrayavAgvAditRupto ghrAtvA vamet sukham||10||

One after being saturated with meat soup, milk, gruel etc. vomits easily by inhaling the flowers of water lily etc. impregnated profusely with the fine powder of *dhamargava* fruits.[10]

चूर्णीकृतस्य वर्तिं वा कृत्वा बदरसम्मिताम्| विनीयाञ्जलिमात्रे तु पिबेद्गोऽश्वशकृद्रसे ||११||
पृषतर्ष्यकुरङ्गाह्वगजोष्ट्राश्वतराविके| श्वदंष्ट्रखरखड्गानां चैवं पेया शकृद्रसे ||१२||

cūrṇīkr̥tasya vartiṁ vā kr̥tvā badarasammitām| vinīyāñjalimātrē tu pibēdgō'śvaśakr̥drasē ||11|| pr̥ṣatarṣyakuraṅgāhvagajōṣṭrāśvatarāvikē| śvadaṁṣṭrakharakhaṅgānāṁ caivaṁ pēyā śakr̥drasē ||12|| cUrNIkRutasya vartiM vA kRutvA badarasammitAm| vinIyA~jjalimAtre tu pibedgo~ashvashakRudrase ||11|| pRuShatarShyakura~ggAhvagajoShTrAshvatarAvike| shvadaMShTrakharakha~ggAnAM caivaM peyA shakRudrase ||12||

Caplets of the size of *kola* (jujuba) fruit made of the powder of fruits should be taken after dissolving in 160 ml of the juice of cow dung or horse dung. Similarly it should be taken in the juice of feces of (*prasata, rsya, kuranga, gaja, ustra, ashvatara, avi, shvadanstra, khara* and *khadaganama*).[11-12]

जीवकर्षभकौ वीरामात्मगुप्तां शतावरीम्| काकोलीं श्रावणीं मेदां महामेदां मधूलिकाम्||१३||
एकैकशोऽभिसञ्चूर्ण्य सर्पिर्धामार्गवेण ते| शर्करामधुसंयुक्ता लेहा हृद्दाहकासिनाम्||१४|| सुखोदकानुपानाः स्युः पित्तोष्मसहिते कफे धान्यतुम्बुरुयूषेण कल्कः सर्वविषापहः||१५||

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[6] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20.

jīvakarṣabhakau vīrāmātmaguptāṁ śatāvarīm| kākōlīṁ śrāvaṇīṁ mēdāṁ mahāmēdāṁ madhūlikām||13|| ēkaikaśō'bhisañcūrṇya saha dhāmārgavēṇa tē| śarkarāmadhusaṁyuktā lēhā hṛddāhakāsinām||14|| sukhōdakānupānāḥ syuḥ pittōṣmasahitē kaphē dhānyatumburuyūṣēṇa kalkaḥ sarvaviṣāpahaḥ||15|| jIvakarShabhakau vIrAmAtmaguptAM shatAvarIm| kAkolIM shrAvaNIM medAM mahAmedAM madhUlikAm||13|| ekaikasho$_{abhisa}$jcUrNya saha dhAmArgaveNa te| sharkarAmadhusaMyuktA lehA hRuddAhakAsinAm||14|| sukhodakAnupAnAH syuH pittoShmasahite kaphe|15| dhAnyatumburuyUSheNa kalkaH sarvaviShApahaH||15||

Jivaka (Microstylis musifera Ridley), *rishabhaka* (Microstylis wallichii Linn.), *vira* (Vetiveria zizanioides Linn.), *atmagupta* (Mucuna prurita Hook.), *shatavari* (Asparagus racemosus Wild.), *kakoli* (Roscoca procera Wall.), *shravani* (Sphaeranthus indicus Linn.), *meda* (Polygonatum airrhifolium Royle), *mahameda* (Polygonatum airrhifolium Royle and other species) and *madhulika* (*jala mulethi, murva*) each powdered separately and mixed with *dhamargava* is taken with sugar and honey as linctus in case of heart burning and cough. Kapha associated with aggravated *pitta* it should be taken with lukewarm water.[13-14]

Paste of *dhamargava* taken with the soup of the seeds of *dhanyaka* (Coriandrum sativum Linn. Tumburu (Zanthoxylum alatum Roxb.) alleviates all poisons. [15]

जात्याः सौमनसायिन्या रजन्याश्चोरकस्य च| वृश्चीरस्य महाक्षुद्रसहाहैमवतस्य च||१६|| बिम्ब्याः पुनर्नवाया वा कासमर्दस्य वा पृथक् | एकं धामार्गवं द्वे वा कषाये परिमृद्य तु||१७|| पूतं मनोविकारेषु पिबेद्वमनमुत्तमम्|१८| तच्छृतक्षीरजं सर्पिः साधितं वा फलादिभिः||१८||

jātyāḥ saumanasāyinyā rajanyāścōrakasya ca| vṛścīrasya mahākṣudrasahāhaimavatasya ca||16|| bimbyāḥ punarnavāyā vā kāsamardasya vā pṛthak | ēkaṁ dhāmārgavaṁ dvē vā kaṣāyē parimṛdya tu||17|| pūtaṁ manōvikārēṣu pibēdvamanamuttamam| tacchṛtakṣīrajaṁ sarpiḥ sādhitaṁ vā phalādibhiḥ||18|| jAtyAH saumanasAyinyA rajanyAshcorakasya ca| vRushcIrasya mahAkShudrasahAhaimavatasya ca||16|| bimbyAH punarnavAyA vA kAsamardasya vA pRuthak | ekaM dhAmArgavaM dve vA kaShAye parimRudya tu||17|| pUtaM manovikAreShu pibedvamanamuttamam|18| tacchRutakShIrajaM sarpiH sAdhitaM vA phalAdibhiH||18||

Powder of one or two fruits of *dhamargava* is added in decoction prepared out of any one of these drugs – *jati* (Jasminum grandiflorum Linn.), *saumanasayini, Haridra* (Curcuma longa Linn.), *choraka* (Angelica glauca Edgw.), *vrischira, masaparni* (Teramnus labialis Spreng), *mudgaparni* (Phaseolus trilobus Ait.), *haimavata* (Iris ensata Thumb.), *bimbi* (Coccinia indica W. & A.), *punarnava* (Boerhaavia diffusa Linn.) and *kasmarda* (Cassia occidentalis Linn.) , should be filtered and taken as an excellent emetic in mental disorders. [16,17]

Ghee extracted from the milk boiled with the fruit of *dhamargava* should be prepared with *phaladi* (*madanaphala, jimutaka, ikshavaku, indrayava* and *kritavedhana*) drugs. [18]

Summary

तत्र श्लोकौ- पल्लवे नव चत्वारः क्षीर एकः सुरासवे| कषाये विंशतिः कल्के दश द्वौ च शकृद्रसे||१९|| अन्न एकस्तथा घ्रेये दश लेहास्तथा घृतम्| कल्पे धामार्गवस्योक्ताः षष्टिर्योगा महर्षिणा||२०||

tatra ślōkau- pallavē nava catvāraḥ kṣīra ēkaḥ surāsavē| kaṣāyē viṁśatiḥ kalkē daśa dvau ca śakṛdrasē||19|| anna ēkastathā ghrēyē daśa lēhāstathā ghṛtam| kalpē dhāmārgavasyōktāḥ ṣaṣṭiryōgā maharṣiṇā||20|| tatra shlokau- pallave nava catvAraH kShIra ekaH surAsave| kaShAye viMshatiH kalke dasha dvau ca shakRudrase||19|| anna ekastathA ghreye dasha lehAstathA ghRutam| kalpe dhAmArgavasyoktAH ShaShTiryogA maharShiNA||20||

Now summing up verses –

Nine preparations in tender leaves, four in milk, one in alcohol, twenty in decoction, one in paste, twelve with the juice of cow dung etc., one with food, one for inhalation, ten linctus preparations and one with *ghrita* – thus total sixty formulations have been described by the great sage in the chapter on preparations of *dhamargava*.[19-20]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते कल्पस्थाने धामार्गवकल्पो नाम चतुर्थोऽध्यायः||४||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē'prāptē dṛḍhabalasampūritē kalpasthānē dhāmārgavakalpō nāma caturthō'dhyāyaḥ||4||

ityagniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite kalpasthAne dhAmArgavakalpo nAma caturtho~adhyAyaH||4||

Thus ends the fourth chapter on pharmaceutical preparations of *dhamargava* in Kalpa Sthana in the treatise composed by Dridhabala as it was not available. [4]

Tattva Vimarsha (Fundamental Principles)

Dhamargava (Luffa cylindrica) is useful in therapeutic emesis.

Vidhi Vimarsha (Applied Inferences)

Punarvasu Atreya has expounded the use of *dhamargava* for inducing vamana(emesis), because it has properties similar to that of *vamaka dravyas* with predominance of agni and vayu mahabhuta. These mahabhuta have property to move upwards, to remove dosha easily from mouth.

Dhamargava has *tikta rasa*, *laghu, ruksha, tikshna guna,*ushna veerya*and*katu vipaka-*all these properties are helpful in removing the kapha. It has*ruksha*and tikshna guna, which are the properties of vayu and agni mahabhuta. It has*katu vipaka*and*ushna veerya*which increases the pitta i.e. agni mahabhuta. The*ubhaytobhagahara*(emetic and purgative) action of*dhamargava*is due to its*prabhava*. Looking at the above facts*dharmargava*should be considered as a drug of choice for*shodhana*in kapha vyadhis. This potency is found in its tender leaves, flowers and fruits so these are used*

*for inducing vamana. Total sixty preparations are made using different medium to potentiate the effect of drug by considering*dushyadi'' factors.

Pharmacological actions

Anti-inflammatory activity

Carrageenan induced paw edema was taken as a proto type of exudative phase of acute inflammation. Inflammatory stimuli microbes, chemicals and necrosis of cells activate different mediators through a common trigger mechanism. The development of carrageenan induced edema is believed to be biphasic. The early phase is attributed to the release of histamine and serotonin and the delayed phase is sustained by the leukotrienes and prostaglandins.

Non-steroidal anti-inflammatory agents inhibit cyclo-oxygenase (COX-2) enzymes involved in prostaglandin synthesis.[7]. Based on these reports it is possible that the inhibitory effect of fruit peel of Luffa cylindrica (L.) Roem., on carrageenan-induced inflammation in rats could be due to inhibition of cyclooxygenase leading to inhibition of prostaglandin synthesis.

Although the cyclooxygenase and lipoxygenase pathways are both involved in the inflammatory process, inhibitors of cyclooxygenase are more effective in inhibiting carrageenan-induced inflammation than lipoxygenase inhibitors [8] Luffa cylindrica extracts may act by suppressing the later phase of the inflammatory process by the inhibition of cyclooxygenase.

Flavonoids possess anti-emetic [9] and anti-inflammatory [10]activity. The ethanol extract of Luffa cylindrica peel contain the highest level of total flavonoids.[11].Therefore, it may be

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[7] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.3. In: Dash Bhagavan & Sharma R K, Editor. Charak Samhita.2nd ed. Varanasi: Chowkhamba Sanskrit Series, 2005; P 310

[8] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[9] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.5. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[10] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya.Verse 5 In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[11] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

said that flavonoids may play important role in anti-emetic and anti-inflammatory effect of the extract besides other compounds. The present study is on preliminary level and results need to be verified in other experimental models and the compound(s) related activity is required to further specify the responsible anti-emetic and anti-inflammatory phytochemical.

Antiemetic Activity

The ethanol extract of fruit peel of Luffa cylindrica showed significant ($p < 0.001$) antiemetic effect in young chicks. The protective effect of the extract against copper sulfate induced retching in young chicks is possibly by peripheral action as the oral copper sulfate induces emesis by peripheral action through excitation of visceral afferent nerve fibers of the Gastro Intestinal Tract (GIT).[12].It has also been established that the peripheral 5-Hydroxy Tryptamine 3 (5-HT3), 5-Hydroxy tryptamine 4 (5-HT4)[13] or Neoro Kynin 1 (NK1)[14]receptors are involved in emesis. Therefore, it may be said that the ethanol extract of Luffa cylindrica fruit peel produced anti-emetic activity by receptor antagonism and has peripheral anti-emetic action.

Anti-emetic activity by using copper sulfate proposed 5-HT3, 5-HT4 or NK1 receptors antagonism. Therefore it may be said that the extract was able to effectively prevent its effect and has a peripheral anti-emetic action.

Anti-fungal Activity

In vitro, luffacylin inhibited Mycosphaerella arachidicola and Fusarium oxysporum.[15]

Analgesia and sedation

In mice, intraperitoneal administration of water decoction of sigualuo inhibited acetic acid induced writhing, raised the pain threshold in hot plate and electric shock tests,

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[12] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3736.

[13] Charak. Sidhi Sthana, Cha.2 Panchakamiya Siddhi ver.14. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 688.

[14] Sushruta. Chikitsa Sthana, Cha.35 Netrabastipramana pravibhaga Chikitsitam Adhyaya verse 22. In: Jadavaji Trikamji Aacharya and Narayana Ram Acharya, Editors. Sushruta Samhita. 4th ed. Varanasi: Chaukhambha Orientalia;1980, P 527.

[15] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

reduced spontaneous activities, and synergized the effects of pentobarbital sodium. [16] [17] [18] [19]

Milk preparations

1. Fortifying the milk by using the flowers of *dhamargava*
2. Preparing *peya* from fresh fruit of *dhamargava* and milk.
3. Cream prepared by boiling the villous fruits of *dhamargava* in milk
4. Cream scooped out of curd which is prepared by curdling the milk after boiling it with fresh fruits of *dhamargava*.
5. Soaking crushed fruit of *dhamargava* in wine for a night and drinking it in morning after thorough maceration and filtering before administering.

Emetic preparation

Pluck the flower of *pundarika* (sacred lotus), *nalada* (*khaskhas* grass variety of lotus Nymphaea alba Linn.) and *kumuda* (Indian red water lily) and sprinkle it with fine powder prepared out of *dhamargava* fruit. After dusting the flower with powder of *dhamargava* give to the patient to inhale the smell. A mixture of this sort will go quickly to the heart (i.e. the sensory feeling area of the brain) and its veins when smelt. Patient should smell it repeatedly this process hastens the emesis. It is by such a formulation alone (*anenaiva kalpana*) that a person vomits out comfortably.[Cha. Sa. Kalpa Sthana 4/11]

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[16] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.18. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[17] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya. Verse 13-14.In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3738.

[18] Vagbhata. Sutra Sthana, Cha.13 Doshopakramaniya Adhyaya verse 25. In: Bhiṣagācārya Hariśāstrī Parādakara Vaidya, Editors. Ashtanga Hridayam. 1oth ed. Varanasi: Chaukhambha Orientalia;2000.p.4.2014; P 216.

[19] Vijayarakshita and Srikanthadata, Madavakara chapter 25,Amavata nidana Verse 5, In: Brakmanand Tripathi Editor, Madhava Nidana ? ed. Varanasi: Chaukhamba Surabharati Prakashan,2012; P 573-574.

Vatsaka Kalpa Adhyaya

Kalpa Sthana Chapter 5.Pharmaceutical preparations of Vatsaka

Abstract

Pharmaceutical preparation of *vatsaka* (Holarrhena antidysentrica Linn.Wall.) , its synonyms, and the difference between male and female plants (along with their pharmaceutical preparations) are described. The seeds of *vatsaka* are known as *indrayava* or *kalingaka*. Fruits and seeds are used for therapeutic emesis. *Vatsaka* is used to treat *raktapitta, kapha, vatarakta, visarpa* and several other diseases. Total eighteen formulations are prepared in different medium like decoction of various drugs, water and *krasara*. It is beneficial for delicate persons. **Keywords**: Indrayava, Decoction, Vatarakta, Visarpa. Holarrhena antidysentrica Linn.Wall.

Introduction

Vatsaka (Holarrhena antidysentrica Linn.Wall.) is used for emesis. Its fruits and seeds are used for this purpose. Synonyms of vatsaka are kutaja, sakra, vraksaka, girimallika. Botanical name of male plant is Holarrhena antidysenterica Wall. Its fruits are big, in group of two and not joined; flowers of white colour and leaves are smooth. It is also called as shweta kutaja or punkutaja. Its seed are tikta. Botanical name of female plant is Wrightia tinctoria R. Br. It fruits in group of two which are joined at end, flowers of blackish or reddish in color. Its seeds are madhura. It is also called as stri kutaja or krishna kutaja. Indrayava and its wet bark is used. It is used mostly in rakta atisara or old ama atisara (Chronic amoebic dysentery), also in raktapitta.

thumb

Latin name: Holarrhena antidysenterica Linn. Wall.

Family: Apocynaceae

English name: Kurchi[20]

Botanical Description: A shrub or small tree, glabrous or pubescent; bark pale. Leaves 10-20 by 5 - 11.5cm. from broadly ovate to elliptic, obtuse or obtusely acuminate, glabrous or more or less pubescent, base usually obtuse; main nerves 10-14 pairs, conspicuous; petiole 3mm long. Flowers white , inodorous, in terminal corymbose cymes 7.5 -15 cm. diam.; pedicels slender; bracts small, lanceolate, pubescent and ciliate. Follicles 20-38cm. long, 6-8mm diam., cylindric, often dotted with white spots.

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[20] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

Seeds 8mm. long or rather more, linear – oblong, tipped with a spreading deciduous coma of brown hairs 2-2.5cm. long.[21]

Distribution: It is distributed throughout India, especially in the wet forests and tropical Himalayas, up to an altitude of 1200m.

- Rasa: Tikta, kashaya
- Guna: Laghu, ruksha.
- Veerya: Sheeta.
- Vipaka: Katu. [22]

Vatsaka leaves are used to treat *kushtha* (dermatosis), *kilasa* (dermatosis), *indralupta* (alopecia), *arsha* (hemorrhoids), *bhagandara* (fistula in ano) etc.[Cha. Sa. Sutra Sthana 3/4]

Its fruits are used in *stanyasodhana mahakasaya*[Cha. Sa.Sutra Sthana 4/18] *asthapanopaga mahakasaya*.[Cha. Sa. Sutra Sthaa 4/25]

Vatsaka is used as an ingredient in triphaladi kwatha and mustadi kwatha to treat *prameha*.[Cha. Sa. Sutra Sthana 23/10-13]Seeds of *vatsaka* (*indrayava*) are used in kushtha.[23] In Arsha Chikitsa bark of *kutaja* and *indrayava* used as *rasakriya*.[Cha. Sa.Chikitsa Sthana 14/188-190].

Uses: Bark is used in dysentery and is prescribed in piles, anemia, asthma, bronchopneumonia, dropsy, dysurea, influenza, rheumatism, tooth- ache, vomiting and nausea, intestinal worms dyspepsia, chest complaints and the diseases of skin and the spleen.[24]

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[21] Chakrapani, Charak. Siddhi Sthana, Cha.8 Bastivyapad Siddhi ver.04. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed.New Delhi:Munshiram Manoharlal publishers pvt. Ltd; 1981; P 713

[22] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20

[23] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[24] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.4. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

Chemical constituents: Major total alkaloids 4%; bioactive steroidal alkaloid conessine 0.4%; kurchicine, conkurchine, holarrhine. Others- steroidal alkaloids, kurchiline.[25]

Sanskrit Text, Transliteration with English Translation

अथातो वत्सककल्पं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō vatsakakalpaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter “Vatsaka kalpa”(Pharmaceutical preparations of Vatsaka). Thus said Lord Atreya.[1-2]

Types and synonyms of *vatsaka*

अथ वत्सकनामानि भेदं स्त्रीपुंसयोस्तथा| कल्पं चास्य प्रवक्ष्यामि विस्तरेण यथातथम्||३|| वत्सकः कुटजः शक्रो वृक्षको गिरिमल्लिका| बीजानीन्द्रयवास्तस्य तथोच्यन्ते कलिङ्गकाः||४|| बृहत्फलः श्वेतपुष्पः स्निग्धपत्रः पुमान् भवेत्| श्यामा चारुणपुष्पा स्त्री फलवृन्तैस्तथाऽणुभिः ||५|| रक्तपित्तकफघ्नस्तु सुकुमारेष्वनत्ययः| हृद्रोगज्वरवातासृग्वीसर्पादिषु शस्यते||६||

atha vatsakanāmāni bhēdaṁ strīpuṁsayōstathā| kalpaṁ cāsya pravakṣyāmi vistarēṇa yathātatham||3|| vatsakaḥ kuṭajaḥ śakrō vṛkṣakō girimallikā| bījānīndrayavāstasya tathōcyantē kaliṅgakāḥ||4|| bṛhatphalaḥ śvētapuṣpaḥ snigdhapatraḥ pumān bhavēt| śyāmā cāruṇapuṣpā strī phalavṛntaistathā’ṇubhiḥ ||5|| raktapittakaphaghnastu sukumārēṣvanatyayaḥ| hṛdrōgajvaravātāsṛgvīsarpādiṣu śasyatē||6|| atha vatsakanAmAni bhedaM strIpuMsayostathA| kalpaM cAsya pravakShyAmi vistareNa yathAtatham||3|| vatsakaH kuTajaH shakro vRukShako girimallikA| bIjAnIndrayavAstasya tathocyante kali~ggakAH||4|| bRuhatphalaH shvetapuShpaH snigdhapatraH pumAn bhavet| shyAmA cAruNapuShpA strI phalavRuntaistathA~aNubhiH ||5|| raktapittakaphaghnastu sukumAreShvanatyayaH| hRudrogajvaravAtAsRugvIsarpAdiShu shasyate||6||

Now I shall say in detail about the synonyms, difference between male and female plants and pharmaceutical preparation. [3]

Vatsaka, kutaja, shakra, vrikshaka and *girimallika* are synonymous. Its seeds are known as *indrayava* with synonyms as *kalingaka*.[4]

The male plant has big fruits, white flowers and smooth leaves while the female one is blackish, with reddish flowers and smaller fruits and their stalk.[5]

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[25] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20.

Vatsaka destroys *raktapitta* and kapha, is free from harmful effects and as such useful for the delicate persons. It is indicated in cardiac disorders, fever, *vatarakta,* erysipelas etc.[6]

Various preparations

काले फलानि सङ्गृह्या तयोः शुष्काणि निक्षिपेत् | तेषामन्तर्नखं मुष्टिं जर्जरीकृत्य भावयेत् ||७|| मधुकस्य कषायेण कोविदारादिभिस्तथा| निशि स्थितं विमृद्यैतल्लवणक्षौद्रसंयुतम्||८|| पिबेत्तद्वमनं श्रेष्ठं पित्तश्लेष्मनिबर्हणम्|९|

kālē phalāni saṅgṛhyā tayōḥ śuṣkāṇi nikṣipēt | tēṣāmantarnakhaṁ muṣṭiṁ jarjarīkṛtya bhāvayēt ||7|| madhukasya kaṣāyēṇa kōvidārādibhistathā| niśi sthitaṁ vimṛdyaitallavaṇakṣaudrasaṁyutam||8|| pibēttadvamanaṁ śrēṣṭhaṁ pittaślēṣmanibarhaṇam|9| kAle phalAni sa~ggRuhyA tayoH shuShkANi nikShipet | teShAmantarnakhaM muShTiM jarjarIkRutya bhAvayet ||7|| madhukasya kaShAyeNa kovidArAdibhistathA| nishi sthitaM vimRudyaitallavaNakShaudrasaMyutam||8|| pibettadvamanaM shreShThaM pittashleShmanibarhaNam|9|

The fruit (seeds) of both types when mature and dry should be collected in proper time. They should be crushed in quantity as borne in closed fist (40 gm) and impregnated with the decoction of *madhuka* and *kovidaradi* drugs and kept there in for the whole night. In the next morning it should be pressed and added with salt and honey. [7-8]

This excellent emetic should be taken to eliminate pitta and kapha.[9]

अष्टाहं पयसाऽर्केण तेषां चूर्णानि भावयेत्||९|| जीवकस्य कषायेण ततः पाणितलं पिबेत्| फलजीमूतकेक्ष्वाकुजीवन्तीनां पृथक् तथा||१०|| सर्षपाणां मधूकानां लवणस्याथवाऽम्बुना कृशरेणाथवा युक्तं विदध्याद्वमनं भिषक्||११||

aṣṭāhaṁ payasā''rkēṇa tēṣāṁ cūrṇāni bhāvayēt||9|| jīvakasya kaṣāyēṇa tataḥ pāṇitalaṁ pibēt| phalajīmūtakēkṣvākujīvantīnāṁ pṛthak tathā||10|| sarṣapāṇāṁ madhūkānāṁ lavaṇasyāthavā'mbunā kṛśarēṇāthavā yuktaṁ vidadhyādvamanaṁ bhiṣak||11|| aShTAhaM payasA$_a$arkeNa teShAM cUrNAni bhAvayet||9|| jIvakasya kaShAyeNa tataH pANitalaM pibet| phalajImUtakekShvAkujIvantInAM pRuthak tathA||10|| sarShapANAM madhUkAnAM lavaNasyAthavA~ambunA|11| kRushareNAthavA yuktaM vidadhyAdvamanaM bhiShak||11||

The powder of these seeds should be impregnated with latex of *arka* for eight days and then should be taken in quantity of 10 mg with decoction of *jivaka*.[9]

Likewise this may be taken with the decoction of *madanaphala, jimutaka, ikshavaku* and *jivanti* separately. [10]

The powder may be taken with water of mustard, madhuka or salt. Or the physician may administer it as emetic mixed with *krishara*.[11]

Summary

तत्र श्लोकः- कषायैर्नव चूर्णैश्च पञ्चोक्ताः सलिलैस्त्रयः| एकश्च कृशरायां स्याद्योगास्तेऽष्टादश स्मृताः ||१२||

tatra ślōkaḥ- kaṣāyairnava cūrṇaiśca pañcōktāḥ salilaistrayaḥ| ēkaśca kr̥śarāyāṁ syādyōgāstē'ṣṭādaśa smr̥tāḥ ||12|| tatra shlokaH- kaShAyairnava cUrNaishca pa~jcoktAH salilaistrayaH| ekashca kRusharAyAM syAdyogAste~aShTAdasha smRutAH ||12||

Now the summing up verse –

Nine preparations with decoction, five with powder, three with waters and one with *krishara* – thus total eighteen formulations have been said. [12]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते कल्पस्थाने वत्सककल्पो नाम पञ्चमोऽध्यायः||५||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē'prāptē dr̥ḍhabalasampūritē kalpasthānē vatsakakalpō nāma pañcamō'dhyāyaḥ||5|| ityagniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite kalpasthAne vatsakakalpo nAma pa$_{jcamo}$adhyAyaH||5||

Thus ends the fifth chapter on pharmaceutical preparations of *vatsaka* in Kalpa Sthana in the treatise composed by Agnivesha, redacted by Charaka and reconstructed by Dridhabala as it was not available.

File:Vatsaka2.jpg%7CFig. 1 Holarrhena antidysenterica Linn. and its fruit File:Vatsaka3.jpg| File:Vatsaka4.jpg%7CFig. 2 Wrightia tinctoria R. Br. and its fruit File:Vatsaka5.jpg|

Tattva Vimarsha (Fundamental Principles)

Vatsaka (Holarrhena antidysentrica Linn.Wall.) is useful in therapeutic emesis in the diseases like *kushtha* (dermatosis), *visarpa*(erysipelas).

Vidhi Vimarsha (Applied Inferences)

Synomyms of *vatsaka*

- Vatsaka – It is called because it grows in hilly regions of Vatsa.
- Kutaja – Because it grows wild.
- Vrksaka – It is a small tree.
- Girimallika – It bears jasmine like flowers.[26]

[26] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.3. In: Dash Bhagavan & Sharma R K, Editor. Charak Samhita.2nd ed. Varanasi: Chowkhamba Sanskrit Series, 2005; P 310

Synonyms according to Dhanvantari Nighantu – kautaja, kauta, vatsaka, girimallika, kalinga, mallika pushpa, indravriksha and vriksaka.[27]

Cause and effect

It is useful in *raktapitta* due to *sheeta veerya* and pacifies the kapha due to *laghu, ruksha guna; tikta, kashaya rasa* and *katu vipaka*.

The alkaloids in *vatsaka* have as powerful action as emetic in their immediate effect on the symptoms of intestinal amoebiasis as well as in their curative value, in such doses as one grain daily by intramuscular injections.[28]

Recent researches on action of herbs

500px|thumb

In a research study (Chavan S.et.al., 2014), good improvement by observed by therapeutic emesis with *vatsaka* in patient of acne vulgaris. *Indrayava churna* in the quantity of 24 gm (*Antarnakhamushi*-closed fist) impregnated with the decoction of *madhuka* (Glycyrrhiza glabra Linn.) 160 ml kept there in for whole night. In the next morning it was be crushed and added with salt 10gm and honey 25 gm. The total quantity goes up to 219 ml approximately. The study concluded with following observations:

- The average *vega* initiation time after giving *indrayava kalpa* was found to be 8 minutes. The average time for vamana reflex is 6 sec i.e. opening the mouth and completion of reflex.
- The mean *vamaka* dose of *indrayava kalpa* was found to be 718.67ml
- It is found to be highly significant with respect to *sankhya* (number of lesions), *akara* (size), *varna* (color), *rija* (pain), *kandu* (itching), *daha* (burning) and global acne grading score.[29]

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[27] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[28] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.5. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[29] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya.Verse 5 In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

Future scope of research

There is much scope to study anti-hyperglycemic and anti-hyperlipidemic effect. Clinical trial may be conducted to study effect of vatsaka as emetic in psoriasis, diabetes mellitus, metabolic syndrome, hypercholesterolemia.

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Kritavedhana Kalpa Adhyaya

Kalpa Sthana Chapter 6.Pharmaceutical preparations of Kritavedhana

Abstract

Kritavedhana (Luffa acutangula Linn. Roxb) is used in treatment of deep seated diseases like *kushtha* (dermatosis), *pandu* (anemia), *gulma* (lump in abdomen), *gara visha* (slow poisoning), etc. It belongs to family Cucurbitaceae. Total sixty preparations are made using different mediums like milk, alcohol, decoctions, meat, sugarcane juice, etc. It is very pungent, sharply acting and hot. Parts used are flowers and dried fruits for inducing emesis. It has emetic activity due to *tikta rasa, tikshna guna, ushna veerya* and most important its *ubhaytobhagahara prabhava*. **Keywords**: *Kritavedhana, Ubhaytobhagahara*, decoctions. Luffa acutangula Linn. Roxb.

Introduction

Luffa acutangula Linn. Roxb. is used as a strong emetic drug. It is very pungent, sharp and hot so used in deep seated diseases for e.g. *gulma, kushtha* (leprosy), *gara visha* (poisoning), *shotha* (edema) and several other diseases. Its synonyms are *kshveda, koshataki* and *mridangaphala*.

In Charaka Samhita it is described in *phalini dravya*. [Cha. Sa. Sutra Sthana 1/82] and in *tikta skandha*. [Cha. Sa. Vimana Sthana 8/143]

Sushruta in Sutra Sthana states that it is used to treat *krimi* (worms), *kushtha, prameha* (diabetes mellitus) and *shiroroga* (brain diseases). [30]

Latin name: Luffa acutangula Linn. Roxb.

Family: Cucurbitaceae

Sanskrit synonym: jalini, rajimatphala, ridangaphala.[31]

English name: Ribbed luffa, Ridged gourd.

Botanical Description:

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[30] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

[31] Chakrapani, Charak. Siddhi Sthana, Cha.8 Bastivyapad Siddhi ver.04. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed.New Delhi:Munshiram Manoharlal publishers pvt. Ltd; 1981; P 713

Leaves smaller, at first whitish and softly villous, at length scabrid. Flowers smaller. Fruit obovoid, obtusely conical at both ends, 5-10 cm. long, by about 2.5-3.8 cm thick, 10-ribbed, bitter. Seeds smaller. The plant is slightly pungent, acrid, bitter; laxative; carminative digestible, a tonic to the intestines.[32]

File:Krita1.jpg%7C800px| File:Krita2.jpg%7C800px|

Fig. Luffa acutangula plant with fruit and flower.

Distribution: It is found all over India. [33]

- Rasa: Tikta
- Guna: Laghu, Ruksha, Tikshna
- Veerya: Ushna
- Vipaka: Katu (Ati Katu)
- Prabhav: Ubhaytobhagahara.[34]

Uses :

Kritavedhana is *vamaka* (emetic) and *virechaka* (purgative), *mutravirechaka* (diuretic), *vrana shodhaka* (wound purifier) and *vishaghna* (anti-poisonous). In small amount it increases *kshudha* (appetite), removes *vibandha* (constipation). In high dose it is *vamaka* and *virechaka*. *Jalodara* (ascites) occurring due to hepatomegaly and splenomegaly, tincture (1:20) of its all five parts are used. The fruit destroys bad taste in mouth; *Jwara* (fever), *shirashoola* (headache). Fruit is violently *vamaka* (emetic). The entire plant is said to possess laxative and purgative properties and is also said to be useful in *twaka vikara* (skin diseases) and *shwasa* (asthma). It is said to be an antidote for snake poisoning. Cures vata, kapha, pandu*(anemia),*yakrata vikara*(liver complaints),*shwitra*(leucoderma),*arsha*(piles),*jalodara*(ascites),*kamala'' (jaundice). [35]

Chemical constituent: In seeds oil is found.

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[32] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20

[33] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[34] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.4. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[35] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20.

Sanskrit Text, Transliteration with English Translation

अथातः कृतवेधनकल्पं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ kr̥tavēdhanakalpaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH kRutavedhanakalpaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Kritavedhana Kalpa” (Pharmaceutical preparations of kritavedhana). Thus said Lord Atreya.[1-2]

Synonyms

कृतवेधननामानि कल्पं चास्य निबोधत| क्ष्वेडः कोशातकी चोक्तं मृदङ्गफलमेव च||३||
अत्यर्थकटुतीक्ष्णोष्णं गाढेष्विष्टं गदेषु च| कुष्ठपाण्ड्वामयप्लीहशोफगुल्मगरादिषु||४||

kr̥tavēdhananāmāni kalpaṁ cāsya nibōdhata| kṣvēḍaḥ kōśātakī cōktaṁ mr̥daṅgaphalamēva ca||3|| atyarthakaṭutīkṣṇōṣṇaṁ gāḍhēṣviṣṭaṁ gadēṣu ca| kuṣṭhapāṇḍvāmayaplīhaśōphagulmagarādiṣu||4|| kRutavedhananAmAni kalpaM cAsya nibodhata| kShveDaH koshAtakI coktaM mRuda~ggaphalameva ca||3|| atyarthakaTutIkShNoShNaM gADheShviShTaM gadeShu ca| kuShThapANDvAmayaplIhashophagulmagarAdiShu||4||

Now, listen about the synonyms and preparations of *kritavedhana*. *Kshvetheda, koshataki* and *mridangaphala* – these are the synonyms of *kritavedhana*.[3]

It is intensely pungent, sharply acting and hot and is beneficial in deep seated diseases like *kushtha, pandu* (anemia), *plihavriddhi* (splenomegaly), *shotha* (swelling), *gulma, visha* (poisoning), etc.[4]

Various preparations

क्षीरादि कुसुमादीनां सुरा चैतेषु पूर्ववत्|

सुशुष्काणां तु जीर्णानामेकं द्वे वा यथाबलम्||५||

कषायैर्मधुकादीनां नवभिः फलवत् पिबेत्| क्वाथयित्वा फलं तस्य पूत्वा लेहं निधापयेत्||६||
कृतवेधनकल्कांशं फलाद्यर्धांशसंयुतम् | पृथक् चारग्वधादीनां त्रयोदशभिरासुतम्||७||

kṣīrādi kusumādīnāṁ surā caitēṣu pūrvavat suśuṣkāṇāṁ tu jīrṇānāmēkaṁ dvē vā yathābalam||5|| kaṣāyairmadhukādīnāṁ navabhiḥ phalavat pibēt| kvāthayitvā phalaṁ tasya pūtvā lēhaṁ nidhāpayēt||6|| kr̥tavēdhanakalkāṁśaṁ phalādyardhāṁśasaṁyutam | pr̥thak cāragvadhādīnāṁ trayōdaśabhirāsutam||7|| kShIrAdi kusumAdInAM surA caiteShu pUrvavat sushuShkANAM tu jIrNAnAmekaM dve vA yathAbalam||5||

kaShAyairmadhukAdInAM navabhiH phalavat pibet| kvAthayitvA phalaM tasya pUtvA lehaM nidhApayet||6|| kRutavedhanakalkAMshaM phalAdyardhAMshasaMyutam | pRuthak cAragvadhAdInAM trayodashabhirAsutam||7||

Preparations of flower etc. in milk etc. and alcoholic extract should be made as before. One or two old and well dried fruit should be taken, according to strength, with decoction of nine *madhukadi* drugs as in context of *madanphala* (Catunaregum spinosa (Thunb.) Tiruv.).[5-6]

The fruit after preparing its decoction should be strained and made into a linctus by adding paste of *kritavedhana* one part, *phaladi* drugs each one – half part and impregnated with decoction of thirteen *aragvadhadi* drugs separately.[7]

शाल्मलीमूलचूर्णानां पिच्छाभिर्दशभिस्तथा वर्तिक्रियाः षट् फलवत्, फलादीनां घृतं तथा||८||

śālmalīmūlacūrṇānāṁ picchābhirdaśabhistathā vartikriyāḥ ṣaṭ phalavat, phalādīnāṁ ghṛtaṁ tathā||8|| shAlmalImUlacUrNAnAM picchAbhirdashabhistathA vartikriyAH ShaT phalavat, phalAdInAM ghRutaM tathA||8||

Ten preparations are made with the slimy product obtained from the powder of *shalmali* (Salmalia malabarica Schott & Endl.) etc. Six caplets and *ghrita* (Clarified butter) with decoction of *phaladi* drugs should be prepared as in context of *madanaphala* (Catunaregum spinosa (Thunb.) Tiruv.). [8]

कोशातकानि पञ्चाशत् कोविदाररसे पचेत्| तं कषायं फलादीनां कल्कैर्लेहं पुनः पचेत्||९|| क्ष्वेडस्य तत्र भागः स्याच्छेषाण्यर्धांशिकानि तु| कषायैः कोविदाराद्यैरेवं तत् कल्पयेत् पृथक्||१०||

kōśātakāni pañcāśat kōvidārarasē pacēt| taṁ kaṣāyaṁ phalādīnāṁ kalkairlēhaṁ punaḥ pacēt||9|| kṣvēḍasya tatra bhāgaḥ syācchēṣāṇyardhāṁśikāni tu| kaṣāyaiḥ kōvidārādyairēvaṁ tat kalpayēt pṛthak||10|| koshAtakAni pa~jcAshat kovidArarase pacet| taM kaShAyaM phalAdInAM kalkairlehaM punaH pacet||9|| kShveDasya tatra bhAgaH syAccheShANyardhAMshikAni tu| kaShAyaiH kovidArAdyairevaM tat kalpayet pRuthak||10||

Fifty fruits of *koshataki* should be boiled in decoction of *kovidara* (Bauhinia purpurea Linn.). This decoction should be cooked again with the paste of *phaladi* drugs in order to make linctus. *Koshataki* one part and others each in one-half part should be there in.

This should be prepared separately with decoction of other *kovidaradi* drugs. [9-10]

कषायेषु फलादीनामानूपं पिशितं पृथक्| कोशातक्या समं पक्त्वा रसं सलवणं पिबेत्||११|| फलादिपिप्पलीतुल्यं तद्वत् क्ष्वेडरसं पिबेत्|१२| क्ष्वेडं कासी पिबेत् सिद्धं मिश्रमिक्षुरसेन च||१२||

kaṣāyēṣu phalādīnāmānūpaṁ piśitaṁ pṛthak| kōśātakyā samaṁ paktvā rasaṁ salavaṇaṁ pibēt||11|| phalādipippalītulyaṁ tadvat kṣvēḍarasaṁ pibēt | kṣvēḍaṁ kāsī pibēt siddhaṁ miśramikṣurasēna ca||12|| kaShAyeShu phalAdInAmAnUpaM pishitaM pRuthak| koshAtakyA samaM paktvA rasaM salavaNaM pibet||11|| phalAdipippalItulyaM tadvat kShveDarasaM pibet|12| kShveDaM kAsI pibet siddhaM mishramikShurasena ca||12||

In the decoction of *phaladi* drugs separately, meat of marshy animals should be cooked along with *koshataki*. This meat soup added with salt should be taken. [11]

Similarly meat – soup prepared with *koshataki* and added with seeds of *phaladi* drugs may be taken. One suffering from cough should take koshataki mixed and cooked with sugarcane.[12]

Summary

तत्र श्लोकौ- क्षीरे द्वौ द्वौ सुरा चैका क्वाथा द्वाविंशतिस्तथा| दश पिच्छा घृतं चैकं षट् च वर्तिक्रियाः शुभाः||१३|| लेहेऽष्टौ सप्त मांसे च योग इक्षुरसेऽपरः| कृतवेधनकल्पेऽस्मिन् षष्टिर्योगाः प्रकीर्तिताः||१४||

tatra ślōkau- kṣīrē dvau dvau surā caikā kvāthā dvāviṁśatistathā| daśa picchā ghṛtaṁ caikaṁ ṣaṭ ca vartikriyāḥ śubhāḥ||13|| lēhē'ṣṭau sapta māṁsē ca yōga ikṣurasē'paraḥ| kṛtavēdhanakalpē'smin ṣaṣṭiryōgāḥ prakīrtitāḥ||14|| tatra shlokau- kShIre dvau dvau surA caikA kvAthA dvAviMshatistathA| dasha picchA ghRutaM caikaM ShaT ca vartikriyAH shubhAH||13|| lehe~aShTau sapta mAMse ca yoga ikShurase~aparaH| kRutavedhanakalpe~asmin ShaShTiryogAH prakIrtitAH||14||

Now the summing up verses –

Four preparations in milk, one in alcohol, twenty decoctions, ten slimy ones, one *ghrita*, six caplets, eight in linctus, seven in meat and one in sugarcane juice – thus total sixty formulations have been said in this chapter on pharmaceutical preparations of *Kritavedhana*.[13-14]

Tattva Vimarsha (Fundamental Principles)

Kritavedhana (Luffa acutangula Linn. Roxb) is used as emetic in treatment of deep seated diseases like *kushtha* (dermatosis), *pandu* (anemia), *gulma* (lump in abdomen), *gara visha* (slow poisoning).

Vidhi Vimarsha (Applied Inferences)

Pharmacological actions

Anti-diabetic action

Glycogenesis in muscle and liver is mainly regulated by serum insulin level. The decrease in hepatic glycogen may be due to low level of serum insulin in NIDDM rats, which could have inactivated the glycogen synthesis system. Treatment with Luffa acutangula (L.A.) extracts for 21 days to NIDDM rats has resulted in increase in liver glycogen levels. This highlights the one possible way of antidiabetogenic action of LA extract. [36]

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[36] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.3. In: Dash Bhagavan & Sharma R K, Editor. Charak Samhita.2nd ed. Varanasi: Chowkhamba Sanskrit Series, 2005; P 310

Antioxidant activity/free radical scavenging activity

A comparative study of extracts, prepared both by cold maceration and also by boiling the plant in the solvent under reflux, of vegetables traditionally consumed like angular *loofah* (Luffa acutangula), *charungli* (Caralluma edulis), *okra* (Abelmoschus esculentus) and bitter melon (Momordica charantia) was made for free radical scavenging activity (antioxidant property).The IC 50 value of *L. acutangula* was determined and was found to be 0.33µg/mg19. A significant difference in the antioxidant activity was observed between the extract obtained by both methods, in case of *L.acutangula*, indicating the change in chemical composition of the plant during the heating process and increase in the amount of antioxidant components.[37]

Anti-ulcer activity

Protective effect of *Luffa acutangula* extracts (methanolic and aqueous, LAM, LAW) on gastric ulceration in NIDDM rats was studied by inducing diabetes with Streptozotocin (65mg/kg, i.p.) along with nicotinamide (120 mg/kg, i.p.) and gastric ulceration to diabetic rats was induced by aspirin. LAM significantly ($P<0.01$) increased mucosal glycoprotein and antioxidant enzyme level in gastric mucosa of diabetic rats than LAW ($P <0.05$). LAM was efficient in reversing the delayed healing of gastric ulcer in diabetic rats close to the normal level. LAM exhibited better ulcer healing effect than glibenclamide and LAW, because of its both anti-hyperglycemic and mucosal defensive actions. Thus, LAM is proved to be a better alternative for treating gastric ulcers co-occurring with diabetes. [38]

Antimicrobial activity

Fruit extract of Luffa acutangula (L) Roxb. was found more potent antibacterial and anti-fungal activity than leaf extract. Among the bacteria, E. coli showed high sensitivity than Staphylococcus aureus and Pseudomonas aeroginosa species to leaf and fruit extract of Luffa. The anti-fungal property was evaluated on various species and Curvularia lunata was found highly sensitive to leaf and fruit extract of Luffa while to same extract Phomasorghina showed poor sensitivity. Thus, it was concluded that plant possess significant antibacterial and antifungal properties. [39]

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[37] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[38] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.5. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[39] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya.Verse 5 In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

Phaladi drugs taken as *pippali phala, jimutaka, ikshvaku, dhamargava, kutaja* and *kritavedhana*.[Cha. Sa. Kalpa Sthana 1/18]

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Shyamatrivrita Kalpa Adhyaya

Kalpa Sthana Chapter 7. Pharmaceutical preparations of Shyama Trivrita Abstract

The seventh Chapter of Kalpa Sthana deals with the pharmaceutical preparations for *virechana karma* (purgative therapy) using *Shyama* and *Trivrita*. *Trivrita*, is considered best purgative because of its effectiveness and minimal side effects. The chapter describes synonyms of the plant, its morphology, pharmacological properties, the varieties of plant with their different indications and untoward effects, the method of collection of the plant part used i.e. the root and its storage are also described. Then, one hundred and ten preparations using *Trivrita* or *Shyama* or combination of these two drugs are enlisted. Proportions of different drugs that are to be used along with the main drug are discussed and the dosage to different individuals is also presented. Recipes made of *Trivrita* or *Shyama* are formulated in such a way to suit any individual depending upon the seasons and climatic conditions. **Keywords**: Shyama, Trivrita, Virechana, Operculana turpenthum Linn., purgation.

Introduction

The first six chapters of this section dealt with preparations used for Vamana Karma (therapeutic emesis). The preparations aimed at Virechana Karma (therapeutic purgation) begin with this chapter and are extended in five more chapters. *Trivrita* is considered the best as it causes very little side effects and less spasmodic pain during the process of purgation, that is the reason many recipes of this drug are being described.

The action of Virechana drugs known as laxatives or purgatives or cathartics varies depending upon the drug used. The different varieties of drugs used in modern medicine act according to their structure and chemical composition. The latency and effect of all laxatives vary with dosage. In sufficiently high dosage, many laxatives promote catharsis, which implies purgation with more fluid evacuation. Generally many of the drugs used in Ayurveda for catharsis or laxative action are stimulant laxatives. These drugs stimulate accumulation of water and electrolytes in the colonic lumen and they also enhance intestinal motility. Anthraquinones that are present in many of the Ayurvedic drugs like *Haritaki, Aragvadha* or *Trivrita* exert their action similarly. They reduce net absorption of electrolytes and water and also increase the permeability of the mucosa, possibly by making tight junctions leaky. This persistent action allows fats to secrete through the intestinal mucosa there by reducing the overall levels of triglycerides in the body. Many of the laxatives of this type increase the synthesis of prostaglandins and this action may contribute to increased secretion of water and electrolytes and is a factor for the spasmodic pain during the process of catharsis. In the present chapter, purgative preparations of *Trivrita* are described.

Sanskrit Text, Transliteration with English Translation

अथातः श्यामात्रिवृत्कल्पं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

athatah shyamatrivrutkalpam vyakhyasyamah ||1||

iti ha smaha bhagavanatreyah ||2||

athatah shyamatrivrutkalpam vyakhyasyamah||1||

iti ha smaha bhagavanatreyah||2||

Now we shall expound the chapter “Shyamatrivrita Kalpa” (Pharmaceutical preparations of Shyama Trivrita). Thus said Lord Atreya.[1-2]

Importance of *Trivrita* as a Purgative

विरेचने त्रिवृन्मूलं श्रेष्ठमाहुर्मनीषिणः |

तस्याः सञ्ज्ञा गुणाः कर्म भेदः कल्पश्च वक्ष्यते ||३||

virechane trivrunmulam shreshthamahurmanishinah |

tasyah saungya gunah karma bhedah kalpashcha vakshyate ||3||

virechane trivrunmulam shreshthamahurmanishinah |

tasyah saungya gunah karma bhedah kalpashcha vakshyate||3||

According to physicians who are knowledgeable and wise, the root of *Trivrita* is considered the best among the purgative drugs. Now, its identity in the form of Synonyms, Pharmacological properties, Therapeutic actions, varieties or types and recipes will be described (in the following verses). [3]

Identity and Synonyms

त्रिभण्डी त्रिवृता चैव श्यामा कूटरणा तथा |

सर्वानुभूतिः सुवहा शब्दैः पर्यायवाचकैः ||४||

tribhandi trivruta chaiva shyama kutarana tatha |

sarvanubhutih suvaha shabdaih paryayavachakaihi ||4||

tribhandi trivruta chaiva shyama kutarana tatha|

sarvanubhutih suvaha shabdaih paryayavachakaihi ||4||

Tribhandi, Trivrita, Shyama, Kutarana, Sarvanubhuti and *Suvaha* are the synonyms of the drug *Trivrita*. [4]

Properties

कषाया मधुरा रूक्षा विपाके कटुका च सा | कफपित्तप्रशमनी रौक्ष्याच्चानिलकोपनी ||५||
सेदानीमौषधैर्युक्ता वातपित्तकफापहैः | कल्पवैशेष्यमासाद्य सर्वरोगहरा भवेत् ||६||

kashaya madhura ruksha vipake katuka cha sa | kaphapittaprashamani raukshyacchaanilakopani ||5|| sedanimaushadhairyukta vatapittakaphapahaih | kalpavaisheshyamasadya sarvarogahara bhavet ||6|| kashaya madhura ruksha vipake katuka cha sa| kaphapittaprashamani raukshyacchaanilakopani||5|| sedanimaushadhairyukta vatapittakaphapahaih| kalpavaisheshyamasadya [1] sarvarogahara bhavet||6||

Trivrita is astringent and sweet in taste, dry (not oily or creamy) and pungent in *vipaka* (post digestive effect). Due to its dry property it pacifies kapha and pitta and aggravates vata. Even then, when utilized along with drugs which pacify vata, pitta and kapha and also depending upon the combinations used in various pharmaceutical preparations, this drug attains the capacity of curing all types of diseases. [5-6]

Types of *Trivrita*

मूलं तु द्विविधं तस्याः श्यामं चारुणमेव च |

तयोर्मुख्यतरं विद्धि मूलं यदरुणप्रभम् ||७||

mulam tu dvividham tasyah shyamam charunameva cha |

tayormukhyataram viddhi mulam yadarunaprabham ||7||

mulam tu dvividham tasyah shyamam charunameva cha|

tayormukhyataram viddhi mulam yadarunaprabham||7||

Roots of the plant *Trivrita* are of two types. The one that is black (*shyama*) is more beneficial than the other blackish red one. [7]

Utility of Pink Variety

सुकुमारे शिशौ वृद्धे मृदुकोष्ठे च तच्छुभम् |

sukumare shishau vruddhe mrudukoshthe cha tacchubham ||7½ |||

sukumare shishau vruddhe mrudukoshthe cha tacchubham |

The root of the Trivruta having blackish red color can be used as a purgative drug, for persons having delicate health, for children, for aged and for persons having laxed bowel (*Mridu koshtha*) [7½]

Utility of Black variety

मोहयेदाशुकारित्वाच्छ्यामा क्षिण्वीत मूर्च्छयेत् ||८||

तैक्ष्ण्यात् कर्षति हृत्कण्ठमाशु दोषं हरत्यपि |

शस्यते बहुदोषाणां क्रूरकोष्ठाश्च ये नराः ||९||

mohayedashukaritvacchyama kshinvita murcchayet ||8||

taikshnyat karshati hrutkanthamashu dosham haratyapi |

shasyate bahudoshanam krurakoshthashcha ye narah ||9||

mohayedashukaritvacchyama kshinvita murcchayet ||8||

taikshnyat karshati hrutkanthamashu dosham haratyapi|

shasyate bahudoshanam krurakoshthashcha ye narah||9||

The root of the *Trivrita* having black colour, when used for purgative action, due to its instantaneous action, leads to unconsciousness, loss (of tissue elements or in another sense, electrolytes) and fainting. Due to its rapid action, it causes spasmodic pain (torment) in the cardiac region and throat. It eliminates the morbid (accumulated) material instantaneously. Hence, this variety is highly useful in persons having excessively aggravated dosha and highly constipated bowel (*Krura koshtha*) [7 ½ -9]

Method of collection

गुणवत्यां तयोर्भूमौ जातं मूलं समुद्धरेत् |

उपोष्य प्रयतः शुक्ले शुक्लवासाः समाहितः ||१०||

गम्भीरानुगतं श्लक्ष्णमतिर्यग्विसृतं च यत् |

तद्विपाट्योद्धरेद्गर्भं त्वचं शुष्कां निधापयेत् ||११||

gunavatyam tayorbhumau jatam mulam samuddharet |

uposhya prayatah shukle shuklavasah samahitah ||10||

gambhiranugatam shlakshnamatiryagvisrutam cha yat |

tadvipatyoddharedgarbham tvacham shushkam nidhapayet ||11||

gunavatyam tayorbhumau jatam mulam samuddharet|

uposhya prayatah shukle shuklavasah samahitah||10||

gambhiranugatam shlakshnamatiryagvisrutam cha yat|

tadvipatyoddharedgarbham [1] tvacham shushkam nidhapayet||11||

Both the varieties of the *Trivrita* root, growing in good soil, should be uprooted from the ground by a person who has observed fast, in *Shukla Paksha*, who is wearing white colored formal clothing and who has got concentration of mind. The roots should have deeply penetrated, smooth (without nodes or side roots), and not spreading sideways. Then, these roots are to be split and the pith is to be removed. Then, the root bark is to be separated. When the bark of the root is completely dried, it is to be appropriately preserved. [10-11]

Preparatory measures

स्निग्धस्विन्नो विरेच्यस्तु पेयामात्रोषितः सुखम् |१२|

snigdhasvinno virechyastu peyamatroshitah sukham |12|

snigdhasvinno virechyastu peyamatroshitah sukham|12|

The person who has undergone oleation and fomentation therapies (who is ready to be given purgative drug the next day, is to be given *peya* (gruel made of cereals, which is thin) as food in the previous night so that, he purges with ease (in the next morning, after administration of the purgative drug). [11 ½]

Preparations of *Trivrita* along with sour liquid etc.

अक्षमात्रं तयोः पिण्डं विनीयाम्लेन ना पिबेत् ||१२||

गोऽव्यजामहिषीमूत्रसौवीरकतुषोदकैः |

प्रसन्नया त्रिफलया शृतया च पृथक् पिबेत् ||१३||

akshamatram tayoh pindam viniyamlena na pibet ||12||

goavyajamahishimutrasauvirakatushodakaih |

prasannaya triphalaya shrutaya cha pruthak pibet ||13||

akshamatram tayoh pindam viniyamlena na pibet||12||

goavyajamahishimutrasauvirakatushodakaih|

prasannaya triphalaya shrutaya cha pruthak pibet||13||

Grinded paste of, either of the roots of *Trivrita* or in combination, in a round bolus form (*pinda*), in a dose of around 12 Gms. (one *aksha*) should be mixed with sour drinks (*kanjika*), and can be taken in by a person (who is to be purgated).

Similarly, urine of cow, sheep, goat or she-buffalo, vinegar (*sauviraka*), a sour drink prepared of raw barley (*tushodaka*), a type of diluted wine (*Prasanna*) or the decoction of *Triphala* should be used separately to take this paste of *Trivrita*. [11 ½ - 13]

Preparations of *Trivrita* in powder form

एकैकं सैन्धवादीनां द्वादशानां सनागरम् | त्रिवृद्द्विगुणसंयुक्तं चूर्णमुष्णाम्बुना पिबेत् ||१४||

ekaikam saindhavadinam dvadashanam sanagaram | trivrddvigunasamyuktam churnamushnambuna pibet ||14|| ekaikam saindhavadinam dvadashanam sanagaram| trivruddvigunasamyuktam churnamushnambuna pibet||14||

Two parts of *Trivrita* root powder may be mixed with one part of salt out of its twelve types (*Saindhava, Sauvarchala, Kala, Bida, Pakya, Anupa, Kupya, Valukaja, Maulaka,*

Samudra, Romaka, and *Audbhida*). These preparations should be taken in along with *Nagara* (dry ginger powder) and hot water. [14]

Preparations of *Trivrita* to be taken along with Cow Urine

पिप्पली पिप्पलीमूलं मरिचं गजपिप्पली | सरलः किलिमं हिङ्गु भार्गी तेजोवती तथा ||१५|| मुस्तं हैमवती पथ्या चित्रको रजनी वचा | स्वर्णक्षीर्यजमोदा च शृङ्गवेरं च तैः पृथक् ||१६|| एकैकार्धांशसंयुक्तं पिबेद्गोमूत्रसंयुतम् |१७|

pippali pippalimulam maricham gajapippali | saralah kilimam hingu bhargi tejovati tatha ||15|| mustam haimavati pathya chitrako rajani vacha | svarnakshiryajamoda cha shrungaveram cha taih pruthak ||16|| ekaikardhamshasamyuktam pibedgomutrasamyutam |17| pippali pippalimulam maricham gajapippali| saralah kilimam hingu bhargi tejovati tatha||15|| mustam haimavati pathya chitrako rajani vacha| svarnakshiryajamoda cha shrungaveram cha taih pruthak||16|| ekaikardhamshasamyuktam pibedgomutrasamyutam|17|

One part of *Trivrita* root powdered should be added with half part of the powder of either *Pippali, Pippalimula, Maricha, Gajapippali, Sarala, Kilima, Hingu, Bharngi, Tejovati, Musta, Haimavati, Pathya, Chitraka, Rajani (Haridra), Vacha, Svarna Kshiri, Ajamoda,* or *Shringavera*. Any one of these may be taken in, along with cow urine for purgation. [15-16- 16 ½]

Preparation of *Trivrita* along with *Madhuka*

मधुकार्धांशसंयुक्तं शर्कराम्बुयुतं पिबेत् ||१७||

madhukardhamshasamyuktam sharkarambuyutam pibet ||17||

madhukardhamshasamyuktam sharkarambuyutam pibet||17||

Half part of *Madhuka* (*Yashtimadhu*) powder may be added with one part of *Trivrita* powder this mixture can be taken in along with sugar water for purgation. [17]

Preparations of *Trivrita* along with *Jivaka*, etc.

जीवकर्षभकौ मेदां श्रावणीं कर्कटाह्वयाम् | मुद्गमाषाख्यपर्ण्यौ च महतीं श्रावणीं तथा ||१८|| काकोलीं क्षीरकाकोलीमिन्द्रां छिन्नरुहां तथा | क्षीरशुक्लां पयस्यां च यष्ट्याह्वं विधिना पिबेत् ||१९|| वातपित्तहितान्येतान्यन्यानि तु कफानिले |२०|

jivakarhushabhakau medam shravanim karkatahvayam | mudgamashakhyaparnyau cha mahatim shravanim tatha ||18|| kakolim kshirakakolimindram chinnaruham tatha | kshirashuklam payasyam cha yashtyahvam vidhina pibet ||19|| vatapittahitanyetanyanyani tu kaphanile |20| jivakarhushabhakau medam shravanim karkatahvayam| mudgamashakhyaparnyau cha mahatim shravanim tatha||18|| kakolim kshirakakolimindram [1] chinnaruham tatha| kshirashuklam payasyam cha yashtyahvam vidhina pibet||19|| vatapittahitanyetanyanyani tu kaphanile|20|

The powder of *Trivrita* can be taken along with the powder of either, *Jivaka, Rhushbhaka, Meda, Shravani (Mundi), Karkatashringi, Mudgaparni, Mashaparni, Maha-shravani, Kakoli, Kshirakakoli, Indra (Indravaruni), Chinna riha (Guduchi), Kshirashukla (Kshiravidari)* or *Payasya (Arka-puspha)* for purgation. Similarly, the powder of *Trivrita* root can be taken along with *Yashtimadhu (Madhuka)* for purgation. The above mentioned preparations are useful for diseases caused byvata and pitta. The preparations that will be useful for the diseases caused by vata and pitta will be described later. [18 –19½]

Preparations of Trivrita, to be taken along with liquids

क्षीरमांसेक्षुकाश्मर्यद्राक्षापीलुरसैः पृथक् ||२०||

सर्पिषा वा तयोश्चूर्णमभयार्धांशिकं पिबेत् |२१|

kshiramamsekshukashmaryadrakshapilurasaih pruthak ||20||

sarpisha va tayoshchurnamabhayardhamshikam pibet |21|

kshiramamsekshukashmaryadrakshapilurasaih pruthak||20||

sarpisha va tayoshchurnamabhayardhamshikam pibet|21|

One part of the *Trivrita* root powdered mixed with half part of powdered *haritaki* may be taken in along with either, Milk, Meat-soup, Sugar cane juice, Fruit juice of *Kashmarya (Gambhari)*, Fruit juice of *Draksha* (grapes), Fruit Juice of *Pilu*, or Ghee, for purgation. [19 ½ - 20½]

Preparation of *Trivrita* in the form of Linctus (No. 1)

लिह्याद्वा मधुसर्पिर्भ्यां संयुक्तं ससितोपलम् ||२१||

lihyadva madhusarpirbhyam samyuktam sasitopalam ||21||

lihyadva madhusarpirbhyam samyuktam sasitopalam||21||

(Powered root of *Trivrita* may be) added with honey and ghee (to form a linctus). Then, crudely powdered sugar candy is added to it (and taken in for purgation) [21]

Preparation of *Trivrita* in the form of linctus (No. 2)

अजगन्धा तुगाक्षीरी विदारी शर्करा त्रिवृत् | चूर्णितं क्षौद्रसर्पिर्भ्यां लीढ्वा साधु विरिच्यते ||२२||
सन्निपातज्वरस्तम्भदाहतृष्णार्दितो नरः |

ajagandha tugakshiri vidari sharkara trivrut | churnitam kshaudrasarpirbhyam lidhva sadhu virichyate ||22|| sannipatajvarastambhadahatrushnardito narah | ajagandha tugakshiri vidari sharkara trivrut| churnitam kshaudrasarpirbhyam lidhva sadhu virichyate||22|| sannipatajvarastambhadahatrushnardito narah|

The powders of *Ajagandha, Tugakshiri, Vidari, Sarkara* (sugar) and *Trivrita* may be mixed with honey and ghee. This linctus taken in, is useful as a mild purgative, for the patient suffering from *Sannipata Jwara* (fevers caused by aggravation of all the three *doshas*), *Stambha* (either retention of urine and faeces or generalized stiffness of the body), *Daha* (burning sensation in some parts or throughout the body) and *Trishna* (Thirst due to some underlying pathology). [22- 22 ½]

Preparation of *Trivrita* in the form of linctus (No. 3)

श्यामात्रिवृत्कषायेण कल्केन च सशर्करम् ||२३||

साधयेद्विधिवल्लेहं लिह्यात् पाणितलं ततः |

shyamatrivrutkashayena kalkena cha sasharkaram ||23||

sadhayedvidhivalleham lihyat panitalam tatah |

shyamatrivrutkashayena kalkena cha sasharkaram||23||

sadhayedvidhivalleham lihyat panitalam tatah|

With the decoction and paste (either dried powder or wet paste) of the black variety of Trivruta root, a linctus is to be prepared following the prescribed procedure) using sugar (as a solvent). In a dose of one *panitala* this linctus can be taken in (for purgation). [22 ½ - 23½]

Preparation of *Trivrita* in the form of linctus (No. 4)

सक्षौद्रां शर्करां पक्त्वा कुर्यान्मृद्भाजने नवे ||२४||

क्षिपेच्छीते त्रिवृच्चूर्णं त्वक्पत्रमरिचैः सह |

मात्रया लेहयेदेतदीश्वराणां विरेचनम् ||२५||

sakshaudram sharkaram paktva kuryanmrudbhajane nave ||24||

kshipecchite trivrucchurnam tvakpatramarichaih saha |

matraya lehayedetadishvaranam virechanam ||25||

sakshaudram sharkaram paktva kuryanmrudbhajane nave||24||

kshipecchite [1] trivruccurnam tvakpatramarichaih saha|

matraya [2] lehayedetadishvaranam virechanam||25||

Sugar and honey are mixed well and boiled (till the sugar is completely dissolved) in a new earthen vessel. When it is properly cooked and cooled, powdered *Trivrita* may be added to it, along with powders of *Tvak* (Cinnamon bark), *Patra* (Cinnamon leaves) and *Maricha* (black pepper) are added to it. This linctus can be taken in, in the prescribed

and suitable dose. This is a useful purgative for persons belonging to the upper class. [2 ½ - 25]

Preparation of *Trivrita* in the form of Linctus (No. 5)

कुडवांशान् रसानिक्षुद्राक्षापीलुपरुषकात् | सितोपलापलं क्षौद्रात् कुडवार्धं च साधयेत् ||२६|| तं लेहं योजयेच्छीतं त्रिवृच्चूर्णेन शास्त्रवित् | एतदुत्सन्नपित्तानामीश्वराणां विरेचनम् ||२७||

kudavamshan rasanikshudrakshapiluparushakat | sitopalapalam kshaudrat kudavardham cha sadhayet ||26|| tam leham yojayecchitam trivrucchurnena shastravit | etadutsannapittanamishvaranam virechanam ||27|| kudavamshan [3] rasanikshudrakshapiluparushakat| sitopalapalam kshaudrat kudavardham cha sadhayet||26|| tam leham yojayecchitam trivrucchurnena shastravit| etadutsannapittanamishvaranam [4] virechanam||27||

Each one *kudava* (approx 200 ml) of the juices of *Ikshu, Draksha, Pilu* and *Parushaka,* one *pala* (approx.48g) of *Sitopala* (sugar candy) and half a *kudava* (approx 100 ml) of honey are to be boiled together. When it is cooled, powdered *Trivrita* is to be added to it by experts (in the field of such preparations) and made into linctus. This preparation is highly useful as a purgative for those persons, who are having excessively aggravated *pitta dosha* and who are from the upper classes of the society. [26-27]

Preparations of *Trivrita* with Sugar

शर्करामोदकान् वर्तीर्गुलिकामांसपूपकान् | अनेन विधिना कुर्यात् पैत्तिकानां विरेचनम् ||२८||

sharkaramodakan vartirgulikamamsapupakan | anena vidhina kuryat paittikanam virechanam ||28|| sharkaramodakan vartirgulikamamsapupakan| anena vidhina kuryat paittikanam virechanam||28||

Following the same method (as mentioned in the above verses) preparations may be done in the form of *Sharkara modaka* (round, ball like sweets made of sugar), *Sharkara varti* (rolls made of sugar), *Sharkaragulika* (Pills made with sugar) and *Sharkara mamsapupaka* (Cake prepared with sugar and meat). These preparations are useful as purgatives for those persons, suffering from diseases caused by pitta dosha [28]

Preparations of *Trivrita* in the form of linctus (No. 6)

पिप्पलीं नागरं क्षारं श्यामां त्रिवृतया सह | लेहयेन्मधुना सार्धं श्लेष्मलानां विरेचनम् ||२९||

pippalim nagaram ksharam shyamam trivrutaya saha | lehayenmadhuna sardham shleshmalanam virechanam ||29|| pippalim nagaram ksharam shyamam trivrutaya saha| lehayenmadhuna sardham shleshmalanam virechanam||29||

The powder of *Trivrita* (having pink roots) may be added with powders of *Pippali, Nagara, Kshara* (an alkali preparation) and *Shyama* (the variety having black roots).

To this mixed powder, honey may be added and can be taken in, in the form of linctus for purgation for those having kapha type of constitution or for those persons suffering from disease due to the aggravation of kapha.

Preparation of *Trivrita* in the form of linctus (No. 7)

मातुलुङ्गाभयाधात्रीश्रीपर्णीकोलदाडिमात् | सुभृष्टान् स्वरसांस्तैले साधयेत्तत्र चावपेत् ||३०|| सहकारात् कपित्थाच्च मध्यमम्लं च यत् फलम् | पूर्ववद्बहलीभूते त्रिवृच्चूर्णं समावपेत् ||३१|| त्वक्पत्रकेशरैलानां चूर्णं मधु च मात्रया | लेहोऽयं कफपूर्णानामीश्वराणां विरेचनम् ||३२||

matulungabhayadhatrishriparnikoladadimat | subhrushtan svarasamstaile sadhayettatra chavapet ||30|| sahakarat kapitthaccha madhyamamlam cha yat phalam | purvavadbahalibhute trivrucchurnam samavapet ||31|| tvakpatrakesharailanam curnam madhu cha matraya | lehoayam kaphapurnanamishvaranam virechanam ||32|| matulungabhayadhatrishriparnikoladadimat| subhrushtan svarasamstaile sadhayettatra chavapet||30|| sahakarat kapitthaccha madhyamamlam cha yat phalam| purvavadbahalibhute trivruccurnam samavapet||31|| tvakpatrakesharailanam curnam madhu cha matraya| lehoayam kaphapurnanamishvaranam virechanam||32||

The juice of *Matulunga, Abhaya, Dhatri, Shriparni, Kola* and *Dadima* are to be properly sizzled (fried till a hissing sound comes out) and cooked in oil by adding the pulp of *Sahakara* (mango), *Kapittha* (wood apple) and *Matulunga* (Sour fruit). When the preparation starts concentrating, the powder of *Trivrita*, root along with the powders of *Tvak, Patra, Keshara* and *Ela* are to be added. Finally honey is to be added to make linctus. Intake of this linctus in appropriate dose is useful as a purgative for those persons from upper classes.[30-32]

Preparations of *Trivrita* in the form of Syrup etc.

पानकानि रसान् यूषान्मोदकान् रागषाडवान् | अनेन विधिना कुर्याद्विरेकार्थं कफाधिके ||३३||

panakani rasan yushanmodakan ragashadavan | anena vidhina kuryadvirekartham kaphadhike ||33|| panakani rasan yushanmodakan ragashadavan| anena vidhina kuryadvirekartham kaphadhike||33||

Similar to the above mentioned procedure, the preparations (of *Trivrita*) are to be made in the forms of *Panak* (syrup), *Rasa* (meat soup), *Yusha* (pulse-soup), *Modaka* (sweet-meat), and *Raga – shadava* (sour drinks with and pungent taste). These preparations can be administered for purgation to persons having aggravated kapha. [33]

Preparations of *Trivrita* in the form of *Tarpana* (soothing drink)

भृङ्गैलाभ्यां समा नीली तैस्त्रिवृत्तैश्च शर्करा | चूर्णं फलरसक्षौद्रशक्तुभिस्तर्पणं पिबेत् ||३४|| वातपित्तकफोत्थेषु रोगेष्वल्पानलेषु च | नरेषु सुकुमारेषु निरपायं विरेचनम् ||३५||

bhrngailabhyam sama nili taistrivruttaishcha sharkara | churnam phalarasakshaudrashaktubhistarpanam pibet ||34|| vatapittakaphottheshu

rogeshvalpanaleshu cha | nareshu sukumareshu nirapayam virechanam ||35||
bhrungailabhyam sama nili taistrivruttaishcha sharkara| churnam phalarasakshaudrashaktubhistarpanam pibet||34|| vatapittakaphottheshu rogeshvalpanaleshu cha| nareshu sukumareshu nirapayam virechanam||35||

A *Tarpana* or soothing drink should be prepared by adding the powder of one part of *Bhringa*, one part of *Ela* (Cinnamon bark), two parts of *Nili*, three parts of *Trivrita* and seven parts of sugar to the juice of *Dadima*, honey and powder of pop-rice or barley. This is a very safe purgative preparation for the patients suffering from diseases due to vata, pitta and kapha, for persons having low digestive fire and for persons who are very much tender or delicate. [34-35]

Preparation of *Trivrita* in the form of *Modaka*

शर्करात्रिफलाश्यामात्रिवृत्पिप्पलिमाक्षिकैः | मोदकः सन्निपातोर्ध्वरक्तपित्तज्वरापहः ||३६||

sharkaratriphalashyamatrivrutpippalimakshikaihi | modakah sannipatordhvaraktapittajvarapahah ||36||
sharkaratriphalashyamatrivrutpippalimakshikaihi | modakah sannipatordhvaraktapittajvarapahah||36||

A *Modaka* (large sized round sweet-meat) may be prepared using sugar, *Haritaki, Vibhitaki, and Amalaki*, black variety of *Trivrita* roots, *Pippali* and honey. Intake of this preparation cures *Sannipata* (simultaneous aggravation of all the three dosha and diseases caused there upon), *Urdhva Raktapitta* (bleeding from the opening of the upper parts of the body like mouth or nose) and fever. [36]

Preparation of *Trivrita* in the form of linctus (No. 8)

त्रिवृच्छाणा मतास्तिस्रस्तिस्रश्च त्रिफलात्वचः | विडङ्गपिप्पलीक्षारशाणास्तिस्रश्च चूर्णिताः ||३७||
लिह्यात् सर्पिर्मधुभ्यां च मोदकं वा गुडेन तु | भक्षयेन्निष्परीहारमेतच्छोधनमुत्तमम् ||३८|| गुल्मं प्लीहोदरं श्वासं हलीमकमरोचकम् | कफवातकृतांश्चान्यान् व्याधीनेतद्दयपोहति ||३९||

trivrcchana matastisrastisrashcha triphalatvachah | vidangapippaliksharashanastisrashcha churnitah ||37|| lihyat sarpirmadhubhyam cha modakam va gudena tu | bhakshayennishpariharametacchodhanamuttamam ||38|| gulmam plihodaram shvasam halimakamarochakam | kaphavatakrutamshchanyan vyadhinetahyapohati ||39|| trivrucchana matastisrastisrashcha triphalatvachah| vidangapippaliksharashanastisrashcha churnitah||37|| lihyAt sarpirmadhubhyam cha modakam va gudena tu| bhakshayennishpariharametacchodhanamuttamam ||38|| gulmam plihodaram shvasam halimakamarochakam| kaphavatakrutamshchanyan vyadhinetahyapohati||39||

Three *shanas* of *Trivrita* powder is to be added with one *shana* rind powders of *Haritaki, Vibhitaki, Amalaki, Vidanga*, *Pippali* and *Kshara* (an alkali preparation). This compounded powder may be mixed with ghee and honey and made to linctus or to an *Modaka* (round large sized sweet meat) using jaggery. This is considered as a good purgative and a person using it need not follow any dietary or any other restrictions. If

this preparation is taken in, it can cure *gulma* (benign tumors of intestines), *Plihodara* (splenomegaly), *Shvasa* (broncho-spasm), *Halimaka* (chronic hepatitis), *Arochaka* (anorexia) and other such diseases caused by the aggravation of kapha and vata [37-39]

Preparation of *Trivrita* in the form of *Modaka* (No. 2)

Kalyanaka guda

विडङ्गपिप्पलीमूलत्रिफलाधान्यचित्रकान् | मरिचेन्द्रयवाजाजीपिप्पलीहस्तिपिप्पलीः ||४०|| लवणान्यजमोदां च चूर्णितं कार्षिकं पृथक् | तिलतैलत्रिवृच्चूर्णभागौ चाष्टपलोन्मितौ ||४१|| धात्रीफलरसप्रस्थांस्त्रीन् गुडार्धतुलां तथा | पक्त्वा मृद्वग्निना खादेद्बदरोदुम्बरोपमान् ||४२|| गुडान् कृत्वा न चात्र स्याद्विहाराहारयन्त्रणा | मन्दाग्नित्वं ज्वरं मूर्च्छां मूत्रकृच्छ्रमरोचकम् ||४३|| अस्वप्नं गात्रशूलं च कासं श्वासं भ्रमं क्षयम् | कुष्ठार्शःकामलामेहगुल्मोदरभगन्दरान् ||४४|| ग्रहणीपाण्डुरोगांश्च हन्युः पुंसवनाश्च ते | कल्याणका इति ख्याताः सर्वेष्वृतुषु यौगिकाः ||४५|| इति कल्याणकगुडः |४६|

vidangapippalimulatriphaladhanyacitrakan | marichendrayavajajipippalihastipippalih ||40|| lavananyajamodam cha churnitam karshikam pruthak | tilatailatrivrcchurnabhagau chashtapalonmitau ||41|| dhatriphalarasaprasthamstrin gudardhatulam tatha | paktva mrudvagnina khadedbadarodumbaropaman ||42|| gudan krutva na chatra syadviharaharayantrana | mandagnitvam jvaram murccham mutrakrucchramarochakam ||43|| asvapnam gatrashulam cha kasam shvasam bhramam kshayam | kushtharshahkamalamehagulmodarabhagandaran ||44|| grahanipandurogamshcha hanyuh pumsavanashcha te | kalyanaka iti khyatah sarveshvrtushu yaugikah ||45|| iti kalyanakagudah |46| vidangapippalimulatriphaladhanyacitrakan| marichendrayavajajipippalihastipippalih||40|| lavananyajamodam cha churnitam karshikam pruthak| tilatailatrivrucchurnabhagau chashtapalonmitau||41|| dhatriphalarasaprasthamstrin gudardhatulam tatha| paktva mrudvagnina khadedbadarodumbaropaman||42|| gudan krutva na chatra syadviharaharayantrana| mandagnitvam jvaram murccham mutrakrucchramarochakam||43|| asvapnam gatrashulam cha kasam shvasam bhramam kshayam| kushtharshahkamalamehagulmodarabhagandaran||44|| grahanipandurogamshcha hanyuh pumsavanashcha te| kalyanaka iti khyatah sarveshvrutushu yaugikah||45|| iti kalyanakagudah|46|

Each one *karsha* (around 12 grams) of *Vidanga, Pippalimula, Triphala, Dhanyaka, Chitraka, Maricha, Indrayava, Ajaji Hasti pippali, Saindhava lavana, Samudra lavana, Vida lavana, Sauvarchala lavana, Audbhida lavana* and *Ajamoda* are to be powdered separately and mixed together. Then, each eight *pala* (around 320 grams) of sesame oil and powdered root of *Trivrita* are added. Then, three *prasthas* (around 2.20 litres) juice of *Amalaki* and half a *tula* of jaggery are added to the entire material and cooked over mild fire. (When, it is completely cooked), round pills (*Guda*) of the size of *Badara* or *Udumbara* are made from the compound. While taking in these pills, there is no need of restrictions of food or any other regimen. Utilization of this purgative drug relieves loss of digestive power (*Mandagni*), fever (*Jwara*), fainting (*Murchcha*), dysuria (*Mutrakrichchra*), anorexia (*Arochaka*), insomnia (*Asvapna*), body pains (*Gatrashula*), cough (*Kasa*), bronchitis (*Shvasa*), vertigo (*Bhrama*), loss of tissues (*Kshaya*), skin

diseases (*Kushtha*), haemorrhoids (*Arshas*), jaundice (*Kamala*), urinary tract diseases including diabetes (*Meha*), benign tumors of the intestines (*Gulma*), diseases of the visceral organs (*Udara*), fistula-in-ano (*Bhagandara*), dysentery (*Grahani*), and anaemia (*Panduroga*). This medicinal preparation also helps in conceiving a male progeny (*pumsavana*). The preparation, thus made and used is known as *Kalyanaka guda* and can be used in all seasons [40-45 ½]

Preparation of *Trivrita* in the form of *Modaka* (bolus)(No. 3)

व्योषत्वक्पत्रमुस्तैलाविडङ्गामलकाभयाः | समभागा भिषग्दद्याद्द्विगुणं च मुकूलकम् ||४६|| त्रिवृतोऽष्टगुणं भागं शर्कराया श्च षड्गुणम् | चूर्णितं गुडिकाः कृत्वा क्षौद्रेण पलसम्मिताः ||४७|| भक्षयेत् कल्यमुत्थाय शीतं चानु पिबेज्जलम् | मूत्रकृच्छ्रे ज्वरे वम्यां कासे श्वासे भ्रमे क्षये ||४८|| तापे पाण्ड्वामयेऽल्पेऽग्नौ शस्ता निर्यन्त्रणाशिनः | योगः सर्वविषाणां च मतः श्रेष्ठो विरेचने ||४९|| मूत्रजानां च रोगाणां विधिज्ञेनावचारितः |५०|

vyoshatvakpatramustailavidangamalakabhayah | samabhaga bhishagdadyaddvigunam cha mukulakam ||46|| trivrutoashtagunam bhagam sharkarayashcha shadgunam | churnitam gudikah krutva kshaudrena palasammitah ||47|| bhakshayet kalyamutthaya shitam chanu pibejjalam | mutrakrucchre jvare vamyam kase shvase bhrame kshaye ||48|| tape pandvamayealpeagnau shasta niryantranashinah | yogah sarvavishanam cha matah shreshtho virechane ||49|| mutrajanam cha roganam vidhinyenavacharitah |50| vyoshatvakpatramustailavidangamalakabhayah | samabhaga bhishagdadyaddvigunam cha mukulakam||46|| trivrutoashtagunam bhagam sharkarayashcha shadgunam| churnitam gudikah krutva kshaudrena palasammitah||47|| bhakshayet kalyamutthaya shitam chanu pibejjalam| mutrakrucchre jvare vamyam kase shvase bhrame kshaye||48|| tape pandvamayealpeagnau shasta niryantranashinah| yogah sarvavishanam cha matah shreshtho virechane||49|| mutrajanam cha roganam vidhinyenavacharitah|50|

Each one part of *Shunthi, Pippali, Maricha, Tvak, Patra, Musta, Ela, Vidanga, Amalaki* and *Haritaki,* two parts of *Mukulaka* (*Danti*), eight parts of *Trivrita* and six parts of sugar are to be made into powder. To this compound, honey is added and *Gudika* (round large pills), each weighing one *pala* (around 40 grams) are to be made. One such pill is to be consumed early in the morning after rising from the bed. Cool water can be taken in along with the pill. This is very much useful in dysuria (*Mutrakrchchra*), fever (*Jwara*), vomiting (*Vami*), cough (*Kasa*), bronchial spasm (*Shwasa*), vertigo (*Bhrama*), tissue loss (*Kshaya*) burning sensation (*Tapa*), anemia (*Pandu*) and loss of digestive fire (*Alpagni*). It can be used without following any restrictions regarding food or regimen. It can be used as an excellent purgative drug in all cases of poisoning and also in cases of diseases of urinary tract. [45 ½ - 49½]

Preparation of *Trivrita* in the form of *Modaka* (bolus) (No. 4)

पथ्याधात्र्युरुबूकाणां प्रसृतौ द्वौ त्रिवृत्पलम् ||५०||

दश तान्मोदकान् कुर्यादीश्वराणां विरेचनम् |५१|

pathyadhatryurubukanam prasrutau dvau trivrutpalam ||50||

dasha tanmodakan kuryadishvaranam virechanam |51|

pathyadhatryurubukanam prasrutau dvau trivrutpalam||50||

dasha tanmodakan kuryadishvaranam virechanam|51|

One *pala* (around 50 grams) of *Trivrita* powder may be added with two *prasrita* (around 180 grams) powder of *Pathya, Dhatri* and *Urubuka* (root bark powder of Castor plant). (After adding sufficient quantity of honey), ten large sized bolus like pills may be prepared. This is ideal for upper class persons and delicate persons for purgation. [49½ - 50½]

Preparation of *Trivrita* in the form of *Modaka* (bolus) (no.5)

त्रिवृद्धैमवती श्यामा नीलिनी हस्तिपिप्पली ||५१|| समूला पिप्पली मुस्तमजमोदा दुरालभा | कार्षिकं नागरपलं गुडस्य पलविंशतिम् ||५२|| चूर्णितं मोदकान् कुर्यादुदुम्बरफलोपमान् | हिङ्गुसौवर्चलव्योषयवानीबिडजीरकैः ||५३|| वचाजगन्धात्रिफलाचव्यचित्रकधान्यकैः | मोदकान् वेष्टयेच्चूर्णैस्तान् सतुम्बुरुदाडिमैः ||५४|| त्रिकवङ्क्षणहृद्बस्तिकोष्ठार्शःप्लीहशूलिनाम् | हिक्काकासारुचिश्वासकफोदावर्तिनां शुभाः ||५५||

trivruddhaimavati shyama nilini hastipippali ||51|| samula pippali mustamajamoda duralabha | karshikam nagarapalam gudasya palavimshatim ||52|| churnitam modakan kuryadudumbaraphalopaman | hingusauvarchalavyoshayavanibidajirakaih ||53|| vachajagandhatriphalachavyacitrakadhanyakaih | modakan veshtayecchurnaistan satumburudadimaihi ||54|| trikavankshanahrudbastikoshtharshahplihashulinam | hikkakasarucishvasakaphodavartinam shubhah ||55|| trivruddhaimavati shyama nilini hastipippali||51|| samula pippali mustamajamoda duralabha| karshikam nagarapalam gudasya palavimshatim||52|| churnitam modakan kuryadudumbaraphalopaman| hingusauvarchalavyoshayavanibidajirakaih||53|| vachajagandhatriphalachavyacitrakadhanyakaih| modakan veshtayecchurnaistan satumburudadimaihi ||54|| trikavakshanahrudbastikoshtharshahplihashulinam| hikkakasarucishvasakaphodavartinam shubhah ||55||

Each one *karsha* (around 12 grams) of the *Trivrita* powder (the variety having pink roots), *Haimavati* (rind of *Haritaki*). *Shyama* (the variety having black roots) *Nilini, Hastipippali, Pippalimula, Musta, Ajamoda* and *Duralabha*, one *pala* of *Nagara* and twenty *pala* of jaggery are mixed together. *Modakas* (large pills of the size of *Udumbara* fruit may be preferred using the above said paste like mixture. These *modakas* are to be rolled well in a compounded powder of *Hingu, Sauvarchala lavana, Vyosha (Trikatu), Yavani, Bidalavana, Jiraka, Vacha, Ajagandha, Triphala, Chavya, Chitraka, Dhanyaka, Tumburu* and *Dadima* (bark powder), till the *modakas* (bolus) are covered completely. These *modakas* are positively indicated in pain in the Lumbo-Sacral area (*Trika*), inguinal area (*Vamkshana*), Cardiac or epigastric region (*Hridaya*), pelvic area (*Vasti*) and umbilical area (*Koshtha*), hemorrhoids (*Arshas*), Splenic disorders (*Plihashula*), hiccup (*Hikka*), Cough (*Kasa*), anorexia (*Aruchi*), bronchial spasm (*Shwasa*) and

reversed peristalsis due to the obstruction in the stomach due to aggravated *kapha* (*kaphaja udavarta*). [50½ -55]

Purgative preparation of *Trivrita* useful in Rainy season

त्रिवृतां कौटजं बीजं पिप्पलीं विश्वभेषजम् | क्षौद्रद्राक्षारसोपेतं वर्षास्वेतद्विरेचनम् ||५६||

trivrutam kautajam bijam pippalim vishvabheshajam | kshaudradraksharasopetam varshasvetadvirechanam ||56|| trivrutam kautajam bijam pippalim vishvabheshajam| kshaudradraksharasopetam varshasvetadvirechanam||56||

The powder of *Trivrita, Kutajabija, Pippali* and *Vishvabheshaja* (*Shunthi*) are to be mixed with honey and grape juice. This preparation is useful as a purgative in rainy reason. [56]

Preparation of *Trivrita* useful in post-rainy season

त्रिवृद्दुरालभामुस्तशर्करोदीच्यचन्दनम् | द्राक्षाम्बुना सयष्ट्याह्वसातलं जलदात्यये ||५७||

trivrdduralabhamustasharkarodicyachandanam | drakshambuna sayashtyahvasatalam jaladatyaye ||57|| trivrudduralabhamustasharkarodicyachandanam| drakshambuna sayashtyahvasatalam jaladatyaye||57||

The powder of *Trivrita, Duralabha, Musta, Sugar, Udichya* (*Balaka*), *Chandana, Yashti* and *Satala* (*charmakasa*) may be token in along with *Drakshambu* (grape water) for purgation. This preparation is useful in post-rainy season.[57]

Preparation of *Trivrita* useful in winter

त्रिवृतां चित्रकं पाठामजाजीं सरलं वचाम् | स्वर्णक्षीरीं च हेमन्ते पिष्ट्वा तूष्णाम्बुना पिबेत् ||५८||

trivrutam citrakam pathamajajim saralam vacham | svarnakshirim cha hemante pishtva tushnambuna pibet ||58|| trivrutam citrakam pathamajajim saralam vacham| svarnakshirim cha hemante pishtva tushnambuna pibet||58||

The powder or paste of *Trivrita, Chitraka, Patha, Ajaji, Sarala, Vacha* and *Svarnakshiri* may be taken in, along with hot water. This preparation causes purgation in *Hemanta* i.e. winter season.[58]

Preparation of *Trivrita* useful in summer

शर्करा त्रिवृता तुल्या ग्रीष्मकाले विरेचनम् |

sharkara trivruta tulya grishmakale virechanam | 58 ½ |

sharkara trivruta tulya grishmakale virechanam|

The powder of *Trivrita*, mixed with equal quantity of sugar, can be taken in during summer, for purgation.[58½]

Preparation of *Trivrita* suitable during any season

त्रिवृत्त्रायन्तिहपुषाः सातलां कटुरोहिणीम् ||५९|| स्वर्णक्षीरीं च सञ्चूर्ण्य गोमूत्रे भावयेत्त्र्यहम् | एष सर्वर्तुको योगः स्निग्धानां मलदोषहृत् ||६०||

trivruttrayantihapushah satalam katurohinim ||59|| svarnakshirim cha sancurnya gomutre bhavayettryaham | esha sarvartuko yogah snigdhanam maladoshahrt ||60|| trivruttrayantihapushah satalam katurohinim ||59|| svarnakshirim cha sanchurnya gomutre bhavayettryaham| esha sarvartuko yogah snigdhanam maladoshahrut||60||

Trivrita, Trayanti, Hapusha, Satala, Katurohini and *Svaranakshiri* are to be powdered well and soaked in cows urine continuously for a period of three days. This preparation is ideal for purgation during all seasons. It can easily expel out the stagnated morbid material from the bodies of persons, who are *Snigdha* (persons who underwent oleation therapy or persons who are naturally having sufficient quantity of fatty tissues in their body stores).[58½ - 60]

Preparation of *Trivrita* suitable during any season

त्रिवृच्छ्यामा दुरालम्भा वत्सकं हस्तिपिप्पली | नीलिनी त्रिफला मुस्तं कटुका च सुचूर्णितम् ||६१|| सर्पिर्मांसरसोष्णाम्बुयुक्तं पाणितलं ततः | पिबेत् सुखतमं ह्येतद्रूक्षाणामपि शस्यते ||६२||

trivrcchyama duralambha vatsakam hastipippali | nilini triphala mustam katuka cha suchurnitam ||61|| sarpirmamsarasoshnambuyuktam panitalam tatah | pibet sukhatamam hyetadrukshanamapi shasyate ||62|| trivrucchyama duralambha vatsakam hastipippali| nilini triphala mustam katuka cha suchurnitam||61|| sarpirmamsarasoshnambuyuktam panitalam tatah| pibet sukhatamam hyetadrukshanamapi shasyate||62||

Trivrita (root having pink color), *Shyama* (root having black color), *Duralambha, Vatsaka, Hastipippali, Nilini, Triphala, Musta* and *Katuka* are to be finely powdered. This powder is to be taken in, along with ghee, meat-sour and hot water, in a dose of one *Panitala* (around 12 grams). This preparation causes purgation with ease and is indicated even to persons who are *Ruksha* (who didn't undergo oleation therapy or who are *Ruksha* (who didn't undergo oleation therapy or who do not possess sufficient quantity of fat stores in their body). [61-62]

Preparation of *Trivrita* in the form of powder

त्र्यूषणं त्रिफला हिङ्गु कार्षिकं त्रिवृतापलम् | सौवर्चलार्धकर्षं च पलार्धं चाम्लवेतसात् ||६३|| तच्चूर्णं शर्करातुल्यं मद्येनाम्लेन वा पिबेत् | गुल्मपार्श्वार्तिनुत्सिद्धं जीर्णे चाद्याद्रसौदनम् ||६४||

tryushanam triphala hingu karshikam trivrutapalam | sauvarchalardhakarsham cha palardham chamlavetasat ||63|| tacchurnam sharkaratulyam madyenamlena va pibet | gulmaparshvartinutsiddham jirne chadyadrasaudanam ||64|| tryushanam triphala hingu karshikam trivrutapalam| sauvarchalardhakarsham cha palardham chamlavetasat||63|| tacchurnam sharkaratulyam madyenamlena va pibet| gulmaparshvartinutsiddham jirne chadyadrasaudanam||64||

Each one *karsha* (around 12 grams) of *Tryushana, Triphala* and *Hingu,* one *pala* (around 48 grams) of *Trivrita,* half a *karsha* (around 6 grams) of *sauvarchala* salt and half a *pala* (around 24 grams) of *Amlavetasa* are to be powdered well and mixed with equal quantity of powdered sugar. This preparation, in the form of powder can be taken in along with alcohol or sour juices (of fruits). This preparation surely relieves pain originating from *Gulma* (a benign intestinal tumor) and *Parshva* (both the sides of the chest cavity). When the medicinal preparation is completely digested, the patient can be given a diet comprising of meat soup. [63-64]

Preparation of *Trivrita* in the form of *Tarpana* (With nourishing drink)

त्रिवृतां त्रिफलां दन्तीं सप्तलां व्योषसैन्धवम् | कृत्वा चूर्णं तु सप्ताहं भाव्यमामलकीरसे ||६५|| तद्योज्यं तर्पणे यूषे पिशिते रागयुक्तिषु |६६|

trivrutam triphalam dantim saptalam vyoshasaindhavam | krutva churnam tu saptaham bhavyamamalakirase ||65|| tadyojyam tarpane yushe pishite ragayuktishu |66| trivrutam triphalam dantim saptalam vyoshasaindhavam| krutva churnam tu saptaham bhavyamamalakirase||65|| tadyojyam tarpane yushe pishite ragayuktishu|66|

Trivrita, Haritaki, Vibhitaki, Amalaki, Danti, Saptala, Shunthi, Pippali, Maricha and *Saindhava* are powdered well. This powder is to be soaked in the juice of *Amalaki* for seven days. This preparation can be used along with either *Tarpana* (nourishing) soothing drink or *Yusha* (pulse-soup) or *pishita* (meat or meat-soup) or any other drinks like *raga* (a drink mixed with sweet, sour and pungent tastes).[65- 65½]

Preparations of *Trivrita* in the form of medicated ghee and milk

तुल्याम्लं त्रिवृताकल्कसिद्धं गुल्महरं घृतम् ||६६|| श्यामात्रिवृतयोर्मूलं पचेदामलकैः सह | जले तेन कषायेण पक्त्वा सर्पिः पिबेन्नरः ||६७|| श्यामात्रिवृत्कषायेण सिद्धं सर्पिः पिबेत्तथा | साधितं वा पयस्ताभ्यां सुखं तेन विरिच्यते ||६८||

tulyamlam trivrutakalkasiddham gulmaharam ghrutam ||66|| shyamatrivrutayormulam pachedamalakaih saha | jale tena kashayena paktva sarpih pibennarah ||67|| shyamatrivrutkashayena siddham sarpih pibettatha | sadhitam va payastabhyam sukham tena virichyate ||68|| tulyamlam trivrutakalkasiddham gulmaharam ghrutam||66|| shyamatrivrutayormulam pachedamalakaih saha| jale tena kashayena paktva sarpih pibennarah||67|| shyamatrivrutkashayena siddham sarpih pibettatha| sadhitam va payastabhyam sukham tena virichyate||68||

Equal quantity of sour juice and ghee are to be boiled along with the paste of *Trivrita*. This medicated ghee relieves *Gulma* (abdominal lumps).

The root of *Shyama* (the variety of *Trivrita* having black root) and *Trivrita* (the variety having pinkish root) are to be boiled in water along with the paste of *Amalaki*. Using this decoction, medicated ghee is prepared and taken in (for purgation).

Using the decoctions of *Shyama* (the variety of *Trivrita* having black root) and *Trivrita* (the variety having pinkish root), medicated ghee can be prepared and taken in (for purgation).

Using both of the varieties of *Trivrita* milk is boiled, filtered and used for purgation with ease. [65½ - 68]

Preparations of *Trivrita* in the form of alcoholic beverages

त्रिवृन्मुष्टींस्तु सनखानष्टौ द्रोणेऽम्भसः पचेत् | पादशेषं कषायं तं पूतं गुडतुलायुतम् ||६९|| स्निग्धे स्थाप्यं घटे क्षौद्रपिप्पलीफलचित्रकैः | प्रलिप्ते मधुना मासं जातं तन्मात्रया पिबेत् ||७०|| ग्रहणीपाण्डुरोगघ्नं गुल्मश्वयथुनाशनम् | सुरां वा त्रिवृतायोगकिण्वां तत्क्वाथसंयुताम् ||७१||

trivrnmushtimstu sanakhanashtau droneambhasah pachet | padashesham kashayam tam putam gudatulayutam ||69|| snigdhe sthapyam ghate kshaudrapippaliphalacitrakaihi | pralipte madhuna masam jatam tanmatraya pibet ||70|| grahanipandurogaghnam gulmashvayathunashanam | suram va trivrutayogakinvam tatkvathasamyutam ||71|| trivrunmushtimstu sanakhanashtau droneambhasah pachet | padashesham kashayam tam putam gudatulayutam ||69|| snigdhe sthapyam ghate kshaudrapippaliphalacitrakaihi | pralipte madhuna masam jatam tanmatraya pibet ||70|| grahanipandurogaghnam gulmashvayathunashanam | suram va trivrutayogakinvam tatkvathasamyutam ||71||

Eight fist-full of *Trivrita* root is to be boiled in one *drona* of water till one fourth of the water remains. Then the decoction is filtered out and mixed with one *tula* of jaggery, honey and powders of *Pippali* seeds of / *Madana phala* and *Chitraka*. Then the entire liquid is poured into an earthen vessel, whose inner side is thoroughly coated with ghee initially followed by a second coat with the powders of *Pippali, Madana bija* and *Chitraka*, grinded with honey. The vessel is to be covered and left over for one month. When fermented well, this can be taken in, in appropriate dosage, which cures dysentery (*Grahani*), anaemia (*Pandu*), abdominal lumps (*Gulma*), and edema (*Shvayathu*).

Similarly, the fermented liquid prepared using the decoction of *Trivrita* and *Kinva* (sediment left behind after the fermentation process is over) of the above preparation may also be used (for purgation).[69-71]

Preparations of *Trivrita* in the form of *Kanjika* (fermented gruels)

यवैः श्यामात्रिवृत्क्वाथस्विन्नैः कुल्माषमम्भसा | आसुतं षडहं पल्ले जातं सौवीरकं पिबेत् ||७२|| भृष्टान् वा सतुषाञ्छुद्धान् यवांस्तच्चूर्णसंयुतान् | आसुतानम्भसा तद्वत् पिबेज्जातं तुषोदकम् ||७३||

yavaihi shyamatrivrutkvathasvinnaihi kulmashamambhasa | asutam shadaham palle jatam sauvirakam pibet ||72|| bhrushtan va satushanchuddhan yavamstacchurnasamyutan | asutanambhasa tadvat pibejjatam tushodakam ||73|| yavaihi shyamatrivrutkvathasvinnaihi kulmashamambhasa| Asutam shadaham palle jatam sauvirakam pibet||72|| bhrushtan va satushaachuddhan yavamstacchurnasamyutan| asutanambhasa tadvat pibejjatam tushodakam||73||

Dehusked barley is to be steam boiled with the decoction of *Shyama* (the variety of *Trivrita* having black roots) and *Trivrita* (the variety of *Trivrita* having pink roots). This steam boiled barley (*Kulmasha*) is to be mixed with water, (kept in a pot) and allowed to ferment for six days covered by a heap of grains (*Palla*). The *Sauviraka* (fermented liquid) prepared can be taken in (for the purpose of purgation).

Alternatively, unhusked barley is to be fried well and powdered. This powder, along with the powdered root of *Trivrita* can be mixed with water and stored for six days till fermentation, following the procedure of the previous preparation. This *Tushodaka* (Fermented liquid) can be utilized for the purpose of purgation. [72-73]

Preparations of *Trivrita* in the form of *Badara* etc.

तथा मदनकल्पोक्तान् षाडवादीन् पृथग्दश | त्रिवृच्चूर्णेन संयोज्य विरेकार्थं प्रयोजयेत् ||७४||

tatha madanakalpoktan shadavadin prthagdasha | trivrcchurnena samyojya virekartham prayojayet ||74|| tatha madanakalpoktan shadavadin pruthagdasha| trivrucchurnena samyojya virekartham prayojayet||74||

As described in Madanakalpa Adhyaya verse 26, ten such preparations in different forms like *Shadava* etc. using the powder of *Trivrita* can be made and used for purgation.[74]

Methods of making the drug more palatable

भवतश्चात्र- त्वक्केशराम्रातकदाडिमैलासितोपलामाक्षिकमातुलुङ्गैः | मद्यैस्तथाऽम्लैश्च मनोनुकूलैर्युक्तानि देयानि विरेचनानि ||७५|| शीताम्बुना पीतवतश्च तस्य सिञ्चेन्मुखं छर्दिविघातहेतोः | हृद्यांश्च मृत्पुष्पफलप्रवालानम्लं च दद्यादुपजिघ्रणार्थम् ||७६||

bhavatashchatra- tvakkesharamratakadadimailasitopalamakshikamatulungaihi | madyaistathaamlaishcha manonukulairyuktani deyani virechanani ||75|| shitambuna pitavatashcha tasya sinchenmukham chardivighatahetoh | hrudyamshcha mrutpushpaphalapravalanamlam cha dadyadupajighranartham ||76|| bhavatashchatra- tvakkesharamratakadadimailasitopalamakshikamatulungaihi | madyaistathaamlaishcha manonukulairyuktani deyani virechanani ||75|| shitambuna pitavatashcha tasya sinchenmukham chardivighatahetoh | hrudyamshcha mrutpushpaphalapravalanamlam cha dadyadupajighranartham ||76||

Thus, it is said,

A purgative drug may be administered along with, *Twak* (cinnamon bark), *Kesara* (saffron), *Amrataka, Dadima, Ela, Sitopala* (sugar candy), honey, *Matulunga*, alcohol or fermented liquid and sour drinks, to make them more palatable or cordial.

If a person develops vomiting sensation after consuming a purgative drug, cool water may be sprinkled over his face. He can be advised to inhale pleasing aromas or fragrances originating from earth, flowers, fruits, tender leaves and sour substances, which control the same.[75-76]

Summary of the chapter

तत्र श्लोकाः- एकोऽम्लादिभिरष्टौ च दश द्वौ सैन्धवादिभिः | मूत्रेऽष्टादश यष्ट्यां द्वौ जीवकादौ चतुर्दश ||७७|| क्षीरादौ सप्त लेहेऽष्टौ चत्वारः सितयाऽपि च | पानकादिषु पञ्चैव षड्ऋतौ पञ्च मोदकाः ||७८|| चत्वारश्च घृते क्षीरे द्वौ चूर्णे तर्पणे तथा | द्वौ मद्ये काञ्जिके द्वौ च दशान्ये षाडवादिषु ||७९|| श्यामायास्त्रिवृतायाश्च कल्पेऽस्मिन् समुदाहृतम् | शतं दशोत्तरं सिद्धं योगानां परमर्षिणा ||८०||

tatra shlokah- ekoamladibhirashtau cha dasha dvau saindhavadibhih | mutreashtadasha yashtyam dvau jivakadau chaturdasha ||77|| kshiradau sapta leheashtau chatvarah sitayaapi cha | panakadishu panchaiva shadrutau pancha modakah ||78|| chatvarashcha ghrte kshire dvau curne tarpane tatha | dvau madye kanjike dvau cha dashanye shadavadishu ||79|| shyamayastrivrutayashcha kalpeasmin samudahrutam | shatam dashottaram siddham yoganam paramarshina ||80|| tatra shlokah- ekoamladibhirashtau cha dasha dvau saindhavadibhih| mutreashtadasha yashtyam dvau jivakadau chaturdasha||77|| kshiradau sapta leheashtau chatvarah sitayaapi cha| panakadishu panchaiva shadrutau panjcha modakah||78|| chatvarashcha ghrute kshire dvau curne tarpane tatha| dvau madye kanjike dvau cha dashanye shadavadishu||79|| shyamayastrivrutayashcha kalpeasmin samudahrutam| shatam dashottaram siddham yoganam paramarshina||80||

To sum up,

The chapter on the pharmaceutical preparations of *Shyama Trivrita*, the great seer (Charaka) has prescribed one hundred and ten formulations to be used as purgatives. They are summarized here, as follows:

1. Nine preparations with sour juice etc.;
2. Twelve preparations with rock salt etc.;
3. Eighteen preparations with cow's urine
4. Two preparations with *Yashtimadhu*
5. Fourteen preparations with *Jivaka*, etc;
6. Seven preparations with milk etc.
7. Eight preparations in the form of linctus.
8. Four preparations with sugar
9. Five preparations in the form of syrup etc.
10. Six preparations for different seasons.
11. Five preparations in the form of *Modaka* (large pills).
12. Four preparations in the form of medicated ghee or medicated milk.
13. Two preparations, one, in the form of powder and another in the form of soothing drink.
14. Two preparations in the form of medicated alcohol
15. Two preparations in the form of *Kanji* (fermented beverage)
16. Ten preparations in the form of *Shadava, Badara*, etc.; [77-80]

Colophon:

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते कल्पस्थाने श्यामात्रिवृत्कल्पो नाम सप्तमोऽध्यायः ||७||

ityagniveshakrte tantre charakapratisamskruteaprapte drudhabalasampurite kalpasthane shyamatrivrutkalpo nama saptamoadhyayah ||7||

Thus ends the seventh chapter titled “The pharmaceutical preparations of *Shyama Trivrita*” in the section named Kalpa Sthana of the work of Agnivesha, as redacted by Charaka and supplemented by Dridhabala.

Tattva Vimarsha (Fundamental Principles)

- *Trivrita* is *kashaya*(astringent), *madhura*(sweet) *rasa, katu*(pungent), *vipaka*(product after digestion), and *ruksha*(dry) properties. These properties do not support the purgative action, in spite of this *Trivrita* is best among purgative drug.
- It pacifies kapha and pitta and aggravates vata due to its *ruksha*(dry) property.
- Roots of *Trivrita* are used in pharmaceutical processing. These are of two types: black (*Shyama*) and the other having Blackish red. The latter are more useful between them.
- The blackish red root of *Trivrita* can be safely used as mild purgative in tender persons, children, old aged people and those with laxed bowel. The blackish variety is strong purgative and can cause untoward effects. It is used in more aggravation of dosha and hard bowel persons.
- After combining with respective dosha pacifying drugs, *Trivrita* can be used in treatment of all diseases due to any dosha vitiation. It can also be used in all seasons in combination with various drugs.

Vidhi Vimarsha (Applied Inferences)

Synonyms

The first two synonyms *Tribhandi* and Trivrita are indicative of the nature of its stem. It is a stout, twining and three winged stem. *Tribhandi* specifically denotes its wavy looking stem in three angles. Trivrita points at its nature of growth of the stem in three directions.

Shyama is indicative of the color of its root. The fourth word *Kutarana* is probably a misspelt synonym. It will be very much ideal, if we read it as *Kotarana* which directs us towards its flower. Flowers are generally white in colour, funnel shaped and arranged in few flowered cymes. The meaning of *Kotara* is hollow and the petals of the flower form a hollow and funnel like tubular structure and are an identification point to many of the flowers of the Ipomoea genera. When a *Pratyaya* (suffix) is added to the word *Kotara*, the final word *Kotarana* is formed. The last two synonyms, *Sarvanubhuti* and *Suvaha* open us a clue regarding its wide acceptability and suitability to all individuals, causing no spasmodic pain and any other such type of undesired actions. *Sarvanubhuti* means suitability to all and *Suvaha* means tolerated by all. (Verse 4)

Properties

Some drugs have got inborn tendency to act in some pathological conditions. Similarly, *Trivrita* has the natural property to aggravate vata and pacify pitta and kapha. But when prepared with vata pacifying drugs, it cures diseases caused by vata. Similarly, when prepared with pitta and kapha pacifying drugs, it can be capable of curing diseases caused by pitta, and kapha respectively. This property of modulating the pharmacological action depending upon the preparation is known as *Samskarabhivartana; Ghuta* or clarified butter is also said to possess the similar property.

Pharmacological Properties of a drug are described in any context to gain full length knowledge about its therapeutic actions. But at times, there may not be exact concordance between these two. The Ayurvedic parameters like *rasa, guna*, etc.; generally show or exhibit the same therapeutic actions, attributed to them. But some drugs that are strong emetics, purgatives and antitoxic, do not imbibe themselves to the theoretical parameters and exert their individualized action. So, *Trivrita* also can be considered as a drug with individualized action. (Verse 5-6)

Types

The commentators like Chakrapani opined that Charaka preferred the blackish red variety because of its good or sustained purgative action along with less or little undesired actions, causing no *vyapatti* (complications).

Actually, there is no confusion regarding the source of *Trivrita*, which is the root of Operculum turpethum (Linn) Silva Manso, Syn. Ipomoea turpethum R. Br. (Fam. Convolvulaceae). Then, how it happens to procure two types of roots having different colors and different pharmacological actions with difference in the intensity of the action of purgation. Either they should be from different genera or different species or should be from an entirely different plant. The confusion originated at this juncture, complicated by commentators, traders and less knowledgeable physicians. Adding to the existing confusion, we can find two more words in Sushruta Samhita and they are *Maha Trivrita* (or major *trivrita*) and *Maha Shyama* (major*shyama*). They probably are the roots of a fully grown/mature plant, where the roots tend to grow large because of the perennial nature of the twining plant. At the same time, traders, who market the drug started selling some different roots or stem pieces with the name of *trivrita* or *shyama*, knowingly or unknowingly for hundreds of years. But in the market, stem pieces or rarely root pieces of Marsdenia tenacissima W. & A are sold under the name of *trivrita* or *shyama* which are neither black nor white, but when sold as they are, they look black and when decorticated, they appear white or pinkish white. In the markets of Kanpur in India, the roots of Operculina turpethnum are sold with the name of *vidhara* or *vriddhadaru*, which is not mentioned by either Charaka or Sushruta. Recently, as reported by Dr K. Nishteswar, roots of *Ipomoea triloba* are also sold with the name of *trivrita* in the markets of Gujarat.

It is well reported and also observed by the author personally that, the root bark of *Operculina turpethum (Linn)* Silva Manso, when dried under the sun becomes white and when shade dried, turns black. This point is to be observed very carefully because, in the original text, Charaka nowhere mentioned two plant species but mentioned two varieties of roots, which is supported by the word *Tasyah Mulam Dvividham* i.e., its root is of two types using singular form for the plant. Hence, the concept of sun-dried and shade-dried roots, stands good and it is a known fact that factors like storage, preservation, exposure to heat or sunlight bring many changes in the chemical constituents of plant parts but, till date no research work has been conducted in differentiating the constituents of differently dried root parts, which may bring some light into the subject.

But, with lapse of time, by the time of lexicographers like Sodhala, Dhanvantari and Bhavamishra, the other variety of *Shyama* intruded the market or trade and new plant species having better or equivalent laxative or purgative action attracted the authors. Some new synonyms like *Palindi, Kali, Masuravidala* and *Kalameshika* are attributed to the black variety of *Trivrita* i.e. *Shyama* and this variety is distinctly separated as a new variety, while disregarding the opinion of Charaka or Sushruta who never considered two plant species but explored only two varieties of roots. Then, some species of Ipomoea which resembles the morphological synonyms is to be searched for. In this prolonged process, many modern authors suggested different species, depending upon the traditional utility and morphological similarities. One of such plants Ipomoea petaloidea can be equated with *Shyama*, basing on the synonyms. The word *Palindi* indicates the flowers; The upper part of the sepals is divided and resembles *pali*, i.e., ear lobe. *Kali* and *Kalameshika* denote the color of the flowers as bluish black where as that of *Shveta Trivrita* (Operculina sp) appear pure white. *Masuravidala* means the two separated parts of the lens shaped lentil seed and the leaves of Ipomoea pes-caprae (Linn.) Sweet, exactly resemble them. Hence, some authors considered this species also as *Shyama*.

Then, coming to the opinions of different modern day authors, Bapalal has suggested using *jalapa* i.e. Exogoneum purge, Benth. As the white variety of *Trivrita*, well developed *Trivrita* as *Maha Shyama* and O. turpethum as *Shyama*. Sharma, P.V accepted O. Turpethum as *Trivrita* and Ipomoea petaloidea Chois as Shyama. Regarding Maha Shyama, he has suggested two possibilities. It is either some Ipomoea or Euphorbia species.

But according to the opinion of the author, if, we wish to follow the instructions of Charaka as they are, *Trivrita* is only one plant i.e. Operculina turpethum (Linn.) Silva Manso and we have to use the roots of the same plant. If we need to procure pinkish roots, we have to dry them in sunlight and for black roots they may be dried in shade. This practice can be continued till a final conclusion, basing on the phyto-chemical, pharmacological and therapeutic works and till that time, it is better not to confuse with the names and traditional practice of using different plant species for purgation can be continued. (Verse 7)

Indications

According to the indications, persons having delicate health and children are not advised purgative therapy. Even then, it may be necessary sometimes to utilize purgatives for such persons also. Then, *Trivrita*, having blackish red root can be administered safely. Generally, there will be exceptions for any prescribed rule and the same thing is applicable in case of purgatives also. Though, they are not indicated for all, in case of emergency situations, because of the high safety margin, *Trivrita* roots of blackish red variety may be used.

The first blackish red variety acts as a mild purgative but black variety acts as a cathartic. It can cause many undesired actions also due to its potent activity. It mainly creates spasm in the alimentary tract. So, the person experiences pain in the throat and cardiac regions immediately after consuming the drug. When, excessive purgation occurs naturally, there is tissue loss, electrolyte imbalance and dehydration and as a result, the patient may undergo stupor and unconsciousness. Even then, it is highly praised for its prompt action and potent evacuative capacity of bowels.

Method of collection

The method of collecting emetic and purgative drugs is well described in Madanakalpa Adhyaya. The same method may be followed in case of *trivrita* also. Additionally, some specific measures that are to be followed while collecting *trivrita* roots are mentioned here. The root of *trivrita* that is penetrated deep into the earth is to be collected. A Synonym, *Sarala* which denotes the deeply and straightly penetrating nature of the root is mentioned in Dhanvantari Nighantu and Bhavaprakasha. The roots that spread sideways are not stout and are not supplied with sufficient nutrition. Hence, they may not contain the needed chemical constituents and are to be avoided. Usually, the pith inside a root acts for stability and never contains any type of active principles. Without removing the pith, the bark cannot be dried quickly. Anyhow, the methods of storage, as suggested in the first chapter can be followed.

Various preparations

Administration of thin gruel, in the previous night is an exception to the general rule to the purgation process, as stated in Sutra 13:18. There, it is said that the person who is to be purgated is to be given a liquid diet along with meat-soup which is unctuous (*Snehavat*) and hot, continuously for three days. But when, purgation with *trivrita* is being done, this rule need not be followed and a single semi liquid diet in the previous night is sufficient. Anyhow, it is to be given when hot and is prepared with meat soup, adding ghee. The reason for this exception is that, *trivrita* is such a drug which can cause purgation with ease, causing less or little complications.

In total, 110 preparations of *trivrita* are described in this chapter, utilizing different vehicles and different forms that are suitable for each individual. Out of them nine preparations are counted here. Fermented liquids or urine of different animals are used. Though, the secondary purpose of liquid is to swallow the drug easily, the main purpose

is to facilitate the action of the drug.i.e *trivrita*. In general, the fermented liquids can expel out the hard *feces* (*bhedi*), palatable and control reversed peristalsis there by reducing the spasm generated during the administration of purgatives. The person suffers from less colicky pain by using them. The use of urine of different animals helps to pacify kapha and alleviate colicky pain. Thus, the use of vehicles, enhance the desired action of the main drug and reduce the undesired actions.

Twelve preparations

Another twelve preparations of *trivrita*, along with twelve different types of salts are described. Anyone of them should be mixed with the powdered root of *trivrita* and powdered ginger and taken in with hot water. The list of the salts is not mentioned here but as per the suggestion of Chakrapani, the commentator, they are enlisted here from the eighth chapter of Vimana Sthana of Charaka Samhita. There, total number of fifteen salts is mentioned and Charaka advised here, to consider the first twelve salts. The other three types of salts that are left over are *ushara, pateyaka* and *pamshya*. The main purpose of mixing any of the salts in the process of purgation is to prevent dehydration and electrolyte loss. Addition of dry ginger (*shunthi*) also serves the purpose of breaking the hard feces and reducing spasmodic pain.

Eighteen formulations

Eighteen formulations, using eighteen drugs along with the powdered root of *trivrita* which can be used along with cow's urine as a liquid vehicle are mentioned. All the plant drugs that are used here are appetizers, stimulants and they relieve spasm as well. The role of cow's urine in this context is quite reasonable in the sense that, it acts as a stimulant and is capable of modulating the action of any drug taken along with it positively. That itself is capable of doing mild laxation and acts as an anti-toxic drug.

Yashtimadhu combination

One preparation, along with *yashtimadhu* is described. In the index at the end of this chapter, two preparations, using the same drug are enlisted. The other one is narrated in the verse no. 19. This preparation is very much palatable and is specifically useful for those persons having pitta type of constitution who are suffering from symptoms like throat burn.

Fourteen preparations

Fourteen preparations using *trivrita* along with fourteen different drugs like *jivaka* are narrated. Additionally, one more preparation, using *yashtimadhu* is also described. These preparations are very much palatable as most of the drugs are sweet in taste. Though, some of them are bitter, their *vipaka* or post digestive effect is sweet. So, apart from causing purgation, they relieve many diseases caused by vata and pitta and act as rejuvenatives (rasayana) as well.

Seven preparations

Total number of seven preparations, of *trivrita* are prescribed, using seven different ingredients. Many of them are having sweet taste and are able to control vata potentially. Milk and meat soup are highly palatable and can be given to individuals with their choice. The third one is sugar cane juice, accepted by all and is an addition to the laxative action. The next three recipes are fruit juices and have got pure sweet taste with mild laxative action. The seventh one is ghee which alleviates vata and reduces the drastic action of any purgative drug. *Haritaki* is added half the quantity to the main drug to enhance the purgative action of *trivrita* very safely and in a sustained manner.

Avaleha (linctus)

This is the first one of the eight preparations in the form of linctus. *Avaleha* or linctus is such a preparation which provides additional palatability to any of the drug mixed with it. Persons, who feel aversion to medicinal preparations that too emetics or purgatives due to their bitter taste or disagreeable aroma, can easily consume such preparations.

Powder combinations

The powders of three more drugs along with powdered sugar are advised to be taken along with *trivrita* in the powder form. They are thoroughly mixed with honey and ghee to make it linctus. But, nowhere, the proportion of the drugs used is mentioned either by Charaka or the commentators. Ashtanga Hridaya also followed the same verse but didn't mention either the proportion or the dosage. Because, this preparation is used in conditions like fever and thirst, it will be better to use the ingredients in equal proportions and limit the dose for laxation but not for purgation.

Proportion of trivrita

In this preparation, the proportions of individual ingredients are mentioned by Chakrapani. One part of the powder or paste of *trivrita*, One part of sugar and one-fourth part of the decoction of *trivrita* may be used to make an agreeable form of preparation. This is highly palatable as this contains only the black variety of *trivrita* as its ingredient, it can be used with caution but more precisely.

As a principle, honey is not heated or boiled, which makes it poisonous, according to the Ayurvedic texts. But in this preparation, exceptionally, it is advised by Charaka himself to boil honey and melt sugar. It is true that, honey bees collect honey from many poisonous flowers also. This toxicity may enhance, when the honey is heated or boiled. But, when given along with as a purgative drug, there is less chance of honey being absorbed into the system. Apart from this, it enhances the palatability of the preparation and intestinal motility is increased due to the *ushna viryata*. The proportions of ingredients in this preparation are, powdered *trivrita* in one-fourth quantity to the syrup and the other drugs like cinnamon bark in the required quantity. Their purpose is to enhance the flavor of the preparation, to make it acceptable.

This preparation (Verse 23 ½ - 25) is intended for rich people and whose physique is tender. As they usually consume high fat diet regularly, they need not undergo oleation therapy as a prerequisite to purgation. This linctus can cause purgation even in them, with ease.

Though, the quantity of *trivrita* to be added is not mentioned here, as a common rule, one-fourth quantity to the liquids may be added. The fruit juices in general and juices of grapes and *pilu* specifically cause mild laxation and expel out the stagnated pitta dosha from the body effectively. The honey that is heated also can act as a pitta aggravating factor to mobilize it from the existing place and move it out. Similar preparation is found also in Sushruta Samhita and Ashtanga Hridaya. (Verse 26-27)

These preparations (Verse 28) are made in the similar process as that of linctus. For making these preparations, sugarcane juice etc; as described in the verses 26-27 are to be utilized accordingly.

In this preparation (Verse 29), both the varieties of *trivrita* roots are used for their synergistic action. Though, the propositions are not mentioned, they can be taken in equal quantity. The other drugs are also able to check the status of kapha and help to expel out the stagnated kapha from the body. *Kshara* mentioned here is an alkali preparation that is prepared synthetically, using grasses and herbs.

This preparation (Verse 30-32) can be made as per the method mentioned in verses 26-27. Quantity of the ingredients individually is not mentioned here. But for all practical purposes, the juice of *Matulunga*, etc; are to be taken in the quantity of one *kudava* each. This is as per the suggestions made by Chakrapani.

In Verse 33, five types of preparations are mentioned for better palatability. These preparations also help in averting any type of undesired action. Moreover, these due to their liquid nature, pass on to the large intestines very easily so that the drug action starts early.

This type of smoothening drink (Verse 34-35) is one of the two, prescribed in the same chapter. This is very much pleasing, tasty, aromatic and strength giving while causing purgation. The recipient never feels tired even after purgation as the complications are little.

This (Verse 36) is one of the five preparations of *trivrita* in the form of *modaka*. The taste of this is good and causes less hazardous effects on the body while curing the disease proper.

This (Verse 37-39) is the eighth and the last one of the preparations in the form of linctus. Measurement of *modaka* used here is one *shana* which measures approximately 3.0 grams. Because this contains many drugs which pacify kapha, the preparation is indicated in upper abdominal diseases including bronchitis. Though it is said that no restrictions of any type are required here, they are to be followed cautiously and judiciously so that unexpected complications do not arise.

Kalyanaka guda

This preparation, known as *kalyanaka guda* is the second one in the form of *modaka*. The quantity of *trivrita* in this multi drug preparation is proportionately low; so, even though, this is consumed in different seasons without following any restrictions, there may not be any undesired effects. Moreover, an additional advantage of this preparation, which usual purgative does not possess is that it can help in promoting male progeny.

This is the third preparation (Verse 45 ½ - 49½) in the form of *modaka*. This is also known as *abhayadi modaka*, according to Chakrapani. The quantity of honey is not prescribed here and can be used as per the need to prepare the *modaka*. He further says that *danti* and *trivrita* are to be used two times and eight times to the total ingredients of *shunthi* etc; or can be used two parts and eight parts respectively. He did not clarify the proportions but put forth the opinions of others. This is a special preparation in the sense that, he added one more purgative drug i.e. *danti*. There seems to be similar preparation mentioned in the Ashtanga Hridaya, known by the name of *Avipattiyoga*. In that formulation, *danti* is not added and the proportion of *trivrita* is suggested as nine parts, as the other ingredients are nine in number and each one part of them are taken for the preparation. This opinion is further supported by both of the commentators Hemadri and Arunadatta and we can follow the same opinion for all practical purposes.

This (Verse 49½ - 50½) is the fourth formulation of *trivrita* in the form of *modaka*. Here, Charaka has used the word *urubuka* (castor plant) but did not mention the part of the plant to be used. Ancient commentators on any of the verse too did not give their opinion. Some modern commentators advised to take powdered seed which does not appear to be correct since the powder is highly toxic and can kill a person in that dose. Hence, it is ideal to use the root bark of castor plant which is not toxic but causes purgation without causing intestinal spasm.

The fifth type of trivrita formulation (Verse 50½ -55) in the form of modaka is prepared by dividing it into two parts - while the first one is preparation of large sized pills, the second part consists of application of medicated powders over it to make it more effective and palatable. There is a debate regarding the part of *dadima* to be used for preparations. In the similar compound, as mentioned in Ashtanga Hridaya, the preparation of *modaka* and its ingredients are to certain extent similar but the rolling (*veshtana*) process is not present. The seed powder of *dadima* is not effective therapeutically when dried and hence, the powder of the stem bark, which has got many potent actions against the diseases of colon that, can be used. Due to the addition of drugs like *vacha, chitraka* and *tumburu*, diseases due to kapha are definitely alleviated.

Importance of Trivrita

Trivrita is undoubtedly considered the best of all the drugs used for purgation due to its potent activity with very little undesired actions. Even then, the climatic conditions and impact of different seasons on our bodily functions cannot be neglected.

To make this drug more safe and more effective surpassing these climatic changes, Charaka has given four different preparations, useful for four seasons - summer, rainy/monsoon, autumn and winter. Apart from these four, he has also formulated two preparations that are useful for all seasons. Though it is stated that, for a healthy person, purgation therapy is to be employed in post rainy season, it has to be administered as and when an emergency state occurs in any season. There, this preparation helps a physician and the patient to cope up with the situation safely. In rainy season, there is a dominance of *vata* and the addition of *shunthi*, honey and grape juice help to overcome this problem.

In this purgative preparation (Verse 57) that is useful in post rainy season, two drugs of plant origin appear to be confusing. They are *duralabha* and *udichya*. *Duralabha* can be better equated with Fagonia cretica Linn. As some sweet resionous substance is prepared from this plant and marketed which pacifies Pitta. So the other plant *udichya* can be equated with some Valeriana sp. which acts against pitta.

The word *drakshambu* is different from the juice of grapes. Grape juice is a direct extraction of the fruits through compression. But for grape water, dry grapes are to be soaked in water over night, thoroughly squeezed and filtered. The difference between them is that the first one is more concentrated and the latter is more diluted.

Contraindication of purgation therapy and seasons affecting its efficacy

Purgation therapy is not indicated during winter season due to the likely development of intestinal spasm because of the cold wave. Even then, in case of emergency or in a particular disease where kapha is causing problem or obstructing the lower parts of the colon, this purgation therapy is indicated. The powders mixed together can be ground well with hot water, so that the actual compound acts upon the system with ease.

During hot summer, purgation therapy is not at all advised due to the fear of developing dehydration or electrolyte imbalance. Even during that season, if need arises, *trivrita* can be utilized without any complication. To avoid any unexpected problem Charaka suggested using it with sugar which can prevent gastritis due to pitta.

This formula (Verse 58½ - 60)contains good number of purgative drugs apart from *trivrita*, such as *satala* and *svaranakshiri*. *Katurohini* is famous for its action of breaking and expelling out hard fecal matter. Moreover, all the drugs are allowed to soak in cow's urine for three days. This entire process makes the compound more sharp and potent. So, this drug is said to cause proper purgation in patients who are overweight or who have undergone comprehensive oleation therapy. This can be used in all seasons irrespective of the climatic conditions because all the ingredients used are safe and

never cause drastic purgation. This also means that, it should never be used in patients who have not undergone oleation.

This preparation (Verse 61-62) contains both of the Trivruta roots (Pink and black) along with Nilini, a purgative drug. Even then, as it is advised to consume this preparation along with ghee and meat soup, it can be given even to persons who have less storage of fats in their body and who didn't undergo oleation therapy. Thus, a total number of six preparations are prescribed in concordance with the seasons of varying climatic conditions.

Verse 63-64: Though Chakrapani confused a little bit in numbering this preparation as the first one in the powder form, the preparation vide verse Nos. 34-35, in the form of Tarpana can be taken as the first one and the preparations of verse nos. 63-64 and 65 – ½ 66 can be considered as the second preparation. Then, the total number of one hundred and ten comes to a factual conclusion.

In Verse 65- 65½, is the second one of the two preparations with *trivrita* used in the form of nourishing drink. This is highly palatable, nutritious and purgative and never causes any type of complications.

Total four preparations (Verse 65½-68)are described using ghee or milk as base. Both of the varieties of *trivrita* are utilized here as the main drugs of the compound. As milk or ghee are used along with, the harmful side effects of *shyama* never crop up.

Two preparations (Verse 69-71) in the form of fermented beverages are mentioned. The main purpose is to store the preparation for a longer period of time. Additionally, the palatability becomes an advantage. This can also be used in persons habituated to alcohol for a longer period.

These two preparations (Verse 72-73) are also fermented liquids like the preparations mentioned in verses 69-71. They are easily absorbable, palatable, fast acting and can be stored for a longer period of time. The first one is *sauviraka* which is prepared with dehusked barley and boiled. The second one is prepared with unhusked barley in the powder form and not boiled. These two preparations are equally effective and are suggested for those patients who are habituated to alcoholic beverages.

Enhancing palatability of formulation

Here, ten preparations, utilizing the powdered root of *trivrita* are suggested. Their names and method of preparations are described in Charak Samhita [Cha. Sa.Kalpa Sthana 1/26].

1. Badara – badava – Sour liquid made of jujube fruit
2. Raga – A liquid with, sour and pungent tastes.
3. Leha – A linctus
4. Modaka – A type of Indian sweet
5. Utkarika – A cake like preparation

6. Tarpana – Soothening drink
7. Panaka – Syrup
8. Mamsarasa – meat soup
9. Yusha – Pulse Soup and (or)
10. Madya – Alcoholic beverages.

These preparations using *Trivrita* as the base drug enhance the pharmacological activity, palatability and acceptability.

A common phenomenon that occurs after administration of purgative drugs is that, quite often, the patient develops nausea or vomiting sensation. If he vomits, the drug consumed becomes useless and can't be given once again the same day. The reason is that many of such drugs are either bitter or aversive. So, the palatability of the preparation is to be maintained inspite of all the precautions, if he develops nausea, it is to be averted following certain methods which are pleasing to the mind.

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Chaturangula Kalpa Adhyaya

Kalpa Sthana Chapter 8.Pharmaceutical preparations of Chaturangula Abstract

Chaturangula/aragwadha (Cassia fistula Linn.), just like *trivrita*, is a mild purgative. The chapter deals with synonyms of *chaturangula*, the therapeutic utility, various methods of processing of *aragwadha*, method of administration of the pulp of *aragwadha* in different age groups, other recipes of *aragwadha*. Total twelve different formulations of *aragwadha* to suit different needs of the physician have been discussed in this chapter.

Keywords: *Chaturangula, Aragwadha,* Cassia fistula Linn.

Introduction

Aragwadha is indigenous to India and is commonly known as *amalataas*, it is one of the most beautiful of all tropical trees. It sheds its leaves and bursts into a mass of long, grape-bunches like yellow gold flowers. It is a tropical ornamental tree with a trunk consisting of hard reddish wood, growing up to 40 feet tall. The fruits are dark-brown cylindrical pods, 2' long, which also hold the flattish, brown seeds (up to 100 in one pod).[40] A postal stamp was issued by the Indian Postal Department to commemorate this tree.

The golden shower tree (*aragwadha*) is the national tree of Thailand. Its flower is the state flower of Kerala, a southern state in India. The therapeutic benefits of golden shower are recorded in traditional medicine texts in Sri Lanka, Burma and India. In Ayurveda, this is called *aragwadha* meaning *the disease killer.* Golden shower is effective in treating skin diseases, gastrointestinal disorders and cardiac problems.[41]

Present chapter deals with synonyms of *chaturangula* viz., *aragwadha, shampaka, kritamala, rajavriksha* which denotes the nature, morphology and therapeutic benefits of the plant. The therapeutic utility of *chaturangula* has been in a nutshell described here, among which many have been proved by different experiments conducted by different scientists. Fruit pulp is used but needs to be preserved for longer duration for which different methods of preservation too has been discussed in this chapter.

Method of administration of pulp of *aragwadha* in different age groups and other recipes of *aragwadha* are explained lucidly. Drug may not be liked by individual in one form for which twelve different formulations of *aragwadha* to suit different needs has been discussed in this chapter.

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Sanskrit Text, Transliteration with English Translation

अथातश्चतुरङ्गुलकल्पं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaścaturaṅgulakalpaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtashcatura~ggulakalpaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Chaturangula Kalpa” (Pharmaceutics of Chaturangula). Thus said Lord Atreya. [1-2]

Note: Chturangula is Cassia fistula Linn.

Synonyms of *Chaturangula*

आरग्वधो राजवृक्षः शम्पाकश्चतुरङ्गुलः| प्रग्रहः कृतमालश्च कर्णिकारोऽवघातकः||३||

āragvadhō rājavṛkṣaḥ śampākaścaturaṅgulaḥ| pragrahaḥ kṛtamālaśca karṇikārō’vaghātakaḥ||3|| Aragvadho rAjavRukShaH shampAkashcatura~ggulaH| pragrahaH kRutamAlashca karNikAro~avaghAtakaH||3||

The different names of *chaturangula* are as *aragwadha* (One which overcomes diseases), *rajavriksha* (royal beautiful tree), *shampaka* (which gives auspicious fruits), *chaturangula* (four *angula* in *pramana*), *pragriha* (which seizes the disease), *kritamala* (flowering forms a garland), *karnikara* (tree/golden shower) and *avaghatuka* (which overcomes the diseases) are the synonyms of *chaturangula*.[3]

Therapeutic utility of *Chaturangula*

ज्वरहृद्रोगवातासृगुदावर्तादिरोगिषु| राजवृक्षोऽधिकं पथ्यो मृदुर्मधुरशीतलः||४|| बाले वृद्धे क्षते क्षीणे सुकुमारे च मानवे| योज्यो मृद्वनपायित्वाद्विशेषाच्चतुरङ्गुलः||५||

jvarahṛdrōgavātāsṛgudāvartādirōgiṣu| rājavṛkṣō’dhikaṁ pathyō mṛdurmadhuraśītalaḥ||4|| bālē vṛddhē kṣatē kṣīṇē sukumārē ca mānavē| yōjyō mṛdvanapāyitvādviśēṣāccaturaṅgulaḥ||5|| jvarahRudrogavAtAsRugudAvartAdirogiShu| rAjavRukSho~adhikaM pathyo mRudurmadhurashItalaH||4|| bAle vRuddhe kShate kShINe sukumAre ca mAnave| yojyo mRudvanapAyitvAdvisheShAccatura~ggulaH||5||

- Guna- *mridu*(mild), *sheetala*(cooling effect)
- *Karma- Aragwadha* is very much beneficial to people who are suffering from diseases viz.,
    - *Jwara* (fever)
    - *Hridroga* (cardiac ailments)

    - *Vatarakta* (gouty arthritis dominant of vata-pitta dosha) and
    - *Udavarta* (upward movement of wind in abdomen).
- *Aragwadha* is a drug of choice for
    - *Bala* (children),
    - *Vriddha*(aged),
    - *Sukumara* (delicate constitution)
    - *Urakshata* (injury to Chest),
    - *Kshina* (debilitated).

The reason for this is due to its guna (attributes) and *anapayitvata*(harmlessness/safe).[4-5]

Processing and storage of *aragwadha*

फलकाले फलं तस्य ग्राह्यं परिणतं च यत्| तेषं गुणवतां भारं सिकतासु निधापयेत्||६|| सप्तरात्रात् समुद्धृत्य शोषयेदातपे भिषक्| ततो मज्जानमुद्धृत्य शुचौ भाण्डे निधापयेत्||७||

phalakālē phalaṁ tasya grāhyaṁ pariṇataṁ ca yat| tēṣaṁ guṇavatāṁ bhāraṁ sikatāsu nidhāpayēt||6|| saptarātrāt samuddhṛtya śōṣayēdātapē bhiṣak| tatō majjānamuddhṛtya śucau bhāṇḍē nidhāpayēt||7|| phalakAle phalaM tasya grAhyaM pariNataM ca yat| teShaM guNavatAM bhAraM sikatAsu nidhApayet||6|| saptarAtrAt samuddhRutya shoShayedAtape bhiShak| tato majjAnamuddhRutya shucau bhANDe nidhApayet||7||

- *Aragwadha* fruits that are mature are collected by an intelligent physician at an appropriate season.
- Such mature fruits which are endowed with therapeutic attributes are then covered with cloth.
- It is then kept beneath the sand for seven days.
- After seven days the fruit of *aragwadha* are taken out and washed and dried in the sun.
- The fruits when dried, the pulp is taken out and stored in clean containers.[6-7]

Method of administration of pulp of *aragwadha*

द्राक्षारसयुतं दद्याद्दाहोदावर्तपीडिते| चतुर्वर्षमुखे बाले यावद्द्वादशवार्षिके||८|| चतुरङ्गुलमज्ज्ञस्तु प्रसृतं वाऽथवाऽञ्जलिम्|९|

drākṣārasayutaṁ dadyāddāhōdāvartapīḍitē| caturvarṣamukhē bālē yāvaddvādaśavārṣikē||8|| caturaṅgulamajjñastu prasṛtaṁ vā'thavā'ñjalim|9| drAkShArasayutaM dadyAddAhodAvartapIDite| caturvarShamukhe bAle yAvaddvAdashavArShike||8|| catura$_{ggulamajj}$jastu prasRutaM vA$_{athavA}$a~jjalim|9|

Children (between age group of 4 years to 12 years) who are suffering from daha (burning sensation) and udawarta (upward movement of vata in abdomen) should be administered Aragwadha (fruit pulp) mixed with draksha rasa (juice/decoction). The

dosage of fruit pulp may be either one prasruta(2 pala = 96 gram) or one anjali (4 pala=192 gram).

Note: Specific age mentioned here indicates that this recipe should not be given to the patients below four years and above twelve years of age.[8-8½]

Other Recipes of *aragwadha* (*chaturangula*)

सुरामण्डेन संयुक्तमथवा कोलसीधुना||९|| दधिमण्डेन वा युक्तं रसेनामलकस्य वा| कृत्वा शीतकषायं तं पिबेत् सौवीरकेण वा||१०||

surāmaṇḍēna saṁyuktamathavā kōlasīdhunā||9|| dadhimaṇḍēna vā yuktaṁ rasēnāmalakasya vā| kṛtvā śītakaṣāyaṁ taṁ pibēt sauvīrakēṇa vā||10|| surAmaNDena saMyuktamathavA kolasIdhunA||9|| dadhimaNDena vA yuktaM rasenAmalakasya vA| kRutvA shItakaShAyaM taM pibet sauvIrakeNa vA||10||

Aragwadha (fruit pulp) in a dose of 2 pala to 4 pala to be taken with anupana (adjuvants) namely Suramanda (supernatent fluid of sura a type of alcoholic drink), Kola sidhu (A type of wine prepared from jujube fruit), Dadhi Manda (whey) and Amalaki swarasa(fresh juice of gooseberries). The Sheeta kashaya (cold infusion) of Aragwadha fruit pulp with Sauviraka (A type of vinegar) can be consumed. These combinations can be as according to the taste and likes of the patient or his disease pathology.[9-10]

त्रिवृतो वा कषायेण मज्ज्ञः कल्कं तथा पिबेत्| तथा बिल्वकषायेण लवणक्षौद्रसंयुतम्||११||

trivṛtō vā kaṣāyēṇa majjñaḥ kalkaṁ tathā pibēt| tathā bilvakaṣāyēṇa lavaṇakṣaudrasaṁyutam||11|| trivRuto vA kaShAyeNa majj~jaH kalkaM tathA pibet| tathA bilvakaShAyeNa lavaNakShaudrasaMyutam||11||

Paste(kalka) of the pulp Addition with decoction of *trivrita* (decoction of Operculina turpethum) or *bilva kashaya* (decoction of Aegle marmelos) and addition of *lavana* (rock salt) and *kshoudra* (honey) [11]

कषायेणाथवा तस्य त्रिवृच्चूर्णं गुडान्वितम्| साधयित्वा शनैर्लेहं लेहयेन्मात्रया नरम्||१२||

kaṣāyēṇāthavā tasya trivṛccūrṇaṁ guḍānvitam| sādhayitvā śanairlēhaṁ lēhayēnmātrayā naram||12|| kaShAyeNAthavA tasya trivRuccUrNaM guDAnvitam| sAdhayitvA shanairlehaM lehayenmAtrayA naram||12||

Avaleha (linctus) of *kashaya* of *aragwadha kashaya* of *aragwadha* is dissolved in four parts of *trivrita kwatha* (decoction of Operculina turpethum). To this twice the amount of jaggery is added and heated on mild flame till it attains semisolid consistency.[12]

चतुरङ्गुलसिद्धाद्वा क्षीराद्यदुदियाद्घृतम्| मज्ज्ञः कल्केन धात्रीणां रसे तत्साधितं पिबेत्||१३||

caturaṅgulasiddhādvā kṣīrādyadudiyādghṛtam| majjñaḥ kalkēna dhātrīṇāṁ rasē tatsādhitaṁ pibēt||13| catura~ggulasiddhAdvA kShIrAdyadudiyAdghRutam| majj~jaH kalkena dhAtrINAM rase tatsAdhitaM pibet||13||

Ghrita (ghee)- Milk is processed with *aragwadha phala majja*; this milk is boiled and from the cream of this, ghee is prepared. Addition of *aragwadha phala majja* and *amalaki*(Emblica officinalis) juice. Processed and given to the patients as and when required.[13]

तदेव दशमूलस्य कुलत्थानां यवस्य च| कषाये साधितं सर्पिः कल्कैः श्यामादिभिः पिबेत्||१४||

tadēva daśamūlasya kulatthānāṁ yavasya ca| kaṣāyē sādhitaṁ sarpiḥ kalkaiḥ śyāmādibhiḥ pibēt||14|| tadeva dashamUlasya kulatthAnAM yavasya ca| kaShAye sAdhitaM sarpiH kalkaiH shyAmAdibhiH pibet||14||

Ghrita (ghee)-To the ghee add *dashamoola*(ten medicinal roots) decoction, *kulattha* (Dolichos biflora) decoction and *yava kwatha* (Hordeum vulgare) and add paste of *shyama trivrita*(Operculina turpethum), *aragwadha* (Casia fistula), *tilvaka* (Symplocos racemosa), *snuhi* (Euphorbia tirucauli), *saptala, shankhini, danti* (Baliospermum montanum), *dravanti*(jatropa sp). in one fourth quantity and it is processed. [14]

दन्तीक्वाथेऽञ्जलिं मज्ज्ञाः शम्पाकस्य गुडस्य च| दत्त्वा मासार्धमासस्थमरिष्टं पाययेत च||१५||

dantīkvāthē'ñjaliṁ majjñāḥ śampākasya guḍasya ca| dattvā māsārdhamāsasthamariṣṭaṁ pāyayēta ca||15|| dantIkvAthe$_{a}$jjaliM majj~jAH shampAkasya guDasya ca| dattvA mAsArdhamAsasthamariShTaM pAyayeta ca||15||

Arishta- Pulp of *aragwadha* 96g is added with *danti kwatha*. To this jaggery is added and then fermented in a vessel which is previously oleated with ghee for one and half months. [15]

यस्य यत् पानमन्नं च हृद्यं स्वाद्वथ वा कटु| लवणं वा भवेत्तेन युक्तं दद्याद्विरेचनम्||१६||

yasya yat pānamannaṁ ca hṛdyaṁ svādvatha vā kaṭu| lavaṇaṁ vā bhavēttēna yuktaṁ dadyādvirēcanam||16|| yasya yat pAnamannaM ca hRudyaM svAdvatha vA kaTu| lavaNaM vA bhavettena yuktaM dadyAdvirecanam||16||

Food and drinks - Pulp of *aragwadha*. Is added to sweet (*swadu*), pungent (*katu*), and lavana (salt) food articles.[16]

The tastes are as such chosen and added so that they are *hridya* or pleasing to the heart of the patient.

Summary

तत्र श्लोकाः द्राक्षारसे सुरासीध्वोर्दध्नि चामलकीरसे| सौवीरके कषाये च त्रिवृतो बिल्वकस्य च||१७|| लेहेऽरिष्टे घृते द्वे च योगा द्वादश कीर्तिताः| चतुरङ्गुलकल्पेऽस्मिन् सुकुमाराः सुखोदयाः||१८||

tatra ślōkāḥ drākṣārasē surāsīdhvōrdadhni cāmalakīrasē| sauvīrakē kaṣāyē ca trivr̥tō bilvakasya ca||17|| lēhē'riṣṭē ghr̥tē dvē ca yōgā dvādaśa kīrtitāḥ| caturaṅgulakalpē'smin sukumārāḥ sukhōdayāḥ||18|| tatra shlokAH drAkShArase surAsIdhvordadhni cAmalakIrase| sauvIrake kaShAye ca trivRuto bilvakasya ca||17||

lehe~ariShTe ghRute dve ca yogA dvAdasha kIrtitAH| catura$_{ggulakalpe}$asmin sukumArAH sukhodayAH||18||

To sum up:

In the chapter dealing with Pharmaceutics of *aragwadha*, twelve formulations have been detailed for the mild natured person‘s betterment. These formulations are *mridu* (mild) and *sukhakara* (pleasing).

The recipes are as follows.

1. Recipe to be taken with grape juice – 1 formulation
2. Recipe to be taken with sura manda - 1 formulation
3. Recipe to be taken with kola seedhu – 1 formulation
4. Recipe to be taken with dadhi manda – 1 formulation
5. Recipe to be taken with amalaki Juice – 1 formulation
6. Recipe to be taken with sauviraka – 1 formulation
7. Recipe to be taken with trivrit kwatha – 1 formulation
8. Recipe to be taken with bilva kashaya – 1 formulation
9. Recipe in the form of avaleha(linctus) – 1 formulation
10. Recipe to be taken in the form of arishta (mild wine) – 1 formulation
11. Recipe to be taken in the form of ghee – 2 formulations

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते कल्पस्थाने चतुरङ्गुलकल्पो नामाष्टमोऽध्यायः||८||

Thus, ends the eighth chapter of Kalpa Sthana which deals with Pharmaceutics of *chaturangula* in Agnivesha’s work which is redacted by Charaka, supplemented by Dridabala, due to non availability of further contents.

Tattva Vimarsha (Fundamental Principles)

- *Chaturangula* is mild purgative in nature and is safe to be used in children, aged and tender persons.
- Mainly the fruit pulp of *chaturangula* is used for purgative action.

Vidhi Vimarsha (Applied Inferences)

Pharmacological profile of *Aragvadha*

There are many Cassia species worldwide, which is used in herbal medicine systems. This particular family of plants is used widely for their laxative actions. Cassia fistula Linn. is no exception. It is often used as a highly effective moderate laxative that is safe even for children. However, in large doses, the leaves and bark can cause vomiting, nausea, abdominal pain and cramps. Cassia fistula Linn. is also employed as a remedy for tumors of the abdomen, glands, liver, stomach, and throat, for burns, cancer, constipation, convulsions, delirium, diarrhea, dysuria, epilepsy, gravel, hematuria,

pimples, and glandular tumors. The seeds are attributed with antibilious, carminative, and laxative properties while the root is used for adenopathy, burning sensations, leprosy, skin diseases, syphilis, and tubercular glands. The leaves are used in erysipelas, malaria, rheumatism, and ulcers. In Brazilian herbal medicine, the seeds are used as a laxative and the leaves and/or bark is used for pain and inflammation. Various laboratory studies report that *aragwadha* has evidenced antioxidant, hypoglycemic, Acetylcholinesterase (AChE) inhibitor, antibacterial, antifungal, anticandidal activity, antiviral, laxative, liver protective, mild estrogenic, antitumorous, cholesterol lowering, pain relieving, and fever reducing actions.[42]

Pulp of pod contains anthraquinone glycosides, sennosides A & B rhein and its glucoside, barbloin, aloin, formic acid, butyric acid, their ethylesters and oxalic acid. Presence of pectin and tannin are also reported. Seed gave galactomannan free sugard and free aminoacids, extract laxative, carminative, cooling and antipyretic. Flowers give free rein to its glycosides Sennosides A & B.[43]

Synonyms

The synonyms play an important role in correct identification of the plant. Apart from the above mentioned synonymns, nighantus (lexicons) suggests names like *suvarnaka* (beautiful tree), *dirghaphala* (one which has long fruits), *naradipa, apaghataka, swarnahu* are the few names of the plant.[44] In Rajanighantu under *prabhadradi varga* mentions few more synonymns such as *nripadhruma, rajataru, aruna, karnabharanaka* and *maharajadhruma*.[45]

Karnikara has been considered as synonym by Charaka but in Dhanwantari Nighantu it is considered as separate drug.[46]

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[42] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20

[43] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[44] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.4. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[45] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20.

[46] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.3. In: Dash Bhagavan & Sharma R K, Editor. Charak Samhita.2nd ed. Varanasi: Chowkhamba Sanskrit Series, 2005; P 310

Properties and formulations

Aragwadha is *mridu* (soft) in guna (heavy), bitter and sweet in taste and *madhura* (sweet) in *vipaka* due to which it is very safe to be used in *bala* (children), *vriddha* (aged), *sukumara* (delicate constitution) and *urakshata* (injuries to chest) as well as in *kshina* (debilitated) too. [47]

Charaka has mentioned its uses in following conditions:

- *Jwara* - *Aragwadha* given with grape juice[Cha. Sa. Chikitsa Sthana 3/232]
- *Kushta* (skin Ailments) – Decoction for bath and internal intake [Cha. Sa. Chikitsa Sthana 7/97]
- *Visarpa*(Herpes) – Leaf decoction or anointment with paste of leaves[Cha. Sa. Chikitsa Sthana 21/88]
- *Kamala*(Jaundice) – *Phalamajja* (fruit pulp) is taken with sugarcane juice [48]
- *Urusthambha*- Leaves are boiled and eaten without adding salt is useful in *urusthambha*[Cha. Sa. Chikitsa Sthana 27/25]
- *Pittodara* – *Phalamajja* decoction. [Cha. Sa. Chikitsa Sthana 18/69-70]
- *Twakroga* – Leaves processed with buttermilk is applied as paste [Cha. Sa. Sutra Sthana 3/17]
- *Haridrameha* – *Phalamajja* is given in *kashaya* form.[49]

For *vrinaprakshalana aragwadha patra* and *jati patra kwatha* (leaves of Jasmine plant) are used for washing wound.

Aragwadha with bile of cow and *katutaila*(mustard oil) is used in skin ailments.

Apart from this *aragwadha* is used in many more ways which will be discussed in the context of different formulations.[4-5]

Aragwadha leaves, root, bark and flowers are used for medicinal purpose. More specifically, fruit pulp is used for purgation where as flowers are used for urinary strangury. Fruit pulp is sweet in taste, if not processed it gets worm infested. Thus fruit pulp should be used only after proper processing.

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[47] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[48] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.5. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[49] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya.Verse 5 In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

Charaka mentions *aragwadha* in the context of vamana and *asthapana*[Cha.Sa. Sutra Sthana 1/82]. Apart from this it also finds mention in Charaka Sutra Sthana 4th Chapter under *kushtaghna, vamanopaga* and *kandughna dashemani*. In Charaka Vimana Sthana *aragwadha* has been considered under *tiktaskandha* [Cha. Sa.Vimana Sthana 8/164]. Sushruta mentions usage of *aragwadha* in *ksharakalpa*. *Aragwadha* has been mentioned in *aragwadhadi gana* and *shyamadi gana* [50]. Even though Charaka mentions *khadira* as best drug in *kushta* [Cha. Sa. Sutra Sthana 25] It may be seen that in Charaka Sutra Sthana 2nd chapter *aragwadha* has been preferred over *khadira*. For external usage it may be considered that *aragwadha* is best, whereas for internal usage *khadira* is choice of drug in *kushta*. [6-7]

Below age four years the drug is not advised, because of possible complications and in children above 12 years, drug may not give the desired benefit. As both *aragwadha* and *draksha*(grapes) are mild purgative in nature may not induce the desired purgation if given to children above 12 years. Chakradutta mentions the usage of *aragwadha* with *drasksha* in pittajajwara. *Aragwadha* is purgative but when administered alone may bring about untoward side effects like colicky pain so is usually administered with any suitable adjuvants. [8-9½]

Aragwadha phala majja is preferably used in *sheetakashaya* (or *phanta* form as tannin content present in it, when boiled tannin in it will increase and its purgative action will be reduced. Apart from this *aragwadha* with *suramanda, sauviraka* and *kolasidhu* can be given to those who are addicted to alcohol. Where as those who prefer *amla rasa* (sour taste) can be administered with *dadhimanda*. In general, for others it can be given with *amalaki swarasa* which will potentiate the action of *aragwadha* and will also reduce its untoward effects like colicky pain. In eczema and skin ailments like urticarial rashes *aragwadha* leaves are made into paste with *kanji* and applied.(Vangasena) [9½-10]

In the formulation mentions in verse 11, 16 *tola* or 32 *tola aragwadha phala majja* is dissolved in water and *sheeta kashaya* (cold infusion) is prepared out of this. But at this dosage it may not be tolerated at present context. Therefore it is said that for *sheeta kashaya, aragwadha phala majja* is taken in 1 *tola pramana* where as to dissolve in *trivrita* or *bilva kashaya* it may be taken in 6 *masha*. This form of administration may be for those who desire to take the drug in a simple form as it is easy to administer. Rock salt and honey are added to improve the taste and efficacy of the yoga. *Trivrita* added to *aragwadha* will facilitate and hasten the action of *aragwadha*.[11]

Aragwadha even though has tannin in it, when dissolved with *trivrita kwatha* and jaggery retains its purgative effect. *Avaleha* (linctus) form of the drug can be preserved for longer duration. Thus the drug prepared in this form can be used as and when required.

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[50] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

The *avaleha* should be given to the patient according to his *koshtha* for inducing virechana. [12]

Milk is mixed with *aragwadha* fruit pulp, it is boiled and cooled. Cream is extracted from it, by which ghee is prepared. This can be used for purgation. Other than above said method, ghee (unprocessed) can also be processed with *aragwadha* fruit pulp and *amalaki* fruit juice which may also be used to induce purgation. *Ghrita* prepared from the decoction of the root of *aragwadha* is very much useful in *kushtha*[51]. *Ghrita* like *avaleha* can be preserved for longer duration and can be used accordingly. Apart from this *ghrita* can be used as remedy in pitta dosha dominance as well vata dosha dominance where decoction may not be that much suitable.[13]

Three *ghrita* preparations are told here to suit the need and constitution of the individual. One with simple *aragwadha phala majja*, other preparation to which *amalaki* juice is added and third being added with *dashamoola* and other *virechaka dravyas*. Thus prepared ghee can be used to induce purgation. [14]

Arishta (medicated wine) can be preserved for longer duration. It is easy to administer too. Those who can tolerate *aragwadha* in *arishta* form can be administered with the above said preparation. Preparation of *aragwadha* in *arishta* (medicated wine) form can be given to patients to induce purgation. [15]

Root of *aragwadha* is good antipyretic as well as good purgative. Leaves of this plant is good *saaraka* (that increase intestinal movements). *Aragwadha* fruit pulp with tamarind fruit pulp taken in the night helps to relieve constipation. *Aragwadha* fruit pulp can be given even with food and article which patient desires. Foods and articles should be either sweet, pungent or salty in taste. Astringent and bitter even though patient desires should not be used as it hinders drug absorption.[16]

Related chapter

Aragvadhiya Adhyaya

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[51] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3736.

Tilvaka Kalpa Adhyaya

Kalpa Sthana Chapter 9.Pharmaceutical preparations of Tilvaka

Abstract

This chapter deals with preparations of *tilvaka* for the purpose of virechana (Therapeutic purgation). *Tilvaka* is a mild purgative . Therapeutic utility of *tilvaka*, methods of processing of *tilvaka* bark, method of preparation and administration of *tilvaka churna* are detailed here. Other recipes of *tilvaka* viz., *sauviraka, sura* (alcoholic breverages) along with a total of sixteen different formulations of the same drug to suit different needs of the physician has been discussed in this chapter.

Keywords: *Tilvaka, Lodhra,* Viburnum nervosum, *Bruhadpatra, Tiritaka*.

Introduction

Among the drugs of which bark is utilized as medicine, tilvaka is the best virechaka dravya (purgative) [52]. It has also been described in the context of sandhaaneeya (healing effect on wounds), pureeshasangrahaneeya (antidiarrheal), shonithasthaapana dashemaani ganas (hemostatic) and twagasava (fermented prepration from bark). Charaka mentions this in the context of vatavyadhi [Cha.Sa. Chikitsa Sthana 28/82]. Tilvaka is also told in the context of kashaayaskandha. Tilvaka ghee has been advised in the context of vidradhi (abcess), gulma (abdominal lump) and pittavidagdha (acid dyspepsia) conditions. In hiccups, tilvaka ash is administered with honey.[53]. Some experts like Drudhbala mentioned lodhra as synonym of tilwaka. However, there is controversy about the action of this drug. Lodhra possess stambhaka (styptic) action, whereas tilwaka is considered as virechaka (purgative) in the present chapter. According to Thakur Balavant Singh, Viburnum nervosum is the true botanical source of Classical tilvaka. In the present context of vidhi vimarsha, the probable solution for this controversy will be discussed.

Sanskrit Text, Transliteration with English Translation

अथातस्तिल्वककल्पं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

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[52] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

[53] Chakrapani, Charak. Siddhi Sthana, Cha.8 Bastivyapad Siddhi ver.04. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed.New Delhi:Munshiram Manoharlal publishers pvt. Ltd; 1981; P 713

athātastilvakakalpaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtastilvakakalpaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Tilvaka Kalpa” (Pharmaceutical preparations of Tilvaka). Thus said Lord Atreya.[1-2]

Synonyms

तिल्वकस्तु मतो लोध्रो बृहत्पत्रस्तिरीटकः|

tilvakastu matō lōdhrō bṛhatpatrastirīṭakaḥ|

tilvakastu mato lodhro bRuhatpatrastirITakaH|

Lodhra (One which overcomes kaphapittadi diseases), brihatpatra (plant which has big leaves), tilvaka (which oleates the body) are the synonyms of tilwaka. [2½]

Processing of *tilvaka twak*

तस्य मूलत्वचं शुष्कामन्तर्वल्कलवर्जिताम्||३|| चूर्णयेत्तु त्रिधा कृत्वा द्वौ भागौ श्चोतयेत्ततः| लोध्रस्यैव कषायेण तृतीयं तेन भावयेत्||४|| भागं तं दशमूलस्य पुनः क्वार्थेन भावयेत्| शुष्कं चूर्ण पुनः कृत्वा तत ऊर्ध्वं प्रयोजयेत्||५||

tasya mūlatvacaṁ śuṣkāmantarvalkalavarjitām||3|| cūrṇayēttu tridhā kṛtvā dvau bhāgau ścōtayēttataḥ| lōdhrasyaiva kaṣāyēṇa tṛtīyaṁ tēna bhāvayēt||4|| bhāgaṁ taṁ daśamūlasya punaḥ kvāthēna bhāvayēt| śuṣkaṁ cūrṇaṁ punaḥ kṛtvā tata ūrdhvaṁ prayōjayēt||5|| tasya mUlatvacaM shuShkAmantarvalkalavarjitAm||3|| cUrNayettu tridhA kRutvA dvau bhAgau shcotayettataH| lodhrasyaiva kaShAyeNa tRutIyaM tena bhAvayet||4|| bhAgaM taM dashamUlasya punaH kvAthena bhAvayet| shuShkaM cUrNaM punaH kRutvA tata UrdhvaM prayojayet||5||

External layer of *tilvaka* root is taken and internal portion is discarded. Then, the collected *tilvaka* is dried and processed to make into powder. This powdered drug is then divided into three parts among which 2 parts are mixed with water and filtered. This filtered liquid is used for triturating remaining one part of powdered *tilvaka*. After completion of trituration with *lodhra* decoction it is further given trituration of *dashamoola* decoction.

This is then dried and made into powder again and used as per need.[3-5]

Note: The inner portion of the lodhra is very hard and thus is not useful, so is not recommended for the usage. In the process of kashaya preparation, powder of lodhra should be added with six times of water mixed well and filtered. This process is repeated twenty one times as suggested in the context of madanaphala [Cha.Sa Kalpa Sthana 1/16].

Administration of *tilvaka* powder

दधितक्रसुरामण्डमूत्रैर्बदरसीधुना | रसेनामलकानां वा ततः पाणितलं पिबेत्॥६॥

dadhitakrasurāmaṇḍamūtrairbadarasīdhunā | rasēnāmalakānāṁ vā tataḥ pāṇitalaṁ pibēt||6|| dadhitakrasurAmaNDamUtrairbadarasIdhunA | rasenAmalakAnAM vA tataH pANitalaM pibet||6||

Recipes of Tilvaka Preparation and intake Powdered tilvaka/tilvaka churna One paanitala (12gms approximately) with -Dadhi takra(whey) -Sura manda(supernatent part of alcohol) -Cow's urine -Badara seedhu (A type of drink prepared of Jujube fruit) -Juice of amalaki (Emblica officinalis) [6]

Recipe of *tilvaka* in the form of *souviraka*

मेषशृङ्ग्यभयाकृष्णाचित्रकैः सलिले शृते| मरुजान् सुनुयात्तच्च जातं सौवीरकं यदा॥७॥ भवेदञ्जलिना तस्य लोध्रकल्कं पिबेत् सदा|८|

mēṣaśṛṅgyabhayākṛṣṇācitrakaiḥ salilē śṛtē| marujān sunuyāttacca jātaṁ sauvīrakaṁ yadā||7|| bhavēdañjalinā tasya lōdhrakalkaṁ pibēt sadā|8| meShashRu~ggyabhayAkRuShNAcitrakaiH salile shRute| marujAn sunuyAttacca jAtaM sauvIrakaM yadA||7|| bhaveda~jjalinA tasya lodhrakalkaM pibet sadA|8|

Recipes of Tilvaka Preparation and intake Tilvaka souviraka Kashaya is made of meshashringi(Gymnema sylvestre R.Br.), abhaya (Terminalia chebula Retz.), krishna (Piper longum Linn), chitraka (Plumbago zeylanica Linn).

Maruja (roasted barley) powder is added and fermented for one and half months in a mud pot which is previously oleated with ghee. Thus prepared sauveera is added with paste of lodhra churna in tola (12gms) pramana and given at dose of one anjali (Approximately 200gms) for virechana. [7-7½]

Recipe of *tilvaka* in the form of *sura*

सुरां लोध्रकषायेण जातां पक्षस्थितां पिबेत्॥८॥ दन्तीचित्रकयोर्द्रोणे सलिलस्याढकं पृथक्| समुत्क्वाथ्य गुडस्यैकां तुलां लोध्रस्य चाञ्जलिम्॥९॥ आवपेत्तत् परं पक्षान्मद्यपानां विरेचनम्|१०|

surāṁ lōdhrakaṣāyēṇa jātāṁ pakṣasthitāṁ pibēt||8|| dantīcitrakayōrdrōṇē salilasyāḍhakaṁ pṛthak| samutkvāthya guḍasyaikāṁ tulāṁ lōdhrasya cāñjalim||9|| āvapēttat paraṁ pakṣānmadyapānāṁ virēcanam|10| surAM lodhrakaShAyeNa jAtAM pakShasthitAM pibet||8|| dantIcitrakayordroNe salilasyADhakaM pRuthak| samutkvAthya guDasyaikAM tulAM lodhrasya cA~jjalim||9|| Avapettat paraM pakShAnmadyapAnAM virecanam|10|

Recipes of *Tilvaka* Preparation and intake *Tilvaka sura* (alcoholic drink) Decoction of *lodhra* kept for one *paksha*(fortnight) and made into *sura* (alcoholic drink)

Recipe of *tilvaka* in the form of *arishta*: Recipes of *Tilvaka* Preparation and intake

Tilvaka arishta(medicated wine) *Kashaya* made from one *adaka*(approximately 1.600 kg) *dantimoola* (Baliospermum montanum (Willd.) Muell.-Arg) and *chitraka*(Plumbago zeylanica Linn) with one *drona* (approximately 12 litres) water.

To this filtered decoction 1 *tula* (approximately 5 kg) of *gud* is added and 1 *anjali*(approximately 200gms) of *lodhra kalka*(paste) is added and mixed well.

This preparation is fermented for a *paksha* (15 days) in a mud pot oleated with ghee. This is then filtered and given for purgation to those who are addicted / habituated to *madyapana* (Intake of liquor).[8-9½]

कम्पिल्लककषायेण दशकृत्वः सुभावितम्||१०||

मात्रां कम्पिल्लकस्यैव कषायेण पुनः पिबेत्|११|

kampillakakaṣāyēṇa daśakr̥tvaḥ subhāvitām||10||

mātrāṁ kampillakasyaiva kaṣāyēṇa punaḥ pibēt|11|

kampillakakaShAyeNa dashakRutvaH subhAvitAm||10||

mAtrAM kampillakasyaiva kaShAyeNa punaH pibet|11|

Recipe of Tilvaka prepared along with Kampillaka (Mallotus philiphensis Muell.): Recipes of Tilvaka Preparation and intake Tilvaka kampillaka Tilvaka churna is given *bhavana* (trituration) with *kampillaka* (Mallotus philliphensis Muell.) Kashaya

The process is repeated for 10 times.

This is taken with *kampillaka kashaya*.[10-10½]

Tilvaka avaleha (linctus)

चतुरङ्गुलकल्पेन लेहोऽन्यः कार्य एव च||११|| त्रिफलायाः कषायेण ससर्पिर्मधुफाणितः| लोध्रचूर्णयुतः सिद्धो लेहः श्रेष्ठो विरेचने||१२|| तिल्वकस्य कषायेण कल्केन च सशर्करः| सघृतः साधितो लेहः स च श्रेष्ठो विरेचने||१३||

caturaṅgulakalpēna lēhō'nyaḥ kārya ēva ca||11|| triphalāyāḥ kaṣāyēṇa sasarpirmadhuphāṇitaḥ| lōdhracūrṇayutaḥ siddhō lēhaḥ śrēṣṭhō virēcanē||12|| tilvakasya kaṣāyēṇa kalkēna ca saśarkaraḥ| saghr̥taḥ sādhitō lēhaḥ sa ca śrēṣṭhō virēcanē||13|| catura~ggulakalpena leho~anyaH kArya eva ca||11|| triphalAyAH kaShAyeNa sasarpirmadhuphANitaH| lodhracUrNayutaH siddho lehaH shreShTho virecane||12|| tilvakasya kaShAyeNa kalkena ca sasharkaraH| saghRutaH sAdhito lehaH sa ca shreShTho virecane||13||

Recipes of Tilvaka Preparation and intake

*Tilvaka Avaleha*as per the prescribed format that has been told for the preparation of *chaturangula avaleha* (which has been described in the previous chapter) *kashaya*

(decoction) of *tilvaka* is prepared which is added with powder of *trivrita* (Operculina turpethum(L)Silva Manso.) and jaggery. This is cooked over the mild fire.

or

Avaleha / linctus prepared by adding *lodhra* powder, ghee, honey and *phanita* (penedium) to the decoction of *triphala*. or *Avaleha* / linctus prepared by adding *lodhra* paste, ghee and sugar to the *lodhra* decoction.[11-13]

Tilvaka ghrita

अष्टाष्टौ त्रिवृतादीनां मुष्टींस्तु सनखान् पृथक्| द्रोणेऽपां साधयेत् पादशेषे प्रस्थं घृतात् पचेत्||१४|| पिष्टैस्तैरेव बिल्वांशैः समूत्रलवणैरथ| ततो मात्रां पिबेत् काले श्रेष्ठमेतद्विरेचनम्||१५|| लोध्रकल्केन मूत्राम्ललवणैश्च पचेद्घृतम्| चतुरङ्गुलकल्पेन सर्पिषी द्वे च साधयेत्||१६||

aṣṭāṣṭau trivṛtādīnāṁ muṣṭīṁstu sanakhān pṛthak| drōṇē'pāṁ sādhayēt pādaśēṣē prasthaṁ ghṛtāt pacēt||14|| piṣṭaistairēva bilvāṁśaiḥ samūtralavaṇairatha| tatō mātrāṁ pibēt kālē śrēṣṭhamētadvirēcanam||15|| lōdhrakalkēna mūtrāmlalavaṇaiśca pacēdghṛtam| caturaṅgulakalpēna sarpiṣī dvē ca sādhayēt||16|| aShTAShTau trivRutAdInAM muShTIMstu sanakhAn pRuthak| droNe~apAM sAdhayet pAdasheShe prasthaM ghRutAt pacet||14|| piShTaistaireva bilvAMshaiH samUtralavaNairatha| tato mAtrAM pibet kAle shreShThametadvirecanam||15|| lodhrakalkena mUtrAmlalavaNaishca pacedghRutam| catura~ggulakalpena sarpiShI dve ca sAdhayet||16||

Recipes of Tilvaka Preparation and intake

Tilvaka ghrita

1. Eight *antarnakhamushti*(fistful) each of eight drugs- *trivrita* (Operculina turpethum(L)Silva Manso), *chaturangula*(Cassia fistula Linn), *mahavriksha* (Euphorbia nerifolia) , *saptala* (Euphorbia pilosa), *shankhini*((Euphorbia dracanculoides), *danti* (Baliospermum montanum) and *dravanti* (Croton tiglium)) are taken with one *drona* (approximately 12.3 litres) of water separately and boiled till one fourth of liquid remains. *Tilvaka* is then taken in 16 *antarnakhamushti pramana* (96gms) with 1 *drona* water (12.3 litre) and reduced to one fourth quantity. Later these decotions are mixed together. To this one *prastha* (approximately 800gms) *bilva*, and paste of above said 9 drugs is added with one *pala*(50 ml) cows's urine and salt.
2. Paste of *lodhra*, cow's urine, sour liquid and salt are used to prepare ghee.
3. In Kalpa 8:13/14, two recipes of medicated ghee prepared with *chaturangula* have been told. Same are prepared by using *tilvaka* in place of *chaturangula* i.e., paste of *tilvaka* is boiled with the milk. The cream thus obtained is then used to make ghee, by adding *tilvaka* paste and the juice of *amalaki* in proportion mentioned in Chaturangula Kalpa, Verse 13.

4. To the ghee prepared above *dashamoola, kulattha* and *yava* are added along with *shyamadi* nine *kalka dravyas* mentioned in Chaturangula Kalpa, verse 14, and ghee is prepared.

In total four recipes of *lodhra* in the form of medicated ghee are elaborated here.[14-16]

Summary

तत्र श्लोकौ- पञ्च दध्यादिभिस्त्वेका सुरा सौवीरकेण च| एकोऽरिष्टस्तथा योग एकः कम्पिल्लकेन च||१७|| लेहास्त्रयो घृतेनापि चत्वारः सम्प्रकीर्तिताः| योगास्ते लोध्रमूलानां कल्पे षोडश दर्शिताः||१८||

tatra ślōkau- pañca dadhyādibhistvēkā surā sauvīrakēṇa ca| ēkō'riṣṭastathā yōga ēkaḥ kampillakēna ca||17|| lēhāstrayō ghṛtēnāpi catvāraḥ samprakīrtitāḥ| yōgāstē lōdhramūlānāṁ kalpē ṣōḍaśa darśitāḥ||18|| tatra shlokau- pa~jca dadhyAdibhistvekA surA sauvIrakeNa ca| eko~ariShTastathA yoga ekaH kampillakena ca||17|| lehAstrayo ghRutenApi catvAraH samprakIrtitAH| yogAste lodhramUlAnAM kalpe ShoDasha darshitAH||18||

To sum up:

In this chapter, Sixteen recipes of root of *lodhra* has been described which are as follows:

- Five recipes
    - with *dadhi takra*,
    - with *suramanda*,
    - with *mutra*,
    - with *badaraseedhu*
    - and with *amalaki swarasa*
        - in the form of *sura*
        - in the form of *sauveeraka*
        - in the form of *arishta*
        - which should be taken with *kampillaka*
- 3 preparations in the form of *avaleha*(linctus)
- 4 preparations in the form of medicated ghee

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते कल्पस्थाने तिल्वककल्पो नाम नवमोऽध्यायः||९||

Thus, ends the ninth chapter of Kalpa Sthana which deals with "Pharmaceutics of *tilvaka*" in Agnivesha's work which is redacted by Charaka, supplemented by Dridabala due to non availability of further contents.[8]

Tattva Vimarsha (Fundamental Principles)

Tilvaka is a mild purgative drug.

Vidhi Vimarsha (Applied Inferences)

Controversy of *Lodhra* and *Tilvaka*

Charaka considers Lodhra (Symplocos racemosa) as *stambhaka dravya*. But, Dradhabala in this chapter considers *lodhra* as synonym of tilvaka leading to controversies. These two shall be different drugs, because, tilvaka has mild purgative effect and lodhra has stambhaka (Styptic, astringent) effect. Sushurta mentions lodhra in shyaamaadi (group of shyama etc.), nyagrodaadi (group of nyagrodha etc.) and rodhraadi gana (group of rodhra etc.). He considers rodhra and shaabara rodhra in rodhraadi gana, where these drugs are said to be stambhaka (styptic). In ambashtaadi gana too, shabara lodhra has been told which is stambhaka. In nyagrodaadi gana, both varieties of rodhra has been discussed, where it has been considered as stambhaka. Thus, it will be apt to consider tilvaka and lodhra as two separate drugs. Lodhra's botanical source is said to be Symplocos racemosa. According to Balwant Singh, Viburnum stebulatum Wall (Caprifoliaceae/ Adoxaceae) may be considered as tilvaka which needs to be substantiated with proper scientific evidences. Viburnum species available in United States of America is used therapeutically. It will be better to analyze the viburnum species available in India for the therapeutic benefits, which may be used in place of Symplocos racemosa Roxb[54] In today's clinical practice, tilwaka (Viburnum nervosum) is not used widely. However, as lodhra (Symplocos racemosa Roxb) is used widely in practice for various disease conditions, it is eloaborated here for the reference of readers. Description of lodhra: This tree, in Sanskrit, was called lodhra, rodhra or srimata meaning "propitious". A decoction of the bark is used for gargling when the gums are spongy and bleeding (Susruta). Roxburgh remarks that the bark was popular among the dyes of red in Calcutta and seemed to be used as a mordant only. In Europe it was formerly looked upon as a cinchona bark and had been known at various times as "Ecorce de lautour", "China nova", "China calafornica", "China Brasilarsis", and "China paraquatan". It was also known as "Lotus Bark". Lodhra is botanically named as Symplocos racemosa Roxb, it belongs to the genus Symplocos and family Symplocaceae. Symplocos racemosa Roxb is an evergreen tree or shrub. Principal Constituents are three alkaloids, viz. loturine, loturidine and colloturine. The astringent bark is given for the treatment of diarrhea, dysentery and liver complaints. It is recommended in the treatment of menorrhagia and other uterine disorders.[55]The drug is

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[54] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20

[55] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

useful in digestive disorders, eye diseases and ulcers. It is used in plasters and applied to wound for promoting maturation of wounds. It is astringent and is used in excessive bleeding during menstruation, other uterine disorders. The astringent properties are used in diarrhoea, dysentery, liver complaints and dropsy; also used in opthalmia and conjunctivitis. It possesses cardiotonic, antipyretic, antihelminthic and laxative properties. It is beneficial in blood disorders, burning sensations, leucoderma, and jaundice In classical texts the bark is said to be useful in bowel complaints such as diarrhoea, dysentery, liver complaints, fever, ulcer etc.[56] The bark of this plant also possesses anticancer activity. A study has been also carried out to evaluate the antitumor activity of the ethanol extract of Symplocos racemosa Roxb. against Ehrlich's ascites carcinoma (EAC) in mice. Treatment with ethanolic extract decreased the tumor volume and viable cell count thereby increasing the lifespan of EAC bearing mice. The study indicates that the ethanol extract of Symplocos racemosa Roxb. exhibited antitumor effect by modulating lipid peroxidation and augmenting anti-oxidant defense system in EAC bearing mice.[57] In addition, researchers have evaluated the antibacterial effect of Symplocos racemosa Roxb extracts against acne inducing bacteria. Symplocos racemosa is used in Indian System of Medicine for various female disorders. In vivo effect of aqueous extracts of Symplocos racemosa on serum FSH and LH levels in immature female Sprague–Dawley rats under basal conditions has been observed. There are also lots of scientific literature data proving the different pharmacological activity of Symplocos racemosa Roxb extract, e.g. gonadotropin releasing, antioxidant, antiarthritic and antibacterial. It is also useful in abortions and miscarriages and for ulcers of vagina. Traditionally bark is given in menorrhagia and other uterine disorders. In Unani medicine it is used as emmenogogue and aphrodisiac. It is also a potent remedy for inflammation and cleaning uterus. It contains salireposide and benzoyl salireposide which are inhibitors of phosphodiesterase I and have showed its depressant action on blood pressure and instestinal movements.[58] Symplocos racemosa Roxb also works as a natural antipyretic agent with reduced or no toxicity.[59]

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[56] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.4. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[57] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20.

[58] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.3. In: Dash Bhagavan & Sharma R K, Editor. Charak Samhita.2nd ed. Varanasi: Chowkhamba Sanskrit Series, 2005; P 310

[59] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

Types & synonyms of lodhra

Lodhra is said to be of two types: Pattika (pathani) lodhra and shavara lodhra Pattika lodhra is virechaka (purgative) where as shavara lodhra is grahi (styptic). Lodhra mentioned in this chapter refers to pattika lodhra – Pattika Rodro Brihatpatra Tiritakaha[60] Few other names for this plant are galava, shavara and rodhra which is said to be for shweta vareity (white variant of lodhra- kshiraswami)(Nighantu Adarsha). According to Kaiyedava Nighantu some other names of the drug are ghanastwak, akshibheshaja and brihatvalkala which are suggestive of morphology of the plant.[61] [62] Raja Nighantukara is of opinion that lodhra are of 2 types: shabara and valkarodhra. Some of the synonyms are hastirodhra, kandahina, hemapushpaka, bhilli. Valkalodhra is said to best in treating eye disordes and poisoning conditions. [63] Lakshaprasadna- Which is useful in cleansing laksha. Kramukha – One which has kashaya (astringent) rasa as dominant. Are two more synonymns for lodhra. Both these are two different variants of lodhra kramukha being white in color and lakshaprasadana being red variety. Both are said to posses opposite action, where in white variety is said to be astringent in taste and red variety is said to possess purgative action. Kramukha is said to best in treating eyediseases and is also known as valkala and sthoolavalkala In Shodhala Nighantu two varities told are shabara (Symplocos racemosa Roxb) and pattika (Symplocos crataegoides Buch.-Ham. Ex D.Don. few more synonymns are discussed here among them shushkavalkala and maarjana are told for the first time.[64] [65] Inner portion of the drug here is discarded as it is too hard and has less therapeutic value.

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[60] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.5. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[61] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya.Verse 5 In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[62] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[63] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3736.

[64] Charak. Sidhi Sthana, Cha.2 Panchakamiya Siddhi ver.14. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 688.

[65] Sushruta. Chikitsa Sthana, Cha.35 Netrabastipramana pravibhaga Chikitsitam Adhyaya verse 22. In: Jadavaji Trikamji Aacharya and Narayana Ram Acharya, Editors. Sushruta Samhita. 4th ed. Varanasi: Chaukhambha Orientalia;1980, P 527.

Apart from this, here decoction does not mean boiling of the drug. Mix the drug with 6 times water filter it. The process is repeated for 21 times to potentiate the drug. [4-5] In Charaka Chikitsa 4th chapter it has been said that lodhra twak powder with chandana (sandal wood) along with tandulodaka and sugarcandy is useful in raktapitta(A Bleeding disorder)[Cha.Sa. Chikitsa Sthana 7/129]

Lodhra churna dusting on wound hastens the wound healing[Cha.Sa. Chikitsa Sthana 13]

In Kushta lodhra churna lepa is beneficial[Cha.Sa Chikitsa Sthana 7] In Leucorrohea (shweta pradara) lodhra churna is administered with vata (Ficus bengalensis) bark powder. In case fear of abortion or pre term delivery in 7th or 8th month lodhra churna is administered with pippali and honey. [6] Here abhaya and krishna in this formulation helps to improve the absorption of the drug. Maruja added helps for quicker fermentation.Thus prepared sauviraka is administered to induce purgation in patients. Tilvaka in the form of sauviraka may help to bring about increase the intensity of drug action. [7-8½] Those who are addicted to alcohol may not prefer drug in the form of churna(powder) or linctus form. For the benefit of these individuals and for preserving the drug for the longer duration drug in the form of arishta has been told here. [8½-10½] This formulation can be more preferred in the persons who are infested with krimi (worm infestation) as kampillaka is one of the best krimighna dravya(wormicidal). [10½-11½] Intensity of the drug here may vary. Like the first yoga is stronger as it has trivrit which is sukha virechaka (pugative), second being slightly less stronger as it has triphala in it which is anulomaka (mild purgative), where as third preparation is more mild as tilvaka alone is the ingredient over here. [11½-13]

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Sudha Kalpa Adhyaya

’‘’Kalpa Sthana Chapter 10.Pharmaceutical preparations of Sudha’’’

’‘’Abstract’’’

This chapter deals with the preparations of ‘’sudha’’ for the purpose of virechana (therapeutic purgation). ‘’Sudha’’ is a strong purgative in comparison to all other drugs discussed in previous chapters. The chapter includes synonyms of ‘’sudha‘‘, its therapeutic utility, varieties, limitations for the usage, methods of collection, purification, preparation and administration of‘‘sudha ksheera’’ and other recipes viz ‘’vati’’ (tablets), ‘’leha’’ (linctus) etc. along with total twenty different formulations of the same drug to suit different needs of the physician. Even though it is contraindicated for ‘’mridukoshthi’’ (sensitive to mild laxatives) its usage has been advised here by altering its form to reduce its untoward effect which is a novel approach.

’‘’Keywords’’‘: Sudha, Virechana, therapeutic purgation, Eurphobia neriifolia Linn.,’‘Ksheera’’ (latex).

Introduction

In Sutra Sthana , latex of ‘’snuhi’’ is described as best among strong purgatives.[Cha Sa. Sutra Sthana 25/40] In the sequence of describing purgative drugs in this section, ‘’sudha’’ (Eurphobia neriifolia Linn.) is described in this chapter.

‘’Sudha /snuhi’’ (Eurphobia neriifolia Linn.), popularly known as Indian Spurge Tree, Oleander Spurge, or Hedge Euphorbia, belongs to the family Euphorbiaceae. It is attributed with properties such as ‘’ushnaveerya’’ (hot in potency), ‘’snigdha’’ (oily), ‘’katu’’ (pungent), and ‘’laghu’’ (light) and ‘’tikshna’‘.Chatterjee A, Pakrashi SC. The Treatise on Indian Medicinal Plants. Council of Scientific and Industrial Research, New Delhi. 1994; Vol-3.’‘Snuhi’’ is a large succulent shrub, with stipular thorns and is found throughout the Deccan peninsula of India. It is believed to be a native of India. It is commonly found in rock ground, among rock crevices of hills; extensively cultivated in the Bengal for hedges and elsewhere in native villages.Hooker JD, Kcsi CB. Flora of British India. Chenopodiaceae to Orchideae. 1930; Vol V pp. 255. Today, it is widely distributed throughout the world. Snuhi has been given various names in different regions and languages. The more common local names of ‘’Snuhi’’ are ‘’shij’’ (Bengal), dog’s tongue (English), ‘’thor’’ (Gujarati), ‘’ilakkalli’’ (Malayalam), ‘’siju’’ (Oriya), ‘’danda thohar’’ (Punjab), ‘’dotathur’’ (Rajputana), ‘’zaqqum’’ (Urdu).Burkill IH. A Dictionary of the Economic Products of the Malay Peninsula. London: Crown Agents for the Colonies. 1936; Vol 1 and 2. ‘’Snuhi’’ is a small erect fleshy glabrous shrub, branches ¾ in diam., jointed cylindric or obscurely 5-angled with sharp stipular thorns arising from thick subconfluent tubercles in 5 irregular rows. Leaves are succulent, deciduous, 6-12 inch long, terminal on the branches, waved narrowed into a very short petiole.

Phytochemical Constituents

The latex contains 69 to 93.3 % water and is water soluble and has 0.2 to 2.6% caoutchouc,The Wealth of India: Raw Materials. Vol X, New Delhi: Council of Science and Industrial Research (CSIR) Publications, 1976 pp: 588-590. a gum resin which is the active principle, traces of an alkaloid; wax, caoutchouc, chlorophyll, resin (2.40%), tannin, sugar, mucilage, calcium oxalate, carbohydrates albuminoids, “gallic acid quercetin, a new phenolic substance and traces of an essential oil”. Latex is bioactive on the BSLT (Brine shrimp lethality test); it displayed LC 50 values of 76,7 µg/ml.Seshaginrao K, Prasad MN. Purification and partial characterization of a lectin from Euphorbia neriifolia latex. Biochem. Mol. Biol. Int. 1995; 35(6): 199-204. Latex enzyme profiles of Euphorbia neriifolia Linn. helps in the separation of this plant from other latex bearing plants. Euphol (Whole plant, bark, latex, root); friedelan-3alpha and 3beta-ol, D:B-friedoolen- 5(10)-en-1-one, glut-5(10)-en-1-one and taraxerol (stem, leaves); n-hexacosanol, euphorbol, hexacosanoate, 12-deoxy-4beta-hydroxyphorbol-13- dode-canoate-20-acetate and pelargonin-3,5-diglucoside (bark); 24-methylenecycloartenol and tulipanin-3,5-diglucoside (bark, root); nerifoliol (latex) cycloartenol, euphorbol, ingenol triacetate, 12-deoxyphorbhol-13, 20-diacetate, delphinidin-3,5- diglucoside (root). It has been reported by Anjaneyalu and RowAnjaneyulu V, Row RL. The crystalline principles of Euphorbiaceae. N. The triterpenes from the stem and leaves of Euphorbia neriifolia Linn. Current Sci. 1965; 34: 608-609. that the crystalline principles of ‘’snuhi’’ leaves are triterpenes. Antiquorin was identified by comparison of the spectral data reported by Mizno et al.Mizno MZ, Tanaka T, Iinuma Mu, Xu GY, Huang Q. Phytochem. 1989; 28: 553. ‘’Snuhi’’ yielded in the isolation of several classes of secondary metabolites, many of which expressed biological activities such as tritertenes (nerrifolione), flavonoids and steroidal saponins. Nadkarni AK. Indian Matreria Medica. Bombay: Popular Prakashan. 1954; 1: 424-426. Two novel tetracyclic triterpenes, such as neriifolione [9,19-Cyclolanost-20(21)-en-24-ol-3-one], and cycloartenol (C10H50O) were isolated from Euphorbia neriifolia latex .Ilyas M, Parveen M, Amin KMY. Neriifolione, A triterpene from Euphorbia neriifolia. Phytochem. 1998; 48(3): 561-563 Several triterpenoids like 24- methylenecycloartenol, euphorbol hexacosonate, Glut-5-en 3-ol, Glut-5(10)-en-1-one, Glut-5-en-3 beta-yet-acetate, taraxerol, friede-lan-3 alpha-ol, and -3 beta-ol and amyrin was isolated from the powdered plant, stem and leaves of Euphorbia neriifolia.Chatterjee A, Saha SK, Mukhopadhyay S. Lewis acid-catalysed rearrangement of glut-5- en-3•-y1 acetate and glut-5(10)-en-3•- y1 acetate. Ind. J. Chem. 1978; 16(3): 1038-1039 This plant is rich in many pharmaceutical active ingredients like sugars several terpenes, flavonoids, alkaloids, anthocyanins, triterpenoidal saponin like Glut-5-en- 3-ol, Glut-5(10)-en-1-one, teraxerol, euphol, and amyrin. Two crystalline compounds were isolated from the ethanol extract of fresh roots of Euphorbia neriifolia Linn. i.e. Atisine diterpene antiquorin (C20H28O3) and neriifolene (C20H30O3).

Sanskrit Text, Transliteration with English Translation

अथातः सुधाकल्पं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ sudhākalpaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH sudhAkalpaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Sudha Kalpa” (Pharmaceutical preparations of Sudha). Thus said Lord Ateya. [1-2]

Purgative effects of ‘’Sudha’’

विरेचनानां सर्वेषां सुधा तीक्ष्णतमा मता|

सङ्घातं हि भिनत्त्याशु दोषाणां कष्टविभ्रमा||३||

तस्मान्नैषा मृदौ कोष्ठे प्रयोक्तव्या कदाचन|

न दोषनिचये चाल्पे सति मार्गपरिक्रमे ||४||

virēcanānāṁ sarvēṣāṁ sudhā tīkṣṇatamā matā|

saṅghātaṁ hi bhinattyāśu dōṣāṇāṁ kaṣṭavibhramā||3||

tasmānnaiṣā mṛdau kōṣṭhē prayōktavyā kadācana|

na dōṣanicayē cālpē sati mārgaparikramē ||4||

virecanAnAM sarveShAM sudhA tIkShNatamA matA|

sa~gghAtaM hi bhinattyAshu doShANAM kaShTavibhramA||3||

tasmAnnaiShA mRudau koShThe prayoktavyA kadAcana|

na doShanicaye cAlpe sati mArgaparikrame ||4||

Guna (qualities): ‘’Tikshnatama’’(strongest/drastic), among all purgative drugs’’snuhi’’ is the drastic purgative. It disintegrates the accumulated impurities quickly.

Limitations/contraindications:

to person with ‘’mridukoshta’’ (laxed bowel). When there is less accumulation of ‘’doshas’’, *Not preferably used when other purgative drugs bring out the desired purgation. [3-4]

Note: Among purgative drugs, ‘’snuhi’’ is said to be drastic purgative. It is sharp and instantaneous action is responsible for unmanageable adverse reactions due to the inappropriate administration of this drug.

Therapeutic indications of ‘’snuhi’’

पाण्डुरोगोदरे गुल्मे कुष्ठे दूषीविषार्दिते|

श्वयथौ मधुमेहे च दोषविभ्रान्तचेतसि||५||

रोगैरेवंविधैर्ग्रस्तं ज्ञात्वा सप्राणमातुरम्|

प्रयोजयेन्महावृक्षं सम्यक् स ह्यवचारितः||६||

सद्यो हरति दोषाणां महान्तमपि सञ्चयम्|७|

pāṇḍurōgōdarē gulmē kuṣṭhē dūṣīviṣārditē|

śvayathau madhumēhē ca dōṣavibhrāntacētasi||5||

rōgairēvaṁvidhairgrastaṁ jñātvā saprāṇamāturam|

prayōjayēnmahāvṛkṣaṁ samyak sa hyavacāritaḥ||6||

sadyō harati dōṣāṇāṁ mahāntamapi sañcayam|7|

pANDurogodare gulme kuShThe dUShIviShArdite|

shvayathau madhumehe ca doShavibhrAntacetasi||5||

rogairevaMvidhairgrastaM j~jAtvA saprANamAturam|

prayojayenmahAvRukShaM samyak sa hyavacAritaH||6||

sadyo harati doShANAM mahAntamapi sa~jcayam|7|

In diseases – ‘’pandu’’ (anaemia), ‘’udara’’ (obstinate abdominal diseases including ascitis), ‘’gulma’’ (tumor), ‘’kushtha’’ (skin diseases), ‘’shotha’’ (edema), ‘’madhumeha’’ (obstinate urinary disorder), ‘’unmada’’ (insanity), ‘’dooshivisha’’ (poisoning caused by artificially made toxic ingredients).

In these conditions ‘’sudha’’ can be administered if the individual is strong. The properly administered ‘’sudha’’ can expel out the excessively accumulated morbid doshas immediately.[5-6]

Varieties and synonyms of ‘’snuhi’’

द्विविधः स मतोऽल्पैश्च बहुभिश्चैव कण्टकैः||७||

सुतीक्ष्णैः कण्टकैरल्पैः प्रवरो बहुकण्टकः|

स नाम्ना स्नुग्गुडा नन्दा सुधा निस्त्रिंशपत्रकः||८||

dvividhaḥ sa matō’lpaiśca bahubhiścaiva kaṇṭakaiḥ||7||

sutīkṣṇaiḥ kaṇṭakairalpaiḥ pravarō bahukaṇṭakaḥ|

sa nāmnā snugguḍā nandā sudhā nistriṁśapatrakaḥ||8||

dvividhaH sa mato~alpaishca bahubhishcaiva kaNTakaiH||7||

sutIkShNaiH kaNTakairalpaiH pravaro bahukaNTakaH|

sa nAmnA snugguDA nandA sudhA nistriMshapatrakaH||8||

‘’Snuhi’’ is of two types:

#That which has numerous thorns and #The other one being with less number of thorns.

But, both have sharp thorns. One with numerous thorns is considered as the best among the two.

‘’Snuk’’ (stem is rounded), ‘’guda’’ (stem is rounded), ‘’nanda’’ (one which brings about happiness), ‘’sudha’’ (latex is being white in color)

‘’Nistrimsha patraka’’ (sword like sharp edged leaves) are the different names of ‘’snuhi’’. [7-8]

Method of collection

तौ विपाट्याहरेत् क्षीरं शस्त्रेण मतिमान् भिषक्|

द्विवर्षं वा त्रिवर्षं वा शिशिरान्ते विशेषतः||९||

tau vipāṭyāharēt kṣīraṁ śastrēṇa matimān bhiṣak|

dvivarṣaṁ vā trivarṣaṁ vā śiśirāntē viśēṣataḥ||9||

tau vipATyAharet kShIraM shastreNa matimAn bhiShak|

dvivarShaM vA trivarShaM vA shishirAnte visheShataH||9||

Incise the plants which are two-three years old and mature, with a sharp instrument. Collect the milky latex. *The collection is done at the end of the winter.[9]

Purification of ‘’snuhi’’ latex

बिल्वादीनां बृहत्या वा कण्टकार्यास्तथैकशः|

कषायेण समांशं तं कृत्वाऽङ्गारेषु शोषयेत्||१०||

ततः कोलसमां मात्रां पिबेत् सौवीरकेण वा|

तुषोदकेन कोलानां रसेनामलकस्य वा||११||

सुरया दधिमण्डेन मातुलुङ्गरसेन वा|१२|

bilvādīnāṁ bṛhatyā vā kaṇṭakāryāstathaikaśaḥ|

kaṣāyēṇa samāṁśaṁ taṁ kṛtvā’ṅgārēṣu śōṣayēt||10||

tataḥ kōlasamāṁ mātrāṁ pibēt sauvīrakēṇa vā|

tuṣōdakēna kōlānāṁ rasēnāmalakasya vā||11||

surayā dadhimaṇḍēna mātuluṅgarasēna vā|12|

bilvAdInAM bRuhatyA vA kaNTakAryAstathaikashaH|

kaShAyeNa samAMshaM taM kRutvA$_a$ggAreShu shoShayet||10||

tataH kolasamAM mAtrAM pibet sauvIrakeNa vA|

tuShodakena kolAnAM rasenAmalakasya vA||11||

surayA dadhimaNDena mAtulu~ggarasena vA|12|

‘’Kashaya’’ of ‘’bilvadi panchamoola’’ (‘’bilva, agnimantha, shyonaka, patala, gambhari’‘) with’’brihati/kantakari’’ is prepared. To this equal quantity of ‘’sudha kshira’’ (latex) is added. *And this is heated over pan till it gets dry.* From this paste, pills of size of ‘’kola’’ (Approximately 6 gms) is prepared.

{
!scope = “col”
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-
Pills of ‘’sudha’’
Milk of ‘’sudha’’ mixed with equal quantity of decoction of ‘’bilvadi panchamula, brihati’’ or ‘’kantakari’‘. This is then dried in a pan. From the paste the pills ranging 1’‘kola’’(Approx. 6gms) is made.

With ‘’sauviraka’’ (sour vinegar)

#‘’Tushodaka’‘(sour fermented liquid prepared of husked paddy etc) #Juice of’‘kola’‘(jujube fruit) #Juice of’‘amalaki’’ #‘’Sura’‘(alcohol) #’‘Dadhimanda’‘(whey) #Juice of’‘matulunga’’ |- |}

These pills should be taken along with either of following immunity-enhancing agents for purging.[10-11½]

Preparations of ‘’sudha’’ pills

सातलां काञ्चनक्षीरीं श्यामादीनि कटुत्रिकम् ||१२||

यथोपपत्ति सप्ताहं सुधाक्षीरेण भावयेत्| कोलमात्रां घृतेनातः पिबेन्मांसरसेन वा||१३||

sātalāṁ kāñcanakṣīrīṁ śyāmādīni kaṭutrikam ||12||

yathōpapatti saptāhaṁ sudhākṣīrēṇa bhāvayēt| kōlamātrāṁ ghr̥tēnātaḥ pibēnmāṁsarasēna vā||13||

sAtalAM kA~jcanakShIrIM shyAmAdIni kaTutrikam ||12||

yathopapatti saptAhaM sudhAkShIreNa bhAvayet| kolamAtrAM ghRutenAtaH pibenmAMsarasena vA||13||

{

!scope = “col”

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-

‘’Sudha’’ pills

‘’saptala, swarnaksheeri, shyama’’ etc(‘’trivrita, chaturangula, tilvaka, mahavriksha, saptala, shankini’‘,’‘danti’’ and ‘’dravanti’‘),’‘shunthi, maricha, pippali’’ – are made into powder. This powder should be triturated with the latex of ‘’sudha’’ for one week. This paste is rolled into pills of the size of ‘’kola pramana’’(Approximately 6 gms). These pills can be given with either ghee or meat soup.

With ghee and with meat soup

-

}

[12-13]

Various preparations of ‘’sudha’’

त्र्यूषणं त्रिफलां दन्तीं चित्रकं त्रिवृतां तथा|

स्नुक्क्षीरभावितं सम्यग्विदध्याद्गुडपानकम्||१४||

tryūṣaṇaṁ triphalāṁ dantīṁ citrakaṁ trivṛtāṁ tathā|

snukkṣīrabhāvitaṁ samyagvidadhyādguḍapānakam||14||

tryUShaNaM triphalAM dantIM citrakaM trivRutAM tathA|

snukkShIrabhAvitaM samyagvidadhyAdguDapAnakam||14||

Recipe of ‘’Snuhi’’ in the form of Syrup (‘’Gudapanaka’’):

{
!scope = “col”
!scope = “col”
!scope = “col”
-
‘’Sudha panaka/guda panaka’’
‘’Snuhi ksheera’’ is impregnated with the powders of ‘’shunthi, pippali, maricha, haritaki, vibhitaki, amalaki, danti, trivrit and chitraka’’
With jaggery is given in the form of syrup
-
} [14]

त्रिवृतारग्वधं दन्तीं शङ्खिनीं सप्तलां समम्|

गोमूत्रे रजनीं कृत्वा शोषयेदातपे ततः||१५||

सप्ताहं भावयित्वैवं स्नुक्क्षीरेणापरं पुनः|

सप्ताहं भावयेच्छुष्कं ततस्तेनापि भावितम्||१६||

गन्धमाल्यं तदाघ्राय प्रावृत्य पटमेव च|

सुखमाशु विरिच्यन्ते मृदुकोष्ठा नराधिपाः||१७||

trivṛtāragvadhaṁ dantīṁ śaṅkhinīṁ saptalāṁ samam|

gōmūtrē rajanīṁ kṛtvā śōṣayēdātapē tataḥ||15||

saptāhaṁ bhāvayitvaivaṁ snukkṣīrēṇāparaṁ punaḥ|

saptāhaṁ bhāvayēcchuṣkaṁ tatastēnāpi bhāvitam||16||

gandhamālyaṁ tadāghrāya prāvṛtya paṭamēva ca|

sukhamāśu viricyantē mṛdukōṣṭhā narādhipāḥ||17||

trivRutAragvadhaM dantIM sha~gkhinIM saptalAM samam|

gomUtre rajanIM kRutvA shoShayedAtape tataH||15||

saptAhaM bhAvayitvaivaM snukkShIreNAparaM punaH|

saptAhaM bhAvayecchuShkaM tatastenApi bhAvitam||16||

gandhamAlyaM tadAghrAya prAvRutya paTameva ca|

sukhamAshu viricyante mRudukoShThA narAdhipAH||17||

Formulation of ‘’Sudha’’ for ‘’Mridukoshthi’’:

{
!scope = “col”
!scope = “col”
!scope = “col”
-
‘’Sudha’’ powder on a garland
‘’Trivrita, aragwadha, danti, shankhini’’ and ‘’saptala’’ should be taken in equal quantity and made into powder. This should be triturated with cow’s urine in the night and dried in the sun. This process should be repeated for seven days. This recipe should again be triturated with milky latex of ‘’snuhi’’ for seven days. Thus prepared ‘’churna’’ should be sprinkled on aromatic garland or water soaked with this powder is impregnated on upper garment.Thus medicated garland/ upper garment may be worn by person of royal descent or person who has laxed bowel. By the smell of garland or of upper garment individual will get purgation easily and quickly.
For ‘’mridu koshta’’ (laxed bowel) to persons
-
} [15-17]

‘’Sudha lehya’’ (linctus)

श्यामात्रिवृत्कषायेण स्नुक्क्षीरघृतफाणितैः|

लेहं पक्त्वा विरेकार्थं लेहयेन्मात्रया नरम्||१८||

śyāmātrivṛtkaṣāyēṇa snukkṣīraghṛtaphāṇitaiḥ|

lēhaṁ paktvā virēkārthaṁ lēhayēnmātrayā naram||18||

shyAmAtrivRutkaShAyeNa snukkShIraghRutaphANitaiH|

lehaM paktvA virekArthaM lehayenmAtrayA naram||18||

‘’Snuhi leha’’:

{
!scope = “col”
!scope = “col”
!scope = “col”
-
‘’Sudha lehya’’
In ‘’kashaya’’ of ‘’shyama trivrita’‘Add’‘snuhi ksheera’‘,’‘ghrita’’ and ‘’phanita’’. This mixture is

cooked till it attains the consistency of ‘’avaleha’’ | |- |}.[18]

पाययेत्तु सुधाक्षीरं यूषैर्मांसरसैर्घृतैः|

भाविताञ्छुष्कमत्स्यान् वा मांसं वा भक्षयेन्नरः||१९||

pāyayēttu sudhākṣīraṁ yūṣairmāṁsarasairghṛtaiḥ |

bhāvitāñchuṣkamatsyān vā māṁsaṁ vā bhakṣayēnnaraḥ||19||

pAyayettu sudhAkShIraM yUShairmAMsarasairghRutaiH|19|

bhAvitA~jchuShkamatsyAn vA mAMsaM vA bhakShayennaraH||19||

Recipe of ‘’sudha’’ to be taken with ‘’yusha’’(vegetable soup):

{
!scope = “col”
!scope = “col”
!scope = “col”
-
‘’Snuhi ksheera’’ with ‘’yusha’’ (veg soup)
Milky latex of ‘’snuhi’’ is taken

#With ‘’yusha’’ (veg soup) #With meat soup (‘’mamsa rasa’‘) #With’‘ghrita’’ (ghee) |- |‘’Sudha ksheera
|Bhavana’’ is to be given to dry fish (‘’shushka matsya’‘), dry meat (‘’shushka mamsa’‘) | #dry fish (‘’shushka matsya’‘) #dry meat (‘’shushka mamsa’’) |- |} [19]

क्षीरेणामलकैः सर्पिश्चतुरङ्गुलवत् पचेत्|

सुरां वा कारयेत् क्षीरे घृतं वा पूर्ववत् पचेत्||२०||

kṣīrēṇāmalakaiḥ sarpiścaturaṅgulavat pacēt|

surāṁ vā kārayēt kṣīrē ghṛtaṁ vā pūrvavat pacēt||20||

kShIreNAmalakaiH sarpishcatura~ggulavat pacet|

surAM vA kArayet kShIre ghRutaM vA pUrvavat pacet||20||

Milky latex may also be used to prepare ghee as told in Chaturangula Kalpa Adhyaya.

{
!scope = “col”
!scope = “col”
!scope = “col”
-
‘’Sudha ghrita’’
Snuhi ksheera’’ boiled with milk. The cream is then used to make ghee.
With juice of ‘’amalaki’’
-
‘’Sudha sura’’
Powders of ‘’Shunthi, pippali, maricha, haritaki, amalaki, danti chitraka’’
and ‘’trivrita’’ are mixed with latex of ‘’snuhi‘‘. From this’‘sura’’ is prepared

-
}

Summary

तत्र श्लोकौ-

सौवीरकादिभिः सप्त सर्पिषा च रसेन च| पानकं घ्रेयलेहौ च योगा यूषादिभिस्त्रयः||२१||

द्वौ शुष्कमत्स्यमांसाभ्यां सुरैका द्वे च सर्पिषी| महावृक्षस्य योगास्ते विंशतिः समुदाहृताः||२२||

tatra ślōkau-

sauvīrakādibhiḥ sapta sarpiṣā ca rasēna ca| pānakaṁ ghrēyalēhau ca yōgā yūṣādibhistrayaḥ||21||

dvau śuṣkamatsyamāṁsābhyāṁ suraikā dvē ca sarpiṣī| mahāvṛkṣasya yōgāstē viṁśatiḥ samudāhṛtāḥ||22||

tatra shlokau-

sauvIrakAdibhiH sapta sarpiShA ca rasena ca| pAnakaM ghreyalehau ca yogA yUShAdibhistrayaH||21||

dvau shuShkamatsyamAMsAbhyAM suraikA dve ca sarpiShI| mahAvRukShasya yogAste viMshatiH samudAhRutAH||22||

In brief to sum up:

In this chapter, twenty recipes of ‘’mahavriksha’’ (‘’sudha’‘) have been told which are as follows: #Pills with’‘souviraka’’ #Pills with ‘’tushodaka’’ #Pills with juice of kola (jujube fruit) #Pills with juice of ‘’amalaki’’ #Pills with ‘’sura’’ #Pills with ‘’dadhimanda’’ #Pills with juice of ‘’matulunga’’ #Pills with ghee #Pills with meat soup #In the form of ‘’panaka’’ #As inhalation #In the form of ‘’lehya’’ #With vegetable soup #With meat soup #With dry fish #With dry meat #As a form of ‘’sura’’ #‘’Ksheera’’ of ‘’snuhi’’ with ghee #‘’Ghrita’’ with juice of ‘’amalaki’’ #‘’Ghrita’’ with ‘’kashaya’’ of ‘’dashamoola, kulattha, yava, shyamadi’’.

Thus, ends the 10th Chapter of Kalpa Sthana which deals with “Pharmaceutics of ‘’mahavriksha’’” in Agnivesha’s work which is redacted by Charaka supplemented by Dridhabala.

Tattva Vimarsha (Fundamental Principles)

‘’Snuhi’’ is strongest purgative among all purgatives. It is contraindicated in persons with ‘’mridu koshtha’’ (soft bowel/sensitive to purgatives).

Vidhi Vimarsha (Applied Inferences)

Pharmacological activities and folkloric uses

‘’Snuhi’’ is known for its medicinal value, such as antibacterial, anti-fungal, antiviral, anti-parasitic, anti-arthritic, anti-diabetic, anti-convulsant, antioxidant, wound healing and immuno-modulatory, radioprotective, spasmodic, aphrodisiac, anticancer,Pracheta, Sharma V, Paliwal R, Sharma S. In vitro free radical scavenging and antioxidant potential of ethanolic extract of Euphorbia neriifolia Linn. Int. J. pharm. Pharmaceu. Sci. 2011; 3(1): 238-242. ,Pracheta, Sharma V, Paliwal R, Sharma S, Yadav S, Singh L, Janmeda BS, Sharma S. Chemoprotective activity of hydroethanolic extract of Euphorbia neriifolia Linn leaves against DENA-induced liver carcinogenesis in mice. Bio. Med. 2011; 3(2) Special Issue: 36-44. ,Pracheta, Sharma V, Singh L, Paliwal R, Sharma S, Yadav S. Chemopreventive effect of hydro-ethanolic extract of Euphorbia neriifolia leaves against DENA-induced renocarcinogenesis in mice. Asian pac. J. Can. Preven. 2011 purgative and diuretic properties due to the presence of phytoconstituents like lectin, quercetin, saponin, flavonoids, triterpenes, diterpenes, anthocyanins and platelet derived growth factors.Norskhydro AS, Kiellant S. W.O. 9321925 (ICI A61K 31/56). 1993; I: 921666.,Bigoniya P, Rana AC. Hemolytic and In-vitro Antioxidant

Activity of Saponin Isolated from Euphorbia neriifolia Leaf. Recent Progress in Medicinal Plants. Natural Products-II: Cap- 20, 2006; 2: 359-376. The plant is bitter, acrid, pungent, laxative; abortifacient, digestive, expectorant, depurative, febrifuge, carminative, stomachic, vermifuge, improves appetite, bronchitis, loss of consciousness, asthma, tumors, leucoderma, piles, inflammations, dropsy, dyspepsia, pain, flatulence intermittent fever, enlargement of spleen, anemia, ulcers, jaundice, leprosy, rheumatism and in chronic respiratory troubles.Anonymous Raw Material, In: The Wealth of India, Vol. III (DE). CSIR Publication, New Delhi, 1952, p. 226. In Ayurveda, the plant is aphrodisiac and rubefacient, anticancerous, used to heal anal fistula. The plant as a single and compound drug is widely used in the ‘’Unani’’ medicine for the cure of arthritic and a large number of other ailments, such as respiratory stimulant, local anaesthetic, antibacterial, antiviral, interferolic and paronychia.

The leaves are reported to be useful as carminative, stomachic and expectorant.Kirtikar KR, Basu BD. Indian Medicinal Plants, Vol. II, International Book Distributors, Dehradun. 1996; pp:1581.,Chopra RN, Nayar SL, Chopra IC. Glossary of Indian Medicinal Plants. CSIR, New Delhi, 1956; pp. 114. The mild CNS depressant, wound healing and immunomodulatory effect of leaf hydro-alcoholic extract was reported by Bigonia and Rana.Bigoniya P, Rana AC 2008. Immunomodulatory activities of Euphorbia neriifolia leaf hydroalcoholic extract in rats. Ind. Drugs. 2008; 45(2): 90-97.

According to Tavera and Guerrero, a fluid extracted from the roasted leaves is used for earache. It is also used in Malaya, as reported by Burkill and Haniff.Burkill, Ivor H, Haniff M. “Malay Village Medicine.” The Gardens’ Bulletin, Straits Settlements. 1930; 6(2): 167–282. The expressed juice of the leaves is reported as very effective in relieving the paroxysm of spasmodic asthma. Gaur et alGaur K, Rana AC, Nema RK, Kori ML, Sharma CS. The anti-inflammatory and antialgestic activity of hydro-alcoholic leaves extract of Euphorbia neriifolia Linn. Asian J. Pharm. Clin. Res. 2009; 2(1): 26-29. reported that anti-inflammatory and analgesic activity of hydroalcoholic leaves extract of Euphorbia neriifolia Linn. is due to the presence of flavonoids. ‘’Snuhi’’ is one of the chief constituents of ‘’kshaarasutra’‘, which is used in Indian medicine to heal anal fistula.ICMR Reports, ICMR collaborating centres, Central biostatistical monitoring units, Madras and Central technical Co-ordinating unit, ICMR. New Delhi. Multicentric randomized controlled clinical trial of Kshaarasootra (Ayurvedic medicated thread) in the management of fistula- in ano. Ind. J. Med. Res. 1991; 94(B), 177-185. The juice of the leaves is a popular cure for earache in the Philippine Islands.Sharma DK. Bioprospecting for Drug Research and functional foods for the prevention of diseases-Role of flavonoids in drug development. J. Sci. Indust. Res. 2006; 65: 391-401. Turmeric powder mixed with the juice of’‘snuhi’’ is recommended as an application for piles. Thread steeped in the above-mentioned mixture is used in ligaturing external hemorrhoids. The use of latex in skin warts, earache and in arthritis was investigated by Kirtikar and Basu. Nadkarni further reported the presence of purgative and local rubefacient activity of the juice and antispasmodic activity of the root. The white, acrid, milky juice is internally a purgative and externally it has rubefacient properties. As drastic purgative it is given in combination with other medicines such as ‘’haritaki,

pippali,'' Indian ''jalapa trivrita'' root and which are kept steeped in it in cases of ascites, anasarca and tympanitis. The juice is also applied to remove warts and similar excrescences and to afford relief in earache; mixed with shoot it is used as an ''anjana'' (collyrium) mixed with ''neem'' oil it is used as an application in rheumatic diseases. The juice is largely used with clarified or fresh butter as an application to unhealthy ulcer and scabies and applied to glandular swellings to prevent suppuration. It is expectorant, pungent and is thus used in treating tumors, arthritis and abdominal pains. The tribal population of Chattisgarh region uses the milky latex as an ingredient of aphrodisiac mixture. Natives of Chhattisgarh use externally boiled ''thohar'' milk in castor oil with salt to cure the deep cracks in soles of feet. The milk of ''thohar'' is also used commonly like aloe gel in case of burns and for healing of wounds. Application of lukewarm ''thohar'' a prerequisite for global harmonization of herbal health leaves reduces itching pain and swelling in piles.Oudhia P. Medicinal herbs of Chhattisgarh. India having less known traditional uses, VII. Thura (Euphorbia neriilofia, family: Euphorbiaceae),Sharma, A Review on Euphorbia neriifolia (Sehund), Spatula DD 107

Ayurvedic pharmacological uses

''Snuhi'' is being referred to as ''tikshnatama'' (strongest drastic) drug for inducing the purgation which suggests it has strong action and should be used cautiously. ''Snuhi'' can be used only when dosha accumulated is of large quantity where other drugs may not be effective. Even then it has been advised to use this drug carefully and is contraindicated in ''mridukoshtha'' (Laxed bowel). [3-4]

Charaka in 5th Chapter of Chikitsa Sthana advises use of this drug along with ''trivrita'' (Operculina turpethum) in vata gulma along with honey and ghee as adjuvants.[Cha. Sa. Chikitsa Sthana 5 /153] Apart from this those suffering from ''udara'' (ascitis) and has ''krurakoshta'' (hard bowel) leaves of ''snuhi'' are to be used as vegetable.

''Snuhi'' is indicated in some of the chronic diseases like ''pandu, udara'' etc. Charaka advises ''kshara gutika'' in ''grahani'' which has ''snuhi ksheera'' in it. ''Tandula'' (Rice) soaked with ''snuhi ksheera'' should be dried and given to persons suffering from ''udara'' in the form of ''peya''.''Pippali'' should be given with 21 trituration of ''snuhi ksheera'' and may be administered to persons suffering from ''udara''.

In case of cracks in foot (''padadari''), oil processed with''snuhi'' latex should be applied with rock salt to hasten the healing of cracked foot.(vaidyamanorama)

''Snuhi'' and ''arka latex'' processed oil is made into ointment with the base of beeswax helps to heal ''dushtavrana''.(Sahasrayoga)

According to ''Shodala'' application of Latex of ''snuhi'' helps to hasten the delivery of child in ''mudagarbha'' (Obstructed labor).Vd Bapalal, Nighantu Adarsha, Vol 1, Chaukhabha Bharati Academy, Varanasi,II Edition,1999, p.no 474 [5-7]

Latex is collected at the end of winter as it has optimum quality in it. If collected soon after the rainy season it may be very much diluted and if collected in summer one may not get sufficient quantity of latex.

The said varieties of ‘’snuhi’’ are called as ‘’manasa’’ (‘’bahukantaka’‘) and’‘sohanta’’ (‘’alpakantaka’‘) in West Bengal. There are nearly 56 species of Euphorbia. P. V. Sharma opines that even though there are many varieties of’‘snuhi’’ few important among them are ‘’tridhara’‘(Euphorbia antiquoram Linn),’‘saptadhara’’ (Euphorbia royleana Boiss) ‘’chimiya’’ (Euphorbia tirucauli Linn). Euphorbia nivulia Buch Ham is considered as ‘’mahavriksha’’.P V Sharma, Dravyaguna Vijnana, Chaukhambha Bharathi Academy, Varanasi, Seventeenth Edition 1996, p.no 430

‘’Sehunda, sudhavriksha, samantadugdha, vajhravriksha’‘, and’‘mahavriksha’’ are other synonyms explained in different ‘’Nighantus’’.

In ‘’Kaiyyadeva Nighantu’‘, under’‘oshadhi varga’‘, drug is described with few more synonyms viz. ’‘vajratunda, gandhira, bahusrava’’ and ‘’kalishadhruma’’. He is of opinion that it is drug of choice in chronic ailments.P V Sharma, Guruprasad Sharma, Kaiyadeva Nighantu,Chaukhmbha Orientalia, II Edition, 2006,p.no 170

In ‘’Dhanwantari Nighantu’‘, it has been opined that’‘snuhi’’ is useful in ‘’visha’’ (poisoning), ‘’adhmana’’ (flatulence), ‘’gulma’’ (tumor) and ‘’udara’’ (ascitis).

In ‘’Rajanighantu’’ few more synonyms are mentioned like ‘’vatari’’ (overcomes vata), ‘’bhadra’‘(auspicious),’‘vyaghranakha’’ (sharp in its action), ‘’netrari’’ (harmful to eyes) and ‘’dandavrikshaka’’ (small tree). A variety of ‘’snuhi’’ i.e. ‘’tridhara’’ is said to be useful in ‘’rasasiddhi’’.Indradev Tripathi, Rajanighantu of Pt Narahari, Chaukhmbha Orientalia 4th Edition,2006,p.no 272

Ghee prepared with ‘’snuhi’’ latex is useful in ‘’gulma, udara’’ and ‘’garavisha’’.[Cha.Sa. Chikitsa Sthana 13/138].

In ‘’arsha, alepa’’ (paste) of ‘’snuhi’’ latex with powder of turmeric is done.[Cha.Sa. Chikitsa Sthana 14/52-57].Sushruta. Chikitsa Sthana, Cha.6 Arhaschikitsitam Adhyaya verse 12. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

In ‘’shwitra’’ (leucoderma) ‘’bhallataka’’ (Semecarpus anacardium) is immersed in cow’s urine for 3 days dried in the shade and made into paste with ‘’snuhi’’ latex and applied to the affected part.Vagbhata. Chikitsa Sthana, Cha.20 Shwitrakrumi Chikitsitam Adhyaya verse 11. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

In ‘’udararoga’‘, ghee prepared with’‘dadhimanda’’ is administered. [Cha. Sa. Chikitsa Sthana 13/141].

In ‘’vicharchika’’ (eczema) – ‘’sarshapa’’ (mustard plant) is made into a paste is concealed in ‘’snuhi’’ plant which is cooked in the fire, is applied on eczema. The same

has been explained in Chakradutta as grihadhoomadi lepa. Chakrapanidatta, Chakradatta Edited by P V Sharma, Varanasi:Chaukhambha Orientalia , 2007, p.no 394

Snehalavana prepared with snuhi is very much useful in vatavyadhi.Sushruta. Chikitsa Sthana, Cha.4 Vatavyadhi Chikitsitam Adhyaya verse 31. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1. To protect from masoorika snuhi studded with red flag should be placed in an earthen pot and placed in the house.Chakrapanidatta, chapter 54, verse 48, In:P V Sharma,Editor, Chakradatta,? ed, Varanasi: Chaukhambha Orientalia, 2007, p.no 433

‘’Snuhyadya taila’’ is useful in baldness and hair loss.Chakrapanidatta,Chakradatta edited by In:P V Sharma,? ed, Varanasi: Chaukhambha Orientalia, 2007, p.no 433

‘’Snuhi ksheera’’ is considered to be toxic, thus it needs purification prior to its therapeutic usage. ‘’Bilvadi’’ drugs reduce the severe intensity of the latex and help to bring out the necessary action. Thus purified latex is given with seven different adjuvants according to individuals and physicians need.[10-12½]

‘’Saptala’’ is mentioned twice in this context which shows its importance. It is opined by chakrapaniji that sudha with saptala alone is very effective.[12½-13]

‘’Trikatu’’ when added enhances the absorption of the drug. ‘’Triphala’’ in it potentiates the drug and enhances its absorption as well. Chitraka helps drug to be absorbed easily, whereas ‘’danti’’ increases the purgative action of the drug. Syrup masks the bitter and pungent taste of the drug as well and is easy to administer. Those who desire to take drug in the sweet form can be given with ‘’gud’’(jaggery).[14]

Those who cannot withstand the strong purgative action of the drug may be administered the drug in the inhalation form where the purgative action is seen but intensity of action is reduced. This method of administration of the drug can be done to ‘’mridukoshthi’’ (soft bowel). It is a novel way of administration of drugs which can be compared with aerosols [15-17]

Many a times it becomes difficult to preserve the fresh drug for the longer duration, in such cases, drug is used as ‘’avaleha’’ (linctus) or ‘’arishta’’ (medicated liquor) which can be stored for use later. In this form drug is palatable and is easily taken by the individual.[18-,19]With addition of ‘’kashaya’’ of ‘’dashamoola, kulattha, yava, shyamadi ghrita’’ may be taken.[Cha.Sa. Sutra Sthana 8/13] Three recipes of ‘’sudha’’ according to their use with three different adjuvants can be given. Drug is mixed with either vegetable or meat juice or with ghee and given. Those who are completely non vegetarian, drug can be either given with fish or dry meat. It can be given as either ‘’ghrita’‘(ghee) or’‘sura’‘(alcohol) form.’‘Ghrita’’ is taken with juice of ‘’amalaki’’ as adjuvant which helps in better absorption of the drug. Bhavamishra, Bhavaprakasha, edited by K R Shrikantha Murthy,? ed., Varanasi:Chaukhambha Krishnadas Academy, 2009,p.no 580[1**9-20]**

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Saptalashankhini Kalpa Adhyaya

Kalpa Sthana Chapter 11. Pharmaceutical preparations of Saptala and Shankhini

Abstract

In this chapter several formulations of *saptala* (Euphorbia pilosa) and *shankhini* (Euphorbia dracanculoides) for *shodhana* (purification) are described. Sixteen formulations with different drugs are indicated for use in combination with *saptala* and *shankhini*. **Keywords**: *Saptala* (Euphorbia pilosa), *Shankhini* (Euphorbia dracanculoides), Virechana (therapeutic purgation).

Introduction

Two drugs named *saptala* (Euphorbia pilosa) and *shankhini* (Euphorbia dracanculoides) are mainly effective to eliminate the dosha through virechana (therapeutic purgation). Virechana dravya are predominant in Prithvi and jala mahabhuta having *sthira*(steady) and *guru*(heavy) properties respectively and propel contents down while being digested.3[66] Out of 600 formulations, 39 formulations are for virechana and rest are for vamana. *Saptala* and *shankhini* have purgative effect, and are included in shodhana kashaya (group of purification medicines).

Saptala and *shankhini* are described together, because of their botanical similarity. *Saptala* or *charmasahva* has leathery and frothy appearance due to the presence of latex. *Shankhini* is called *tiktala* also, because of its bitter property (*tikta rasa dravya*) is good to pacify pitta by virechana karma.

For the assessment of their useful part, *saptala* is *mulini*6 whose useful part is root. *Shankhini* is *phalini* 7 whose useful part is fruit. *Shankhini* also has *bhedana* property for use in virechana. Several other drugs mentioned are used in different formulations with *saptala* and *shankhini* to provide synergistic effect and to overcome adverse effects which may occur by these two drugs because of its *vikasi, tikshna* and *ruksha guna*.

Botanical description-

Shankhini is described in Wealth of India 11 as Euphorbia dracunculoides Lam. It has many branches annual, 12-18 in. High, with sessile, linear lanceolate leaves; capsules 3-4mm. in diameter containing ellipsoid seeds, 3mm. long. It is found practically throughout India in the plains and on low hills.

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[66] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

Sanskrit Text, Transliteration with English Translation

अथातः सप्तलाशङ्खिनीकल्पं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ saptalāśaṅkhinīkalpaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH saptalAsha~gkhinIkalpaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Saptalashankhini Kalpa” (Pharmaceutical preparations of Saptala and Shankhini). Thus said Lord Atreya. [1-2]

Synonyms

सप्तला चर्मसाह्वा च बहुफेनरसा च सा|

शङ्खिनी तिक्तला चैव यवतिक्ताऽक्षि(क्ष)पीडकः||३||

-saptalā carmasāhvā ca bahuphēnarasā ca sā|

śaṅkhinī tiktalā caiva yavatiktā’kṣi(kṣa)pīḍakaḥ||3||

saptalA carmasAhvA ca bahuphenarasA ca sA|

sha~gkhinI tiktalA caiva yavatiktA~akShi(kSha)pIDakaH||3||

Saptala is described along with two other names like *charmasahva* and *bahuphenarasa*. *Shankhini* is described with other synonyms like *tiktala, yavatikta,* and *akshipidaka*. [3]

Therapeutic indications

ते गुल्मगरहृद्रोगकुष्ठशोफोदरादिषु|

विकासितीक्ष्णरूक्षत्वाद्योज्ये श्लेष्माधिकेषु तु||४||

tē gulmagarahṛdrōgakuṣṭhaśōphōdarādiṣu|

vikāsitīkṣṇarūkṣatvādyōjyē ślēṣmādhikēṣu tu||4||

te gulmagarahRudrogakuShThashophodarAdiShu|

vikAsitIkShNarUkShatvAdyojye shleShmAdhikeShu tu||4||

These two are indicated in management of *gulma* (abdominal lump), *gara* (slow poisoning), *hridroga* (any cardiac related problem), *kushtha* (skin diseases), *shopha* (inflammatory condition), *udara* (abdominal diseases including ascitis) and excess aggravation of kapha dosha due to the presence of property like *vikasi* (by spreading in the body, tissues produces lassitude including joints), *tikshna* (a property which exerts

immediate, strong and sharp effect), *ruksha* (which produces dryness, roughness and hardness). [4]

Method of collection

नातिशुष्कं फलं ग्राह्यं शङ्खिन्या निस्तुषीकृतम्|

सप्तलायाश्च मूलानि गृहीत्वा भाजने क्षिपेत्||५||

nātiśuṣkaṁ phalaṁ grāhyaṁ śaṅkhinyā nistuṣīkṛtam|

saptalāyāśca mūlāni gṛhītvā bhājanē kṣipēt||5||

nAtishuShkaM phalaM grAhyaM sha~gkhinyA nistuShIkRutam|

saptalAyAshca mUlAni gRuhItvA bhAjane kShipet||5||

Shankhini fruits that are not too dry should be taken after removing husk. Root of *saptala* should be taken and preserved in a vessel. [5]

Preparation in kapha-vata dominant cardiac disorder and *gulma*

अक्षमात्रं तयोः पिण्डं प्रसन्नालवणायुतम्|

हृद्रोगे कफवातोत्थे गुल्मे चैव प्रयोजयेत्||६||

-akṣamātraṁ tayōḥ piṇḍaṁ prasannālavaṇāyutam|

hṛdrōgē kaphavātōtthē gulmē caiva prayōjayēt||6||

akShamAtraM tayoH piNDaM prasannAlavaNAyutam|

hRudroge kaphavAtotthe gulme caiva prayojayet||6||

Paste of *saptala* and *shankhini* is indicated in amount of *akshaamatra* (measuring unit which is approximately 12 gm) with *prasanna* (clear wine) and *saindhava lavana* (rock salt) in *hridroga* and *gulma* caused due to kapha and vata dosha. [6]

Purgative formulations

प्रियालपीलुकर्कन्धुकोलाम्रातकदाडिमैः|

द्राक्षापनसखर्जूरबदराम्लपरूषकैः||७||

मैरेये दधिमण्डेऽम्ले सौवीरकतुषोदके|

सीधौ चाप्येष कल्पः स्यात् सुखं शीघ्रविरेचनः||

priyālapīlukarkandhukōlāmrātakadāḍimaiḥ|

drākṣāpanasakharjūrabadarāmlaparūṣakaiḥ||7||

mairēyē dadhimaṇḍē’mlē sauvīrakatuṣōdakē|

sīdhau cāpyēṣa kalpaḥ syāt sukhaṁ śīghravirēcanaḥ||8||

priyAlapIlukarkandhukolAmrAtakadADimaiH|

drAkShApanasakharjUrabadarAmlaparUShakaiH||7||

maireye dadhimaNDe~amle sauvIrakatuShodake|

sIdhau cApyeSha kalpaH syAt sukhaM shIghravirecanaH||8||

This paste of *saptala, shankhini,* wine and salt can also be used with other drugs separately for quick and easy purgation as enlisted below:

1. Buchanania lanzan (priyala)
2. Salvidora persica (pilu)
3. Ziziphus nummularia (karkandhu)
4. Ziziphus mauritiana (kola)
5. Spondias mangifera (amrataka)
6. Punica granatum (dadima)
7. Vitis vinifera (draksha)
8. Artocarpus indica (panasa)
9. Phoenix sylvestris (kharjura)
10. Ziziphus jujuba (badaramla)
11. Grewia asiatica (parushaka)
12. Mairey(a kind of alcohol)
13. Amla dadhi manda (a sour and diluted preparation of curd after mixing water about two times of curd i.e curd and water ratio should be 1:2)
14. Sauviraka (a sour liquid like kanji)
15. Tushodaka (a fermented mixture of water and Hordium vulgare)
16. Sidhu (another variety of alcohol) [7-8]

Oil based formulations

तैलं विदारिगन्धाद्यैः पयसि क्वथिते पचेत्|

सप्तलाशङ्खिनीकल्के त्रिवृच्छ्यामार्धभागिके||९||

tailaṁ vidārigandhādyaiḥ payasi kvathitē pacēt|

saptalāśaṅkhinīkalkē trivr̥cchyāmārdhabhāgikē||9||

tailaM vidArigandhAdyaiH payasi kvathite pacet|

saptalAsha~gkhinIkalke trivRucchyAmArdhabhAgike||9||

The oil (sesame oil) cooked in the milk (cow's milk) prepared with *vidarigandhadi* group, with the paste of *saptala* and *shankhini* and half its quantity of the paste of *trivrita*

(Operculina turpethum Linn.) and *shyama*(Ipomoea petaloiodea Chois), should be administered. [9]

दधिमण्डेन सन्नीय सिद्धं तत् पाययेत च|

शङ्खिनीचूर्णभागौ द्वौ तिलचूर्णस्य चापरः||१०||

हरीतकीकषायेण तैलं तत्पीडितं पिबेत्|

अतसीसर्षपैरण्डकरञ्जष्वेष संविधिः||११||

dadhimaṇḍēna sannīya siddhaṁ tat pāyayēta ca|

śaṅkhinīcūrṇabhāgau dvau tilacūrṇasya cāparaḥ||10||

harītakīkaṣāyēṇa tailaṁ tatpīḍitaṁ pibēt|

atasīsarṣapairaṇḍakarañjaṣvēṣa saṁvidhiḥ||11||

dadhimaNDena sannIya siddhaM tat pAyayeta ca|

sha~gkhinIcUrNabhAgau dvau tilacUrNasya cAparaH||10||

harItakIkaShAyeNa tailaM tatpIDitaM pibet|

atasIsarShapairaNDakara~jjaShveSha saMvidhiH||11||

After completion of oil processing, this oil should be used along with diluted curd, two part of powdered *shankhini*, one part of sesame powder and decoction of *haritaki* (Terminalia chebula). Like this formulation other four formulations are prepared using four different *dravya* in place of sesame which are:

1. *Atasi* (Linum usitatissimum Linn.)
2. *Sarshapa* (Brassica compestris Linn.)
3. *Eranda* (Ricinus communis)
4. *Karanja* (Pongamia pinnata Pierre) [10-11]

Ghee (clarified butter) preparations

शङ्खिनीसप्तलासिद्धात् क्षीराद्यदुदियाद्घृतम्|

कल्कभागे तयोरेव त्रिवृच्छ्यामार्धसंयुते||१२||

śaṅkhinīsaptalāsiddhāt kṣīrādyadudiyādghṛtam|

kalkabhāgē tayōrēva trivṛcchyāmārdhasaṁyutē||12||

sha~gkhinIsaptalAsiddhAt kShIrAdyadudiyAdghRutam|

kalkabhAge tayoreva trivRucchyAmArdhasaMyute||12||

Ghrita (ghee, clarified butter) should be prepared from the milk processed with *saptala* & *shankhini*. This *ghrita*, is processed with paste of *saptala* & *shankhini* along with half part of *shyama* and *trivrita*. [12]

क्षीरेणालोड्य सम्पक्वं पिबेत्तच्च विरेचनम्|

दन्तीद्रवन्त्योः कल्पोऽयमजशृङ्ग्यजगन्धयोः||१३||

क्षीरिण्या नीलिकायाश्च तथैव च करञ्जयोः|

मसूरविदलायाश्च प्रत्यक्पर्ण्यास्तथैव च||१४||

kṣīrēṇālōḍya sampakvaṁ pibēttacca virēcanam|

dantīdravantyōḥ kalpō'yamajaśṛṅgyajagandhayōḥ||13||

kṣīriṇyā nīlikāyāśca tathaiva ca karañjayōḥ|

masūravidalāyāśca pratyakparṇyāstathaiva ca||14||

kShIreNAloDya sampakvaM pibettacca virecanam|

dantIdravantyoH kalpo$_{ayamajashRu}$ggyajagandhayoH||13||

kShIriNyA nIlikAyAshca tathaiva ca kara~jjayoH|

masUravidalAyAshca pratyakparNyAstathaiva ca||14||

When the ghee gets cooked with all mentioned drugs, it is prescribed to take orally with milk for purgation. The above mentioned process can be applied to other preparations of ghee with the paste of different pairs and these pairs are:

1. Paste of *danti* and *dravanti*
2. Paste of *ajashringi* and *ajagandha*
3. Paste of *kshirini* (*dugdhika*) and *nilika*
4. Paste of *karanja drvaya*
5. Paste of *masurvidala* (*shyama lata*) and *pratyakaparni*[13-14]

द्विवर्गार्धांशकल्केन तद्वत् साध्यं घृतं पुनः|

शङ्खिनीसप्तलाधात्रीकषाये साधयेद्घृतम् ||१५||

dvivargārdhāṁśakalkēna tadvat sādhyaṁ ghṛtaṁ punaḥ|

śaṅkhinīsaptalādhātrīkaṣāyē sādhayēdghṛtam ||15||

dvivargArdhAMshakalkena tadvat sAdhyaM ghRutaM punaH|

sha~gkhinIsaptalAdhAtrIkaShAye sAdhayedghRutam ||15||

Ghrita may also be prepared with decoction of *saptala, shankhini* & *amalaki* and again processed with paired drugs.[15]

त्रिवृत्कल्पेन सर्पिश्च त्रयो लेहाश्च लोध्रवत् |

सुराकम्पिल्लयोर्योगः कार्यो लोध्रवदेव च||१६||

trivṛtkalpēna sarpiśca trayō lēhāśca lōdhravat |

surākampillayōryōgaḥ kāryō lōdhravadēva ca||16||

trivRutkalpena sarpishca trayo lehAshca lodhravat |

surAkampillayoryogaH kAryo lodhravadeva ca||16||

Ghrita may also be prepared with *trivrita*. Three types of linctus should be prepared with *lodhra*. As in *lodhra* other preparations were mentioned with wine and *kampillaka* should be made.[16]

दन्तीद्रवन्त्योः कल्पेन सौवीरकतुषोदके|

अजगन्धाजशृङ्ग्योश्च तद्वत् स्यातां विरेचने||१७||

dantīdravantyōḥ kalpēna sauvīrakatuṣōdakē|

ajagandhājaśṛṅgyōśca tadvat syātāṁ virēcanē||17||

dantIdravantyoH kalpena sauvIrakatuShodake|

ajagandhAjashRu~ggyoshca tadvat syAtAM virecane||17||

Sauviraka and *tushodaka* as said in context of *danti* and *dravanti* as well with *ajagandha* and *ajashringi* should be prepared with *saptala* & *shankhini* which act as purgative.[17]

Summary

तत्र श्लोकौ-

कषाया दश षट् चैव षट् तैलेऽष्टौ च सर्पिषि|

पञ्च मद्ये त्रयो लेहा योगः कम्पिल्लके तथा||१८||

सप्तलाशङ्खिनीभ्यां ते त्रिंशदुक्ता नवाधिकाः|

योगाः सिद्धाः समस्ताभ्यामेकशोऽपि च ते हिताः||१९||

tatra ślōkau-

kaṣāyā daśa ṣaṭ caiva ṣaṭ tailē'ṣṭau ca sarpiṣi|

pañca madyē trayō lēhā yōgaḥ kampillakē tathā||18||

saptalāśaṅkhinībhyāṁ tē triṁśaduktā navādhikāḥ|

yōgāḥ siddhāḥ samastābhyāmēkaśō'pi ca tē hitāḥ||19||

tatra shlokau-

kaShAyA dasha ShaT caiva ShaT taile~aShTau ca sarpiShi|

pa~jca madye trayo lehA yogaH kampillake tathA||18||

saptalAsha~gkhinIbhyAM te triMshaduktA navAdhikAH|

yogAH siddhAH samastAbhyAmekasho~api ca te hitAH||19||

Sixteen preparations with decoctions, six in oil, eight in ghee, five in fermented liquors, three as linctus and one with *kampillaka* thus total thirty nine tested formulations of *saptala* & *shankhini* have been described. They are useful in combination or separately. [18-19]

Tattva Vimarsha (Fundamental Principles)

- *Saptala* (Euphorbia pilosa) and *shankhini* (Euphorbia dracanculoides) are purgatives with sharp, instantaneous pharmacological effects.
- They are mainly indicated in diseases with abnormally increased fluid accumulation in body cavities.

Vidhi Vimarsha (Applied Inferences)

These are indicated in management of *gulma* (abdominal lump), *gara* (slow poisoning), *hridroga* (cardiac disorder), *kushtha* (skin diseases), *shopha* (swellings), *udara* (abdominal diseases) due to the presence of property like *vikasi* (by spreading in the body, tissues produces lassitude including joints), *tikshana* (a property which exerts immediate, strong and effect), *ruksha* (which produces dryness, roughness and hardness), by these properties it pacifies kapha dosha in persons predominating kapha. Various formulations are mentioned in this chapter.

Related Links

Deerghanjiviteeya Adhyaya Verse 6, 78-79, 81-84

Shadvirechanashatashritiya Adhyaya Verse 8

Further reading

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Dantidravanti Kalpa Adhyaya

Kalpa Sthana Chapter 12. Pharmaceutical preparations of Danti and Dravanti

Abstract

In this last chapter of Kalpa Sthana, 48 various therapeutic purgative formulations and their applications, the polynyms, the collection and processing procedures and qualities of *danti* (Baliospermum montanum (Willd.) and *dravanti* (Croton tiglium L.) are explained. The general principles of the selection of ingredients, importance of the processing to potentiate and regulate the actions of formulations for wide acceptance are explained. The three varieties of drugs, actions and their applications in persons with three types of strength of dosha and *atura* (patient) are also described. The general methods to get the desired purgative effects and the measure to manage all the possible clinical conditions are also elaborated. The doses prescribed in the text are for the person with *madhyama koshtha* (normal bowel), *vaya* (middle age) and *bala* (medium strength), with reference to this one can alter the dose either higher or lower. Information about different measurements and three *snehapakas* (characteristics of unctuous formulations) and their indications are also mentioned in this chapter.

Keywords: *Danti* (Baliospermum montanum (Willd.), *Dravanti* (Croton tiglium L.), therapeutic purgatives, *Sneha pakas, Koshtha,* various conditions of purification, measurements.

Introduction

The vata, pitta and kapha dosha denote the physiological state of a person, *rasadi* seven dhatu denote the structure or tissue component and *pranavahaadi srotas* denote the enzymatic, bio-chemical functional and circulatory activity related to each dhatu in the living beings.

The harmonious blending of this body, sense organs, mind and soul is well defined as life in Ayurveda. Health is not just absence of the disease, but it is the state of enjoying the life with physical, mental and spiritual happiness. Achievement of real health involves the maintenance, promotion of the health in a healthy individual and management, cure of the illness in a diseased person. The *bheshaja* or *chikitsa* (treatment) includes the measures for achieving the optimum health both in healthy and diseased one.

The major elimination of vitiated dosha are done by purification procedures i.e. *shodhana* (cleansing or elimination therapy). In Kalpa Sthana, 355 formulations for therapeutic emesis and 245 formulations for therapeutic purgatives, a total number of 600 formulations are formulated by using 15 important herbs for the different likings of the persons, doshika involvement and the specific disorders.

In the present chapter, 48 different formulations of *danti* and *dravanti* are described for therapeutic purgation. The chapter concludes Kalpa Sthana (section on pharmaceutics)

and precedes Siddhi Sthana (section on successful management of Panchakarma). Therefore, in this chapter, the guidelines for designing effective formulations are mentioned along with those for management of various conditions arise during administration of purification medicines.

Sanskrit Text, Transliteration with English Translation

अथातो दन्तीद्रवन्तीकल्पं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō dantīdravantīkalpaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto dantIdravantIkalpaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Dantidravanti Kalpa”(Pharmaceutical preparations of Danti and Dravanti). Thus said Lord Atreya. [1-2]

Note: Danti is Baliospermum montanum (Willd.) and Dravanti is Croton tiglium L.

Synonyms

दन्त्युदुम्बरपर्णी स्यान्निकुम्भोऽथ मुकूलकः|

द्रवन्ती नामतश्चित्रा न्यग्रोधी मूषिकाह्वया||३||

(तथा मूषिकपर्णी चाप्युपचित्रा च शम्बरीप्रत्यक्श्रेणी सुतश्रेणी दन्ती र(च)ण्डा च कीर्तिता)

dantyudumbaraparṇī syānnikumbhō’tha mukūlakaḥ|

dravantī nāmataścitrā nyagrōdhī mūṣikāhvayā||3||

(tathā mūṣikaparṇī cāpyupacitrā ca śambarīpratyakśrēṇī sutaśrēṇī dantī ra(ca)ṇḍā ca kīrtitā)

dantyudumbaraparNI syAnnikumbho~atha mukUlakaH|

dravantI nAmatashcitrA nyagrodhI mUShikAhvayA||3||

(tathA mUShikaparNI cApyupacitrA ca shambarIpratyakshreNI sutashreNI dantI ra(ca)NDA ca kIrtitA)

Danti is also known as *udumbaraparni, nikumbha*, and *mukulaka*. *Dravanti* is also known as *chitra, nyagrodhi* and *musikahvaya*. The names like *mushkaparni, upachitra, sambari, pratyaksreni, sutasreni, danti* and *chanda* are also considered for *dravanti*.[3]

Method of collection

तयोर्मूलानि सङ्गृह्य स्थिराणि बहलानि च|

हस्तिदन्तप्रकाराणि श्यावताम्राणि बुद्धिमान्||४||

tayōrmūlāni saṅgṛhya sthirāṇi bahalāni ca|

hastidantaprakārāṇi śyāvatāmrāṇi buddhimān||4||

tayormUlAni sa~ggRuhya sthirANi bahalAni ca|

hastidantaprakArANi shyAvatAmrANi buddhimAn||4||

The roots of these plants which are strong, woody, mature which appear like elephant's tusk, with thick root bark, black (*danti*) and coppery (*dravanti*) color should be collected by wise physician.[4]

पिप्पलीमधुलिप्तानि स्वेदयेन्मृत्कुशान्तरे|

शोषयेदातपेऽग्न्यर्कौ हतो ह्येषां विकाशिताम्||५||

pippalīmadhuliptāni svēdayēnmṛtkuśāntarē|

śōṣayēdātapē'gnyarkau hatō hyēṣāṁ vikāśitām||5||

pippalImadhuliptAni svedayenmRutkushAntare|

shoShayedAtape~agnyarkau hato hyeShAM vikAshitAm||5||

These roots are smeared with the paste of *pippali* (Piper longum Linn.), *madhu* (honey), wrapped with *kusha* (Desmostachya bipinnata Stapf.) coated with mud and baked. Roots are separated and dried under sunlight. This process reduces the *vikasi* property of the drugs. [5]

Effects

तीक्ष्णोष्णान्याशुकारीणि विकाशीनि गुरूणि च|

विलाययन्ति दोषौ द्वौ मारुतं कोपयन्ति च||६||

tīkṣṇōṣṇānyāśukārīṇi vikāśīni gurūṇi ca|

vilāyayanti dōṣau dvau mārutaṁ kōpayanti ca||6||

tIkShNoShNAnyAshukArINi vikAshIni gurUNi ca|

vilAyayanti doShau dvau mArutaM kopayanti ca||6||

The roots of these drugs possess properties like *tikshna* (sharply acting), *ushna* (hot potency), *guru*(heavy to digest), *vikasi*, *aashukari*(quickly acting) and liquifies and expels kapha and pitta, and aggravates vata dosha. [6]

Various preparations

दधितक्रसुरामण्डैः पिण्डमक्षसमं तयोः|

प्रियालकोलबदरपीलुशीधुभिरेव च||७||

पिबेद्गुल्मोदरी दोषैरभिखिन्नश्च यो नरः|

dadhitakrasurāmaṇḍaiḥ piṇḍamakṣasamaṁ tayōḥ|

priyālakōlabadarapīluśīdhubhirēva ca||7||

pibēdgulmōdarī dōṣairabhikhinnaśca yō naraḥ|

dadhitakrasurAmaNDaiH piNDamakShasamaM tayoH|

priyAlakolabadarapIlushIdhubhireva ca||7||

pibedgulmodarI doShairabhikhinnashca yo naraH|

The different formulations of *danti* and *dravanti* for therapeutic purgation are given below:

1. *Dadhi* - Curd

2. *Takra* - Butter milk

3. *Suramanda* – Clear supernatant liquid of *sura* (a fermented liquid preparation of cooked rice)

Sidhu – Fermented preparation sweetening liquids with or without subjecting to heat prepared from following drugs:

4. *Priyal* - Buchanania lanzan Sprengel.

5. *Kola* - Zizyphus jujuba Lam.

6. *Badara* – Zizyphus sativa Gaertn.

7. *Pilu* - Salvadora persica Linn.

One *aksha* (equivalent to 12 g of metric units) of the root paste of *danti* and *dravanti* are mixed with any one of the above seven suitable liquid media and are indicated in *gulma, udara* and persons affected by morbid *doshas*. [6-7½]

गोमृगाजरसैः पाण्डुः कृमिकोष्ठी भगन्दरी||८||

gōmr̥gājarasaiḥ pāṇḍuḥ kr̥mikōṣṭhī bhagandarī||8||

gomRugAjarasaiH pANDuH kRumikoShThI bhagandarI||8||

The above mentioned dose of the drug is used with following three liquids which are useful in *pandu, krimikostha* and *bhagandara*:

8. *Gorasa* – Cow's milk

9. *Mrigarasa* - the soup of dear meat.

10.*Ajarasa* - the soup of goat meat. [8]

तयोः कल्के कषाये च दशमूलरसायुते|

कक्ष्यालजीविसर्पेषु दाहे च विपचेद्घृतम्||९||

तैलं मेहे च गुल्मे च सोदावर्ते कफानिले|

चतुःस्नेहं शकृच्छुक्रवातसङ्गानिलार्तिषु||१०||

tayōḥ kalkē kaṣāyē ca daśamūlarasāyutē|

kakṣyālajīvisarpēṣu dāhē ca vipacēdghṛtam||9||

tailaṁ mēhē ca gulmē ca sōdāvartē kaphānilē|

catuḥsnēhaṁ śakṛcchukravātasaṅgānilārtiṣu||10||

tayoH kalke kaShAye ca dashamUlarasAyute|

kakShyAlajIvisarpeShu dAhe ca vipacedghRutam||9||

tailaM mehe ca gulme ca sodAvarte kaphAnile|

catuHsnehaM shakRucchukravAtasa~ggAnilArtiShu||10||

The below mentioned *sneha yogas* (unctuous formulations) prepared with the *kalka* of *danti* and *dravanti*, decoction of the same two drug and decoction of *dashamoola*.

11. *Ghrita* - the medicated ghee is useful in *kaksha* (herpes), *alaji* (eruptions), *visarpa* (erysipelas), *daha* (burning).

12. *Taila* - the medicated oil is useful in *meha, gulma, udavarta kaphavata roga*.

13. *Chatursneha* – (*ghrita, taila, vasa, majja*) is used in curing the obstruction of *shakrit* (feces), *shukra*(semen) and *adhovata*(flatus) and other vata rogas. [9-10]

रसे दन्त्यजशृङ्गयोश्च गुडक्षौद्रघृतान्वितः|

लेहः सिद्धो विरेकार्थे दाहसन्तापमेहनुत् ||११||

वाततर्षे ज्वरे पैत्ते स्यात् स एवाजगन्धया|

दन्तीद्रवन्त्योर्मूलानि पचेदामलकीरसे||१२||

त्रींस्तु तस्य कषायस्य भागौ द्वौ फाणितस्य च|

तप्ते सर्पिषि तैले वा भर्जयेत्तत्र चावपेत्||१३||

कल्कं दन्तीद्रवन्त्योश्च श्यामादीनां च भागशः|

तत्सिद्धं प्राशयेल्लेहं सुखं तेन विरिच्यते||१४||

रसे च दशमूलस्य तथा बैभीतके रसे|

हरीतकीरसे चैव लेहानेवं पचेत् पृथक् ||१५||

rasē dantyajaśr̥ṅgayōśca guḍakṣaudraghr̥tānvitaḥ|

lēhaḥ siddhō virēkārthē dāhasantāpamēhanut ||11||

vātatarṣē jvarē paittē syāt sa ēvājagandhayā|

dantīdravantyōrmūlāni pacēdāmalakīrasē||12||

trīṁstu tasya kaṣāyasya bhāgau dvau phāṇitasya ca|

taptē sarpiṣi tailē vā bharjayēttatra cāvapēt||13||

kalkaṁ dantīdravantyōśca śyāmādīnāṁ ca bhāgaśaḥ|

tatsiddhaṁ prāśayēllēhaṁ sukhaṁ tēna viricyatē||14||

rasē ca daśamūlasya tathā baibhītakē rasē|

harītakīrasē caiva lēhānēvaṁ pacēt pr̥thak ||15||

rase dantyajashRu~ggayoshca guDakShaudraghRutAnvitaH|

lehaH siddho virekArthe dAhasantApamehanut ||11||

vAtatarShe jvare paitte syAt sa evAjagandhayA|

dantIdravantyormUlAni pacedAmalakIrase||12||

trIMstu tasya kaShAyasya bhAgau dvau phANitasya ca|

tapte sarpiShi taile vA bharjayettatra cAvapet||13||

kalkaM dantIdravantyoshca shyAmAdInAM ca bhAgashaH|

tatsiddhaM prAshayellehaM sukhaM tena viricyate||14||

rase ca dashamUlasya tathA baibhItake rase|

harItakIrase caiva lehAnevaM pacet pRuthak ||15||

Six *avaleha* formulations (confections/linctus):

14. *Danti* + *Kvatha* of *ajashringi* + *gura* + *kshaudra* + *ghrita* is indicated in *daha, santap* (burning syndrome), and *meha* (obstinate urinary disorders).

15. *Danti* + *ajagandha* + *gura* +*kshaudra* + *ghrita* is indicated in *vataja trishna* and *pittaja jwara*.

16. One part *danti, dravanti mula* + eight parts *amalaki rasa* reduced to 1/4th and decoction is prepared. This decoction is filtered and mixed with *phanita* in the proportion of 3:2. *Shyama, trivrita, chaturangula, tilvaka , mahavriksha, saptala,* & *samkhini* the paste of these seven drugs taken in equal quantity are fried with ghee or oil (*taila*) is added to the above decoction and *phanita* and linctus is prepared .This is a safe preparation for easy therapeutic purgation.

17. *Dashamula kashaya*

18. *Vibhitaki kashaya*

19. *Haritaki kashaya*

These three *leha* preparation are prepared in the same way to that of 16th *yoga* by replacing the *amalaki* with these drugs. [11-15]

तयोर्बिल्वसमं चूर्णं तद्रसेनेव भावितम्|

असृष्टे विशि वातोत्थे गुल्मे चाम्लयुतं शुभम्||१६||

tayōrbilvasamaṁ cūrṇaṁ tadrasēnēva bhāvitam|

asṛṣṭē viśi vātōtthē gulmē cāmlayutaṁ śubham||16||

tayorbilvasamaM cUrNaM tadraseneva bhAvitam|

asRuShTe vishi vAtotthe gulme cAmlayutaM shubham||16||

20. *Churna Yoga*:

1 *Bilwa* (= 1 *pala* approximately 40 grams) root of *danti* & *dravanti* is triturated with the decoction of the same two drugs. This is indicated in severe constipation and *vataja gulma* along with sour recipes. [16]

पाटयित्वेक्षुकाण्डं वा कल्केनालिप्य चान्तरा|

स्वेदयित्वा ततः खादेत् सुखं तेन विरिच्यते||१७||

pāṭayitvēkṣukāṇḍaṁ vā kalkēnālipya cāntarā|

svēdayitvā tataḥ khādēt sukhaṁ tēna viricyatē||17||

pATayitvekShukANDaM vA kalkenAlipya cAntarA|

dayitvA tataH khAdet sukhaM tena viricyate||17||

21. The stem of sugarcane is longitudinally cut into two pieces and inner portion is applied with the paste of *danti* & *dravanti*, join the two pieces, wrap it with *kusha*, coat with mud and baked. This baked *ikshu* is safe purgative. [17]

मूलं दन्तीद्रवन्त्योश्च सह मुद्गैर्विपाचयेत्|

लाववर्तीरकाद्यैश्च ते रसाः स्युर्विरेचने||१८||

mūlaṁ dantīdravantyōśca saha mudgairvipācayēt|

lāvavartīrakādyaiśca tē rasāḥ syurvirēcanē||18||

mUlaM dantIdravantyoshca saha mudgairvipAcayet|

lAvavartIrakAdyaishca te rasAH syurvirecane||18||

The gruel prepared from the root of *danti* & *dravanti* boiled with green gram is used for preparation of below eight *mamsa yogas* (meat formulations).

22. *Lava mamsa*.

23. *Vartiraka mamsa*.

24. *Vartika mamsa*.

25. *Kapinjala mamsa*.

26. *Chakora mamsa*.

27. *Upachakra mamsa*.

28. *Kukkubha mamsa*.

29. *Raktavartamaka mamsa*. [18]

तयोर्वाऽपि कषायेण यवागूं जाङ्गलं रसम्|

माषयूषं च संस्कृत्य दद्यात्तैश्च विरिच्यते||१९||

tayōrvā'pi kaṣāyēṇa yavāgūṁ jāṅgalaṁ rasam|

māṣayūṣaṁ ca saṁskr̥tya dadyāttaiśca viricyatē||19||

tayorvA~api kaShAyeNa yavAgUM jA~ggalaM rasam|

mAShayUShaM ca saMskRutya dadyAttaishca viricyate||19||

30. *Yavagu* – rice gruel is prepared by adding the *danti* & *dravanti*

31. *Janngala rasa* – meat soup of animals leaving in arid region prepared with the decoction of *danti* & *dravanti*.

32. *Mashayūsha*- soup of black gram prepared with the root of two drugs. These three preparations are also purgative. [19]

तत्कषायात्त्रयो भागा द्वौ सितायास्तथैव च|

एको गोधूमचूर्णानां कार्या चोत्कारिका शुभा||२०||

मोदको वाऽस्य कल्पेन कार्यस्तच्च विरेचनम्|

तयोश्चापि कषायेण मद्यान्यस्योपकल्पयेत्॥२१॥

tatkaṣāyāttrayō bhāgā dvau sitāyāstathaiva ca|

ēkō gōdhūmacūrṇānāṁ kāryā cōtkārikā śubhā||20||

mōdakō vā'sya kalpēna kāryastacca virēcanam|

tayōścāpi kaṣāyēṇa madyānyasyōpakalpayēt||21||

tatkaShAyAttrayo bhAgA dvau sitAyAstathaiva ca|

eko godhUmacUrNAnAM kAryA cotkArikA shubhA||20||

modako vA~asya kalpena kAryastacca virecanam|

tayoshcApi kaShAyeNa madyAnyasyopakalpayet||21||

33.The paw cake (*utkarika*) is prepared from the decoction of *danti* & *dravanti* – three parts, sugar candy (*sita*)- two parts, *godhuma churna* (wheat flour) – one part is the best preparation for therapeutic purgation.

34. In the similar way *modaka* (sweet bolus) is prepared for purgation.

35. *Madya*: alcoholic beverages can also be prepared with the decoction. [20-21]

दन्तीक्वाथेन चालोड्य दन्तीतैलेन साधितान्।

गुडलावणिकान् भक्ष्यान् विविधान् भक्षयेन्नरः||२२||

dantīkvāthēna cālōḍya dantītailēna sādhitān|

guḍalāvaṇikān bhakṣyān vividhān bhakṣayēnnaraḥ||22||

dantIkvAthena cAloDya [dantItailena sAdhitAn|

guDalAvaNikAn bhakShyAn vividhAn bhakShayennaraH||22||

36. *Bhakshya yoga* : The different sweet preparations prepared by mixing the decoction of the drugs, jaggery, salt (*saindhava*) & fried in *danti* oil also act as purgatives. [22]

दन्तीं द्रवन्तीं मरिचं यवानीमुपकुञ्चिकाम्।

नागरं हेमदुग्धां च चित्रकं चेति चूर्णितम्॥२३॥

सप्ताहं भावयेन्मूत्रे गवां पाणितलं ततः|

पिबेत्घृतेन जीर्णे तु विरिक्तश्चापि तर्पणम्॥२४॥

सर्वरोगहरं मुख्यं सर्वेष्वृतुषु यौगिकम्।

चूर्णं तदनपायित्वाद्बालवृद्धेषु पूजितम्॥२५॥

दुर्भक्ताजीर्णपार्श्वार्तिगुल्मप्लीहोदरेषु च|

गण्डमालासु वाते च पाण्डुरोगे च शस्यते||२६||

dantīṁ dravantīṁ maricaṁ yavānīmupakuñcikām|

nāgaraṁ hēmadugdhāṁ ca citrakaṁ cēti cūrṇitam||23||

saptāhaṁ bhāvayēnmūtrē gavāṁ pāṇitalaṁ tataḥ|

pibētghṛtēna jīrṇē tu viriktaścāpi tarpaṇam||24||

sarvarōgaharaṁ mukhyaṁ sarvēṣvṛtuṣu yaugikam|

cūrṇaṁ tadanapāyitvādbālavṛddhēṣu pūjitam||25||

durbhaktājīrṇapārśvārtigulmaplīhōdarēṣu ca|

gaṇḍamālāsu vātē ca pāṇḍurōgē ca śasyatē||26||

dantIM dravantIM maricaM yavAnImupaku~jcikAm|

nAgaraM hemadugdhAM ca citrakaM ceti cUrNitam||23||

saptAhaM bhAvayenmUtre gavAM pANitalaM tataH|

pibetghRutena jIrNe tu viriktashcApi tarpaNam||24||

sarvarogaharaM mukhyaM sarveShvRutuShu yaugikam|

cUrNaM tadanapAyitvAdbAlavRuddheShu pUjitam||25||

durbhaktAjIrNapArshvArtigulmaplIhodareShu ca|

gaNDamAlAsu vAte ca pANDuroge ca shasyate||26||

37. Churna yoga

1. *Danti*
2. *Dravanti*
3. *Maricha*
4. *Yavani*
5. *Upakunchika*
6. *Nagara*
7. *Hemadugdha*
8. *Chitraka*

These above eight drugs are taken in equal quantity, powdered and triturated with cow's urine for a week. One *panitala* (around one *karsha*-approximately 10 grams) of this powder can be used with ghee for purgation. After purgation the *tarpana* (the drink which gives satiety) has to be given.

This combination is safe for all the ages, in all the seasons and useful in all the disorders. It is indicated in the *durbhakta* (irregular food habits), *ajirna* (indigestion), *parshwarthi* (pain in the flanks), *gulma* (abdominal lump), *plihodara*(ascitis due to splenic disorder), *gandamala* (inflammation of glands on neck), vata roga and *pandu*(anemia). [23-26]

पलं चित्रकदन्त्योश्च हरीतक्याश्च विंशतिः|

त्रिवृत्पिप्पलिकर्षौ द्वौ गुडस्याष्टपलेन तत्||२७||

विनीय मोदकान् कुर्याद्दशैकं भक्षयेत्ततः|

उष्णाम्बु च पिबेच्चानु दशमे दशमेऽह्नि च||२८||

एते निष्परिहाराः स्युः सर्वरोगनिबर्हणाः|

ग्रहणीपाण्डुरोगार्शःकण्डूकोठानिलापहाः||२९||

palaṁ citrakadantyōśca harītakyāśca viṁśatiḥ|

trivṛtpippalikarṣau dvau guḍasyāṣṭapalēna tat||27||

vinīya mōdakān kuryāddaśaikaṁ bhakṣayēttataḥ|

uṣṇāmbu ca pibēccānu daśamē daśamē’hni ca||28||

ētē niṣparihārāḥ syuḥ sarvarōganibarhaṇāḥ|

grahaṇīpāṇḍurōgārśaḥkaṇḍūkōṭhānilāpahāḥ||29||

palaM citrakadantyoshca harItakyAshca viMshatiH|

trivRutpippalikarShau dvau guDasyAShTapalena tat||27||

vinIya modakAn kuryAddashaikaM bhakShayettataH|

uShNAmbu ca pibeccAnu dashame dashame~ahni ca||28||

ete niShparihArAH syuH sarvaroganibarhaNAH|

grahaNIpANDurogArshaHkaNDUkoThAnilApahAH||29||

38. *Modaka*:

Ingredients:

1. *Chitraka* - 1 *Pala* (approximately 40 grams)
2. *Danti* - 1 *Pala* (approximately 40 grams)
3. *Haritaki* - 20 fruits of same size.
4. *Trivrita* - 2 *karsha* (approximately 20 grams)
5. *Pippali* - 2 *karsha* (approximately 20 grams)
6. *Gud* - 8 *pala*(approximately 320 grams)

These above ingredients are mixed and prepare 10 *modaka* (sweet bolus). One *modaka* is advised to use on every 10th day with hot water without any dietetic restriction. This is indicated in all the disorders, *grahani, pandu, arsha, kandu, kotha* and vitiated vata. [27-29]

दन्तीद्विपलनिर्यूहो द्राक्षार्धप्रस्थसाधितः |

विरेचनं पित्तकासे पाण्डुरोगे च शस्यते||३०||

dantīdvipalaniryūhō drākṣārdhaprasthasādhitaḥ |

virēcanaṁ pittakāsē pāṇḍurōgē ca śasyatē||30||

dantIdvipalaniryUho drAkShArdhaprasthasAdhitaH |

virecanaM pittakAse pANDuroge ca shasyate||30||

Five fermented preparations :

39. *Danti* - 2 *pala* (8 *karsha*) *draksha* - ½ *prastha* (32 *karsha*) the decoction prepared by these two drugs are fermented and used for *pittakasa, pandu*. [30]

दन्तीकल्कं समगुडं शीतवारियुतं पिबेत्|

विरेचनं मुख्यतमं कामलाहरमुत्तमम्||३१||

dantīkalkaṁ samaguḍaṁ śītavāriyutaṁ pibēt|

virēcanaṁ mukhyatamaṁ kāmalāharamuttamam||31||

dantIkalkaM samaguDaM shItavAriyutaM pibet|

virecanaM mukhyatamaM kAmalAharamuttamam||31||

40. The paste of root of *danti* and equal quantity of jaggery are mixed and *asava* is prepared. This is the best formulation for therapeutic purgation in *kamala*. [31]

श्यामादन्तीरसे गौडः पिप्पलीफलचित्रकैः|

लिप्तेऽरिष्टोऽनिलश्लेष्मप्लीहपाण्डूदरापहः||३२||

तथा दन्तीद्रवन्त्योश्च कषाये साजगन्धयोः|

गौडः कार्योऽऽजशृङ्ग्या वा स वै सुखविरेचनः||३३||

तच्चूर्णक्वाथमाषाम्बुकिण्वतोयसमुद्भवा|

मदिरा कफगुल्माल्पवह्निपार्श्वकटिग्रहे||३४||

śyāmādantīrasē gauḍaḥ pippalīphalacitrakaiḥ|

liptē'riṣṭō'nilaślēṣmaplīhapāṇḍūdarāpahaḥ||32||

tathā dantīdravantyōśca kaṣāyē sājagandhayōḥ|

gauḍaḥ kāryō’’jaśr̥ṅgyā vā sa vai sukhavirēcanaḥ||33||

taccūrṇakvāthamāṣāmbukiṇvatōyasamudbhavā|

madirā kaphagulmālpavahnipārśvakaṭigrahē||34||

shyAmAdantIrase gauDaH pippalIphalacitrakaiH|

lipte$_{ariShTo}$anilashleShmapIlhapANDUdarApahaH||32||

tathA dantIdravantyoshca kaShAye sAjagandhayoH|

gauDaH kAryo$_{a}$ajashRu~ggyA vA sa vai sukhavirecanaH||33||

taccUrNakvAthamAShAmbukiNvatoyasamudbhavA|

madirA kaphagulmAlpavahnipArshvakaTigrahe||34||

41. The decoction prepared from *phanita* of *shyama* (*krishna trivrita*) and *danti* is mixed with jaggery (*gud*) in a vessel coated with the paste of *pippali, madanaphala, chitraka* and fermented. This arista is vata kapha shamaka and useful in *pliha, pandu* & *udara*.

42.– 43. The decoction of *danti* and *dravanti* either with *ajagandha* or *ajashringi* is mixed with *gud* and fermented. these are the safe therapeutic purgation preparations.

44. The decoction of *danti, dravanti* and *masha* added with *kinva* is fermented and used for kaphaja gulma, agnimantha, parshvagraha*and*katigraha’’. [32-34]

अजगन्धाकषायेण सौवीरकतुषोदके|

सुराकम्पिल्लके योगौ लोध्रवच्च तयोः स्मृतौ||३५||

ajagandhākaṣāyēṇa sauvīrakatuṣōdakē|

surākampillakē yōgau lōdhravacca tayōḥ smr̥tau||35||

ajagandhAkaShAyeNa sauvIrakatuShodake|

surAkampillake yogau lodhravacca tayoH smRutau||35||

45. *Souviraka*

46. *Tushodaka* are prepared by the *danti* & *dravanti* and *ajagandha*.

47. *Sura*

48. *Kampillaka yoga*

47. & 48th formulations are prepared according to the *lodhra yoga*. [35]

Summary of formulations

तत्र श्लोकाः-

(दध्यादिषु त्रयः पञ्च प्रियालाद्यैस्त्रयो रसे|

स्नेहेषु वै त्रयो लेह्याः षट् चूर्णे त्वेक एव च||३६||

इक्षावेकस्तथा मुद्गमांसानां च रसास्त्रयः|

यवाग्वादौ त्रयश्चैव उक्त उत्कारिकाविधौ||३७||

एकश्च मोदके मद्ये चैकस्तत्क्वाथतैलके|

चूर्णमेकं पुनश्चैको मोदकः पञ्च चासवे||३८||

एकः सौवीरकेऽथैको योगः स्यात्तु तुषोदके|

एका सुरैकः कम्पिल्ले तथा पञ्च घृते स्मृताः)||३९||

tatra ślōkāḥ-

(dadhyādiṣu trayaḥ pañca priyālādyaistrayō rasē|

snēhēṣu vai trayō lēhyāḥ ṣaṭ cūrṇē tvēka ēva ca||36||

ikṣāvēkastathā mudgamāṁsānāṁ ca rasāstrayaḥ|

yavāgvādau trayaścaiva ukta utkārikāvidhau||37||

ēkaśca mōdakē madyē caikastatkvāthatailakē|

cūrṇamēkaṁ punaścaikō mōdakaḥ pañca cāsavē||38||

ēkaḥ sauvīrakē’thaikō yōgaḥ syāttu tuṣōdakē|

ēkā suraikaḥ kampillē tathā pañca ghṛtē smṛtāḥ)||39||

tatra shlokAH-

(dadhyAdiShu trayaH pa~jca priyAlAdyaistrayo rase|

sneheShu vai trayo lehyAH ShaT cUrNe tveka eva ca||36||

ikShAvekastathA mudgamAMsAnAM ca rasAstrayaH|

yavAgvAdau trayashcaiva ukta utkArikAvidhau||37||

ekashca modake madye caikastatkvAthatailake|

cUrNamekaM punashcaiko modakaH pa~jca cAsave||38||

ekaH sauvIrake~athaiko yogaH syAttu tuShodake|

ekA suraikaH kampille tathA pa~jca ghRute smRutAH)||39||

Yogas (Formulations)	No. of *Yogas*
Dadhi, takra, suramanda	3
Priyaladi sidhu	5
Rasa	3
Sneha	3
Lehya	6
Churna	1
Ikshu	1
Mudga, mamsa rasa	3
Yavagu	3
Utkarika	1
Modaka	1
Madhya	1
Kwatha Taila	1
Churna	1
Modaka	1
Asava	5
Souviraka	1
Tushodaka	1
Sura	1
Kampillaka	1
Grita	5
Total	48

Note: There are few variations are observed in the numbers of virechana yogas'' explained and summarized in this chapter.

There are only four *sidhu* are mentioned in *priyaladi yogas*, but not five. Eight *mudga mamsarasa* formulations can be considered instead of three. *Kwatha taila yoga* is nothing but the *bakshya yoga*. There are six *asava yogas* not five. There is no description of five *gritha yogas*. Still the total numbers of *yoga* remains the same.

Yoga	No. of *yogas* listed in the text	No. of *yogas* observed in the text
Priyaladi Sidhu	5	4
Mudga, mamsa rasa	3	8

Yoga	No. of *yogas* listed in the text	No. of *yogas* observed in the text
Asava	5	6
Gritha	5	-

[36-39]

दन्तीद्रवन्तीकल्पेऽस्मिन् प्रोक्ताः षोडशकास्त्रयः|

नानाविधानां योगानां भक्तिदोषामयान्प्रति||४०||

dantīdravantīkalpē'smin prōktāḥ ṣōḍaśakāstrayaḥ|

nānāvidhānāṁ yōgānāṁ bhaktidōṣāmayānprati||40||

dantIdravantIkalpe~asmin proktAH ShoDashakAstrayaH|

nAnAvidhAnAM yogAnAM bhaktidoShAmayAnprati||40||

Sixteen recipes each for the likings of the person, the dosha involved and various disorders of *danti* and *dravanti* are mentioned in this chapter. A total number of 48 (16x3) therapeutic purgative formulation are mentioned. [40]

Number of emetic and purgative formulations

त्रिशतं पञ्चपञ्चाशद्योगानां वमने स्मृतम्|

द्वे शते नवकाः पञ्च योगानां तु विरेचने||४१||

ऊर्ध्वानुलोमभागानामित्युक्तानि शतानि षट्|

प्राधान्यतः समाश्रित्य द्रव्याणि दश पञ्च च||४२||

triśataṁ pañcapañcāśadyōgānāṁ vamanē smr̥tam|

dvē śatē navakāḥ pañca yōgānāṁ tu virēcanē||41||

ūrdhvānulōmabhāgānāmityuktāni śatāni ṣaṭ|

prādhānyataḥ samāśritya dravyāṇi daśa pañca ca||42||

trishataM pa$_{jcapa}$jcAshadyogAnAM vamane smRutam|

dve shate navakAH pa~jca yogAnAM tu virecane||41||

UrdhvAnulomabhAgAnAmityuktAni shatAni ShaT|

prAdhAnyataH samAshritya dravyANi dasha pa~jca ca||42||

355 formulation for therapeutic emesis and 245 formulation for therapeutic purgatives, a total number of 600 formulations are formulated by using 15 important herbs. [41-42]

Guidelines for formulating medicines

Nomenclature of formulations

भवन्ति चात्र-

यद्धि येन प्रधानेन द्रव्यं समुपसृज्यते|

तत्सञ्ज्ञकः स योगो वै भवतीति विनिश्चयः ||४३||

फलादीनां प्रधानानां गुणभूताः सुरादयः|

ते हि तान्यनुवर्तन्ते मनुजेन्द्रमिवेतरे||४४||

bhavanti cātra-

yaddhi yēna pradhānēna dravyaṁ samupasr̥jyatē|

tatsañjñakaḥ sa yōgō vai bhavatīti viniścayaḥ ||43||

phalādīnāṁ pradhānānāṁ guṇabhūtāḥ surādayaḥ|

tē hi tānyanuvartantē manujēndramivētarē||44||

bhavanti cAtra-

yaddhi yena pradhAnena dravyaM samupasRujyate|

tatsa$_{jj}$jakaH sa yogo vai bhavatIti vinishcayaH ||43||

phalAdInAM pradhAnAnAM guNabhUtAH surAdayaH|

te hi tAnyanuvartante manujendramivetare||44||

The nomenclature of the combination are always in the name of main ingredient. The remaining ingredients in the formulations will boost, regulate and they act in accordance to the main ingredient similar to the followers of the king. [43-44]

Addition of other ingredients

विरुद्धवीर्यमप्येषां प्रधानानामबाधकम्|

अधिकं तुल्यवीर्ये हि क्रियासामर्थ्यमिष्यते ||४५||

viruddhavīryamapyēṣāṁ pradhānānāmabādhakam|

adhikaṁ tulyavīryē hi kriyāsāmarthyamiṣyatē ||45||

viruddhavIryamapyeShAM pradhAnAnAmabAdhakam|

adhikaM tulyavIrye hi kriyAsAmarthyamiShyate ||45||

Viruddha virya (opposite qualities) drugs are added in the formulation which shall not impair the action of main ingredient. Addition of ingredients with similar properties will enrich the action of the formulations. [45]

इष्टवर्णरसस्पर्शगन्धार्थं प्रति चामयम्।

अतो विरुद्धवीर्याणां प्रयोग इति निश्चितम्॥४६॥

iṣṭavarṇarasasparśagandhārthaṁ prati cāmayam|

atō viruddhavīryāṇāṁ prayōga iti niścitam||46||

iShTavarNarasasparshagandhArthaM prati cAmayam|

ato viruddhavIryANAM prayoga iti nishcitam||46||

The rationality for using *viruddha virya* (opposite quality drugs or antagonistic) drugs along with main drug are to impart pleasant color, good taste, agreeable smell and touch and relation to the specific disorders. [46]

भूयश्चैषां बलाधानं कार्यं स्वरसभावनैः|

सुभावितं ह्यल्पमपि द्रव्यं स्याद्बहुकर्मकृत्॥४७॥

स्वरसैस्तुल्यवीर्यैर्वा तस्माद्द्रव्याणि भावयेत्।४८|

bhūyaścaiṣāṁ balādhānaṁ kāryaṁ svarasabhāvanaiḥ|

subhāvitaṁ hyalpamapi dravyaṁ syādbahukarmakṛt||47||

svarasaistulyavīryairvā tasmāddravyāṇi bhāvayēt|48|

bhUyashcaiShAM balAdhAnaM kAryaM svarasabhAvanaiH|

subhAvitaM hyalpamapi dravyaM syAdbahukarmakRut||47||

svarasaistulyavIryairvA tasmAddravyANi bhAvayet|48|

The quality and action of drugs can be enhanced by the proper triturating with either *swarasa* (juice) or *kwatha* (decoction) of the same drug or of the other drugs with similar qualities and action. This method also potentiates the multidimensional action of the preparation. [47-47½]

अल्पस्यापि महार्थत्वं प्रभूतस्याल्पकर्मताम्॥४८॥

कुर्यात् संयोगविश्लेषकालसंस्कारयुक्तिभिः|४९|

alpasyāpi mahārthatvaṁ prabhūtasyālpakarmatām||48||

kuryāt saṁyōgaviślēṣakālasaṁskārayuktibhiḥ|49|

alpasyApi mahArthatvaM prabhUtasyAlpakarmatAm||48||

kuryAt saMyogavishleShakAlasaMskArayuktibhiH|49|

By the combination and separation of drugs, *kala* (time), *sanskara* (processings), & *yukti* (proper planning) one can modify the potency of medicaments. There by minute dose can produce greater benefits and vice versa. [48-48½]

प्रदेशमात्रमेतावद्द्रष्टव्यमिह षट्शतम्||४९||

स्वबुद्ध्यैवं सहस्राणि कोटीर्वाऽपि प्रकल्पयेत्|

बहुद्रव्यविकल्पत्वाद्योगसङ्ख्या न विद्यते||५०||

pradēśamātramētāvaddraṣṭavyamiha ṣaṭśatam||49||

svabuddhyaivaṁ sahasrāṇi kōṭīrvā'pi prakalpayēt|

bahudravyavikalpatvādyōgasaṅkhyā na vidyatē||50||

pradeshamAtrametAvaddraShTavyamiha ShaTshatam||49||

svabuddhyaivaM sahasrANi koTIrvA~api prakalpayet|

bahudravyavikalpatvAdyogasa~gkhyA na vidyate||50||

Six hundred formūlation mentioned in Kalpa Sthana are practically experienced combination for the use. Such thousands or crores of combination can be planned & prepared by the wise physician with his own intellect and experience. There is no limit for framing new formulations as there exists a wide scope for multidrug combinations. [49-50]

Three types of purification drugs

तीक्ष्णमध्यमृदूनां तु तेषां शृणुत लक्षणम्|

सुखं क्षिप्रं महावेगमसक्तं यत् प्रवर्तते||५१||

नातिग्लानिकरं पायौ हृदये न च रुक्करम्|

अन्तराशयमक्षिण्वन् कृत्स्नं दोषं निरस्यति||५२||

विरेचनं निरूहो वा तत्तीक्ष्णमिति निर्दिशेत्|

जलाग्निकीटैरस्पृष्टं देशकालगुणान्वितम्||५३||

ईषन्मात्राधिकैर्युक्तं तुल्यवीर्यैः सुभावितम्|

स्नेहस्वेदोपपन्नस्य तीक्ष्णत्वं याति भेषजम्||५४||

tīkṣṇamadhyamr̥dūnāṁ tu tēṣāṁ śr̥ṇuta lakṣaṇam|

sukhaṁ kṣipraṁ mahāvēgamasaktaṁ yat pravartatē||51||

nātiglānikaraṁ pāyau hr̥dayē na ca rukkaram|

antarāśayamakṣiṇvan kṛtsnaṁ dōṣaṁ nirasyati||52||

virēcanaṁ nirūhō vā tattīkṣṇamiti nirdiśēt|

jalāgnikīṭairaspṛṣṭaṁ dēśakālaguṇānvitam||53||

īṣanmātrādhikairyuktaṁ tulyavīryaiḥ subhāvitam|

snēhasvēdōpapannasya tīkṣṇatvaṁ yāti bhēṣajam||54||

tIkShNamadhyamRudUnAM tu teShAM shRuNuta lakShaNam|

sukhaM kShipraM mahAvegamasaktaM yat pravartate||51||

nAtiglAnikaraM pAyau hRudaye na ca rukkaram|

antarAshayamakShiNvan kRutsnaM doShaM nirasyati||52||

virecanaM nirUho vA tattIkShNamiti nirdishet|

jalAgnikITairaspRuShTaM deshakAlaguNAnvitam||53||

IShanmAtrAdhikairyuktaM tulyavIryaiH subhAvitam|

snehasvedopapannasya tIkShNatvaM yAti bheShajam||54||

The characteristic features of three categories of *dravya* and its therapeutic elimination effects are explained.

Tikshna (sharp acting)

The action of the drug which has easy expulsion without any difficulties, quick in action, immediate effect, forceful & unimpeded evacuation, without producing fatigue & painful sensation in the chest, anus, does not produce any discomfort to inner organs, expulses the morbid doshas completely are said to be *tikshna* category of therapeutic emesis, purgation & medicated enema. The drugs which are not deteriorated by water (moisture), fire (heat & temperature), insects (microorganisms), collected from an ideal land, in specific season, with utmost required properties, administered in slightly higher doses, potencified by triturating with the similar quality drugs when used in the person underwent proper *snehana* & swedana therapy will produce *tikshna* action. [51-54]

किञ्चिदेभिर्गुणैर्हीनं पूर्वोक्तैर्मात्रया तथा|

स्निग्धस्विन्नस्य वा सम्यङ्मध्यं भवति भेषजम्||५५||

मन्दवीर्यं विरूक्षस्य हीनमात्रं तु भेषजम्|

अतुल्यवीर्यैः संयुक्तं मृदु स्यान्मन्दवेगवत्||५६||

kiñcidēbhirguṇairhīnaṁ pūrvōktairmātrayā tathā|

snigdhasvinnasya vā samyaṅmadhyaṁ bhavati bhēṣajam||55||

mandavīryaṁ virūkṣasya hīnamātraṁ tu bhēṣajam|

atulyavīryaiḥ saṁyuktaṁ mṛdu syānmandavēgavat||56||

ki~jcidebhirguNairhInaM pUrvoktairmAtrayA tathA|

snigdhasvinnasya vA samya~gmadhyaM bhavati bheShajam||55||

mandavIryaM virUkShasya hInamAtraM tu bheShajam|

atulyavIryaiH saMyuktaM mRudu syAnmandavegavat||56||

Madhyama (medium)

The drugs with slightly less quality than above mentioned characteristic features used in medium dosage will produce medium action in the person who underwent proper snehana & swedana and are called as *madhyama*.

Mridu(mild)

The drugs with low quality, less effective, mixed with antagonistic drugs, used in lesser doses, in person having excessive dryness in the body (without snehana & swedana) acts slowly and are called as *mridu*. [53-56]

अकृत्स्नदोषहरणादशुद्धी ते बलीयसाम्|

मध्यावरबलानां तु प्रयोज्ये सिद्धिमिच्छता||५७||

akṛtsnadōṣaharaṇādaśuddhī tē balīyasām|

madhyāvarabalānāṁ tu prayōjyē siddhimicchatā||57||

akRutsnadoShaharaNAdashuddhI te balIyasAm|

madhyAvarabalAnAM tu prayojye siddhimicchatA||57||

The *madhya* & *mridu* categories of drugs and their effects are not enough to expel the complete morbid *doshas* from the body, hence are suitable only for *madhya* & *avara bala* person for *shodhana*. [57]

तीक्ष्णो मध्यो मृदुर्व्याधिः सर्वमध्याल्पलक्षणः|

तीक्ष्णादीनि बलावेक्षी भेषजान्येषु योजयेत्||५८||

tīkṣṇō madhyō mṛdurvyādhiḥ sarvamadhyālpalakṣaṇaḥ|

tīkṣṇādīni balāvēkṣī [1] bhēṣajānyēṣu yōjayēt||58||

tIkShNo madhyo mRudurvyAdhiH sarvamadhyAlpalakShaNaH|

tIkShNAdIni balAvekShI [1] bheShajAnyeShu yojayet||58||

The diseases are classified as severe, medium & mild when it has all, medium, & few signs and symptoms respectively. The three categories of drugs are planned and administered respectively in three groups of diseases with due consideration of *bala* (strength) of person & disease. [58]

देयं त्वनिर्हृते पूर्वं पीते पश्चात् पुनः पुनः|

भेषजं वमनार्थीयं प्राय आपित्तदर्शनात्||५९||

dēyaṁ tvanirhṛtē pūrvaṁ pītē paścāt punaḥ punaḥ|

bhēṣajaṁ vamanārthīyaṁ prāya āpittadarśanāt||59||

deyaM tvanirhRute pUrvaM pIte pashcAt punaH punaH|

bheShajaM vamanArthIyaM prAya ApittadarshanAt||59||

In case of improper emesis by the previously administered drug then the therapeutic emetic drugs are repeatedly given till the vomitus contains pitta. [59]

बलत्रैविध्यमालक्ष्य दोषाणामातुरस्य च|

पुनः प्रदद्याद्भैषज्यं सर्वशो वा विवर्जयेत्||६०||

balatraividhyamālakṣya dōṣāṇāmāturasya ca|

punaḥ pradadyādbhaiṣajyaṁ sarvaśō vā vivarjayēt||60||

balatraividhyamAlakShya doShANAmAturasya ca|

punaH pradadyAdbhaiShajyaM sarvasho vA vivarjayet||60||

After assessing the three types of strength of dosha & *atura* the drugs can be administered repeatedly or avoided totally. [60]

निर्हृते वाऽपि जीर्णे वा दोषनिर्हरणे बुधः|

भेषजेऽन्यत्प्रयुञ्जीत प्रार्थयन्सिद्धिमुत्तमाम्||६१||

nirhṛtē vā'pi jīrṇē vā dōṣanirharaṇē budhaḥ|

bhēṣajē'nyatprayuñjīta prārthayansiddhimuttamām||61||

nirhRute vA~api jIrNe vA doShanirharaNe budhaH|

bheShaje$_{anyatprayu}$jjIta prArthayansiddhimuttamAm||61||

If the administered therapeutic eliminating drugs expelled out immediately or gets digested completely without adequate clearance of dosha, then another suitable drug shall be administered to get the desired therapeutic action. [61]

अपक्वं वमनं दोषं पच्यमानं विरेचनम्|

निर्हरेद्वमनस्यातः पाकं न प्रतिपालयेत्||६२||

apakvaṁ vamanaṁ dōṣaṁ pacyamānaṁ virēcanam|

nirharēdvamanasyātaḥ pākaṁ na pratipālayēt||62||

apakvaM vamanaM doShaM pacyamAnaM virecanam|

nirharedvamanasyAtaH pAkaM na pratipAlayet||62||

The therapeutic emetic drugs expel undigested dosha without getting digested where as therapeutic purgative drugs expels the dosha during the digestion. That's why one should not wait for the digestion of emetic drugs. [62]

पीते प्रस्रंसने दोषान्न निर्हत्य जरां गते|

वमिते चौषधे धीरः पाययेदौषधं पुनः||६३||

pītē prasraṁsanē dōṣānna nirhatya jarāṁ gatē|

vamitē cauṣadhē dhīraḥ pāyayēdauṣadhaṁ punaḥ||63||

pIte prasraMsane doShAnna nirhatya jarAM gate|

vamite cauShadhe dhIraH pAyayedauShadhaM punaH||63||

If the purgative drugs get digested without expelling the dosha or vomited, then the physician can give the suitable purgative drugs once again confidently. [63]

दीप्ताग्निं बहुदोषं तु दृढस्नेहगुणं नरम्|

दुःशुद्धं तदहर्भुक्तं श्वोभूते पाययेत् पुनः||६४||

दुर्बलो बहुदोषश्च दोषपाकेन यो नरः|

विरिच्यते शनैर्भोज्यैर्भूयस्तमनुसारयेत् ||६५||

dīptāgniṁ bahudōṣaṁ tu dṛ̥ḍhasnēhaguṇaṁ naram|

duḥśuddhaṁ tadaharbhuktaṁ śvōbhūtē pāyayēt punaḥ||64||

durbalō bahudōṣaśca dōṣapākēna yō naraḥ|

viricyatē śanairbhōjyairbhūyastamanusārayēt ||65||

dIptAgniM bahudoShaM tu dRuDhasnehaguNaM naram|

duHshuddhaM tadaharbhuktaM shvobhUte pAyayet punaH||64||

durbalo bahudoShashca doShapAkena yo naraH|

viricyate shanairbhojyairbhUyastamanusArayet ||65||

In case of inadequate clearance of dosha in the persons with good digestive power, abundant morbid dosha and adequate unctuousness, allow him/her to have the food on that day and administer the drug next day. Debilitated persons with abundant morbid dosha, evacuates naturally after dosha paka. For them the laxative food items have to be administered for adequate elimination of dosha. [64-65]

वमनैश्च विरेकैश्च विशुद्धस्याप्रमाणतः |

भोजनान्तरपानाभ्यां दोषशेषं शमं नयेत्||६६||

vamanaiśca virēkaiśca viśuddhasyāpramāṇataḥ |

bhōjanāntarapānābhyāṁ dōṣaśēṣaṁ śamaṁ nayēt||66||

vamanaishca virekaishca vishuddhasyApramANataH |

bhojanAntarapAnAbhyAM doShasheShaM shamaM nayet||66||

In adequate & inadequate cleansing by medicated emesis & purgation the appropriate diet & decoction is given to pacify the remnant dosha. [66]

दुर्बलं शोधितं पूर्वमल्पदोषं च मानवम्|

अपरिज्ञातकोष्ठं च पाययेतौषधं मृदु||६७||

durbalaṁ śōdhitaṁ pūrvamalpadōṣaṁ ca mānavam|

aparijñātakōṣṭhaṁ ca pāyayētauṣadhaṁ mr̥du||67||

durbalaM shodhitaM pUrvamalpadoShaM ca mAnavam|

aparij~jAtakoShThaM ca pAyayetauShadhaM mRudu||67||

In weak persons, who underwent cleansing procedure earlier, when the accumulation of morbid dosha is less, unknown and unassessed *koshtha* (bowel), mild drugs (*mridu shodhana dravya*) shall be administered. [67]

श्रेयो मृद्वसकृत्पीतमल्पबाधं निरत्ययम्|

न चातितीक्ष्णं यत् क्षिप्रं जनयेत्प्राणसंशयम्||६८||

śrēyō mr̥dvasakr̥tpītamalpabādhaṁ niratyayam|

na cātitīkṣṇaṁ yat kṣipraṁ janayētprāṇasaṁśayam||68||

shreyo mRudvasakRutpItamalpabAdhaM niratyayam|

na cAtitIkShNaM yat kShipraM janayetprANasaMshayam||68||

It is always best & safe to use the *mridu shodhana dravyas* (mild purification) repeatedly as they are less harmful rather than using the *tikshana shodhana dravyas* (strong purification), which may cause sudden threat to life. [68]

दुर्बलोऽपि महादोषो विरेच्यो बहुशोऽल्पशः|

मृदुभिर्भेषजैर्दोषा हन्युर्हर्येनमनिर्हृताः||६९||

durbalō'pi mahādōṣō virēcyō bahuśō'lpaśaḥ|

mṛdubhirbhēṣajairdōṣā hanyurhyēnamanirhṛtāḥ||69||

durbalo~api mahAdoSho virecyo bahusho~alpashaH|

mRudubhirbheShajairdoShA hanyurhyenamanirhRutAH||69||

When the amount of morbid dosha is high in a weak person, then the dosha can be eliminated by repeated administration of mild drugs. If not, this morbid dosha may end the life. [69]

यस्योर्ध्वं कफसंसृष्टं पीतं यात्यानुलोमिकम्|

वमितं कवलैः शुद्धं लङ्घितं पाययेत्तु तम्||७०||

विबद्धेऽल्पे चिराद्दोषे स्रवत्युष्णं पिबेज्जलम्|

तेनाध्मानं तृषा च्छर्दिर्विबन्धश्चैव शाम्यति||७१||

भेषजं दोषरुद्धं चेन्नोर्ध्वं नाधः प्रवर्तते|

सोद्गारं साङ्गशूलं च स्वेदं तत्रावचारयेत्||७२||

yasyōrdhvaṁ kaphasaṁsṛṣṭaṁ pītaṁ yātyānulōmikam|

vamitaṁ kavalaiḥ śuddhaṁ laṅghitaṁ pāyayēttu tam||70||

vibaddhē'lpē cirāddōṣē sravatyuṣṇaṁ pibējjalam|

tēnādhmānaṁ tṛṣā cchardirvibandhaścaiva śāmyati||71||

bhēṣajaṁ dōṣaruddhaṁ cēnnōrdhvaṁ nādhaḥ pravartatē|

sōdgāraṁ sāṅgaśūlaṁ ca svēdaṁ tatrāvacārayēt||72||

yasyordhvaM kaphasaMsRuShTaM pItaM yAtyAnulomikam|

vamitaM kavalaiH shuddhaM la~gghitaM pAyayettu tam||70||

vibaddhe~alpe cirAddoShe sravatyuShNaM pibejjalam|

tenAdhmAnaM tRuShA cchardirvibandhashcaiva shAmyati||71||

bheShajaM doSharuddhaM cennordhvaM nAdhaH pravartate|

sodgAraM sA~ggashUlaM ca svedaM tatrAvacArayet||72||

If the virechana medicine combined with the morbid kapha is vomited, then induce proper vamana to that person. After vamana give an appropriate *kavala* (holding medicine in mouth for gargling), langhana & virechana.

If the elimination is obstructed, incomplete or delayed then consume hot water. It reduces *adhamana* (distention of the abdomen), *trishna* (thirst), *chhardi* (vomiting) and *vibhandha*(constipation).

If the administered drug is obstructed by the morbid dosha, unable to expel by upward & downward direction, associated with belching & bodyache, then appropriate swedana (fomentation) is given. [70-72]

सुविरिक्ते तु सोद्गारमाश्वेवौषधमुल्लिखेत्|

अतिप्रवर्तनं जीर्णे सुशीतैः स्तम्भयेद्भिषक्||७३||

suviriktē tu sōdgāramāśvēvauṣadhamullikhēt|

atipravartanaṁ jīrṇē suśītaiḥ stambhayēdbhiṣak||73||

suvirikte tu sodgAramAshvevauShadhamullikhet|

atipravartanaM jIrNe sushItaiH stambhayedbhiShak||73||

Even after adequate virechana, if person has belching of the drugs, then it has to be removed immediately by emesis.

In the condition of excess elimination and when the administered drug is digested, then the purgation should be stopped with suitable *sheetopachara* (cold measures) by the physician. [73]

कदाचिच्छ्लेष्मणा रुद्धं तिष्ठत्युरसि भेषजम्|

क्षीणे श्लेष्मणि सायाह्ने रात्रौ वा तत्प्रवर्तते||७४||

kadācicchlēṣmaṇā ruddhaṁ tiṣṭhatyurasi bhēṣajam|

kṣīṇē ślēṣmaṇi sāyāhnē rātrau vā tatpravartatē||74||

kadAcicchleShmaNA ruddhaM tiShThatyurasi bheShajam|

kShINe shleShmaNi sAyAhne rAtrau vA tatpravartate||74||

There may be possibilities of virechana drugs obstructed in the chest region (stomach) because of kapha, then elimination starts in the evening or night after the reduction of kapha. [74]

रूक्षानाहारयोर्जीर्णे विष्टभ्योर्ध्वं गतेऽपि वा|

वायुना भेषजे त्वन्यत् सस्नेहलवणं पिबेत्||७५||

rūkṣānāhārayōrjīrṇē viṣṭabhyōrdhvaṁ gatē'pi vā|

vāyunā bhēṣajē tvanyat sasnēhalavaṇaṁ pibēt||75||

rUkShAnAhArayorjIrNe viShTabhyordhvaM gate~api vA|

vAyunA bheShaje tvanyat sasnehalavaNaM pibet||75||

The purgative drugs will be digested in the persons, who are *ruksha* (dryness in body) and indulge in fasting. This aggravates the vata dosha, obstructs the drugs and moves in upper direction without purgation. This is treated with other purgative combination mixed with *sneha* (unctuous substance) & *lavana* (salt). [75]

तृण्मोहभ्रममूर्च्छायाः स्युश्चेज्जीर्यति भेषजे|

पित्तघ्नं स्वादु शीतं च भेषजं तत्र शस्यते||७६||

tr̥ṇmōhabhramamūrcchāyāḥ syuścējjīryati bhēṣajē|

pittaghnaṁ svādu śītaṁ ca bhēṣajaṁ tatra śasyatē||76||

tRuNmohabhramamUrcchAyAH syushcejjIryati bheShaje|

pittaghnaM svAdu shItaM ca bheShajaM tatra shasyate||76||

During the digestion of virechana drugs, if a person complains of *trishna* (thirst), *moha* (confusion), *bhrama* (giddiness), *murchcha* (fainting), then pitta shamaka (pitta pacifying), *madhura* (sweet), *sheeta* (cold potency) medicaments & therapies are beneficial. [76]

लालाहृल्लासविष्टम्भलोमहर्षाः कफावृते|

भेषजं तत्र तीक्ष्णोष्णं कट्वादि कफनुद्धितम्||७७||

lālāhr̥llāsaviṣṭambhalōmaharṣāḥ kaphāvr̥tē|

bhēṣajaṁ tatra tīkṣṇōṣṇaṁ kaṭvādi kaphanuddhitam||77||

lAlAhRullAsaviShTambhalomaharShAH kaphAvRute|

bheShajaM tatra tIkShNoShNaM kaTvAdi kaphanuddhitam||77||

If the purgative drug covered (wrapped) with kapha produces *lalastrava* (salivation), *hrillasa* (nausea), *vishtambha* (constipation), *lomaharsha* (horripilation), then *tikshana* (sharply acting), *ushna* (hot potency), *katu* (pungent) drugs having kaphahara properties are used. [77]

सुस्निग्धं क्रूरकोष्ठं च लङ्घयेदविरेचितम्|

तेनास्य स्नेहजः श्लेष्मा सङ्गश्चैवोपशाम्यति||७८||

susnigdhaṁ krūrakōṣṭhaṁ ca laṅghayēdavirēcitam|

tēnāsya snēhajaḥ ślēṣmā saṅgaścaivōpaśāmyati||78||

susnigdhaM krUrakoShThaM ca la~gghayedavirecitam|

tenAsya snehajaH shleShmA sa~ggashcaivopashAmyati||78||

If inadequate purgation occurs in the *krura koshtha* persons even after proper *snehapana*, for them langhana is advised. This will remove the morbid kapha and the obstruction caused by *sneha*. [78]

रूक्ष-बहवनिल-क्रूरकोष्ठ-व्यायामशालिनाम् |

दीप्ताग्नीनां च भैषज्यमविरिच्यैव जीर्यति||७९||

तेभ्यो बस्तिं पुरा दत्त्वा पश्चाद्ददद्याद्विरेचनम्|

बस्तिप्रवर्तितं दोषं हरेच्छीघ्रं विरेचनम्||८०||

rūkṣa-bahvanila-krūrakōṣṭha-vyāyāmaśālinām |

dīptāgnīnāṁ ca bhaiṣajyamaviricyaiva jīryati||79||

tēbhyō bastiṁ purā dattvā paścāddadyādvirēcanam|

bastipravartitaṁ dōṣaṁ harēcchīghraṁ virēcanam||80||

rUkSha-bahvanila-krUrakoShTha-vyAyAmashAlinAm |

dIptAgnInAM ca bhaiShajyamaviricyaiva jIryati||79||

tebhyo bastiM purA dattvA pashcAddadyAdvirecanam|

bastipravartitaM doShaM harecchIghraM virecanam||80||

In persons with *rukshata* (dryness in body), excess morbid vata, krura koshtha, performing regular physical exercise, with good appetite the purgatives get digested without purgation. Then it is ideal to treat with enemata followed by suitable purgatives. This enema facilitates the expulsion of doshas through purgation immediately. [79-80]

रूक्षाशनाः कर्मनित्या ये नरा दीप्तपावकाः|

तेषां दोषाः क्षयं यान्ति कर्मवातातपाग्निभिः ||८१||

विरुद्धाध्यशनाजीर्णदोषानपि सहन्ति ते|

स्नेह्यास्ते मारुताद्रक्ष्या नाव्याधौ तान् विशोधयेत् ||८२||

rūkṣāśanāḥ karmanityā yē narā dīptapāvakāḥ|

tēṣāṁ dōṣāḥ kṣayaṁ yānti karmavātātapāgnibhiḥ ||81||

viruddhādhyaśanājīrṇadōṣānapi sahanti tē|

snēhyāstē mārutādrakṣyā nāvyādhau tān viśōdhayēt ||82||

rUkShAshanAH karmanityA ye narA dIptapAvakAH|

teShAM doShAH kShayaM yAnti karmavAtAtapAgnibhiH ||81||

viruddhAdhyashanAjIrNadoShAnapi sahanti te|

snehyAste mArutAdrakShyA nAvyAdhau tAn vishodhayet ||82||

In a person who consumes *ruksha ahara* (diet with excess dry items), performs regular exercise, has good appetite, the morbid of dosha are reduced by *karma* (activities), exposure to vata(air), *atapa* (sunlight), *agni* (fire). Even they can tolerate the untoward affects of *viruddha* (incompatible diet) & *adhyashana* (frequent eating) .

These persons are subjected to *sneha* to protect from vata prakopa without *shodhana* (purification therapy). *Shodhana* can be performed only when they are afflicted by the illness indicated for *shodhana*. [81-82]

नातिस्निग्धशरीराय दद्यात् स्नेहविरेचनम्|

स्नेहोत्क्लिष्टशरीराय रूक्षं दद्याद्विरेचनम्||८३||

एवं ज्ञात्वा विधिं धीरो देशकालप्रमाणवित्|

विरेचनं विरेच्येभ्यः प्रयच्छन्नापराध्यति||८४||

विभ्रंशो विषवद्यस्य सम्यग्योगो यथाऽमृतम्|

कालेष्ववश्यं पेयं च तस्माद्यत्नात् प्रयोजयेत्||८५||

nātisnigdhaśarīrāya dadyāt snēhavirēcanam|

snēhōtkliṣṭaśarīrāya rūkṣaṁ dadyādvirēcanam||83||

ēvaṁ jñātvā vidhiṁ dhīrō dēśakālapramāṇavit|

virēcanaṁ virēcyēbhyaḥ prayacchannāparādhyati||84||

vibhraṁśō viṣavadyasya samyagyōgō yathā’mr̥tam|

kālēṣvavaśyaṁ pēyaṁ ca tasmādyatnāt prayōjayēt||85||

nAtisnigdhasharIrAya dadyAt snehavirecanam|

snehotkliShTasharIrAya rUkShaM dadyAdvirecanam||83||

evaM j~jAtvA vidhiM dhIro deshakAlapramANavit|

virecanaM virecyebhyaH prayacchannAparAdhyati||84||

vibhraMsho viShavadyasya samyagyogo yathA~amRutam|

kAleShvavashyaM peyaM ca tasmAdyatnAt prayojayet||85||

The employment of snigdha virechana(unctuous purgatives) is contraindicated in *atisnigdha* persons. To manage the morbidity caused by excess ''snehana, ruksha virechana (non-unctuous purgatives) is advised.

The wise physician if employed the virechana in the person who are fit for the purgative therapy as per the *desha* (habitat), *kala* (season), and *pramana* (body proportion) will not give room for injustice.

Improper employment (selection & administration) of *shodhana* causes dreadful effect similar to *visha,* where as fruitful effect if used properly. Maximum effort is made to carry out proper *shodhana* essentially when ever it is needed. [83-85]

Standard and personalized dose

द्रव्यप्रमाणं तु यदुक्तमस्मिन्मध्येषु तत् कोष्ठवयोबलेषु|

तन्मूलमालम्ब्य भवेद्विकल्प्यं तेषां विकल्प्योऽभ्यधिकोनभावः||८६||

dravyapramāṇaṁ tu yaduktamasminmadhyēṣu tat kōṣṭhavayōbalēṣu|

tanmūlamālambya bhavēdvikalpyaṁ tēṣāṁ vikalpyō'bhyadhikōnabhāvaḥ||86||

dravyapramANaM tu yaduktamasminmadhyeShu tat koShThavayobaleShu|

tanmUlamAlambya bhavedvikalpyaM teShAM vikalpyo~abhyadhikonabhAvaH||86||

The dose prescribed in the text are for the person with *madhyama koshtha* (normal bowel), *vaya* (middle age) & *bala* (strength). With reference to this one can alter the dose either higher or lesser. [86]

Measurements

षड् ध्वंश्यस्तु मरीचिः स्यात् षण्मरीच्यस्तु सर्षपः|

अष्टौ ते सर्षपा रक्तास्तण्डुलश्चापि तद्द्वयम्||८७||

धान्यमाषो भवेदेको धान्यमाषद्वयं यवः|

अण्डिका ते तु चत्वारस्ताश्चतस्रस्तु माषकः||८८||

हेमश्च धान्यकश्चोक्तो भवेच्छाणस्तु ते त्रयः|

शाणौ द्वौ द्रङ्क्षणं विद्यात् कोलं बदरमेव च||८९||

विद्याद्द्वौ द्रङ्क्षणौ कर्ष सुवर्णं चाक्षमेव च|

बिडालपदकं चैव पिचुं पाणितलं तथा||९०||

तिन्दुकं च विजानीयात् कवलग्रहमेव च|

द्वे सुवर्णे पलार्धं स्याच्छुक्तिरष्टमिका तथा||९१||

द्वे पलार्धे पलं मुष्टिः प्रकुञ्चोऽथ चतुर्थिका|
बिल्वं षोडशिका चाम्रं द्वे पले प्रसृतं विदुः||९२||
अष्टमानं तु विज्ञेयं कुडवौ द्वौ तु मानिका|
पलं चतुर्गुणं विद्यादञ्जलिं कुडवं तथा||९३||
चत्वारः कुडवाः प्रस्थश्चतुःप्रस्थमथाढकम्|
पात्रं तदेव विज्ञेयं कंसः प्रस्थाष्टकं तथा||९४||
कंसश्चतुर्गुणो द्रोणश्चार्मणं नल्वणं च तत्|
स एव कलशः ख्यातो घटमुन्मानमेव च||९५||
द्रोणस्तु द्विगुणः शूर्पो विज्ञेयः कुम्भ एव च|
गोणीं शूर्पद्वयं विद्यात् खारीं भारं तथैव च||९६||
द्वात्रिंशतं विजानीयाद्वाहं शूर्पाणि बुद्धिमान्|
तुलां शतपलं विद्यात् परिमाणविशारदः||९७||
ṣaḍ dhvaṁśyastu marīciḥ syāt ṣaṇmarīcyastu sarṣapaḥ|
aṣṭau tē sarṣapā raktāstaṇḍulaścāpi taddvayam||87||
dhānyamāṣō bhavēdēkō dhānyamāṣadvayaṁ yavaḥ|
aṇḍikā tē tu catvārastāścatasrastu māṣakaḥ||88||
hēmaśca dhānyakaścōktō bhavēcchāṇastu tē trayaḥ|
śāṇau dvau draṅkṣaṇaṁ vidyāt kōlaṁ badaramēva ca||89||
vidyāddvau draṅkṣaṇau karṣaṁ suvarṇaṁ cākṣamēva ca|
biḍālapadakaṁ caiva picuṁ pāṇitalaṁ tathā||90||
tindukaṁ ca vijānīyāt kavalagrahamēva ca|
dvē suvarṇē palārdhaṁ syācchuktiraṣṭamikā tathā||91||
dvē palārdhē palaṁ muṣṭiḥ prakuñcō’tha caturthikā|
bilvaṁ ṣōḍaśikā cāmraṁ dvē palē prasṛtaṁ viduḥ||92||
aṣṭamānaṁ tu vijñēyaṁ kuḍavau dvau tu mānikā|
palaṁ caturguṇaṁ vidyādañjaliṁ kuḍavaṁ tathā||93||
catvāraḥ kuḍavāḥ prasthaścatuḥprasthamathāḍhakam|
pātraṁ tadēva vijñēyaṁ kaṁsaḥ prasthāṣṭakaṁ tathā||94||

kaṁsaścaturguṇō drōṇaścārmaṇaṁ nalvaṇaṁ ca tat|
sa ēva kalaśaḥ khyātō ghaṭamunmānamēva ca||95||
drōṇastu dviguṇaḥ śūrpō vijñēyaḥ kumbha ēva ca|
gōṇīṁ śūrpadvayaṁ vidyāt khārīṁ bhāraṁ tathaiva ca||96||
dvātriṁśataṁ vijānīyādvāhaṁ śūrpāṇi buddhimān|
tulāṁ śatapalaṁ vidyāt parimāṇaviśāradaḥ||97||
ShaD dhvaMshyastu marIciH syAt ShaNmarIcyastu sarShapaH|
aShTau te sarShapA raktAstaNDulashcApi taddvayam||87||
dhAnyamAsho bhavedeko dhAnyamAShadvayaM yavaH|
aNDikA te tu catvArastAshcatasrastu mAShakaH||88||
hemashca dhAnyakashcokto bhavecchANastu te trayaH|
shANau dvau dra~gkShaNaM vidyAt kolaM badarameva ca||89||
vidyAddvau dra~gkShaNau karShaM suvarNaM cAkShameva ca|
biDAlapadakaM caiva picuM pANitalaM tathA||90||
tindukaM ca vijAnIyAt kavalagrahameva ca|
dve suvarNe palArdhaM syAcchuktiraShTamikA tathA||91||
dve palArdhe palaM muShTiH praku$_{jco}$atha caturthikA|
bilvaM ShoDashikA cAmraM dve pale prasRutaM viduH||92||
aShTamANaM tu vij~jeyaM kuDavau dvau tu mAnikA|
palaM caturguNaM vidyAda~jjaliM kuDavaM tathA||93||
catvAraH kuDavAH prasthAshcatuHprasthamathADhakam|
pAtraM tadeva vij~jeyaM kaMsaH prasthAShTakaM tathA||94||
kaMsashcaturguNo droNashcArmaNaM nalvaNaM ca tat|
sa eva kalashaH khyAto ghaTamunmAnameva ca||95||
droNastu dviguNaH shUrpo vij~jeyaH kumbha eva ca|
goNIM shUrpadvayaM vidyAt khArIM bhAraM tathaiva ca||96||
dvAtriMshataM vijAnIyAdvAhaM shUrpANi buddhimAn|
tulAM shatapalaM vidyAt parimANavishAradaH||97||

Specific measurements

6 Dhvansi	1 Marichi
6 Marichi	1 Raktasarshapa
8 Raktasarshapa	1 Tandula
2 Tandula	1 Dhanyamasha
2 Dhanyamasha	1 Yava
4 Andika	1 Mashaka (hema & dhanyaka)
3 Mashaka	1 Shaana
2 Shaana	1 Drankshana (kola, badara)
2 Drankshana	1 Karsha (suvarna, aksha, bidaalapadaka, picu, paanitala, tinduka or kavalagraha)
2 Suvarna	1 Palaardha (sukti,astamikaa)
2 Palaardha	1 Pala (mushti, prakunca, caturthikaa, bilva, shodashikaa, aamra)
2 Pala	1 Prasruta (ashtamaan)
4 Pala	1 Anjali (kudava)
2 Kudava	1 Maanikaa
4 Kudava	1 Prastha
4 Prastha	1 Aadaka (paatra)
8 Prastha	1 Kansa
4 Kansa	1 Drona (aarmana, nlvana, kalasha, ghata, unmaan)
2 Drona	1 Surpa (kumbha)
2 Surpa	1 Goni (khaari, bhaara)
32 Surpa	1 Vaaha
100 Pala	1 Tula

[87-97]

शुष्कद्रव्येष्विदं मानमेवमादि प्रकीर्तितम्|

द्विगुणं तद्द्रवेष्विष्टं तथा सद्योद्धृतेषु च||९८||

यद्धि मानं तुला प्रोक्ता पलं वा तत् प्रयोजयेत्|

अनुक्ते परिमाणे तु तुल्यं मानं प्रकीर्तितम्||९९||

śuṣkadravyēṣvidaṁ mānamēvamādi prakīrtitam|

dviguṇaṁ taddravēṣviṣṭaṁ tathā sadyōddhṛtēṣu ca||98||

yaddhi mānaṁ tulā prōktā palaṁ vā tat prayōjayēt|

anuktē parimāṇē tu tulyaṁ mānaṁ prakīrtitam||99||

shuShkadravyeShvidaM mAnamevamAdi prakIrtitam|

dviguNaM taddraveShviShTaM tathA sadyoddhRuteShu ca||98||

yaddhi mAnaM tulA proktA palaM vA tat prayojayet|

anukte parimANe tu tulyaM mAnaM prakIrtitam||99||

These measurements are for dry drugs. The liquids, wet drugs, freshly collected drugs are used in double dose. But the measurement in terms of *pala* & *tula* are mentioned then the same is taken. If the quantity of drugs is not specified in a combination, then all ingredients are used in equal quantity. [98-99]

द्रवकार्येऽपि चानुक्ते सर्वत्र सलिलं स्मृतम्|

यतश्च पादनिर्देशश्चतुर्भागस्ततश्च सः||१००||

dravakāryē'pi cānuktē sarvatra salilaṁ smṛtam|

yataśca pādanirdēśaścaturbhāgastataśca saḥ||100||

dravakArye~api cAnukte sarvatra salilaM smRutam|

yatashca pAdanirdeshashcaturbhAgastatashca saH||100||

Use the water in all formulations, where a particular liquid media is not specified. Wherever *paada* is mentioned, consider it as one fourth part. [100]

जलस्नेहौषधानां तु प्रमाणं यत्र नेरितम् |

तत्र स्यादौषधात् स्नेहः स्नेहात्तोयं चतुर्गुणम्||१०१||

jalasnēhauṣadhānāṁ tu pramāṇaṁ yatra nēritam |

tatra syādauṣadhāt snēhaḥ snēhāttōyaṁ caturguṇam||101||

jalasnehauShadhAnAM tu pramANaM yatra neritam |

tatra syAdauShadhAt snehaH snehAttoyaM caturguNam||101||

Where the proportion of *jala* (water), *sneha* (fatty media) and *aushada* (drugs & paste) are not mentioned then four times of *sneha* to that of *aushada* (*kalkadravya*) & four times of *jala* to *sneha* are used. [101]

Three types of *snehapaka* (characteristics of prepared unctuous formulation)

स्नेहपाकस्त्रिधा ज्ञेयो मृदुर्मध्यः खरस्तथा|

तुल्ये कल्केन निर्यासे भेषजानां मृदुः स्मृतः||१०२||

संयाव इव निर्यासे मध्यो दर्वीं विमुञ्चति|

शीर्यमाणे तु निर्यासे वर्तमाने खरस्तथा||१०३||

snēhapākastridhā jñēyō mr̥durmadhyaḥ kharastathā|

tulyē kalkēna niryāsē bhēṣajānāṁ mr̥duḥ smr̥taḥ||102||

saṁyāva iva niryāsē madhyō darvīṁ vimuñcati|

śīryamāṇē tu niryāsē vartamānē kharastathā||103||

snehapAkastridhA j~jeyo mRudurmadhyaH kharastathA|

tulye kalkena niryAse bheShajAnAM mRuduH smRutaH||102||

saMyAva iva niryAse madhyo darvIM vimu~jcati|

shIryamANe tu niryAse vartamAne kharastathA||103||

The *sneha paka* (characteristic of prepared unctuous formulation) is categorized into three the *mridupaka* (soft/thin), *madhyama paka* (medium consistency) & *khara paka* (dense/thick consistency). If the *kalka* turns to *niryasa* (gum like) is called as *mridupaka*, becomes round soft mass then it is *madhyama paka* and paste disintegrates during wicking is known as *kharapaka*. [102-103]

Their indications

खरोऽभ्यङ्गे स्मृतः पाको, मृदुर्नस्तःक्रियासु च|

मध्यपाकं तु पानार्थे बस्तौ च विनियोजयेत्||१०४||

kharō'bhyaṅgē smr̥taḥ pākō, mr̥durnastaḥkriyāsu ca|

madhyapākaṁ tu pānārthē bastau ca viniyōjayēt||104||

kharo$_{abhya}$gge smRutaH pAko, mRudurnastaHkriyAsu ca|

madhyapAkaM tu pAnArthe bastau ca viniyojayet||104||

Kharapaka sneha (dense) is mostly used for the *abhyanga* (unction), the *mridupaka sneha* (soft/thin) is ideal for administration through the nasal route (nasya), *madhyama paka sneha* (medium) is preferred both oral administration (*pana*) as well as for enema (basti). [104]

Two types of measurements

मानं च द्विविधं प्राहुः कालिङ्गं मागधं तथा|

कालिङ्गान्मागधं श्रेष्ठमेवं मानविदो विदुः||१०५||

mānaṁ ca dvividhaṁ prāhuḥ kāliṅgaṁ māgadhaṁ tathā|

kāliṅgānmāgadhaṁ śrēṣṭhamēvaṁ mānavidō viduḥ||105||

mAnaM ca dvividhaM prAhuH kAli~ggaM mAgadhaM tathA|

kAli~ggAnmAgadhaM shreShThamevaM mAnavido viduH||105||

There are two categories of measurements 1. *kalinga* 2. *magadha*. Out of these, *magadha* is considered as best by the experts. [105]

Summary of content of chapter

तत्र श्लोकौ-

कल्पार्थः शोधनं सञ्ज्ञा पृथग्घेतुः प्रवर्तने|

देशादीनां फलादीनां गुणा योगशतानि षट्||१०६||

विकल्पहेतुर्नामानि तीक्ष्णमध्याल्पलक्षणम्|

विधिश्चावस्थिको मानं स्नेहपाकश्च दर्शितः||१०७||

tatra ślōkau-

kalpārthaḥ śōdhanaṁ sañjñā pr̥thagghētuḥ pravartanē|

dēśādīnāṁ phalādīnāṁ guṇā yōgaśatāni ṣaṭ||106||

vikalpahēturnāmāni tīkṣṇamadhyālpalakṣaṇam|

vidhiścāvasthikō mānaṁ snēhapākaśca darśitaḥ||107||

tatra shlokau-

kalpArthaH shodhanaM sa$_{jj}$jA pRuthagghetuH pravartane|

deshAdInAM phalAdInAM guNA yogashatAni ShaT||106||

vikalpaheturnAmAni tIkShNamadhyAlpalakShaNam|

vidhishcAvasthiko mAnaM snehapAkashca darshitaH||107||

The 12th chapter of Kalpa Sthana deals with the concept of *kalpana* (preparation), concept of *shodhana,* qualities and mechanisms of *shodhana*, qualities of different *desha* & *Madanaphala* etc drugs, detailed information of six hundred formulation for *shodhana, tikshana madhya alpa* categorization of *shodhana* drugs & actions,

administration methods its rules & regulation, information on measurements & the preparation of different *sneha kalpanas*. [106-107]

Tattva Vimarsha (Fundamental Principles)

- *Danti*(Baliospermum montanum (Willd.) and *dravanti* (Croton tiglium L.) are strong purgative drugs with *tikshna* (sharply acting), *ashukari* (quickly acting), *vikasi* (immediately getting distributed in body) properties. Roots of these plants are used for therapeutic purpose after purification. These drugs are mainly indicated in *gulma*(abdominal lumps), *udara* (abdominal diseases including ascitis), and *udavarta*. These drugs can liquefy kapha-pitta dosha and expel them out.
- The nomenclature of the combination is always in the name of main ingredient. The remaining ingredients in the formulations boost, regulate and act in accordance to the main ingredient.
- In a formulation, the action of main ingredient should not be hampered by the addition of other ingredients having opposite qualities. Addition of ingredients with similar properties will enrich the action of the formulations.
- In order to impart pleasant color, good taste, agreeable smell and touch and relation to the specific disorders, *viruddha virya* (opposite quality drugs or antagonistic) drugs along with main drug are added.
- The quality and action of drugs can be enhanced by the proper triturating with either *swarasa* (juice) or *kwatha* (decoction) of the same drug or of the other drugs with similar qualities and action. This method also potentiates the multidimensional action of the preparation. Thus two important measures to potentiate the activity of medicaments are 1. repeated & proper *bhavana* (processing) of the same drug 2. addition of similar quality drugs. The drug with enhanced qualities will be more effective in less dose.
- By the combination and separation of drugs, *kala* (time), *sanskara* (processings), & *yukti* (proper planning) one can modify the potency of medicaments. There by minute dose can produce greater benefits and vice versa.
- There are three categories of drugs based upon their therapeutic potential of elimination viz. *tikshna* (sharp acting), *madhyama* (medium potential), *mridu* (mild acting).
- These three drugs shall be administered in respective category according to strength of disease and patient.
- In case of improper emesis by the previously administered drug then the therapeutic emetic drugs are repeatedly given till the vomitus contains pitta.
- If the administered therapeutic eliminating drugs expelled out immediately or gets digested completely without adequate clearance of dosha, then another suitable drug shall be administered to get the desired therapeutic action.
- The therapeutic emetic drugs expel undigested dosha without getting digested.
- Therapeutic purgative drugs expel the dosha during digestion.

- Various conditions of inadequate elimination can be managed after giving proper elimination therapy again. Or medicine and diet can be given to digest remnant dosha.
- In weak persons, who underwent cleansing procedure earlier, when the accumulation of morbid dosha is less, unknown and unassessed *koshtha* (bowel), mild drugs (*mridu shodhana dravya*) shall be administered.
- It is always best & safe to use the *mridu shodhana dravyas* (mild purification) repeatedly as they are less harmful rather than using the *tikshana shodhana dravyas* (strong purification), which may cause sudden threat to life.
- In persons with *rukshata* (dryness in body), excess morbid vata, krura koshtha,'' performing regular physical exercise, with good appetite, the purgatives get digested without purgation. In these patients, enema shall be administered before purgation. This enema facilitates the expulsion of dosha through purgation immediately.
- The morbid dosha are naturally reduced by *karma* (activities), exposure to vata (air), *atapa* (sunlight), agni (fire) in a person who consumes *ruksha ahara* (diet with excess dry items), performs regular exercise, has good appetite. These persons can tolerate the untoward affects of *viruddha* (incompatible diet) & *adhyashana* (frequent eating).
- *Snigdha virechana* (unctuous purgatives) is contraindicated in *atisnigdha* (excess unctuous) persons. The morbidity caused by excess *snehana* is managed by *ruksha virechana* (non-unctuous purgatives). Virechana shall be administered in the person who are fit for the purgative therapy as per the *desha* (habitat), *kala* (season), and *pramana* (body proportion).
- The consistency of *sneha* (unctuous drug) shall be changed according to its route of administration. *Kharapaka sneha* (dense) is used for the *abhyanaga* (unction). *Mridupaka sneha* (soft/thin) is ideal for administration through the nasal route (nasya). *Madhyama paka sneha* (medium) is preferred both oral administration (*pana*) as well as for enema (basti).

Vidhi Vimarsha (Applied Inferences)

Description of Danti and Dravanti

Polynyms are used for the identification of the plants, to know their qualities and the therapeutic actions. Chitropachitra, sambari, pratyakshreni, chanda are not available in some of the original texts. These different names of both the plants are mentioned in Bhavaprakasha i.e*laghudanti* and *dravanti* as *dantidvaya* .[67]The Baliospermum montanum Muell-Arg. and Croton tigilium L. of Euphorbiaceae family are considered as

[67] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

the botanical source respectively. The seeds of the C. tiglium are also considered as *jayapala* in this text.(verse 3)

The other principle of collection of *mula* is discussed in Madanakalpa Adhyaya and also by Sushruta.[68](verse 4)

The fresh roots of *danti* and *dravanti* are used for the purification processing. This process reduces the harmful effect and imparts a safer action to the drug. *Vikasi* quality is explained by Sushruta[69] and Sharangadhara.[70]

The same method of processing is described by Vriddhavaghbhata in Astanga Sangraha Kalpa Sthana 2nd chapter. The procedure of this *samskara* is described in Sharangadhara Madhyama Khanda 1/21-24 in the context of *putapaka swarasa*. (verse 5)

The similar qualities of *tikshna, ushna, vikasi* and *ashukari* are mentioned by Vriddhavaghbhata in Astanga Sangraha Kalpasthana 2nd chapter. Some additional qualities and therapeutic actions of the drug are mentioned in Bhavaprakasha..[71] (verse 6)

Gangadhara considered *gorasa* as *paya*: specifically one should consider cows milk and not the soup of cows meat. Vridhha Vagbhata mentioned the same 3 *yogas*.[72](verse 8)

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[68] Chakrapani, Charak. Siddhi Sthana, Cha.8 Bastivyapad Siddhi ver.04. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed.New Delhi:Munshiram Manoharlal publishers pvt. Ltd; 1981; P 713

[69] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20

[70] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[71] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.4. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[72] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20.

One part of *kalka* + 2 parts of *kashaya* of *danti* and *dravantimula* + 2 part of *dashamula kashaya* are taken for the preparation of *sneha*. (Gangadhara) The same three *sneha* preparations are mentioned by Vriddha vaghbhata in Ashtanga Sangraha.[73] (verse 9-10)

Shyamadi refers to nine purgative drugs mentioned in Madanakalpa Adhyaya, verse 6. Preparation and description of *phanita* is discussed in Bhavaprakasha Nigantu Iksu Varga. The same purgative preparations discussed in Astanga Sangraha.[74] *Ghrita* or *taila* can be selected according to the doshas involved in the disease. (verse 11-15)

The same preparation as in verse 16 is mentioned in Astanga Sangraha.[75] The *bilwasama* dose is only for the preparation of medicament and not to be considered as therapeutic dose. *Asrustavishi* is nothing but *baddhapurisha* (Gangadhara). *Amla pada* (sour recipes) are *kanji, dadima rasa, dadhi manda, madya, sidhu, souvira, tushodaka*. (verse 16)

In Astanga Sangraha [76], the same preparations in verse 17 is mentioned. The sugarcane juice should not be extracted by instrument; it should be cleaned and chewed (Bhavaprakasha Nigantu). (verse 17)

The eight birds flesh are mentioned these are boiled with green gram and the root of *danti* & *dravanti* can also be considered as eight different therapeutic purgative soup preparations. [Cha. Sa. Sutra Sthana 27/47](verse 18)

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[73] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.3. In: Dash Bhagavan & Sharma R K, Editor. Charak Samhita.2nd ed. Varanasi: Chowkhamba Sanskrit Series, 2005; P 310

[74] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[75] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.5. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[76] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya.Verse 5 In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

The preparation method of *yavagu* is mentioned by Sushruta.[77] and yūśa by Sharngadhara.[78] (verse 19)

The *godhuma churna* or other flour can be used for the preparation in verse 22. The oil prepared from the decoction & paste of the roots of *danti* & *dravanti* with sesame oil is suitable for frying than the available croton oil (the seed oil of these plants). (verse 22)

Qualities of ideal *haritaki* are mentioned in Bhava Prakasha Nighantu Haritakyadi Varga. *Modaka* is mentioned as *agyasta modaka* in other texts (Chakrapani) (verse 27-29)

The fermented formulation is prepared after 1/4 th decoction is mixed with 2 *palas* of jaggery. (verse 30)

The method of preparation of these four yogas are mentioned in Tilvaka Kalpa Adhyaya, Souvira [Cha. Sa. Kalpa Sthana 9/7], Sura [Cha. Sa. Kalpa Sthana 9/8-9], Kampillaka yoga [Cha. Sa. Kalpa Sthana 9/10-11]. (verse 35)

Numbers of formulations described in Kalpa

Sthana

Vamana Kalpa	*Virechana Kalpa*
1. Madanaphala - 133	7-8. Shyamatrivrata - 110
2. Jimutaka - 39	9. Chaturangula - 12
3. Ikshavaku - 45	10. Tilvaka - 16
4. Dhamargava - 60	11. Sudha - 20
5. Vatsaka - 18	12-13. Saptalā Saṁkhiṇi- 39
6. Krutavedhana - 60	14-15. Dantī Dravanti - 48
Total - 355	Total - 245

Total – 600

(verses 41-42)

The opposite quality ingredients and the antagonistic drugs which supports the action of main ingredient can also be added in the combinations. (verse 45)

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[77] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[78] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3736.

It is always recommended to use the *tulya virya* (drugs with similar qualities/ actions) drugs in the formulations. The *viruddha virya* drugs used will help for easy administration, can cure & manage the disease in specific and wide acceptance by the person. (verse 46)

When the vamana and virechana dravyas are obstructed, then swedana is performed in chest and abdomen respectively. (verse 70-72)

In the process of preparing the medicated *sneha* depending upon the degree of frying of the paste added to *sneha* is identified as three types –

Sneha prepared by minimal frying and the paste turns to gum like then it is called as *mridupaka*. If the paste is moderately fried & it becomes a round mass like that of bolus mixing with ghee, wheat flour & jaggery is *madhyamapaka*. When the paste is fried maximum and it is separated like granules then is named as *kharapaka sneha*.

In *mridu paka*, the *niryasa* is commented specifically for the *aragwadha phala majja* (pulp of Cassia fistula fruit). (verse 102-103)

The same as in verse 105 is opined by Sharangadhara.[79] (verse 105)

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[79] Charak. Sidhi Sthana, Cha.2 Panchakamiya Siddhi ver.14. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 688.

Siddhi Sthana

Preamble of Siddhi Sthana

Siddhi Sthana deals with the standardization and successful administration of various therapeutic purification procedures.

Fundamental principles

Siddhi Sthana occupies a unique place within the extensive body of Ayurvedic knowledge that is Charak Samhita. It is the cardinal part of the treatise that imparts knowledge regarding successful modes of therapeutic administration. Among the ancient Ayurvedic texts collectively called *Brihattrayi* (three major texts), only the Charak Samhita holds Siddhi Sthana as an integral part of the document. This last section of the Samhita has distinct characteristics in comparison to other portions with respect to its contents, arrangement of chapters and addition of much significant information which was not included before.

Siddhi Sthana deals with various practical aspects of therapeutic Panchakarma procedures and its successful administration. It is in continuation of Kalpa Sthana, where various therapeutic formulations are explained. The practical skill of a physician supersedes his theoretical/textual knowledge, especially when it comes to Ayurvedic formulations. Success in managing unpredictable clinical situations evolves from the logical understanding and modifications of therapeutic formulations. In medical practice unexpected situations are not rare. Siddhi Sthana deals with the scientific explanations of Panchakarma procedures and details the optimal response of each procedure, major pitfalls in diagnostic outcomes along with possible complications and their management strategies.

Scope of Siddhi

400px|Image 1: Scope of Siddhi Section|thumb

The term *Siddhi* literally means personified perfection or success.[80]. Success attained by chance (*yadrischha*) is not considered as ideal or repeatable. Further, *siddhi* should be justified with *tarka* (logical reasoning). Also,*tarka* is formulated depending on *yukti* (rational analysis). When multiple causative factors are operating in an outcome, *yukti* examines the genuineness of causal relationship between exposures to the causative factors and outcome. It is an intellectual exercise supported by proper reasoning and thinking. The role of multiple causative factors operating for an outcome is very genuine especially in a biological system like human body. There are various reasons behind

[80] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

any outcome which is either success or failure. That is why consideration of various variables like *dushya* (vitiated factors), *desha* (patient's body and living place), *bala* (strength), *kala* (season and time of administration) etc. are very important in Ayurvedic health care system. Repeated success in therapeutic attempts assures one of *siddhi*. Reproducibility is the hallmark feature of scientific methods and is underscored in the concept of *yukti*. Charak categorically states that the concept of *siddhi* is established on the basis of *yukti* principle. *Yukti* itself is dependent on *matra* (posology) and *kala* (time of administration). Ascertaining the optimal dose at optimal time is the key to successful outcome in therapeutics. Hence Siddhi Sthana can be considered as the portion of Charak Samhita where the philosophical principle of *yukti* associates with siddhi, the pragmatic success.

Salient features

Let us examine certain salient features of Siddhi Sthana. It is the first ever compiled discussion on one to one interaction between the learner and his preceptor over the standard operating procedures (SOP) of Panchakarma in Ayurveda. Among five therapeutic procedures, Siddhi Sthana has has highlighted *basti*. Major share of the text has been devoted in explaining various aspects of *basti*, its importance, types, clinical relevance and practical aspects. The procedural details of *vamana* and *virechana* are conferred less. This may probably be because it has to be read in continuation with Kalpa Sthana where details of *vamana* as well as *virechana* formulations and their modus operandi have been given. Moreover, procedure of *vamana* and *virechana* had been previously explained in Sutra Sthana in an exclusive chapter. So the omitted details of *basti*, are explained with more significance. *Basti* has been equated to half of the whole treatment or as the whole treatment itself. The minute details of observations seen in day to day clinical practice like, reasons for *basti* medicine for not reaching its destination, reasons for long retention without expulsion or early expulsion etc. are mentioned along with optimal responses of basti procedures. Siddhi Sthana can be the first text to have explained minute details of *basti* procedure from material of nozzle, its shape and size and the logical reasons for lying in the left lateral position while administering.

Glimpses of chapters

The first chapter, Kalpana Siddhi gives, in brief, the overall content of all the Panchakarma procedures. It highlights the *samyak lakshanas* (the indicators of the optimal activity) of each procedure. It sheds light over the apt spacing between procedures and its relevance. The chapter ends with some insights into ineffective treatment due to wrong posology and timing which are worth understanding. The author has laid down the importance of judicious selection of procedures to suitable patients by devoting the second section of Siddhi Sthana. Explanations for contraindications and indications of *basti* have been detailed. Contraindications are described first to reinforces the importance of avoiding wrong procedures to unsuitable patients and the mode of action of each procedure is variable in different clinical situations. Additional

mention about absolute contraindications to all procedures in certain patients like *chanda* (ferocious), *sahasika* (rashful), *kritaghna* (ungrateful), *dweshta* (hated by others) etc. are incorporated. This reference points to the fact that the physician had discernment upon the society of the period. The last part of the chapter also specifically mentions the concept of withdrawal criteria in clinical practice where *karya* (objective) becomes *akarya* (paused).

The subsequent chapters explain procedure of *basti* in Bastisutriyam Siddhi, complications of unctuous enema in Snehavyapat Siddhi, instrumental defects in Netrabastivyapat Siddhi followed by complications of emesis and purgation in Vamana Virechana Vyapat Siddhi. Here the author has defined the qualities of *oushadha* (drug) in general like lesser in quantity providing quick actions, easily assimilated, palatable etc. These specifications mentioned here provide an edge over conventional definition of drug in contemporary medicine. In the forthcoming chapter the complications associated with procedure of decoction enema is detailed. The methodology of explaining the complications (*vyapat*) highlights the clinical precision with respect to etiology, manifestations and management of complications. In the next chapter named Prasrita Yogiyam Siddhi, the author enlists a number of special *basti* formulations with specific actions like virility enhancers, complexion promoters, semenotropics etc. It is interesting to note that different types of diarrhea and their management strategies are also detailed in this chapter. It may be after considering the chance of manifestation of iatrogenic bowel disorders associated with improper administration of *shodhana* procedure. It can also be identified as an add-on note of omitted information.

The chapter on Trimarmiya Siddhi highlights the clinicians concern over major vital organs. It is believed that *marma* is a topic dealt by surgeons only. Contrary to that the three *marmas* namely *basti* (urinary bladder including kidneys), *hridayam* (heart including cardiovascular system) and *shiras* (head including brain) are equally important to a clinician as well. These vital organs also could be afflicted due to endogenous causes like wrong administration of Panchakarma procedures. Furthermore, the medicated enema is considered excellent for protection of *marma*. In this chapter many clinical conditions like convulsive disorders and urinary disorders are highlighted. The procedure of *uttarabasti* is also detailed here. Certain major cephalic disorders like *ardhavabhedaka* (hemicranias/migraine), *sooryavrta* (frontal sinusitis) etc. of *shalakya* specialty are also included in this chapter and the details of *nasya* as a restorative measure is also conferred. It is highly relevant to note that the formulations of *basti* (*basti yoga*) have been mentioned in different contexts. *Niruha yogas* (decoction/purification enema formulations) are mentioned in Bastisutriyam Siddhi, *anuvasana yogas* in Snehavyapat Siddhi, quantified *yogas* in Prasrita Yogiyam Siddhi, condition specific *yogas* in Basti Siddhi and *yapana basti* in Phalamatra Siddhi. These different, vivid and clinically vibrant formulations indicate the wide practice of *basti* methodically in numerous clinical conditions.

The tenth chapter of Siddhi Sthana enlists special enema recipes indicated as per *dosha* predominance as well as for specific clinical situations. The eleventh chapter named Phalamatra Siddhi is unique since it has detailed various fruits useful for enema

and it has been presented as proceedings of a symposium participated by eminent physicians of that time. It is astonishing that discussions on enema therapy for animals are also detailed here. It also conveys the message that Ayurvedic physicians were capable enough for managing veterinary issues and successfully administered *basti* like procedures in animals. In the last chapter of Siddhi Sthana the author has highlighted certain excellent enema recipes which are superior in efficacy. It reinforces the wide clinical applications of *basti* and its customer friendly applications. Eight factors are explained as impediments to be avoided during Panchakarma procedures. A list of *yapana basti* with tremendous clinical efficacy which can be administered even to the outpatient population is detailed in the chapter. The Siddhi Sthana ends with a note by the author about himself and the method of compilation he has done to fulfill the science in terms of *uccha shilo cchaayam*(collected the subject matter from different sources like picking up the grains). These verses glorify the humility or modesty of the redactor. The list of *tantrayukti* described in the last portion explains the richness of literary perfection possessed by the contributor of the text.

History

The portion of Siddhi Sthana was not available in Charak Samhita during ninth century AD and was considered as missing. Later it was Dridhabala, the Kashmiri exponent and resident of the ancient city of Panchanadapura (modern day Panjore, in Kashmir) who did an immense literary work of completing the Samhita by compiling several important treatises of that time. He added seventeen chapters of Chikitsa Sthana, whole of Kalpa Sthana and Siddhi Sthana. Hence he is also known as the expounder of the Charak Samhita.

Importance

From a bird eye view on Siddhi Sthana it can be stated that this portion of Charak Samhita has given much importance to successful clinical practice of Panchakarma with minute details of pro and adverse effects of the same. Further it can be seen that the chapter is serving as an add-on note to many overlapped facts not mentioned at other places in Samhita. Siddhi Sthana, by explaining the procedures in the most scientific way, dealing with every aspect at the level of SOP (Standard operative procedures), drugs to be used, psychological status as well as physiological and pathological markers in the patient, serves as a part that makes Charak Samhita complete.

Research thesis

The following research title is observed in the directory of researches [81]

[81] Chakrapani, Charak. Siddhi Sthana, Cha.8 Bastivyapad Siddhi ver.04. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed.New Delhi:Munshiram Manoharlal publishers pvt. Ltd; 1981; P 713

- Mendhe J M . Samhitaon Mein Varnita Siddhi-Sthana: Ek Vyavaharika Upayogita . Samhita And Siddhanta . Shri Ayurved Mahavidyalaya, Nagpur . 1998

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Category:Panchakarma

Kalpana Siddhi

’‘’Siddhi Sthana Chapter 1.Standard administration of purification procedures’’’

’‘’Abstract ’’’

First chapter of Siddhi Sthana deals with a brief introduction of Panchakarma therapies. It describes sequence of Panchakarma procedures, method and duration of oleation, sudation, preparatory measures for cleansing processes, signs of proper, improper and excessive administration of therapies. Mode of Action of all the Panchakarma (five purification procedures) has been elaborated with examples. Therapeutic applicability and ‘’vata’’ diminishing properties of ‘’basti’’ therapy makes it the half of whole Ayurvedic therapeutics. ‘’Yoga’‘,’‘kala’’ and ‘’karma basti’’ are the schedules developed by ‘’acharya’’ that can be easily employed for better results depending upon severity of the disease. Excess sitting, standing, speaking, riding, day sleep, sexual intercourse, suppression of natural urges, cooling regimens, exposure to hot sunlight, grief, anger, untimely and unwholesome food are the factors that needs to be avoided in all Panchakarma therapies. ’‘’Keywords’’’: Anuvasana, Basti, Niruha, Kalabasti, Karmabasti, Panchakarma, Satmya, Samyaklaxana, Snehana, Swedana, Yogavasti, Vamana,Virechana, purification procedures, therapeutic emesis, purgation, enema, sudation, oleation.

Introduction

Kalpana Siddhi can be described as a guideline index for all cleansing processes described in various chapters. Kalpa Sthana deals with the formulations useful especially for vamana (therapeutic emesis) and virechana (therapeutic purgation). Thus, after meticulous knowledge of drugs useful for cleansing processes the clinical applicability is described. Hence Charaka named the chapter as Kalpana Siddhi meaning the excellence or successful application of the formulations described earlier. The chapter is formulated in a manner of answers given to the queries asked by Agnivesha which are actually meant for a brief and sequential description of the subject.

Sanskrit text, Transliteration and English Translation

अथातः कल्पनासिद्धिं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ kalpanāsiddhiṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH kalpanAsiddhiM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter Kalpana Siddhi (Standard administration of purification procedures). Thus said Lord Atreya. [1-2]

Queries asked by Agnivesha

का कल्पना पञ्चसु कर्मसूक्ता, क्रमश्च कः, किं च कृताकृतेषु| लिङ्गं तथैवातिकृतेषु, सङ्ख्या का, किङ्गुणः, केषु च कश्च बस्तिः||३||

किं वर्जनीयं प्रतिकर्मकाले, कृते कियान् वा परिहारकालः| प्रणीयमानश्च न याति केन, केनैति शीघ्रं, सुचिराच्च बस्तिः||४||

साध्या गदाः स्वैः शमनैश्च केचित् कस्मात् प्रयुक्तैर्न शमं व्रजन्ति| प्रचोदितः शिष्यवरेण सम्यगित्यग्निवेशेन भिषग्वरिष्ठः||५||

पुनर्वसुस्तन्त्रविदाह तस्मै सर्वप्रजानां हितकाम्ययेदम्|६|

kā kalpanā pañcasu karmasūktā, kramaśca kaḥ, kiṁ ca kr̥tākr̥tēṣu| liṅgaṁ tathaivātikr̥tēṣu, saṅkhyā kā, kiṅguṇaḥ, kēṣu ca kaśca bastiḥ||3||

kiṁ varjanīyaṁ pratikarmakālē, kr̥tē kiyān vā parihārakālaḥ| praṇīyamānaśca na yāti kēna, kēnaiti śīghraṁ, sucirācca bastiḥ||4||

sādhyā gadāḥ svaiḥ śamanaiśca kēcit kasmāt prayuktairna śamaṁ vrajanti| pracōditaḥ śiṣyavarēṇa samyagityagnivēśēna bhiṣagvariṣṭhaḥ||5||

punarvasustantravidāha tasmai sarvaprajānāṁ hitakāmyayēdam|6|

kA kalpanA pa~jcasu karmasUktA, kramashca kaH, kiM ca kRutAkRuteShu| liDgaM tathaivAtikRuteShu, sa~gkhyA kA, ki~gguNaH, keShu ca kashca bastiH||3||

kiM varjanIyaM pratikarmakAle, kRute kiyAn vA parihArakAlaH| praNIyamAnashca na yAti kena, kenaiti shIghraM, sucirAcca bastiH||4||

sAdhyA gadAH svaiH shamanaishca kecit kasmAt prayuktairna shamaM vrajanti| pracoditaH shiShyavareNa samyagityagniveshena bhiShagvariShThaH||5||

punarvasustantravidAha tasmai sarvaprajAnAM hitakAmyayedam|6|

Agnivesha, the foremost among the students of Punarvasu Atreya put forward some queries regarding Panchakarma therapies as follows: *What are the procedures of Panchakarma therapies?* What is the order of their administration? *What are the signs of proper, improper and excess administration of these therapies?* What is the number of ‘’basti’’ (medicated enemas) to be given? *What are the properties of ‘’basti’’? Which ’’basti’’ is to be given and in whom? What are the restrictions during the course of treatment? What should be the interval between the administrations of different therapies? Why during’’basti’’ administration it does not enter rectum?* Why administered ‘’basti’’ comes out earlier than the scheduled time? *What is the cause of*

delay in evacuation of the administered ‘’basti’’? Why some diseases though curable do not get cured with its proper medication? Thus, in the view of welfare of society, Punarvasu who is the foremost among the physicians and who is knowledgeable in his subject replied as follows. [3-5½]

Duration of oleation therapy

त्र्यहावरं सप्तदिनं परं तु स्निग्धो नरः स्वेदयितव्य उक्तः ||६||

नातः परं स्नेहनमादिशन्ति सात्म्यीभवेत् सप्तदिनात् परं तु|७|

tryahāvaraṁ saptadinaṁ paraṁ tu snigdhō naraḥ svēdayitavya uktaḥ ||6||

nātaḥ paraṁ snēhanamādiśanti sātmyībhavēt saptadināt paraṁ tu|7|

tryahAvaraM saptadinaM paraM tu snigdho naraH svedayitavya uktaH ||6||

nAtaH paraM snehanamAdishanti sAtmyIbhavet saptadinAt paraM tu|7|

Minimum for three days and maximum for seven days the oleation therapy can be employed as after seven days ‘’sneha’’ becomes ‘’satmya’’ i.e. habituated. [6-6½]

Effect of oleation therapy

स्नेहोऽनिलं हन्ति मृदूकरोति देहं मलानां विनिहन्ति सङ्गम्||७||

snēhō’nilaṁ hanti mṛdūkarōti dēhaṁ malānāṁ vinihanti saṅgam||7||

sneho~anilaM hanti mRudUkaroti dehaM malAnAM vinihanti sa~ggam||7||

‘’Sneha’’ attenuates ‘’vata’’, makes body soft and disintegrates the morbid material. [7]

Effect of fomentation therapy

स्निग्धस्य सूक्ष्मेष्वयनेषु लीनं स्वेदस्तु दोषं नयति द्रवत्वम्|८|

snigdhasya sūkṣmēṣvayanēṣu līnaṁ svēdastu dōṣaṁ nayati dravatvam|8|

snigdhasya sUkShmeShvayaneShu lInaM svedastu doShaM nayati dravatvam|8|

In the person who has undergone oleation therapy, fomentation liquefies the adhered morbid material in the fine channels of his body. [7½]

Measures to be adopted before ‘’vamana’’ and ‘’virechana’’

ग्राम्यौदकानूपरसैः समांसैरुत्क्लेशनीयः पयसा च वम्यः||८||

रसैस्तथा जाङ्गलजैः सयूषैः स्निग्धैः कफावृद्धिकरैर्विरेच्यः|९|

grāmyaudakānūparasaiḥ samāṁsairutklēśanīyaḥ payasā ca vamyaḥ||8||

rasaistathā jāṅgalajaiḥ sayūṣaiḥ snigdhaiḥ kaphāvr̥ddhikarairvirēcyaḥ|9|

grAmyaudakAnUparasaiH samAMsairutkleshanIyaH payasA ca vamyaH||8||

rasaistathA jA~ggalajaiH sayUShaiH snigdhaiH kaphAvRuddhikarairvirecyaH|9|

The persons who is about to undergo ‘’vamana’’ should take milk and meat as well as meat-soup of domesticated aquatic and wet-land inhabiting animals as food for the excitation of ‘’kapha’’.

Those who are about to undergo ’‘[virechana]]’’ should be given the soup of meat of animals inhabiting in arid area and vegetables-soup added with fat which do not cause aggravation of ‘’kapha’’. [8-8½]

Reasons for ‘’vamana’’ and ‘’virechana’’ working in opposite ways

श्लेष्मोत्तरश्छर्दयति हृयदुःखं विरिच्यते मन्दकफस्तु सम्यक्||९||

अधः कफेऽल्पे वमनं विरेचयेद्विरेचनं वृद्धकफे तथोर्ध्वम्|१०|

ślēṣmōttaraśchardayati hyaduḥkhaṁ viricyatē mandakaphastu samyak||9||

adhaḥ kaphē’lpē vamanaṁ virēcayēdvirēcanaṁ vr̥ddhakaphē tathōrdhvam|10|

shleShmottarashchardayati hyaduHkhaM viricyate mandakaphastu samyak||9||

adhaH kaphe~alpe vamanaM virecayedvirecanaM vRuddhakaphe tathordhvam|10|

Person with aggravated ‘’kapha’’ vomits without any difficulty and the person having less aggravated ‘’kapha’’ purges well. If there is less ‘’kapha’‘, then emetic drug causes purgation and in aggravation of’‘kapha’’ purgative drug leads to emesis. [9-9½]

Order of administration of emesis and purgation

स्निग्धाय देयं वमनं यथोक्तं वान्तस्य पेयादिरनुक्रमश्च||१०||

स्निग्धस्य सुस्विन्ननतनोर्यथावद्विरेचनं योग्यतमं प्रयोज्यम् |११|

snigdhāya dēyaṁ vamanaṁ yathōktaṁ vāntasya pēyādiranukramaśca||10||

snigdhasya susvinnatanōryathāvadvirēcanaṁ yōgyatamaṁ prayōjyam |11|

snigdhAya deyaM vamanaM yathoktaM vAntasya peyAdiranukramashca||10||

snigdhasya susvinnatanoryathAvadvirecanaM yogyatamaM prayojyam |11|

Oleated person should be given emesis as per given protocol and after emesis systematic dietary regimen with ‘’peya’’ (thin gruel) etc. has to be followed. Thereafter, the person who has undergone oleation and fomentation therapies should be administered the best suited purgation therapy appropriately. [10-10½]

Post purificatory regimen (‘’samsarjana krama’’)

पेयां विलेपीमकृतं कृतं च यूषं रसं त्रिर्द्विरथैकशश्च||११||

क्रमेण सेवेत विशुद्धकायः प्रधानमध्यावरशुद्धिशुद्धः|१२|

pēyāṁ vilēpīmakr̥taṁ kr̥taṁ ca yūṣaṁ rasaṁ trirdvirathaikaśaśca||11||

kramēṇa sēvēta viśuddhakāyaḥ pradhānamadhyāvaraśuddhiśuddhaḥ|12|

peyAM vilepImakRutaM kRutaM ca yUShaM rasaM trirdvirathaikashashca||11||

krameNa seveta vishuddhakAyaH pradhAnamadhyAvarashuddhishuddhaH|12|

After the body is cleansed of the morbidities, the patient should be given as food ‘’peya’’ (thin gruel), ‘’vilepi’’ (thick gruel), ‘’akrita’’ as well as ‘’krita yusha’’ (plain and seasoned with fat vegetable juice) and ‘’akrita’’ as well as ‘’krita rasa’’ (plain meat soup seasoned with fat). Each of these dietary items should be given for three, two or one meal times to the persons whose body is cleansed in accordance with either ‘’pradhana’’ (maximum), ‘’madhya’’ (moderate) and ‘’avara’’ (minimum) cleansing. [11-11½]

यथाऽणुरग्निस्तृणगोमयाद्यैः सन्धुक्ष्यमाणो भवति क्रमेण||१२||

महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिरन्तरग्निः|१३|

yathā’ṇuragnistr̥ṇagōmayādyaiḥ sandhukṣyamāṇō bhavati kramēṇa||12||

mahān sthiraḥ sarvapacastathaiva śuddhasya pēyādibhirantaragniḥ|13|

yathA~aNuragnistRuNagomayAdyaiH sandhukShyamANo bhavati krameNa||12||

mahAn sthiraH sarvapacastathaiva shuddhasya peyAdibhirantaragniH|13|

As a small spark of fire gets kindled into a big and stable flame when gradually provided with dry grass, cow dung etc. similarly ‘’agni’’ i.e. digestive strength in a purified person becomes strong and stable, capable of digesting all types of food by sequential administration of ‘’peya’’ (thin gruel) etc.[12-12½]

Characteristics of three types of emesis and purgation

जघन्यमध्यप्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ||१३||

दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा द्वित्रिचतुर्गुणश्च| पित्तान्तमिष्टं वमनं विरेकादर्धं कफान्तं च विरेकमाहुः||१४||

द्वित्रान् सविट्कानपनीय वेगान्मेयं विरेके वमने तु पीतम्|१५|

jaghanyamadhyapravarē tu vēgāścatvāra iṣṭā vamanē ṣaḍaṣṭau||13||

daśaiva tē dvitriguṇā virēkē prasthastathā dvitricaturguṇaśca| pittāntamiṣṭaṁ vamanaṁ virēkādardhaṁ kaphāntaṁ ca virēkamāhuḥ||14||

dvitrān saviṭkānapanīya vēgānmēyaṁ virēkē vamanē tu pītam|15|

jaghanyamadhyapravare tu vegAshcatvAra iShTA vamane ShaDaShTau||13||

dashaiva te dvitriguNA vireke prasthastathA dvitricaturguNashca| pittAntamiShTaM vamanaM virekAdardhaM kaphAntaM ca virekamAhuH||14||

dvitrAn saviTkAnapanIya vegAnmeyaM vireke vamane tu pItam|15|

Regarding ‘’vamana’’ and ‘’virechana’’, as per type of cleansing person gets vomiting or purgation as follows (while counting number of purges initial 2-3 purges having feces should be excluded) [13-14½]

{

! scope=“col”

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! scope=“col”

-

! scope=“row” colspan = “4”

-

Numbers of Emesis

8

6

4

-

Quantity of cleansing

2 prastha (1280 ml approx.)

{
1.5 prastha (960 ml approx.)
1 prastha (640 ml approx.)
-
End product of cleansing
pitta
pitta
pitta
-
! scope=“row” colspan = “4”
-
Numbers of Purges
30
20
10
-
Quantity of cleansing
4 prastha (2560 ml approx.)
3 prastha (1920 ml approx.)
2 prastha (1280 ml approx.)
-
End product of cleansing
kapha
kapha
kapha
}

Features of proper emesis

क्रमात् कफः पित्तमथानिलश्च यस्यैति सम्यग्वमितः स इष्टः||१५||

हृत्पार्श्वमूर्धेन्द्रियमार्गशुद्धौ तथा लघुत्वेऽपि च लक्ष्यमाणे|१६|

kramāt kaphaḥ pittamathānilaśca yasyaiti samyagvamitaḥ sa iṣṭaḥ||15||

hṛtpārśvamūrdhēndriyamārgaśuddhau tathā laghutvē’pi ca lakṣyamāṇē|16|

kramAt kaphaH pittamathAnilashca yasyaiti samyagvamitaH sa iShTaH||15||

hRutpArshvamUrdhendriyamArgashuddhau tathA laghutve~api ca lakShyamANe|16|

In case of a person that gets ‘’kapha, pitta’’ and ‘’vata’’ in succession, who experiences clarity in epigastrium side of chest, head, sense organs and lightness in the body is considered to have undergone proper emesis. [15-15½]

Features of insufficient emesis

दुश्छर्दिते स्फोटककोठकण्डूहृत्खाविशुद्धिर्गुरुगात्रतां च||१६||

duścharditē sphōṭakakōṭhakaṇḍūhṛtkhāviśuddhirgurugātratāṁ ca||16||

dushchardite sphoTakakoThakaNDUhRutkhAvishuddhirgurugAtratAM ca||16||

If inappropriate emesis is administered then it gives rise to ‘’sphotaka’’ (Vescicular eruptions), ‘’kotha’’ (urticaria), ‘’kandu’’ (itching), discomfort in epigastrium as well as in sense organs and heaviness of the body. [16]

Features of excess emesis

तृण्मोहमूर्च्छानिलकोपनिद्राबलादिहानिर्वमनेऽति च स्यात्|१७|

tṛṇmōhamūrcchānilakōpanidrābalādihānirvamanē’ti ca syāt|17|

tRuNmohamUrcchAnilakopanidrAbalAdihAnirvamane~ati ca syAt|17|

If excess emesis is administered then it gives rise to thirst, unconsciousness, fainting, aggravation of ‘’vata’’, insomnia, debility etc. [16½]

Features of proper purgation

स्रोतोविशुद्धीन्द्रियसम्प्रसादौ लघुत्वमूर्जोऽग्निरनामयत्वम्||१७||

प्राप्तिश्च विट्पित्तकफानिलानां सम्यग्विरिक्तस्य भवेत् क्रमेण|१८|

srōtōviśuddhīndriyasamprasādau laghutvamūrjō’gniranāmayatvam||17||

prāptiśca viṭpittakaphānilānāṁ samyagviriktasya bhavēt kramēṇa|18|

srotovishuddhIndriyasamprasAdau laghutvamUrjo~agniranAmayatvam||17||

prAptishca viTpittakaphAnilAnAM samyagviriktasya bhavet krameNa|18|

In case of proper purgation, a person experiences clarity in all channels of body, freshness in sense organs, lightness in the body, improvement in digestive strength and attains disease free status. Feces, ‘’pitta, kapha’’ and ‘’vata’’ are expelled in succession. [17-17½]

Features of inadequate purgation

स्याच्छ्लेष्मपित्तानिलसम्प्रकोपः सादस्तथाऽग्नेर्गुरुता प्रतिश्या||१८||

तन्द्रा तथा च्छर्दिररोचकश्च वातानुलोम्यं न च दुर्विरिक्ते|१९|

syācchlēṣmapittānilasamprakōpaḥ sādastathā'gnērgurutā pratiśyā||18||

tandrā tathā cchardirarōcakaśca vātānulōmyaṁ na ca durviriktē|19|

syAcchleShmapittAnilasamprakopaH sAdastathA~agnergurutA pratishyA||18||

tandrA tathA cchardirarocakashca vAtAnulomyaM na ca durvirikte|19|

When purgation is given improperly and inadequate then it causes vitiation of ''kapha, pitta, vata,'' suppression of digestive strength, heaviness in the body, coryza, drowsiness, vomiting, anorexia and absence of ''vatanulomana'' (reverse movement of ''vata''). [18-18½]

Features of excess purgation

कफासृपित्तक्षयजानिलोत्थाः सुप्त्यङ्गमर्दक्लमवेपनाद्याः||१९||

निद्राबलाभावतमःप्रवेशाः सोन्मादहिक्काश्च विरेचितेऽति|२०|

kaphāsrapittakṣayajānilōtthāḥ suptyaṅgamardaklamavēpanādyāḥ||19||

nidrābalābhāvatamaḥpravēśāḥ sōnmādahikkāśca virēcitē'ti|20|

kaphAsrapittakShayajAnilotthAH suptya~ggamardaklamavepanAdyAH||19||

nidrAbalAbhAvatamaHpraveshAH sonmAdahikkAshca virecite~ati|20|

Excess purgation leads to ''vata'' aggravation due to diminution of ''kapha'' and ''pitta'' that causes, numbness, body aches mental fatigue, tremor, insomnia, debility, black outs, insanity and hiccup. [19-19½]

Follow up after purification

संसृष्टभक्तं नवमेऽह्नि सर्पिस्तं पाययेताप्यनुवासयेद्वा||२०||

तैलाक्तगात्राय ततो निरूहं दद्यात्र्यहान्नातिबुभुक्षिताय| प्रस्यागते धन्वरसेन भोज्यः समीक्ष्य वा दोषबलं यथार्हम्||२१||

नरस्ततो निश्यनुवासनार्हो नात्याशितः स्यादनुवासनीयः |२२|

saṁsr̥ṣṭabhaktaṁ navamē'hni sarpistaṁ pāyayētāpyanuvāsayēdvā||20||

tailāktagātrāya tatō nirūhaṁ dadyātryahānnātibubhukṣitāya| prasyāgatē dhanvarasēna bhōjyaḥ samīkṣya vā dōṣabalaṁ yathārham||21||

narastatō niśyanuvāsanārhō nātyāśitaḥ syādanuvāsanīyaḥ |22|

saMsRuShTabhaktaM navame~ahni sarpistaM pAyayetApyanuvAsayedvA||20||

tailAktagAtrAya tato nirUhaM dadyAtryahAnnAtibubhukShitAya| prasyAgate dhanvarasena bhojyaH samIkShya vA doShabalaM yathArham||21||

narastato nishyanuvAsanArho nAtyAshitaH syAdanuvAsanIyaH |22|

After finishing diet regulations on ninth day (of emesis) the person should be given ghee (if subsequently purgation is intended). Similarly, on ninth day of purgation therapy unctuous enema should be given (if medicated enema is intended to be given subsequently). For three days thereafter, the body should be massaged with medicated oil and then ‘’niruha’’ i.e. medicated decoction enema should be given when person is not much hungry. After evacuation of enema person should be given meat soup of animals inhabiting arid forest zone or any other appropriate diet depending upon the nature of ‘’dosha’’ and the strength of digestion. Then the person should be given unctuous enema if he has not taken heavy meal, the night before and if he is fit for the same. [20-21½]

Time of ‘’anuvasana’’ (unctuous enema)

शीते वसन्ते च दिवाऽनुवास्यो रात्रौ शरद्ग्रीष्मघनागमेषु||२२||

तानेव दोषान् परिरक्षता ये स्नेहस्य पाने परिकीर्तिताः प्राक्|२३|

śītē vasantē ca divā'nuvāsyō rātrau śaradgrīṣmaghanāgamēṣu||22||

tānēva dōṣān parirakṣatā yē snēhasya pānē parikīrtitāḥ prāk|23|

shIte vasante ca divA~anuvAsyo rAtrau sharadgrIShmaghanAgameShu||22||

tAneva doShAn parirakShatA ye snehasya pAne parikIrtitAH prAk|23|

In the winter and spring seasons, unctuous enema should be given during the day time. In autumn, summer and rainy seasons, it should be administered during the night time. Care should be taken to avoid mistakes as described earlier [Cha.Sa.Sutra Sthana 13/19-21] in respect of administration of oleation therapy. [22-22½]

प्रत्यागते चाप्यनुवासनीये दिवा प्रदेयं व्युषिताय भोज्यम्||२३||

सायं च भोज्यं परतो द्व्यहे वा त्र्यहेऽनुवास्योऽहनि पञ्चमे वा | त्र्यहे त्र्यहे वाऽप्यथ पञ्चमे वा दद्यान्निरूहादनुवासनं च||२४||

pratyāgatē cāpyanuvāsanīyē divā pradēyaṁ vyuṣitāya bhōjyam||23||

sāyaṁ ca bhōjyaṁ paratō dvyahē vā tryahē'nuvāsyō'hani pañcamē vā | tryahē tryahē vā'pyatha pañcamē vā dadyānnirūhādanuvāsanaṁ ca||24||

pratyAgate cApyanuvAsanIye divA pradeyaM vyuShitAya bhojyam||23||

sAyaM ca bhojyaM parato dvyahe vA tryahe$_{anuvAsyo}$ahani pa~jcame vA | tryahe tryahe vA~apyatha pa~jcame vA dadyAnnirUhAdanuvAsanaM ca||24||

After evacuation of unctuous enema, the person should not take any food in the night. On the next day, food should be given to him during the day time and in the evening. Thereafter, on the second, third or fifth day unctuous enema should be given followed by ‘’niruha’‘. Thus on every third or fifth day unctuous enema should be given while giving’‘niruha’’ type of medicated enema. [23-24]

Number of ‘’basti’’ as per ‘’dosha’’ dominance

एकं तथा त्रीन् कफजे विकारे पित्तात्मके पञ्च तु सप्त वाऽपि| वाते नवैकादश वा पुनर्वा बस्तीनयुग्मान् कुशलो विदध्यात्||२५||

ēkaṁ tathā trīn kaphajē vikārē pittātmakē pañca tu sapta vā'pi| vātē navaikādaśa vā punarvā bastīnayugmān kuśalō vidadhyāt||25||

ekaM tathA trIn kaphaje vikAre pittAtmake pa~jca tu sapta vA~api| vAte navaikAdasha vA punarvA bastInayugmAn kushalo vidadhyAt||25||

Unctuous enema should be given in odd set of numbers in following manner:

{

! scope=“col”

! scope=“col”

-

Kapha disorders

1 - 3

-

Pitta disorders

5 - 7

-

Vata disorders

9 - 11

}

Note: This number is related to ‘’anuvasana’’ (unctuous enema).

Sequence of ‘’niruha’’ (decoction enema) and purgation

नरो विरिक्तस्तु निरूहदानं विवर्जयेत् सप्तदिनान्यवश्यम्| शुद्धो निरूहेण विरेचनं च तद्ध्यस्य शून्यं विकसेच्छरीरम्||२६||

narō viriktastu nirūhadānaṁ vivarjayēt saptadinānyavaśyam| śuddhō nirūhēṇa virēcanaṁ ca taddhyasya śūnyaṁ vikasēccharīram||26||

naro viriktastu nirUhadAnaM vivarjayet saptadinAnyavashyam| shuddho nirUheNa virecanaM ca taddhyasya shUnyaM vikasecchariram||26||

A person who has undergone purgation should avoid ‘’niruha’’ type of medicated enema for seven days and person who has taken ‘’niruha’’ type of medicated enema should avoid purgation therapy for seven days because it will have deleterious effects on body which is evacuated (of ‘’dosha’’ and nourishing material) by earlier cleansing process. [26]

Beneficial effects of ‘’basti’’

बस्तिर्वयःस्थापयिता सुखायुर्बलाग्निमेधास्वरवर्णकृच्च| सर्वार्थकारी शिशुवृद्धयूनां निरत्ययः सर्वगदापहश्च||२७||

विट्श्लेष्मपित्तानिलमूत्रकर्षी दार्ढ्यावहः शुक्रबलप्रदश्च| विश्वक्स्थितं दोषचयं निरस्य सर्वान् विकारान् शमयेन्निरूहः||२८||

bastirvayaḥsthāpayitā sukhāyurbalāgnimēdhāsvaravarṇakr̥cca| sarvārthakārī śiśuvr̥ddhayūnāṁ niratyayaḥ sarvagadāpahaśca||27||

viṭślēṣmapittānilamūtrakarṣī dārḍhyāvahaḥ śukrabalapradaśca| viśvaksthitaṁ dōṣacayaṁ nirasya sarvān vikārān śamayēnnirūhaḥ||28||

bastirvayaHsthApayitA sukhAyurbalAgnimedhAsvaravarNakRucca| sarvArthakArI shishuvRuddhayUnAM niratyayaH sarvagadApahashca||27||

viTshleShmapittAnilamUtrakarShI dArDhyAvahaH shukrabalapradashca| vishvaksthitaM doShacayaM nirasya sarvAn vikArAn shamayennirUhaH||28||

‘’Niruha’’ type of medicated enema has following benefits: *Prevents ageing* Promotes happiness, longevity, strength, power of digestion, intellect, voice and complexion *It accomplishes all objects.* It is harmless for children, old persons and youth. *Cures all diseases* Evacuates feces, ‘’kapha, pitta, vata’’ and urine *Promotes sturdiness of the body* Enriches semen and promotes strength *It cures all the diseases by removing accumulated ‘’dosha’’ from entire body. [27-28]

Benefits of unctuous enema

देहे निरूहेण विशुद्धमार्गे संस्नेहनं वर्णबलप्रदं च| न तैलदानात् परमस्ति किञ्चिदद्रव्यं विशेषेण समीरणार्ते ||२९||

स्नेहेन रौक्ष्यं लघुतां गुरुत्वादौष्ण्याच्च शैत्यं पवनस्य हत्वा| तैलं ददात्याशु मनःप्रसादं वीर्यं बलं वर्णमथाग्निपुष्टिम् ||३०||

मूले निषिक्तो हि यथा द्रुमः स्यान्नीलच्छदः कोमलपल्लवाग्र्यः| काले महान् पुष्पफलप्रदश्च तथा नरः स्यादनुवासनेन||३१||

dēhē nirūhēṇa viśuddhamārgē saṁsnēhanaṁ varṇabalapradaṁ ca| na tailadānāt paramasti kiñciddravyaṁ viśēṣēṇa samīraṇārtē ||29||

snēhēna raukṣyaṁ laghutāṁ gurutvādauṣṇyācca śaityaṁ pavanasya hatvā| tailaṁ dadātyāśu manaḥprasādaṁ vīryaṁ balaṁ varṇamathāgnipuṣṭim ||30||

mūlē niṣiktō hi yathā drumaḥ syānnīlacchadaḥ kōmalapallavāgryaḥ| kālē mahān puṣpaphalapradaśca tathā naraḥ syādanuvāsanēna||31||

dehe nirUheNa vishuddhamArge saMsnehanaM varNabalapradaM ca| na tailadAnAt paramasti ki~jciddravyaM visheSheNa samIraNArte ||29||

snehena raukShyaM laghutAM gurutvAdauShNyAcca shaityaM pavanasya hatvA| tailaM dadAtyAshu manaHprasAdaM vIryaM balaM varNamathAgnipuShTim ||30||

mUle niShikto hi yathA drumaH syAnnIlacchadaH komalapallavAgryaH| kAle mahAn puShpaphalapradashca tathA naraH syAdanuvAsanena||31||

Unctuous enema promotes complexion and strength in persons of whom all the channels of the body are cleansed by ‘’niruha’’ type of medicated enema. There is no therapy better than the administration of oil (unctuous enema) which is specifically useful for the patients afflicted with diseases caused by ‘’vata’‘. The oil by its unctuousness, heaviness and warm properties counteracts the dryness, lightness and coldness properties of’‘vata’’ respectively. Administration of oil instantaneously improves complexion and digestive strength. Just as a tree irrigated with water at the root changes old blue leaves into beautiful with tender leaves and during the course of time grows to produce flowers and fruits, similarly a person changes by the administration of unctuous type of medicated enema. [29-31]

Specific indications and benefits of enema

स्तब्धाश्च ये सङ्कुचिताश्च येऽपि ये पङ्गवो येऽपि च भग्नरुग्णाः| येषां च शाखासु चरन्ति वाताः शस्तो विशेषेण हि तेषु बस्तिः||३२||

आध्मापने विग्रथिते पुरीषे शूले च भक्तानभिनन्दने च| एवम्प्रकाराश्च भवन्ति कुक्षौ ये चामयास्तेषु च बस्तिरिष्टः||३३||

याश्च स्त्रियो वातकृतोपसर्गा गर्भं न गृह्णन्ति नृभिः समेताः| क्षीणेन्द्रिया ये च नराः कृशाश्च बस्तिः प्रशस्तः परमं च तेषु||३४||

stabdhāśca yē saṅkucitāśca yē'pi yē paṅgavō yē'pi ca bhagnarugṇāḥ| yēṣāṁ ca śākhāsu caranti vātāḥ śastō viśēṣēṇa hi tēṣu bastiḥ||32||

ādhmāpanē vigrathitē purīṣē śūlē ca bhaktānabhinandanē ca| ēvamprakārāśca bhavanti kukṣau yē cāmayāstēṣu ca bastiriṣṭaḥ||33||

yāśca striyō vātakr̥tōpasargā garbhaṁ na gr̥hṇanti nr̥bhiḥ samētāḥ| kṣīṇēndriyā yē ca narāḥ kr̥śāśca bastiḥ praśastaḥ paramaṁ ca tēṣu||34||

stabdhAshca ye sa~gkucitAshca ye~api ye pa~ggavo ye~api ca bhagnarugNAH| yeShAM ca shAkhAsu caranti vAtAH shasto visheSheNa hi teShu bastiH||32||

AdhmApane vigrathite purIShe shUle ca bhaktAnabhinandane ca| evamprakArAshca bhavanti kukShau ye cAmayAsteShu ca bastiriShTaH||33||

yAshca striyo vAtakRutopasargA garbhaM na gRuhNanti nRubhiH sametAH| kShINendriyA ye ca narAH kRushAshca bastiH prashastaH paramaM ca teShu||34||

Medicated enema in general is indicated in following cases, *Whose limbs have become stiff with contractures* Who suffer from lameness *Who are afflicted with fractures and dislocations* Whole limbs are afflicted by the movement of different types of aggravated ''vata'' *It is also effective in distension of abdomen by ''vata'', hard stool, colic in abdomen, other such ailments affecting pelvic region.* ''Basti'' is an excellent therapy for women who are affected with complications of ''vata'' and who are unable to conceive despite their mating with male partner. *It is also extremely useful for men having seminal debility and emaciation of the body. [32-34]

Selection of type of enema

उष्णाभिभूतेषु वदन्ति शीताञ्छीताभिभूतेषु तथा सुखोष्णान्| तत्प्रत्यनीकौषधसम्प्रयुक्तान् सर्वत्र बस्तीन् प्रविभज्य युञ्ज्यात् ||३५||

uṣṇābhibhūtēṣu vadanti śītāñchītābhibhūtēṣu tathā sukhōṣṇān| tatpratyanīkauṣadhasamprayuktān sarvatra bastīn pravibhajya yuñjyāt ||35||

uShNAbhibhUteShu vadanti shItA~jchItAbhibhUteShu tathA sukhoShNAn| tatpratyanIkauShadhasamprayuktAn sarvatra bastIn pravibhajya yu~jjyAt ||35||

In those patients suffering from diseases caused due to hotness, the cooling type of enema (i.e. prepared with drugs of cold nature and not much warm) should be given and in those affected with diseases caused due to increased coldness the warm enema (i.e. prepared with drugs of hot nature and slightly warm temperature) should be given. In all cases, different types of enema containing ingredients having attributes opposite to that of etiological factors of the disease should be administered. [35]

Contra-indications of unctuous enema

न बृंहणीयान् विदधीत बस्तीन् विशोधनीयेषु गदेषु वैद्यः| कुष्ठप्रमेहादिषु मेदुरेषु नरेषु ये चापि विशोधनीयाः||३६||

na bṛṁhaṇīyān vidadhīta bastīn viśōdhanīyēṣu gadēṣu vaidyaḥ| kuṣṭhapramēhādiṣu mēdurēṣu narēṣu yē cāpi viśōdhanīyāḥ||36||

na bRuMhaNIyAn vidadhIta bastIn vishodhanIyeShu gadeShu vaidyaH| kuShThapramehAdiShu medureShu nareShu ye cApi vishodhanIyAH||36||

In diseases that are indicated for purification, ‘’kushtha’’ (obstinate skin diseases), ‘’prameha’’ (obstinate urinary diseases), ‘’sthaulya’’ (obesity) etc. nourishing type of enema should not be given. [36]

Contra-indications of decoction type of enema

क्षीणक्षतानां न विशोधनीयान्न शोषिणां नो भृशदुर्बलानाम्| न मूर्च्छितानां न विशोधितानां येषां च दोषेषु निबद्धमायुः||३७||

kṣīṇakṣatānāṁ na viśōdhanīyānna śōṣiṇāṁ nō bhṛśadurbalānām| na mūrcchitānāṁ na viśōdhitānāṁ yēṣāṁ ca dōṣēṣu nibaddhamāyuḥ||37||

kShINakShatAnAM na vishodhanIyAnna shoShiNAM no bhRushadurbalAnAm| na mUrcchitAnAM na vishodhitAnAM yeShAM ca doSheShu nibaddhamAyuH||37||

Evacuating type of enema should not be given to the patients suffering from weakness, severely wounded, emaciation, extreme debility, fainting, to those who have already undergone the process of purification, and to those whose life is dependent upon the holding up of ‘’dosha’’ (morbid matter). [37]

Importance of ‘’basti’’ therapy

शाखागताः कोष्ठगताश्च रोगा मर्मोर्ध्वसर्वावयवाङ्गजाश्च| ये सन्ति तेषां न हि कश्चिदन्यो वायोः परं जन्मनि हेतुरस्ति||३८||

विण्मूत्रपित्तादिमलाशयानां विक्षेपसङ्घातकरः स यस्मात्| तस्यातिवृद्धस्य शमाय नान्यद्बस्तिं विना भेषजमस्ति किञ्चित्||३९||

तस्माच्चिकित्सार्धमिति ब्रुवन्ति सर्वा चिकित्सामपि बस्तिमेके|४०|

śākhāgatāḥ kōṣṭhagatāśca rōgā marmōrdhvasarvāvayavāṅgajāśca| yē santi tēṣāṁ na hi kaścidanyō vāyōḥ paraṁ janmani hēturasti||38||

viṇmūtrapittādimalāśayānāṁ vikṣēpasaṅghātakaraḥ sa yasmāt| tasyātivṛddhasya śamāya nānyadbastiṁ vinā bhēṣajamasti kiñcit||39||

tasmāccikitsārdhamiti bruvanti sarvāṁ cikitsāmapi bastimēkē|40|

shAkhAgatAH koShThagatAshca rogA marmordhvasarvAvayavA~ggajAshca| ye santi teShAM na hi kashcidanyo vAyoH paraM janmani heturasti||38||

viNmUtrapittAdimalAshayAnAM vikShepasa~gghAtakaraH sa yasmAt|
tasyAtivRuddhasya shamAya nAnyadbastiM vinA bheShajamasti ki~jcit||39||

tasmAccikitsArdhamiti bruvanti sarvAM cikitsAmapi bastimeke|40|

None other than ‘’vata’’ is responsible for all diseases origination in ‘’shakha’’ (peripheral tissues), ‘’koshtha’’ (visceral organs), ‘’marma’’ (vital points of the body), ‘’urdhva’’ (upper part of body), ‘’sarvavaya’’ (covering entire body) and ‘’anga’’ (individual parts of the body). ‘’Vata’’ is responsible for separation and combination of stool, urine, ‘’pitta’’ etc. including other excreta and tissue elements. When it gets highly aggravated there is no remedy other than ‘’basti’’ for its alleviation. Therefore, ‘’basti’’ is considered by physicians to be the half of entire therapeutics. Some physicians even consider it as whole of the therapeutics. [38-39½]

Mode of action of ‘’basti’’

नाभिप्रदेशं कटिपार्श्वकुक्षिं गत्वा शकृद्दोषचयं विलोड्य ||४०||

संस्नेह्य कायं सपुरीषदोषः सम्यक् सुखेनैति च यः स बस्तिः |४१|

nābhipradēśaṁ kaṭipārśvakukṣiṁ gatvā śakṛddōṣacayaṁ vilōḍya ||40||

saṁsnēhya kāyaṁ sapurīṣadōṣaḥ samyak sukhēnaiti ca yaḥ sa bastiḥ |41|

nAbhipradeshaM kaTipArshvakukShiM gatvA shakRuddoShacayaM viloDya ||40||

saMsnehya kAyaM sapurIShadoShaH samyak sukhenaiti ca yaH sa bastiH |41|

The therapy that while moving in umbilical region, lumbar region, sides of the chest and pelvic regions churns up stool including all the other morbid matter located there and appropriately eliminates them with ease after oleating the body is called ‘’basti’’. [40-40½]

Signs of properly administered ‘’niruha basti’’

प्रसृष्टविण्मूत्रसमीरणत्वं रुच्यग्निवृद्ध्याशयलाघवानि||४१||

रोगोपशान्तिः प्रकृतिस्थता च बलं च तत् स्यात् सुनिरूढलिङ्गम्|४२|

prasṛṣṭaviṇmūtrasamīraṇatvaṁ rucyagnivṛddhyāśayalāghavāni||41||

rōgōpaśāntiḥ prakṛtisthatā ca balaṁ ca tat syāt sunirūḍhaliṅgam|42|

prasRuShTaviNmUtrasamIraNatvaM rucyagnivRuddhyAshayalAghavAni||41||

rogopashAntiH prakRutisthatA ca balaM ca tat syAt sunirUDhali~ggam|42|

When ‘’niruha’’ i.e. evacuating type of enema is administered properly then it causes proper elimination of stool, urine and flatus; promotes appetite and power of digestion; gives lightness to the ‘’ashaya’’; attenuates disease and restores natural health and strength. [41-41½]

Signs of inadequately administered ‘’niruha basti’’

स्याद्रुक्छिरोहृद्गुदबस्तिलिङ्गे शोफः प्रतिश्यायविकर्तिके च||४२||

हृल्लासिका मारुतमूत्रसङ्गः श्वासो न सम्यक् च निरूहिते स्युः|४३|

syādrukchirōhṛdgudabastiliṅgē śōphaḥ pratiśyāyavikartikē ca||42||

hṛllāsikā mārutamūtrasaṅgaḥ śvāsō na samyak ca nirūhitē syuḥ|43|

syAdrukchirohRudgudabastili~gge shophaH pratishyAyavikartike ca||42||

hRullAsikA mArutamUtrasa~ggaH shvAso na samyak ca nirUhite syuH|43|

When ‘’niruha’’ i.e. evacuating type of enema is not administered properly then it causes pain in head, cardiac region, anal region, urinary bladder and genital organs; edema, coryza, griping pain and nausea; retention of flatus and urine and dyspnea.

Signs of excessively administered ‘’niruha basti’’

लिङ्गं यदेवातिविरेचितस्य भवेत्तदेवातिनिरूहितस्य||४३||

liṅgaṁ yadēvātivirēcitasya bhavēttadēvātinirūhitasya||43||

li~ggaM yadevAtivirecitasya bhavettadevAtinirUhitasya||43||

Symptoms of excessive outcome of evacuative enema are similar to the symptoms to that of excessive administration of purgation therapy (as mentioned earlier). [43]

Signs of proper administration of unctuous enema

प्रत्येत्यसक्तं सशकृच्च तैलं रक्तादिबुद्धीन्द्रियसम्प्रसादः | स्वप्नानुवृत्तिर्लघुता बलं च सृष्टाश्च वेगाः स्वनुवासिते स्युः||४४||

pratyētyasaktaṁ saśakṛcca tailaṁ raktādibuddhīndriyasamprasādaḥ |
svapnānuvṛttirlaghutā balaṁ ca sṛṣṭāśca vēgāḥ svanuvāsitē syuḥ||44||

pratyetyasaktaM sashakRucca tailaM raktAdibuddhIndriyasamprasAdaH |
svapnAnuvRuttirlaghutA balaM ca sRuShTAshca vegAH svanuvAsite syuH||44||

Proper administration of ‘’anuvasana basti’’ i.e. unctuous enema gives following symptoms, *Return of administered enema with fecal matter without any obstruction.* Purifies body elements such as blood etc. *Clarifies intellect and senses* Imparts sound sleep *Causes lightness and strength in the body* Proper manifestation of natural urges without any obstruction. [44]

Signs of inadequate administration of unctuous enema

अधःशरीरोदरबाहुपृष्ठपार्श्वेषु रुग्रूक्षखरं च गात्रम् | ग्रहश्च विण्मूत्रसमीरणानामसम्यगेतान्यनुवासितस्य ||४५||

adhaḥśarīrōdarabāhupṛṣṭhapārśvēṣu rugrūkṣakharaṁ ca gātram | grahaśca viṇmūtrasamīraṇānāmasamyagētānyanuvāsitasya ||45||

adhaHsharIrodarabAhupRuShThapArshveShu rugrUkShakharaM ca gAtram | grahashca viNmUtrasamIraNAnAmasamyagetAnyanuvAsitasya ||45||

Improperly administered unctuous enema causes pain in lower part of the body, abdomen, arms, back and sides of the chest; gives rise to dryness and roughness of the body and obstruction in the passage of stool, urine and flatus.[45]

Signs of excess administration of unctuous enema

हृल्लासमोहक्लमसादमूर्च्छाविकर्तिका चात्यनुवासितस्य|४६|

hṛllāsamōhaklamasādamūrcchāvikartikā cātyanuvāsitasya|46|

hRullAsamohaklamasAdamUrcchAvikartikA cAtyanuvAsitasya|46|

Whereas excessively administered unctuous enema causes nausea, unconsciousness, mental fatigue, exhaustion, fainting and griping pain. [45½]

Duration of retaining unctuous enema

यस्येह यामाननुवर्तते त्रीन् स्नेहो नरः स्यात् स विशुद्धदेहः||४६||

आश्वागतेऽन्यस्तु पुनर्विधेयः स्नेहो न संस्नेहयति ह्यतिष्ठन्|४७|

yasyēha yāmānanuvartatē trīn snēhō naraḥ syāt sa viśuddhadēhaḥ||46||

āśvāgatē’nyastu punarvidhēyaḥ snēhō na saṁsnēhayati hyatiṣṭhan|47|

yasyeha yAmAnanuvartate trIn sneho naraH syAt sa vishuddhadehaH||46||

AshvAgate~anyastu punarvidheyaH sneho na saMsnehayati hyatiShThan|47|

If unctuous enema is retained for three ‘’yama’’ (nine hours) then the body of the person gets cleansed of morbid matter. If it comes out quickly then another unctuous enema should be administered as the previous one did not produce unctuous effect in the body. [46-46½]

Duration and schedule of ‘’karma, kala’’ and ‘’yoga basti’’

त्रिंशन्मताः कर्म नु बस्तयो हि कालस्ततोऽर्धेन ततश्च योगः||४७||

सान्वासना द्वादश वै निरूहाः प्राक् स्नेह एकः परतश्च पञ्च| काले त्रयोऽन्ते पुरतस्तथैकः स्नेहा निरूहान्तरिताश्च षट् स्युः||४८||

योगे निरूहास्त्रय एव देयाः स्नेहाश्च पञ्चैव परादिमध्याः|४९|

triṁśanmatāḥ karma nu bastayō hi kālastatō’rdhēna tataśca yōgaḥ||47||

sānvāsanā dvādaśa vai nirūhāḥ prāk snēha ēkaḥ paratańca pañca| kālē trayō’ntē puratastathaikaḥ snēhā nirūhāntaritāśca ṣaṭ syuḥ||48||

yōgē nirūhāstraya ēva dēyāḥ snēhāśca pañcaiva parādimadhyāḥ|49|

triMshanmatAH karma nu bastayo hi kAlastato~ardhena tatashca yogaH||47||

sAnvAsanA dvAdasha vai nirUhAH prAk sneha ekaH paratashca pa~jca| kAle trayo~ante puratastathaikaH snehA nirUhAntaritAshca ShaT syuH||48||

yoge nirUhAstraya eva deyAH snehAshca pa~jcaiva parAdimadhyAH|49|

In ‘’karma basti‘‘, thirty enemas are to be administered. In’‘kala basti’’ the number of enema should be half of the former. In the ‘’yoga basti’’ the number of enema should be half of the ‘’kala basti’’.

In ‘’karma basti’’ twelve unctuous enemas and twelve evacuating enemas should be given alternately. Before this one unctuous enema in the beginning and at the end five unctuous enemas should be administered.

In ‘’kala basti’’ six unctuous enemas and six evacuating enemas should be given alternately. Before this one unctuous enema in the beginning and at the end three unctuous enemas should be administered.

In ‘’yoga basti’’ three evacuating enemas should be given. In the beginning, in the middle and at the end, total of five unctuous enemas should be administered. [46-48½]

त्रीन् पञ्च वाऽऽहुश्चतुरोऽथ षड्वा वातादिकानामनुवासनीयान् ||४९||

स्नेहान् प्रदायाशु भिषग्विदध्यात् स्रोतोविशुद्यर्थमतो निरूहान्|५०|

trīn pañca vā’’huścaturō’tha ṣaḍvā vātādikānāmanuvāsanīyān ||49||

snēhān pradāyāśu bhiṣagvidadhyāt srōtōviśudyarthamatō nirūhān|50|

trIn pa~jca vA$_a$ahushcaturo~atha ShaDvA vAtAdikAnAmanuvAsanIyAn ||49||

snehAn pradAyAshu bhiShagvidadhyAt srotovishudyarthamato nirUhAn|50|

Physician should administer three, five, four or six unctuous enemas in patients suffering from disorders caused by ‘’vata’’ (‘’pitta’’ and ‘’kapha’’) etc. and then for the cleansing of micro channels should administer evacuating type of enema. [49-49½]

Proper, inadequate and excess administration of ‘’shirovirechana’’

विशुद्धदेहस्य ततः क्रमेण स्निग्धं तलस्वेदितमुत्तमाङ्गम्||५०||

विरेचयेत्त्रिर्द्विरथैकशो वा बलं समीक्ष्य त्रिविधं मलानाम्| उरःशिरोलाघवमिन्द्रियाच्छ्यं स्रोतोविशुद्धिश्च भवेद्विशुद्धे||५१||

गलोपलेपः शिरसो गुरुत्वं निष्ठीवनं चाप्यथ दुर्विरिक्ते| शिरोक्षिशङ्खश्रवणार्तितोदावत्यर्थशुद्धे तिमिरं च पश्येत्||५२||

स्यात्तर्पणं तत्र मृदु द्रवं च स्निग्धस्य तीक्ष्णं तु पुनर्न योगे|५३|

viśuddhadēhasya tataḥ kramēṇa snigdhaṁ talasvēditamuttamāṅgam||50||

virēcayēttrirdvirathaikaśō vā balaṁ samīkṣya trividhaṁ malānām|
uraḥśirōlāghavamindriyācchyaṁ srōtōviśuddhiśca bhavēdviśuddhē||51||

galōpalēpaḥ śirasō gurutvaṁ niṣṭhīvanaṁ cāpyatha durviriktē|
śirōkṣiśaṅkhaśravaṇārtitōdāvatyarthaśuddhē timiraṁ ca paśyēt||52||

syāttarpaṇaṁ tatra mr̥du dravaṁ ca snigdhasya tīkṣṇaṁ tu punarna yōgē|53|

vishuddhadehasya tataH krameNa snigdhaM talasveditamuttamA~ggam||50||

virecayettrirdvirathaikasho vA balaM samIkShya trividhaM malAnAm|
uraHshirolAghavamindriyAcchyaM srotovishuddhishca bhavedvishuddhe||51||

galopalepaH shiraso gurutvaM niShThIvanaM cApyatha durvirikte|
shirokShisha~gkhashravaNArtitodAvatyarthashuddhe timiraM ca pashyet||52||

syAttarpaNaM tatra mRudu dravaM ca snigdhasya tIkShNaM tu punarna yoge|53|

After proper body cleansing/purification his head should be consecutively anointed and fomented with the help of the palm. After ascertaining the strength of the three types of ‘’dosha’’ he should be given ‘’shirovirechana’’ (errhine) therapy, once, twice or thrice. Appropriately administered ‘’shirovirechana’’ gives rise to lightening of the chest and head, clarity of the senses and cleansing of the micro channels of the body.

Inappropriate administration leads to adhesion of sticky material in the throat, heaviness of the head and ptyalism.

Excessive administration of ‘’shirovirechana’’ causes cutting and aching pain in head, eyes, temples, ears and leads to fainting. Excessive administration hazards should be treated with demulcent drinks and medications which are soft and liquid in nature. For the management of conditions arising out of inappropriate administration of ‘’shirovirechana’’ the patient should be given oleation therapy and thereafter strong ‘’shirovirechana’’ should be administered. [50-52½]

इत्यातुरस्वस्थसुखः प्रयोगो बलायुषोर्वृद्धिकृदामयघ्नः||५३||

ityāturasvasthasukhaḥ prayōgō balāyuṣōrvṛddhikṛdāmayaghnaḥ||53||

ityAturasvasthasukhaH prayogo balAyuShorvRuddhikRudAmayaghnaH||53||

In this manner the Panchakarma therapies are described to ensure happiness in both patient and healthy persons by promoting their strength and longevity and also curing the diseases. [53]

कालस्तु बस्त्यादिषु याति यावांस्तावान् भवेद्द्विः परिहारकालः|५४|

kālastu bastyādiṣu yāti yāvāṁstāvān bhavēddviḥ parihārakālaḥ|54|

kAlastu bastyAdiShu yAti yAvAMstAvAn bhaveddviH parihArakAlaH|54|

The interval between two courses of any ‘’basti’’ etc. (cleansing therapy) should be double the period required for administration of that therapy. [53½]

Factors to be avoided during Panchakarma

अत्यासनस्थानवचांसि यानं स्वप्नं दिवा मैथुनवेगरोधान्||५४||

शीतोपचारातपशोकरोषांस्त्यजेदकालाहितभोजनं च|५५|

atyāsanasthānavacāṁsi yānaṁ svapnaṁ divā maithunavēgarōdhān||54||

śītōpacārātapaśōkarōṣāṁstyajēdakālāhitabhōjanaṁ ca|55|

atyAsanasthAnavacAMsi yAnaM svapnaM divA maithunavegarodhAn||54||

shItopacArAtapashokaroShAMstyajedakAlAhitabhojanaM ca|55|

During cleansing therapies one should avoid excessive sitting, standing, speaking and riding, sleep during day time, sexual intercourse, suppression of natural urges, cooling regimens, exposure to sun, grief, anger and intake of untimely and unwholesome food.[54-54½]

बद्धे प्रणीते विषमं च नेत्रे मार्गे तथाऽर्शःकफविड्विबद्धे ||५५||

न याति बस्तिर्न सुखं निरेति दोषावृतोऽल्पो यदि वाऽल्पवीर्यः|५६|

baddhē praṇītē viṣamaṁ ca nētrē mārgē tathā'rśaḥkaphaviḍvibaddhē ||55||

na yāti bastirna sukhaṁ nirēti dōṣāvr̥tō'lpō yadi vā'lpavīryaḥ|56|

baddhe praNIte viShamaM ca netre mArge tathA~arshaHkaphaviDvibaddhe ||55||

na yAti bastirna sukhaM nireti doShAvRuto~alpo yadi vA~alpavIryaH|56|

Factors responsible for inhibiting enema to enter smoothly: *If nozzle is clogged or inserted obliquely* If rectal passage is blocked by piles, mucus or hard stool

Factors responsible for inappropriate evacuation enema: *If the path is obstructed by ''dosha''* If enema is administered in less amount *If the enema is of low potency [55-55½]

प्राप्ते तु वर्चोनिलमूत्रवेगे वातेऽतिवृद्धेऽल्पबले गुदे वा||५६||

अत्युष्णतीक्ष्णश्च मृदौ च कोष्ठे प्रणीतमात्रः पुनरेति बस्तिः|५७|

prāptē tu varcōnilamūtravēgē vātē'tivr̥ddhē'lpabalē gudē vā||56||

atyuṣṇatīkṣṇaśca mr̥dau ca kōṣṭhē praṇītamātraḥ punarēti bastiḥ|57|

prApte tu varconilamUtravege vAte$_{ativRuddhe}$alpabale gude vA||56||

atyuShNatIkShNashca mRudau ca koShThe praNItamAtraH punareti bastiH|57|

Factors responsible for immediate evacuation of enema: *If there is sudden urge for voiding feces, flatus or urine* If there is excessive aggravation of ''vata'' *If there is lack of strength in anal muscles to retain the enema* If the enema contains ingredients which are excessively hot and strong *If the person has laxed bowel. [56-56½]

Reason for failure of ''basti'' to cure curable diseases

मेदःकफाभ्यामनिलो निरुद्धः शूलाङ्गसुप्तिश्वयथून् करोति||५७||

स्नेहं तु युञ्जन्नबुधस्तु तस्मै संवर्धयत्येव हि तान् विकारान्| रोगास्तथाऽन्येऽप्यवितर्क्यमाणाः परस्परेणावगृहीतमार्गाः||५८||

सन्दूषिता धातुभिरेव चान्यैः स्वैर्भेषजैर्नोपशमं व्रजन्ति|५९|

mēdaḥkaphābhyāmanilō niruddhaḥ śūlāṅgasuptiśvayathūn karōti||57||

snēhaṁ tu yuñjannabudhastu tasmai saṁvardhayatyēva hi tān vikārān|
rōgāstathā'nyē'pyavitarkyamāṇāḥ parasparēṇāvagr̥hītamārgāḥ||58||

sandūṣitā dhātubhirēva cānyaiḥ svairbhēṣajairnōpaśamaṁ vrajanti|59|

medaHkaphAbhyAmanilo niruddhaH shUlA~ggasuptishvayathUn karoti||57||

snehaM tu yu~jjannabudhastu tasmai saMvardhayatyeva hi tAn vikArAn|
rogAstathA$_{anye}$apyavitarkyamANAH paraspareNAvagRuhItamArgAH||58||

sandUShitA dhAtubhireva cAnyaiH svairbheShajairnopashamaM vrajanti|59|

If the ‘’vata’’ gets occluded by ‘’meda’’ (fats) and ‘’kapha’’ then it gives rise to colic pain, numbness of the body and edema. When an ignorant physician administers ‘’sneha’’ then they actually get aggravated. Similarly, other ‘’dosha’’ overlap each other in their pathway and get afflicted with tissue elements of different nature. If not differentially diagnosed, these ailments do not get alleviated even though specific remedies are administered. [57-58½]

सर्वं च रोगप्रशमाय कर्म हीनातिमात्रं विपरीतकालम्||५९||

मिथ्योपचाराच्च न तं विकारं शान्तिं नयेत् पथ्यमपि प्रयुक्तम्|६०|

sarvaṁ ca rōgapraśamāya karma hīnātimātraṁ viparītakālam||59||

mithyōpacārācca na taṁ vikāraṁ śāntiṁ nayēt pathyamapi prayuktam|60|

sarvaM ca rogaprashamAya karma hInAtimAtraM viparItakAlam||59||

mithyopacArAcca na taM vikAraM shAntiM nayet pathyamapi prayuktam|60|

When correct treatment is given but in low or excess doses, in inappropriate time or in wrong manner then it fails to cure diseases. [59-59½]

Summary

तत्र श्लोकः- प्रश्नानिमान् द्वादश पञ्चकर्माण्युद्दिश्य सिद्धाविह कल्पनायाम्||६०||

प्रजाहितार्थं भगवान् महार्थान् सम्यग्जगादर्षिवरोऽत्रिपुत्रः||६१||

tatra ślōkaḥ- praśnānimān dvādaśa pañcakarmāṇyuddiśya siddhāviha kalpanāyām||60||

prajāhitārthaṁ bhagavān mahārthān samyagjagādarṣivarō’triputraḥ||61||

tatra shlokaH- prashnAnimAn dvAdasha pa~jcakarmANyuddishya siddhAviha kalpanAyAm||60||

prajAhitArthaM bhagavAn mahArthAn samyagjagAdarShivaro~atriputraH||61||

To sum up,

Lord Atreya the foremost among the sages described the successful administration of Panchakarma for the well being of the people in the form of answer to the twelve queries. [60-61½]

Tattva Vimarsha (Fundamental Principles)

Siddhi Sthana implies the concept of reproducibility in therapeutic administration as ‘’sidhhi’’ is achieved not by chance, but by the characteristics of repeatability. ’‘Snehana’’ (oleation) is necessary for pacification of ‘’vata’‘, internal unctuousness for smooth passage, and reducing obstruction. *’’Swedana’’ (fomentation) leads to liquification of ’’dosha’’ in micro-circulation.*
Duration for oleation therapy depends upon the sensitivity of gastro-intestinal tract of an individual also termed as’‘koshtha’‘. *Oleation and fomentation cleanse vitiated ’’dosha’’ adhered to cells of microchannels causing obstruction and normal functioning of the micro-functional units of the body.* ’‘Vamana’’ can give best results when ‘’kapha’’ is aggravated. ‘’Virechana’’ can produce best results when ‘’pitta’’ is aggravated and ‘’kapha’’ is less. If ‘’kapha’’ is not aggravated then the key mechanism of distension of stomach, excess salivary secretions and nausea fails to initiate vomiting thus drug passes to the intestine and causes purgation. On contrary if ‘’kapha’’ is highly aggravated then drug for purgation may lead to vomiting due to above said mechanism. This is the probable reason for specific diet before cleansing processes. *Significance of ‘’samsarjana krama’‘: Till regeneration of new flora and proper mucosal barrier, the diet needs to be light to digest and solid food is gradually increased. ’’Pittanta’’ (when ’’pitta’’ is expelled at the end) and ’’kaphanta’’ (when ’’kapha’’ is expelled at the end) are the end points of ’’vamana’’ and ’’virechana karma’’ respectively. Signs and symptoms of improper cleansing should be carefully observed for appropriate timely management. A gap of eight days is very much necessary to regain the normal functioning of digestive tract after cleaning therapy before giving ’’anuvasana’’ (unctuous enema) or oleation. The status of’‘dosha’’ shall be examined properly to decide suitable purification process and duration between two consequent purifications.* ’‘Basti’’ is best treatment for ‘’vata’’ disorders. ‘’Niruha’’ (evacuative enema with decoction) is generally given for purification purpose in case of diseases with obstructive ‘’vata’’ pathology. ‘’Anuvasana’’ (unctuous enema) is generally given for nourishment purpose in case of diseases with degenerative ‘’vata’’ pathology. *Samsarjana karma (post-purification therapeutic measures) in terms of specific diet and lifestyle are important to attain maximum effect of administered purification.

Vidhi Vimarsha (Applied Inferences)

Charaka has described formulations useful for Panchakarma procedures, methods of their preparation, their applications and successful management of any complications if arise. Thus the name Siddhi Sthana implies to the knowledge that gives excellence in Panchakarma therapies. It also ensures the concept of reproducibility in therapeutic administration as ‘’sidhhi’’ is achieved not by chance, but by the characteristics of repeatability.

Queries asked by Agnivesha

The word ‘’kalpana’’ refers to the application of Panchakarma which is considered as main treatment among Ayurvedic therapeutics. Thus the whole Siddhi Sthana is devoted by Charaka to elaborate these measures. The queries asked by Agnivesha can be considered as an abstract of Siddhi Sthana because the whole section deals with the topics related to these questions.(verse 3-6)

Duration of oleation therapy

Duration for oleation therapy depends upon the sensitivity of GIT of an individual also termed as ‘’koshtha’’.

Those with ‘’mridu’’ (mild) ‘’koshtha’’ become easily oleated as ‘’vata’’ is less compared to other ‘’dosha’’ thus oleation is not hampered or attenuated at any point, giving early results. In addition ‘’pitta’’ is said to be responsible for ‘’mridu koshtha’’ which itself has ‘’snigdha’’ property which assists the oleation.

On contrary ‘’krura koshtha’’ individuals have ‘’vata’’ dominance in the digestive system that hampers the oleation to some extent by virtue of dry nature of ‘’vata’’ hence it takes maximum i.e. seven days duration to complete oleation. Also as per the ‘’dhatu-parinaman’’ (way how ‘’dhatu’’ are produced) concept, minimum seven days duration is must for taking any nutritional property to the deepest i.e. ‘’shukra dhatu‘‘.‘‘Madhyama koshtha’’ individuals may get oleated in 5 days which is midpoint of limits. This is because ‘’madhyama koshtha’’ individuals have dominance of ‘’kapha’’ or sama ‘’dosha’’ status. ‘’Kapha’’ also has ‘’snigdha’’ property but has stagnant and slow nature due to which ‘’sneha’’ may take some extra time as compared to that of ‘’mridu koshtha‘‘. Thus seven days seems to be the maximum possible limit for oleation therapy after which it is said that‘‘sneha’’ becomes habituated that indicates the fact that body’s capacity to digest fats increases, as more and more fats are consumed. This hypothesis is supported by the fact that, high-fat feeding is associated with increased production of bile acid required for fat metabolism Stenman, Lotta & Holma, Reetta & Korpela, Riitta. (2012)High-fat-induced intestinal permeability dysfunction associated with altered fecal bile acids. World journal of gastroenterology : WJG. 18. 923-9. 10.3748/wjg.v18.i9.923 . Consequently, a high-fat diet elevates the fecal concentration of bile acids that is responsible for increased intestinal permeability Cummings JH, Wiggins HS, Jenkins DJ, Houston H, Jivraj T, Drasar BS, Hill MJ. Influence of diets high and low in animal fat on bowel habit, gastrointestinal transit time, fecal microflora, bile acid, and fat excretion. J Clin Invest. 1978;61:953–963 . ‘’Snehapana’’ (internal oleation) is intended for creating ‘’asathmyata’’ (non-acceptability). It is neither absorbed or assimilated upto 7 days in ‘’shodhananga’’ (purification purpose). If exceeds 7 days, body will assimilate the ‘’sneha’’ which is not intended in ‘’shodhananga sneghapana’’. However, if patient is not oleated in 7 days then it can be continued a little more or after break of few days whole procedure can be repeated.(verse 7)

Effect of oleation and fomentation therapy

Vitiated ‘’dosha’’ as explained by Charaka can be considered to be the morbid matter adhering at cellular levels thus obstructing normal functioning of the micro-functional units of the body. ‘’Sneha’’ consumption causes oleation of all body parts including cell membrane and other microcellular components. Cell membrane is basically made up of phospholipid bilayer Kotz, John, Treichel, Paul, Townsend, John ‘’Chemistry and Chemical Reactivity‘‘, Seventh Edition, 2009, Thomson Brooks/Cole . Thus due to oleation‘‘sneha’’ goes inside easily clearing the channels and dissolving impurities into it. These impurities along with fats are removed out of cell and other organic systems of the body by fomentation that increases the body temperature, opens up all channels and facilitate the transfer of ‘’dosha’’ towards bowel. (verse 7-8)

Diet before ‘’shodhana’’ and reasons for ‘’vamana’’ and ‘’virechana’’ working in opposite ways

In ‘’vamana’‘,’‘kapha utklesha’‘(excited) is expected which is evident by excess salivation, nausea etc. These factors plays an important role in induction of vomiting. The vagal and enteric nervous system inputs transmit information regarding the state of the gastrointestinal system. Irritation of the GI mucosa by any drug or distension activates the 5-HT3 receptors of these inputsBunce, KT, Tyers MB,’‘The Role of 5-HT in Postoperative Nausea and Vomiting‘‘, 1992, British Journal of Anaesthesia; 69 (Suppl. 1): 60S-62S. Thus if’‘kapha’’ is not aggravated then the key mechanism of distension of stomach, excess salivary secretions and nausea fails to initiate vomiting thus drug passes to the intestine and causes purgation. On contrary if ‘’kapha’’ is highly aggravated then drug for purgation may lead to vomiting due to above said mechanism. This is the probable reason for specific diet before cleansing processes. (verse 8-10)

Post therapeutic measures (‘’samsarjana krama’’)

Duration of post therapeutic measures varies with type/quality of cleansing. This is directly related to the extent of changes brought by cleansing the digestive system and duration required to regain its normal functioning. Mucosal layer in the digestive tract plays important functions like barrier to protect from acids, maintaining optimal immune function, proper digestion and assimilation of food and nutrients, etc Hansson GC. ‘’Role of mucus layers in gut infection and inflammation’‘. Current opinion in microbiology. 2012;15(1):57-62. doi:10.1016/j.mib.2011.11.002 Pang G, Xie, J’’ Food Science and Human Wellness, ISSN: 2213-4530, Vol: 1, Issue: 1, Page: 26-60‘‘, 2012.. Also the bacterial flora residing in intestine is also responsible for some functions like fermentation of undigested carbohydrates and the subsequent absorption of short-chain fatty acids, plays a role in synthesizing vitamin B and vitamin K as well as metabolising bile acids, sterols and xenobiotics Cummings, J.H.; MacFarlane, G.T. (1997).’‘Role of intestinal bacteria in nutrient metabolism’’. Clinical Nutrition 16: 3–9. Vomiting and

purgation leads to cleansing of entire tract that causes removal of unhealthy bacterial flora and also inflammation and damage to the mucosal barrier. Thus till regeneration of new flora and proper mucosal barrier, the diet needs to be light and gradually increasing in thickness. Fats and some spices are given at later phases as they require proper mucosal functioning for absorption. Moreover this regimen facilitates the gradual induction of carbohydrate, vegetable protein, fat and meat protein as digestion improves gradually.(verse 11-12)

Characteristics of three types of emesis and purgation

Yellowish-greenish vomiting along with bitter taste in mouth indicates that the pyloric valve is open and bile is flowing into the stomach from the duodenumhttp://en.wikipedia.org/wiki/Vomiting [cited on 28-04-14]. This is considered as end point of emesis and called ‘’pittanta vamana’‘. In case of’‘virechana’‘, mucosal layer gets removed partially at the end point that can be considered as’‘kaphanta virechana’’. Continuing cleansing beyond these endpoints may cause deleterious effects on the health.(verse 13-15)

Symptomatic evaluation of cleansing processes

Properly administered cleansing processes causes lightness in the body, feeling of happiness, clarity of heart region and sense organs etc. Both ‘’vamana’’ and ‘’virechana’’ clear digestive tract that is filled of morbid matter and bulky food, fluid etc. Hence causes feeling of lightness. Sense organs respond to the stimuli either internal or external thus any adherence of morbid matter in these organs is responsible for ill functioning. Especially in ‘’vamana’’ cleansing of nasal cavity, oral cavity is directly evident whereas skin is affected during oleation and fomentation. Removal of ‘’dosha’’ causes blood purification which is responsible for health and proper functioning of skin.

Improper administration of emesis causes itching, urticaria etc. which can be considered as allergic reaction in response to the allergen in the form of emetic drug. The protein in the food is the most common allergic component. Some proteins or fragments of proteins are resistant to digestion and those that are not broken down in the digestive process are tagged by the Immunoglobulin E (IgE) causing allergic reaction Alpas H, Smith, M, Kulmyrzaev A, ‘’Strategies for Achieving Food Security in Central Asia’’, 2011, Springer . Possibility cannot be ruled out that the drug administered for emesis may irritate gastric mucosa, increases intracellular space due to transient inflammation thereby escaping into circulation directly without digestion and acts as a trigger for allergy.

Similarly in case of purgation if drug fails to give proper effect of evacuation then it remains inside the body and gives an allergic reaction which is evident in the form of coryza.

In Ayurvedic parlance, the probable reason for these symptoms is that when drug fails to attain desired cleansing and it is not removed from the body it act as a trigger for aggravation or excitement of ‘’dosha’’ but is unable to throw them outside the body; thus either the disease gets aggravated or symptoms of ‘’dosha’’ vitiation are evident.(verse 15-20)

Time to ‘’anuvasana’’ (unctuous enema) or oleation after cleansing process

‘’Anuvasana’’ or ‘’snehapana’’ therapy is indicated on ninth day after cleansing processes. This duration of gap includes seven days of post therapeutic measures and one day of rest. Immediately after cleansing, the digestive power is reduced and it improves gradually in seven days. This gap of total eight days is very much necessary to regain the normal functioning of digestive components in the gastrointestinal tract. Mucosal membrane is one such component of digestive tract that establishes a barrier between external environments and the internal milieu. Normal well formed healthy mucosa is responsible for nutrient absorption and waste secretion, which require a selectively permeable barrier. These functions place the mucosal epithelium at the centre of interactions between the mucosal immune system and luminal contents, including dietary antigens and microbial products Turner JR, Intestinal mucosal barrier function in health and disease, Nature Reviews and Immunology. 2009 Nov;9(11):799-809 . Thus in view of regeneration of new healthy mucosal barrier this duration of gap may play a prime role.

After ‘’niruha’‘, type of medicated enema the unctuous enema is indicated on the same day in the evening for the pacification’‘vata’’ that is remained in the gut even after removal by ‘’niruha’’ or to pacify ‘’vata’’ that is produced due to possible overdose of ‘’niruha’‘. Also as per modern perspectives it is possible that due to’‘niruha’’ type of medicated enema the colon gets cleared providing minimal barrier for absorption and due to increased permeability on virtue of transient inflammation, the transmucosal entry of fats of unctuous enema is facilitated Hollander, Daniel, ‘’Increased Intestinal Permeability in Patients with Crohn’s Disease and Their Relatives: A Possible Etiologic Factor’’, Annals of Internal Medicine, 1986;105(6):883-885.(verse 20-22)

Number and sequence of unctuous and ‘’niruha’’ type of enema

After ‘’niruha’‘, unctuous enema is indicated. Also the minimum unctuous enema required for a patient also depends upon aggravated’‘dosha’‘. Thus, *If ’’vata’’ aggravation is there then alternate ’’niruha’’ and unctuous enema are indicated or in case of excess ’’vata’’ vitiation, physician can administer continuous two unctuous enema. 9 to 11 unctuous enema are indicated to combat ’’vata’’ disorder in general along with ’’niruha’’ in between.* If’‘kapha’’ is aggravated then 1-3 unctuous enema and if

‘’pitta’’ is aggravated then 5-7 unctuous enema are indicated along with ‘’niruha’’ in between. In such condition continuous three ‘’niruha’’ type of medicated enema can be given so as to remove the vitiated ‘’kapha-pitta’’ and then unctuous enema can be administered to combat ‘’vata’’ aggravation.(verse 23-25)

Benefits of ‘’niruha’’ type of medicated enema

Ageing is a process that causes aggravation of ‘’vata’’ due to loss of body’s vital elements gradually and aggravated ‘’vata’’ also fastens the ageing. Thus being best treatment for ‘’vata, basti’’ proves to be an anti-ageing therapy. Moreover, it has a cleansing spectrum in the lower part of gut. This portion is surrounded by vital organs like liver, spleen, pancreas, kidneys. Thus, the effect of cleansing is more marked for these organs. Liver and kidney plays an important role of detoxification thus maintaining body homeostasis that is helpful to avoid ageing.

‘’Basti’’ is considered as a harmless treatment mainly because in this treatment unlike that of purgation the fluid is supplied from outside for cleansing process and the amount of evacuation is also very less as compared to purgation. It acts in the colon and rectum which has a dominant function of excretion rather than absorption of nutrients. Thus, enema hardly alters the process of digestion; on the contrary it supports body’s natural process of excretion. Whereas in case of emesis the treatment goes in opposite direction of peristalsis and it mainly affects process of digestion. This is the reason for which no post therapeutic measures (‘’samsarjana krama’’) are indicated in medicated enema.

‘’Vata’’ is responsible for movement of ‘’pitta’’ and ‘’kapha’‘. Hence it plays main role in the production of all diseases. Thus, being remedy for’‘vata, basti’’ is said to cure all diseases.

Body strength and all ‘’kapha’’ dominant body elements like semen are inversely related with ‘’vata’‘. Thus, if vitiated’‘vata’’ is evacuated, the strength, sturdiness are enhanced bringing a new essence to body elements.(verse 27-28)

Benefits of unctuous type of medicated enema

Evacuating type of enema cleanses the gut thus facilitating the absorption of fats. Oil is considered to be the best for ‘’vata’’ on virtue of its properties. The example given by ‘’acharya’’ points towards the colonic and rectal absorption of fats given through unctuous enema and also it specifies the superiority of rectal route over oral consumption of fats. This may be because of the fact that ‘’vata’’ is nothing but increase in some properties like dryness, lightness, cold, movement etc. in the body and these properties are introduced in human gut in the last part of digestion that occurs in colon. Unctuous enema directly oleates the colon and after absorption affects whole body by properties like unctuousness, heaviness and warmth. As site of production of ‘’vata’’ is treated, no new ‘’vata’’ formation occurs in the body bringing about the phenomena of

‘’vata-nigraha’’ that is responsible for movement of all ‘’dosha’’ from ‘’shakha’’ (extremities) to ‘’koshtha’’ (gut). Even proper function of ‘’agni’’ (digestive strength) is dependent upon normal activity of ‘’vata’’ as it has a vital function of igniting the digestive fire. Other functions like mental harmony, strength, vitality, complexion etc. are taken care of by unctuous enema as pacification of ‘’vata’’ affects positively on mind, improves production of new body elements and gives health to the skin as it is also a site of residence for ‘’vata’’.(verse 29-31)

Effects of unctuous and evacuating type of medicated enema in general

All the disease quoted by acharya are exclusively ‘’vata’’ disorders and thus ‘’basti’’ seems to be the best remedy for them. Especially in females not conceiving despite their mating with male partner and in men’s having seminal debility basti acts potentially because both the abnormalities are related to ‘’apana vata’‘.’‘Apana’’ is well regulated to the downward direction and its site of production is cleansed by ‘’basti’’ bringing about the optimum therapeutic effect.(verse 32-34)

Selection of type of enema

Disease specific medicine is to be given through the enema because when medicated enema is given it brings about multiple actions at a time that includes evacuation which is a local action, affects certain receptors which need a specific molecule that acts as a stimulant over gut receptors for secretion of particular chemical messenger for disease attenuation besides cleansing. ‘’Dosha’’ pacification is also evident due to action of absorbed active principles from drug specific to disease. ‘’Acharya’’ has quoted a condition where life depends upon the morbid matter. This particular condition can be seen in the patient who is bed ridden, not consuming food and highly emaciated. Generally nutrition comes from the food that we consume and if food is not available then energy is produced from optional processes of metabolism like gluconeogenesis, lipolysis, etc Rui L. Energy Metabolism in the Liver. Comprehensive Physiology. 2014;4(1):177-197. doi:10.1002/cphy.c130024 . This can be termed in Ayurvedic parlance as use of ‘’dhatu’’ (body elements) for nutrition. But if patient is so emaciated that gluconeogenesis is also not possible then the life supports comes from absorption of nutrients from fecal matter. Precursor of fecal matter i.e. chyme in the colon contains some electrolytes like sodium, magnesium, and chloride which are left as well as indigestible parts of ingested food (e.g., a large part of ingested amylose, starch which has been shielded from digestion, and dietary fiber, which is largely indigestible carbohydrate in either soluble or insoluble form). The bacteria break down some of the fiber for their own nourishment and create acetate, propionate, and butyrate as waste products, which in turn are used by the cell lining of the colon for nourishment Miller, Terry, Wolin, Meyer, ‘’Pathways of Acetate, Propionate, and Butyrate Formation by the Human Fecal Microbial Flora’‘,1996, Applied and Environmental Microbiology 62 (5):

1589–1592 . Perhaps 10% of the undigested carbohydrate thus becomes available, through this last but an important part of digestionMcNeil, NI (1984). “The contribution of the large intestine to energy supplies in man”. The American journal of clinical nutrition 39 (2): 338–342. Hence in such patients giving enema may prove fatal as no nutrition will be available if colon is cleansed. Since it is explained that‘‘mala’’ is responsible for ‘’bala’’ in the context of ‘’rajayakshnma’’.(verse 35-37)

Importance of ‘’basti’’ therapy

Ayurveda states only two types of therapies i.e. ‘’samshamana’’ (‘’dosha’’ pacifying) and ‘’samshodhana’’ (cleansing). ‘’Vata’’ is responsible for all diseases as beside its own hazards it moves other vitiated dosha also. ‘’Basti’’ has duel nature of action i.e. cleansing with ‘’dosha’’ pacification. It acts mainly on ‘’vata’’ hence ‘’basti’’ can be considered as a single remedy for all the diseases; however, its formulation needs to vary as per disease.(verse 38-40)

Mode of action of ‘’basti’’

Here, Charaka details the mode of action of medicated enema , pointing towards various sites for proper evacuation. Medicated enema, when given properly, passes through the rectum and reaches the colon, where the maximum possible limit is up to cecum since the ileocecal valve prevents further movementGore, Richard, Levine, Mark ‘’Textbook of Gastrointestinal Radiology’’ Fourth Edition, Elsevier 2015 . Proper evacuation of enema is also an important phenomenon as enema retaining for longer duration may cause abdominal discomfort, loss of osmotic balance, etc. and early removal of enema may not produce desired clinical effect.(verse 41)

Sign and symptoms of proper, improper and excess use of evacuating type of medicated enema

Properly administered enema causes cleansing of colon and rectum but in proportionate manner causing less harm to the mucosal membrane and nourishing the bacterial flora of colon. This may improve the process of proper formation of feces and gives sense of lightness in lower abdomen. ‘’Agni’’ i.e. digestion is improved due to regularisation of ‘’vata’’ that ignites digestive fire.

Improper enema or retention of enema gives symptoms that mimic bowel obstruction and hypervolemia. Especially symptoms like edema and dyspnea are produced as a result of excess fluid load, primarily salt and water, that builds up in various locations in the body and leads to an increase in weight, swelling in the legs and arms (peripheral edema), and/or fluid in the abdomen (ascites). Eventually, the fluid enters the air spaces in the lungs (pulmonary edema) reduces the amount of oxygen that can enter the blood, and causes shortness of breath (dyspnea).

Excess enema is nothing but purgation produced by overdose of evacuating enema thus the symptoms are same as that of excessive purgation. (verse 41-43)

Sign and symptoms of proper, improper and excess use of unctuous type of medicated enema

Unctuous enema though considered as a ‘’dosha’’ pacifying enema it acts as a cleansing therapy because it cleanses the colon and rectum to remove adhered fecal matter. Moreover, the unctuousness makes colonic and rectal lining more slippery so that no feces remains and quantity of defecation increases. It brings about proper sleep as ’‘[vata’’ is responsible for insomnia and it takes care of ‘’vata’’.

Improper administration of unctuous enema cannot meet the extent of oleation needed in colon, rectum and whole body thus causes dryness. Vitiated ‘’vata’’ thus leads to the symptoms stated as in verse.

Excess unctuous enema gives symptoms somewhat similar to that of excess oleation. However local symptom like griping pain may be due to excess motions is more prominent.(verse 44-47)

‘’Karma, kala’’ and ‘’yoga basti’’

The concept of ‘’karma, kala’’ and ‘’yoga basti’’ denotes the use of ‘’basti’’ therapy as per the severity of the disease. Generally diseases of vital organs like brain, heart, kidney etc. are considered more serious in nature and ‘’dosha’’ vitiation is so severe that repeated medicated enema for long duration is a must hence ‘’karma basti’’ is used in such instances. Another view suggests that 18 unctuous enema cause oleation of semen.Sushruta.Chikitsa Sthana, Cha.37 Vedotpattim Adhyaya verse 71-74. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1. Thus ‘’karma basti’’ is meant for body elements which are far apart for the unctuousness to reach like ‘’shukra’’ (semen), ‘’majja dhatu’’ (bone marrow) etc. ‘’Yoga basti’’ is the smallest duration or schedule that is required generally for healthy individuals doing cleansing according to particular season or in patients having disease newly diagnosed or of less severe nature. ‘’Kala basti’’ is used in conditions which are in between the highly severe, chronic and less severe, newly diagnosed category. (verse 47-49)

‘’Shirovirechana’’

‘’Shirovirechana’’ comes in sequence of ‘’shodhana’’ after ‘’vamana-virechana’’ etc. It has direct cleansing effect on the part above the clavicle hence termed ‘’shirovirechana‘‘. As head is a vital part and eyes are to be avoided during any fomentation, only fomentation with the help of the palm is an ideal procedure

before''shirovirechana''. Inappropriate administration may cause only irritation and not the removal of morbid matter that leads to increase in secretions as result of allergic reaction causing adhesion of sticky material in the throat, heaviness of the head etc. Excessive administration of''shirovirechana'' may cause rupture of certain capillaries in the Little's area, lying in antero-inferior part of the nasal septum having rich vascularisationMoore, Keith L. et al. (2010) Clinically Oriented Anatomy, 6th Ed, p.959. This may results in cutting type of pain. Due to sudden entry of foreign bodies in the nasal cavity fainting occurs rarely which may be due to vagal shock.(verse 50-53)

Do's and don'ts in Panchakarma procedures

All the procedures involved in cleansing therapies act on the common principles, as follows: *Stimulation of certain receptors* Establishing body homeostasis by exchange between nutritive and morbid matters across the various membranes including gastric, intestinal or cell membrane. *Rearrangement of gastrointestinal bacterial flora

Thus, during any cleansing procedure body should be protected from any type of exertion as it may adversely affect the mechanism involved in trans-membrane movement of matter or inhibit the receptor stimulation activity. Intake of untimely and unwholesome food leads to indigestion that may alter the digestion of ''sneha'' during oleation or even can suppress digestive power so that therapy like ''basti'' may not affect with proper potency and problems like fever or cold due to ''ama'' (i.e. indigested food) may arise hampering the treatments. Sleep during day time in itself causes ''pitta-kapha'' vitiation; anger, sun exposure etc. causes ''pitta'' vitiation. As in ''shodhana, utklesha'' i.e. exciting the ''dosha'' is always a first step in cleansing, hence excess ''dosha'' vitiation along with already excited ''dosha'' may cause diseases symptoms aggravation. (verse 54-55)

Reason for failure of ''basti'' to cure curable diseases and importance of dose in cleansing therapies

Acharya has attracted the attention to an important concept of ''avarana'' i.e. occlusion of one ''dosha'' by other causing its vitiation. In such instances treatment of the ''dosha'' or ''dhatu'' that is the reason for occlusion must be treated first then the one which is occluded [Cha.Sa.Chikitsa Sthana 28/239]. Otherwise the symptoms get aggravated as occlusion is potentiated.

Similarly, though one cannot measure the exact quantity of ''dosha'', still on basis of symptoms,''koshtha, agni'' etc. one need to decide the dose of drug to be given for cleansing. If dose calculation or the treatment is administered is wrong, then even if the drug is proper then also results may be adverse.(verse 57-60)

Practical guidelines for ‘’vamana’’ and ‘’virechana’’ procedures

After proper ‘’deepana’’ and ‘’pachana’‘, 30-40 ml of the fat is given empty stomach in the morning around 6.00 to 7.00 a. m. This dose is considered as test dose. Depending upon time taken for complete digestion of this dose, the dose required as per disease severity is calculated. Generally the dose which can be digested in 12 hours is considered as moderate. The quantity of fat to be administered is increased gradually till required dose is administered. Hence the dose for oleation decided on the basis of test dose is the actual quantity of fat to be administered on last day of oleation. Maximum duration for oleation is seven days which is for ’’krura koshtha’’ (literally, hard guts) and least duration is three days which is for ’’mridu koshtha’’ (soft guts). Proper oleation is decided on basis of symptoms like fats in feces, oiliness in skin etc. Fomentation with whole body massage is practised in certain areas twice in one day for ’’vamana’’ and twice for three days in case of ’’virechana’’ after completion of oleation. During this period of fomentation the diet as specified above in verse 8-9 is given for better results. On the day of ’’vamana’’, in the morning again whole body massage with fomentation is given. Milk or any other material like sugarcane juice that helps initiating emesis is given to fill the stomach especially if the patient is weak. The quantity administered ranges from 500 ml to 1200ml depending upon patient’s gastric capacity. After that ’’vamana’’ drug is administered at around 7.00 a.m. (commonly used formulation- ’’madanaphala pippali’’ powder 5-7 gm+ ’’vacha’’ powder 2-3 gm+ rock salt powder 1-2 gm+ honey Q.S.) and wait and watch strategy is used for 45 minutes till emesis starts. Then ’’yashtimadhu fanta’’ (prepared by adding coarse ’’yashtimadhu’’ powder in hot water) is given continuously to induce and to facilitate the emesis till ’’pitta’’ is observed in bouts of vomitus. At the end of the procedure luke warm salt water is given to cleans the stomach. Medicated smoke inhalation is preferred in order to clear the ’’kapha’’ in upper upper respiratory tract. On day of purgation, in the morning again whole body massage with fomentation is given. Then’‘virechana’’ drug as per the ‘’koshtha’’ and disease is administered at around 10.00-10.30 a.m. in the morning. This time specification is not always suitable, varies according to season, ‘’desha’’ (place), appetite of patient etc. better to detail the concept of ‘’shleshmakale gate’’ Purgation is continued till mucus is visible in the feces. If proper purgation is not occurring with given dose then strong purgative like ‘’icchabhedi rasa’’ or ‘’abhayadi modaka’’ may be given to boost up the process. *Post therapeutic measures are followed in both ‘’virechana’’ and ‘’vamana’’.

Practical guideline for therapeutic enema procedure

Evacuating type of medicated enema is given at around 10.00-10.30 a.m. in the morning when the food taken on earlier day is digested and patient is not too hungry. Unctuous type of enema is given immediately after meal. Initially local massage with suitable oil is done at stomach, abdomen and buttocks and fomentation is given on the same part. *The in left lateral position either evacuating or unctuous enema is*

administered. Then person is asked to lie supine. In case of evacuating type of enema he is advised to immediately pass the stool to evacuate enema completely. However in case of unctuous enema his buttocks are clapped, palms and sole are massaged, patients bed is lifted thrice from his feet so that the enema can retain for longer duration. After evacuating type of enema classics advise to give unctuous enema in the evening but practically unctuous enema is given on next day after having food. This alternate use of evacuating and unctuous enema avoids any possible ‘’vata’’ vitiation.

Practical guideline for ‘’shirovirechana’’ procedure

Before administering ‘’shirovirechana’’ local massage with suitable oil and mild fomentation is given on parts above the clavicles. Then patient is made to lie supine with neck slightly lifted and head tilted down. This position allows easy entry of drug to the intracranial organs. *‘’Nasya’’ drug is administered in one nasal aperture at a time closing the other.* After instillation of drug patient is made to lie in supine position for 3-5 minutes. During this time palms and soles of the patient are massaged which stimulates the absorption of nasal drug.

Advanced researches

There are many research works carried out in field of Panchakarma therapies, some published researches on procedural standardisation are as follows: *Bharti Gupta, Physiological and biochemical changes with Vamana procedure, AYU, 2012, 33,3:348-355* Santoshkumar Bhatted, VD Shukla, Anup Thakar, NN Bhatt, A study on Vasantika Vamana (therapeutic emesis in spring season) - A preventive measure for diseases of Kapha origin, 2011, 32(2): 181-186 *Ranjip Kumar Dass, Nilesh N Bhatt, Anup B Thakar, Vagish Dutt Shukla, A comparative clinical study on standardization of Vamana Vidhi by classical and traditional methods, 2012, 33 (4) : 517-522* Somsri Wiwanitkit, Viroj Wiwanitkit, Vamana procedure, AYU, 2011, 32(3): 434 *Adil Rais, Santoshkumar Bhatted, Clinical study to evaluate the effect of Virechanakarma on serum electrolytes, AYU, 2013,34(4):379-382* Anand RM, Gurjar GK, Virechana Karma in Indian literature, Bulletin of Indian Institute of History of Medicine, 1976;6(1):37-41. *Yashwant M Juneja, Anup B Thakar, Clinical evaluation of Basti administered by Basti Putak (Pressure method), Enema pot method (Gravity fed method), and syringe method in Kshinashukra (Oligozoospermia), 2011 , 32 (2) : 234-240* SS Savrikar, CE Lagad, Study of preparation and standardization of Maadhutailika Basti’ with special reference to emulsion stability, 2010, 31(1) : 1-6 *Pharmacodynamics of Nasya Karma K.Y., Srikanth, V. Krishna murthy, M. Srinivasulu, International Journal of Research in Ayurveda & Pharmacy, 2011; 2(1):24-26.

Scope for further research

Beside ‘’yoga, karma’’ and ‘’kala basti’’ schedule the modified regimen can be prepared as per disease. For e.g. in case of ‘’kapha’’ dominant disorders continuous three evacuating enema followed by one unctuous enema can be given.

Summary

Lord Atreya have described the successful administration of Panchakarma in the form of answer to the twelve queries. Oleation and fomentation are the pre-treatment measure in cleansing processes that follows emesis and purgation. After cleansing post therapeutic measures (‘’samsarjana krama’‘) are necessary to bring digestion to its original state. Unctuous enema or oleation therapy can be started from ninth day. Unctuous enema should be followed by evacuating type of enema. Medicated enema cures all the diseases by removing accumulated’‘dosha’’ from entire body. Acharya have advised an ideal treatment schedule in the form of ‘’yoga, kala’’ and ‘’karma basti’’ as per disease severity. ‘’Shirovirechana’’ (errhine) therapy acts over the things that need to be avoided during Panchakarma includes excessive sitting, standing, speaking and riding, sleep during day time, sexual intercourse, suppression of natural urges, cooling regimens, exposure to sun, grief, anger and intake of untimely and unwholesome food. However after following all measure correct treatment is given but in low or excess doses, in inappropriate time or in wrong manner then it fails to cure diseases.

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Panchakarmiya Siddhi

’‘’Siddhi Sthana Chapter 2. Successful administration of Panchakarma therapies’’’

’‘’Abstract ’’’

Charaka Samhita Siddhi Sthana is designed to discuss the proper methods of application of Panchakarma as well as complications of the same due to improper use and their successful management. In the previous chapter (Kalpana Siddhi), various aspects of administration of Panchakarma were discussed. ‘’Pravritti’’ (indications) and ‘’nivritti’’ (contraindications) of Panchakarma are essential to discuss without which successful administration cannot be assured. In the beginning of the chapter, persons unsuitable for both ‘’shodhana’’ and ‘’shamana chikitsa’’ are mentioned. At the end of the chapter, it is stated that in spite of having all the instructions, a wise physician should use his own wisdom and reasoning in arriving at the correct judgment as in many cases contraindications turn into indications and vice versa according to the stage of disease and need of the patient. ’‘’Keywords’’’: Asthapana-basti, Anuvasana-basti, Panchakarma, Siddhi, Shirovirechana, Vamana, Virechana, indications, contra-indications, therapeutic enema, therapeutic purgation, therapeutic emesis, therapeutic intra-nasal administration.

Introduction

‘’Dhatusamya’’ i.e. equilibrium of body tissues needs to be maintained for disease free state. It is achieved by the prevention and promotion of health as well as cure of diseases. The cure of diseases is done by two means i.e. ‘’shodhana chikitsa’’ (bio-purification therapy) and ‘’shamana-chikitsa’’ (alleviation therapy). ‘’Shodhana-karma’’ or ‘’chikitsa’’ is generally considered as a synonym of Panchakarma and is accepted as the best therapy for cure of diseases without recurrence. If we go into the depth, we find that there are minor differences between ‘’shodhana-chikitsa’’ and Panchakarma. ‘’Shodhana-chikitsa’’ is of two types on the basis of external and internal purification where as Panchakarma is only related to internal purification of the body. Another important aspect is that there may be a long list of ‘’shodhana-karmas’’ but Panchakarma are only five biopurificatory procedures. ‘’Vamana’’ (therapeutic emesis), ‘’virechana’’ (therapeutic purgation), ‘’asthapana-basti’’ (therapeutic enema having more quantity of decoction), ‘’anuvasana-basti’’ (therapeutic enema with medicated oil, ghee etc. fatty substances) and ‘’shirovirechana’’ (head-evacuation) are considered under the heading of Panchakarma. These five procedures, eliminate the ‘’doshas’’ in more quantity and are more potent in purification of the body. These procedures are intended to bring vitiated dosha from periphery (shakha) to gut (koshtha) and then expel them outside from nearest external orifice thoroughly. Some scholars include ‘’raktamokshana’’ (blood-letting) among Panchakarma. However this opinion is not acceptable as it removes dosha directly from shakha without any prior

effect on vitiated dosha in gut. Hence Raktamokshana cannot be considered under panchakarma.

Panchakarma are supposed to produce ‘’Kaya-kalpa’’ i.e. dramatic changes in the body provided properly administered considering ‘’desha’’ (habitat), ‘’kala’’ (season), ‘’dosha’’ i.e. ‘’vata, pitta’’ and ‘’kapha, dushya’’ (those which get vitiated), ‘’koshtha’’ (nature of bowel), ‘’agni’’ (digestive power), ‘’bala’’ (body strength) and ‘’prakriti’’ (constitution of the body). Before administration of Panchakarma, indications and contra-indications are essential to be considered to achieve the desired effects. Panchakarmiya Siddhi is written to discuss the suitable and unsuitable persons or patients for each of the procedure of Panchakarma which is very much crucial in getting the success. Instructions laid down in this chapter are as per general rule which are followed in most of the cases but exceptions are also found in the text considering the particular stage of disease.

Sanskrit text, Transliteration and English Translation

अथातः पञ्चकर्मीयां सिद्धिं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ Panchkarmiyaṁ siddhiṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH pa~jcakarmIyAM siddhiM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Panchakarmiya Siddhi” (Successful administration of Panchakarma therapies). Thus said Lord Atreya. [1-2]

येषां यस्मात् पञ्चकर्माण्यग्निवेश न कारयेत्| येषां च कारयेत्तानि तत् सर्वं सम्प्रवक्ष्यते||३||

yēṣāṁ yasmāt pañcakarmāṇyagnivēśa na kārayēt| yēṣāṁ ca kārayēttāni tat sarvaṁ sampravakṣyatē||3||

yeShAM yasmAt pa~jcakarmANyAgniveśaa na kArayet| yeShAM ca kArayettAni tat sarvaM sampravakShyate||3||

O! Agnivesha, we will now describe about the patients for whom Panchakarma therapies are contra-indicated with proper reasoning and the patients for whom Panchakarma are indicated. [3]

Persons who are generally ‘’anupakramya’’ (unsuitable for treatment)

चण्डः साहसिको भीरुः कृतघ्नो व्यग्र एव च|

सद्राजभिषजां द्वेष्टा तद्द्विष्टः शोकपीडितः||४||

यादृच्छिको मुमूर्षुश्च विहीनः करणैश्च यः|

वैरी वैद्यविदग्धश्च श्रद्धाहीनः सुशङ्कितः||५||

भिषजामविधेयश्च नोपक्रम्या भिषग्विदा|

एतानुपचरन् वैद्यो बहून् दोषानवाप्नुयात्||६||

एभ्योऽन्ये समुपक्रम्या नराः सर्वैरुपक्रमैः|

अवस्थां प्रविभज्यैषां वर्ज्यं कार्यं च वक्ष्यते||७||

caṇḍaḥ sāhasiko bhīruḥ kṛtaghnō vyagra ēva ca|

sadrājabhiṣajāṁ dvēṣṭā taddviṣṭaḥ śōkapīḍitaḥ||4||

yādṛcchiko mumūrṣuśca vihīnaḥ karaṇaiśca yaḥ|

vairī vaidyavidagdhaśca śraddhāhīnaḥ suśaṅkitaḥ||5||

bhiṣajāmavidhēyaśca nōpakramyā bhiṣagvidā|

ētānupacaran vaidyō bahūn dōṣānavāpnuyāt||6||

ēbhyō’nyē samupakramyā narāḥ sarvairupakramaiḥ|

avasthāṁ pravibhajyaiṣāṁ varjyaṁ kāryaṁ ca vakṣyatē||7||

caNDaH sAhasiko bhIruH kRutaghno vyagra eva ca|

sadrAjabhiShajAM dveShTA taddviShTaH shokapIDitaH||4||

yAdRucchiko mumUrShushca vihInaH karaNaishca yaH|

vairI vaidyavidagdhashca shraddhAhInaH susha~gkitaH||5||

bhiShajAmavidheyashca nopakramyA bhiShagvidA|

etAnupacaran vaidyo bahUn doShAnavApnuyAt||6||

ebhyo~anye samupakramyA narAH sarvairupakramaiH|

avasthAM pravibhajyaiShAM varjyaM kAryaM ca vakShyate||7||

The wise physician should not treat the following types of patients:

#Who is fierceful or aggressive, adventurous, fearful, ungrateful and fickle minded; #Who hates good persons, kings and physicians and who is intensely disliked by them; #Who is afflicted with grief; #Who does not believe in God (''nastika'') #Who is in the end stage of disease and is predicted to die soon; #Who is not in position to collect the essential items (''karana'') for the treatment; #Who is enemy or hostile to the physician; #Who is an impostor and considers himself to be a physician; #Who is unfaithful to the physician; #Who is always suspicious (doubtful); and #Who is not obedient to the physician. The physician, who administers Panchakarma or any medicine to the above mentioned types of patients, faces many difficulties and does not get success. Persons other than those mentioned above are suitable for all types of Panchakarma or treatment procedures.

Henceforth, we will discuss the indications and contra-indications of each of the procedure of Panchakarma therapies considering the different situations. [4-7]

Contra-indications of ''vamana karma''

अवम्यास्तावत्-क्षतक्षीणातिस्थूलातिकृशबालवृद्धदुर्बलश्रान्तपिपासितक्षुधितकर्मभाराध्वहतोपवासमैथुनाध्ययनव्यायामचिन्ता-प्रसक्तक्षामगर्भिणीसुकुमारसंवृतकोष्ठदुश्छर्दनोर्ध्वरक्तपित्तप्रसक्तच्छर्दिरूर्ध्ववातास्थापितानुवासितहृद्रोगोदावर्तमूत्राघात-प्लीहगुल्मोदराष्ठीलास्वरोपघाततिमिरशिरशङ्खकर्णाक्षिशूलार्ताः||८||

avamyāstāvat-kṣatakṣīṇātisthūlātikṛśabālavṛddhadurbalaśrāntapipāsitakṣudhitakarmabhārādhvahatōpavāsamaithunādhyayanavyāyāmacintā-prasaktakṣāmagarbhiṇīsukumārasaṁvṛtakōṣṭhaduśchardanōrdhvaraktapittaprasaktacchardirūrdhvavātāsthāpitānuvāsitahṛdrōgōdāvartamūtrāghāta-plīhagulmōdarāṣṭhīlāsvarōpaghātatimiraśiraśaṅkhakarṇākṣiśūlārtāḥ||8||

avamyAstAvat-kShatakShINAtisthUlAtikRushabAlavRuddhadurbalashrAntapipAsitakShudhitakarmabhArAdhvahatopavAsamaithunAdhyayanavyAyAmacintA-prasaktakShAmagarbhiNIsukumArasaMvRutakoShThadushchardanordhvaraktapittaprasaktacchardirUrdhvavatasthApitAnuvAsitahRudrogodAvartamUtrAghAta-plIhagulmodarAShThIlAsvaropaghAtatimirashirasha~gkhakarNAkShishUlArtAH||8||

The persons or patients for whom ''vamana'' is contraindicated are mentioned in the following table:

{

! scope="col"

! scope="col"

! scope="col"

-

1

{
‘’Kshata’’
Chest Injury
-
2
‘’Kshina’’
Emaciated
-
3
‘’Atishula’’
Excessively Obese
-
4
‘’Atikrisha’’
Excessively Lean
-
5
‘’Baala’’
Children (aged under 10 years)
-
6
‘’Vriddha’’
Old/Elderly
-
7
‘’Durbala’’
Weak
-
8
‘’Shraanta’’
Fatigued
-
9
‘’Pipasita’’
Thirsty
-

{
10
‘’Kshudhita’’
Hungry
-
11
‘’Karmahata’’
Work related fatigue
-
12
‘’Bhaarahata’’
Exhaustion due to carrying heavy-weight
-
13
‘’Adhvahata’’
Exhaustion due to wayfaring/walking on foot
-
14
‘’Upavaasa-prasakta-kshaama’’
Weakness due to excessive fasting
-
15
‘’Maithuna-prasakta-kshaama’’
Exhaustion due to excessive sexual activities
-
16
‘’Adhyayana-prasakta-kshaama’’
Exhaustion due to excessive academic activities
-
17
‘’Vyayama-prasakta-kshaama’’
Exhaustion due to excessive physical exercise
-
18
‘’Chinta-prasakta-kshaama’’
Exhaustion due to excessive worry/anxiety

{
-
19
‘’Garbhini’’
Pregnant Woman
-
20
‘’Sukumara’’
One having tender health
-
21
‘’Samvritta Koshtha’’
One having obstructed bowel
-
22
‘’Dushchardana’’
One who does not respond to emesis easily
-
23
‘’Urdhvaraktapitta’’
One suffering from bleeding from the upper tract.
-
24
‘’Prasaktachhardi’’
(One suffering from) Continuous vomiting
-
25
‘’Urdhvavata’’
One suffering from upward movement of vata.
-
26
‘’Asthapita’’
One who has taken medicated enema (having higher amount of decoction)
-
27

{
‘’Anuvasita’’
One who has taken medicated enema (having higher amount of decoction)
-
28
‘’Hridroga’’
Heart disease
-
29
‘’Udavarta’’
Disorder due to improper functioning of vata
-
30
‘’Mutraghata’’
Anuria/Oliguria
-
31
‘’Pleeha-roga’’
Splenic disorder
-
32
‘’Gulma’’
Abdominal lump
-
33
‘’Udara-roga’’
Obstinate abdominal diseases including ascites
-
34
‘’Ashtheela’’
Enlarged prostrate
-
35
‘’Svaropaghaata’’
Choked voice

{
-
36
‘’Timira’’
Cataract
-
37
‘’Shirahshoolaarta’’
One suffering from headache
-
38
‘’Shankhashoolaarta’’
One suffering from pain in temporal region
-
39
‘’Karnashoolaarta’’
One suffering from pain in the ears
-
40
‘’Akshishoolaarta’’
One suffering from pain in the eyes
}

[8]

Adverse effects of ‘’vamana karma’’ administered in contra-indicated conditions

तत्र क्षतस्य भूयः क्षणनाद्रक्तातिप्रवृत्तिः स्यात्, क्षीणातिस्थूलकृशबालवृद्धदुर्बलानामौषधबलासहत्वात् प्राणोपरोधः,श्रान्तपिपासितक्षुधितानां च तद्वत्,
कर्मभाराध्वहतोपवासमैथुनाध्ययनव्यायामचिन्ताप्रसक्तक्षामाणां रौक्ष्याद्वातरक्तच्छेदक्षतभयं स्यात्, गर्भिण्या गर्भव्यापदामगर्भभ्रंशाच्चदारुणा रोगप्राप्तिः, सुकुमारस्यहृदयापकर्षणादूर्ध्वमधो वा रुधिरातिप्रवृत्तिः, संवृतकोष्ठदुश्छर्दनयोरतिमात्रप्रवाहणाद्दोषाः समुत्क्लिष्टा अन्तःकोष्ठे जनयन्त्यन्तर्विसर्पं स्तम्भं जाड्यं वैचित्त्यं मरणं वा, ऊर्ध्वगरक्तपित्तिन उदानमुत्क्षिप्य प्राणान् हरेद्रक्तं चातिप्रवर्तयेत्,प्रसक्तच्छर्देस्तद्वत्, ऊर्ध्ववातास्थापितानुवासितानामूर्ध्वं वातातिप्रवृत्तिः, हृद्रोगिणोहृदयोपरोधः, उदावर्तिनो घोरतर उदावर्तःस्याच्छीघ्रतरहन्ता, मूत्राघातादिभिरार्तानां तीव्रतरशूलप्रादुर्भावः, तिमिरार्तानां तिमिरातिवृद्धिः, शिरःशूलादिषु शूलातिवृद्धिः;तस्मादेते न वम्याः|
सर्वेष्वपि तु खल्वेतेषु विषगरविरुद्धाजीर्णाभ्यवहारामकृतेष्वप्रतिषिद्धं शीघ्रतरकारित्वादेषामिति ||९||

tatra kṣatasya bhūyaḥ kṣaṇanādraktātipravṛttiḥ syāt, kṣīṇātisthūlakṛśabālavṛddhadurbalānāmauṣadhabalāsahatvāt prāṇōparōdhaḥ,śrāntapipāsitakṣudhitānāṁ ca tadvat, karmabhārādhvahatōpavāsamaithunādhyayanavyāyāmacintāprasaktakṣāmāṇāṁ raukṣyādvātaraktacchēdakṣatabhayaṁ syāt, garbhiṇyā garbhavyāpadāmagarbhabhraṁśāccadāruṇā rōgaprāptiḥ, sukumārasyahṛdayāpakarṣaṇādūrdhvamadhō vā rudhirātipravṛttiḥ, saṁvṛtakōṣṭhaduśchardanayōratimātrapravāhaṇāddōṣāḥ samutkliṣṭā antaḥkōṣṭhē janayantyantarvisarpaṁ stambhaṁ jāḍyaṁ vaicittyaṁ maraṇaṁ vā, ūrdhvagaraktapittina udānamutkṣipya prāṇān harēdraktaṁ cātipravartayēt,prasaktacchardēstadvat, ūrdhvavātāsthāpitānuvāsitānāmūrdhvaṁ vātātipravṛttiḥ, hṛdrōgiṇōhṛdayōparōdhaḥ, udāvartinō ghōratara udāvartaḥsyācchīghratarahantā, mūtrāghātādibhirārtānāṁ tīvrataraśūlaprādurbhāvaḥ, timirārtānāṁ timirātivṛddhiḥ, śiraḥśūlādiṣu śūlātivṛddhiḥ; tasmādētē navamyāḥ| sarvēṣvapi tu khalvētēṣu viṣagaraviruddhājīrṇābhyavahārāmakṛtēṣvapratiṣiddhaṁ śīghratarakāritvādēṣāmiti ||9||

tatra kShatasya bhUyaH kShaNanAdraktAtipravRttiH syAt, kShINAtisthUlakRushabAlavRuddhadurbalAnAmauShadhabalAsahatvAt prANoparodhaH,shrAntapipAsitakShudhitAnAM ca tadvat, karmabhArAdhvahatopavAsamaithunAdhyayanavyAyAmacintAprasaktakShamaNAM raukShyAdvataraktacchedakShatabhayaM syAt, garbhiNyA garbhavyApadAmagarbhabhraMshAccadAruNA rogaprAptiH, sukumArasyahRudayApakarShaNAdUrdhvamadho vA rudhirAtipravRttiH, saMvRutakoShThadushchardanayoratimAtrapravAhaNAddoShAH samutkliShTAantaHkoShThe janayantyantarvisarpaM stambhaM jADyaM vaicittyaM maraNaM vA, Urdhvagaraktapittina udAnamutkShipya prANAn haredraktaMcAtipravartayet, prasaktacchardestadvat, UrdhvavatasthApitAnuvAsitAnAmUrdhvaM vatatipravRttiH, hRudrogiNohRudayoparodhaH, udAvartino ghorataraudAvartaH syAcchIghratarahantA, mUtrAghAtAdibhirArtAnAM tIvratarashUlaprAdurbhAvaH, timirArtAnAM timirAtivRuddhiH, shiraHshUlAdiShu shUlAtivRuddhiH;tasmAdete na vamyAH| sarveShvapi tu khalveteShu viShagaraviruddhAjIrNAbhyavahArAmakRuteShvapratiShiddhaM shIghratarakAritvAdeShAmiti ||9||

If a person suffering from ‘’kshata’’ (chest injury) is given ‘’vamana’’ (emetic therapy), then it further aggravates the injury (to the lungs) and causes excessive haemoptysis.

If ‘’vamana’’ is given to a person who is ‘’ksheena’’ (emaciated), ‘’atisthula, atikrisha, bala, vriddha’’ and ‘’durbala’‘, then this produce danger to their life because such types of patients are incapable to tolerate the effects of drugs which are used for’‘vamana’‘. The similar effect is observed when’‘vamana’’ is administered to a person who is fatigued, thirsty and hungry.

If ‘’vamana’’ is administered to a person who is broken down by doing hard work, carrying excessive weight and travels long on foot, and who is weakened by long term fasting, sexual indulgence, study, exercise and worry, then because of dryness, the ‘’vata’’ in his body gets aggravated. He may get hemorrhage and injury to his lungs.

If a pregnant woman is given ‘’vamana’’, then this may produce complications of pregnancy and occurrence of severe diseases because of the abortion of immature fetus.

If the person who is delicate is given ‘’vamana’’, then because of undue pressure on the heart, it may give rise to hemorrhage from the upward or downward tracts.

If a person whose ‘’koshtha’’ (bowel) is occluded or who does not respond to ‘’vamana’’ therapy easily, then the administration of this therapy leads to excessive bouts of urge for vomiting leading to the aggravation of ‘’dosha’’ and these ‘’dosha’’ cause internal ‘’visarpa’’ (erysipelas), ‘’stambha’’ (stiffness), ‘’jadya’’ (dullness), ‘’vaichitya’’ (mental perversion) or death.

If ‘’vamana’’ is administered to a person suffering from ‘’urdhvaga-raktapitta’‘, it may take out vital breath by pushing’‘udana’’ upwards and may cause excessive bleeding. Similar effects are observed if ‘’vamana’’ is given to a person who is already suffering from constant vomiting.

If the ‘’vamana’’ is administered to a person suffering from ‘’urdhvavata’‘, and who has taken’‘asthapana’’ or ‘’anuvasana’’ types of medicated enema, then it causes upward movement of the ‘’vata’’ in excess.

If ‘’vamana’’ is given to a person suffering from heart disease, it causes the sudden cessation of cardiac motion i.e. cardiac arrest. If ‘’vamana’’ is administered to a person suffering from ‘’udavarta’‘, it causes severe’‘udavarta’’ (disorder due to improper functioning of ‘’vata’’) which results in death of the patient shortly.

‘’Vamana’’ given to a person suffering from ‘’mutraghata’’ (oliguria/anuria), ‘’pliha-roga’’ (splenic disorder), ‘’gulma’’ (abdominal lump) etc. diseases, causes pain of more severe nature.

‘’Vamana’’ given to the patients suffering from ‘’timira’’ (cataract), increases the cataract.

‘’Vamana’’ given to the persons suffering from headache, pain in the ears and eyes etc. leads to aggravation of pain. Therefore, ‘’vamana’’ is contra-indicated for all these types of patients. However, in all these cases ‘’vamana’’ is not contra-indicated in the conditions of poisons, artificial poisons, incompatible food, intake of food during indigestion and ‘’ama’’ (ailment caused by the product of improper digestion and metabolism) because these conditions are of emergent nature.
[9]

Indications of ‘’vamana karma’’

शेषास्तु वम्याः; विशेषतस्तु
पीनसकुष्ठनवज्वरराजयक्ष्मकासश्वासगलग्रहगलगण्डश्लीपदमेहमन्दाग्निविरुद्धाजीर्णान्नविसूचिकाल
सकविषगरपीतदष्टदिग्धविद्धाधःशोणितपित्तप्रसेक (दुर्नाम
)हृल्लासारोचकाविपाकापच्यपस्मारोन्मादातिसारशोफपाण्डुरोगमुखपाकदुष्टस्तन्यादयः श्लेष्मव्याधयो
विशेषेणमहारोगाध्यायोक्ताश्च; एतेषु हि वमनं प्रधानतममित्युक्तं केदारसेतुभेदे
शाल्याद्यशोषदोषविनाशवत्||१०||

śēṣāstu vamyāḥ; viśēṣatastu
pīnasakuṣṭhanavajvararājayakṣmakāsaśvāsagalagrahagalagaṇḍaślīpadamēhamandāg
niviruddhājīrṇānnavisūcikālasakaviṣagarapītadaṣṭadigdhaviddhādhaḥśōṇitapittaprasēka
(durnāma
)hr̥llāsārōcakāvipākāpacyapasmārōnmādātisāraśōphapāṇḍurōgamukhapākaduṣṭastany
ādayaḥślēṣmavyādhayō viśēṣēṇa mahārōgādhyāyōktāśca;

ētēṣu hi Vamanṁ pradhānatamamityuktaṁkēdārasētubhēdē
śālyādyaśōṣadōṣavināśavat||10||

sheShAstu vamyAH; visheShatastu
pInasakuShThanavajvararAjayakShmakAsashvAsagalagrahagalagaNDashlIpadameha
mandAgniviruddhAj-

IrNAnnavisUcikAlasakaviShagarapItadaShTadigdhaviddhAdhaHshoNitapittapraseka
(durnAma
)hRullAsArocakAvipAkApacyapasmAronmAdAtisArashophapANDurogamukhapAkaduS
hTastanyAdayaHshleShmavyAdhayo visheSheNa mahArogAdhyAyoktAshca;

eteShu hi VamanM pradhAnatamamityuktaMkedArasetubhede
shAlyAdyashoShadoShavinAshavat||10||

‘’vamana karma’’ is indicated for the diseases other than above mentioned but especially useful in the diseases given in the following table:

{
! scope=“col”
! scope=“col”
! scope=“col”
-
1
‘’Peenasa’’
Coryza
-
2

{
‘’Kushtha’’
All types of skin diseases, including leprosy
-
3
‘’Navajwara’’
Acute fever
-
4
‘’Rajayakshma’’
Tuberculosis
-
5
‘’Kaasa’’
Cough
-
6
‘’Shvaasa’’
Bronchia Asthma
-
7
‘’Galagraha’’
Spasm in the throat
-
8
‘’Galagandha’’
Goitre
-
9
‘’Shleepada’’
Elephantiasis
-
10
‘’Meha’’
Obstinate urinary disorders, including diabetes mellitus
-

{
11
‘’Mandaagni’’
Supression of digestion fire
-
12
‘’Viruddhaanna’’
Ailments caused due to intake of incompatible diet
-
13
‘’Ajeernaanna’’
Ailments caused due to indigestion
-
14
‘’Vishuchika’’
Cholera
-
15
‘’Alasaka’’
Intestinal torpor
-
16
‘’Visha-peeta’’
Ailments caused by ingesting natural poisons
-
17
‘’Gara-peeta’’
Ailments caused by ingesting artificial/synthetic poisons
-
18
‘’Visha-dashta’’
Poisonous bites
-
19
‘’Visha-digdha-viddha’’
Ailments caused due to injury with weapons laced with poison

{
-
20
‘’Adhah - shonitapitta’’
Diseases characterized by bleeding from downward tracts
-
21
‘’Praseka’’
Excessive salivation
-
22
‘’Durnaama’’
Piles
-
23
‘’Hrillasa’’
Nausea
-
24
‘’Arochaka’’
Anorexia
-
25
‘’Avipaaka’’
Indigestion
-
26
‘’Apachi’’
Cervical adenitis
-
27
‘’Apasmara’’
Epilepsy
-
28
‘’Unmada’’

{
Psychotic disorders
-
29
‘’Atisara’’
Diarrhea
-
30
‘’Shopha’’
Swelling
-
31
‘’Pandu Roga’’
Anemia
-
32
‘’Mukhapaaka’’
Stomatitis
-
33
‘’Dushta-stanya’’
Vitiated breast milk
-
34
‘’Shelshmavyadhayo Visheshena Maharogadhyayoktah’’
All ‘’Kapha dosha’’ disorders mentioned in the Maharoga Adhyaya of Charaka Samhita Sutra Sthana
}

In these above mentioned conditions, action of ‘’vamana karma’’ in causing cure of diseases caused by aggravation of ‘’kapha’’ being similar to water laden paddy field getting spoiled due to clogging of water which can be corrected by the letting out the water out of the field like ‘’vamana’’ does with ‘’kapha’’. [10]

Contra-indications of ‘’virechana karma’’

अविरेच्यास्तु
सुभगक्षतगुदमुक्तनालाधोभागरक्तपित्तिविलङ्घितदुर्बलेन्द्रियाल्पाग्निनिरूढकामादिव्यग्राजीर्णिनवज्वरि
-मदात्ययितार्धमातशल्यार्दिताभिहतातिस्निग्धरूक्षदारुणकोष्ठाः क्षतादयश्च गर्भिण्यन्ताः||११||

avirēcyāstusubhagakṣatagudamuktanālādhōbhāgaraktapittivilaṅghitadurbalēndriyālpāg
ninirūḍhakāmādivyagrājīrṇinavajvari-madātyayitādhmātaśalyārditābhihatātisnigdharūkṣ
adāruṇakōṣṭhāḥ kṣatādayaśca garbhiṇyantāḥ||11||

avirecyAstusubhagakShatagudamuktanAlAdhobhAgaraktapittivila~gghitadurbalendriyAl
pAgninirUDhakAmAdivyagrAjIrNinavajvari-madAtyayitAdhmAtashalyArditAbhihatAtisnig
dharUkShadAruNakoShThAH kShatAdayashca garbhiNyantAH||11||

The cases which are considered unfit for ‘’Virechana Karma’’ are mentioned in the following table:

{
! scope=“col”
! scope=“col”
! scope=“col”
-
1
‘’Subhaga’’
A person with tender health or soft perineum
-
2
‘’Kshataguda’’
(A person with) lacerated/bruised anorectum
-
3
‘’Muktanaala’’
(A person with) prolapsed rectum
-
4
‘’Adobhaaga-raktapitti’’
Bleeding through downward tracts
-
5
‘’Vilanghita’’

{
(A person who is)weakened due to excessive fasting
-
6
‘’Durbalendriya’’
(A person with) weak sensory and motor organs
-
7
‘’Alpaagni’’
(A person with) poor digestive fire
-
8
‘’Niruddha’’
(A person who has taken) ‘’niruha’’ type of enema
-
9
‘’Kaamadivyagra’’
(A person whose) mind is agitated by passion/sexual emotions.
-
10
‘’Ajeerna’’
Indigestion
-
11
‘’Navajwara’’
Acute fever
-
12
‘’Madaatyayita’’
Suffering from alchoholism
-
13
‘’Aadhmaata’’
Abdominal distention or tympanitis
-
14

{
''Shalyaardita''
Inflicted with foreign bodies
-
15
''Abhihata''
Injured
-
16
''Atisnigdha''
Over-unctuous
-
17
''Atiruksha''
Excessively dry/rough
-
18
''Daarunakoshtha''
(A person with) hard bowel
-
19
''Kshataadayah Garbhinyantaah''
Those in the category of conditions ranging from injured to pregnant, under contraindication of ''vamana''
}

[11]

Adverse effects of ''virechana karma'' administered in contra-indicated conditions

तत्र सुभगस्य सुकुमारोक्तो दोषः स्यात्, क्षतगुदस्य क्षते गुदे प्राणोपरोधकरीं रुजां जनयेत्, मुक्तनालमतिप्रवृत्त्या हन्यात्,अधोभागरक्तपित्तिनं तद्वत्, विलङ्घितदुर्बलेन्द्रियाल्पाग्निनिरूढा औषधवेगं न सहेरन्, कामादिव्यग्रमनसो न प्रवर्तते कृच्छ्रेणवा प्रवर्तमानमयोगदोषान् कुर्यात्, अजीर्णिन आमदोषः स्यात्, नवज्वरिणोऽविपक्वान् दोषान् न निर्हरेद् वातमेव च कोपयेत्,मदात्ययितस्य मद्यक्षीणे देहे वायुः प्राणोपरोधं कुर्यात्, आध्मातस्याधमतो वा पुरीषकोष्ठे निचितो वायुर्विसर्पन्सहसाऽऽनाहं तीव्रतरं मरणं वा जनयेत्, शल्यार्दिताभिहतयोः क्षते वायुराश्रितो जीवितं हिंस्यात्, अतिस्निग्धस्यातियोगभयंभवेत्, रूक्षस्य वायुरङ्गप्रग्रहं कुर्यात्, दारुणकोष्ठस्य विरेचनोद्धता

दोषाहृच्छूलपर्वभेदानाहाङ्गमर्दच्छर्दिमूर्च्छाक्लमाञ्जनयित्वा प्राणान् हन्युः, क्षतादीनां गर्भिण्यन्तानां छर्दनोक्तो दोषः स्यात्;तस्मादेते न विरेच्याः||१२||

tatra subhagasya sukumārōktō dōṣaḥ syāt, kṣatagudasya kṣatē gudē prāṇōparōdhakarīṁ rujāṁ janayēt,muktanālamatipravṛttyā hanyāt, adhōbhāgaraktapittinaṁ tadvat, vilaṅghitadurbalēndriyālpāgninirūḍhāauṣadhavēgaṁ na sahēran, kāmādivyagramanasō na pravartatē kṛcchrēṇa vā pravartamānamayōgadōṣānkuryāt, ajīrṇina āmadōṣaḥ syāt, navajvariṇō'vipakvān dōṣān na nirharēd vātamēva ca kōpayēt, madātyayitasyamadyakṣīṇē dēhē vāyuḥ prāṇōparōdhaṁ kuryāt, ādhmātasyādhamatō vā purīṣakōṣṭhē nicitō vāyurvisarpansahasā''nāhaṁ tīvrataraṁ maraṇaṁ vā janayēt, śalyārditābhihatayōḥ kṣatē vāyurāśritō jīvitaṁ hiṁsyāt,atisnigdhasyātiyōgabhayaṁ bhavēt, rūkṣasya vāyuraṅgapragrahaṁ kuryāt, dāruṇakōṣṭhasya virēcanōddhatādōṣā hṛcchūlaparvabhēdānāhāṅgamardacchardimūrcchāklamāñjanayitvā prāṇān hanyuḥ, kṣatādīnāṁgarbhiṇyantānāṁ chardanōktō dōṣaḥ syāt; tasmādētē na virēcyāḥ||12||

tatra subhagasya sukumArokto doShaH syAt, kShatagudasya kShate gude prANoparodhakarIM rujAM janayet,muktanAlamatipravRuttyA hanyAt, adhobhAgaraktapittinaM tadvat, vila~gghitadurbalendriyAlpAgninirUDhAauShadhavegaM na saheran, kAmAdivyagramanaso na pravartate kRucchreNa vA pravartamAnamayogadoShAnkuryAt, ajIrNina AmadoShaH syAt, navajvariNo~avipakvAn doShAn na nirhared vAtameva ca kopayet, madAtyayitasyamadyakShINe dehe vĀyuH prANoparodhaM kuryAt, AdhmAtasyAdhamato vA purIShakoShThe nicito vĀyurvisarpansahasA$_a$anAhaM tIvrataraM maraNaM vA janayet, shalyArditAbhihatayoH kShate vĀyurAshrito jIvitaM hiMsyAt,atisnigdhasyAtiyogabhayaM bhavet, rUkShasya vĀyura~ggapragrahaM kuryAt, dAruNakoShThasya virecanoddhatAdoShA hRucchUlaparvabhedAnAhA$_{ggamardacchardimUrcchAklamA}$jjanayitvA prANAn hanyuH, kShatAdInAMgarbhiNyantAnAM chardanokto doShaH syAt; tasmAdete na virecyAH||12||

If ''virechana'' is given to a person who is ''subhaga'' (having tender health or soft perineum), then he or she will suffer from the same disorder as described for ''vamana'' administered to ''sukumara'' (having tender health).

''Virechana'' given to the person suffering from anal injury will cause severe pain in the injured anus which may be even life threatening.

''Virechana'' administered to the person suffering from prolapsed rectum may cause excessive diarrhea and prolapse which leads to the death of the patient. Similar adverse effects are observed if ''virechana'' is administered in the person suffering from ''adhobhaga-raktapitta'' (disease characterized by bleeding through the downward tract).

A person, who is specifically lightened due to fasting, has weak senses, low power of digestion or who has undergone ‘’niruha’’ type of enema, cannot tolerate the effects of virechana medicines.

If ‘’virechana’’ is given to the person whose mind is agitated by passion etc., then there will be either no purgation or purgation with difficulty. In such conditions, harmful effects are observed due to improper administration of ‘’virechana’’.

‘’Virechana’’ administered in the persons suffering from ‘’ajirna’’ (indigestion) causes diseases due to ‘’ama’’ (product of improper digestion and metabolism).

‘’Virechana’’ given to the patients suffering from acute fever does not eliminate the ‘’dosha’’ which are unripened and causes aggravation of ‘’vata dosha’’.

‘’Virechana’’ administered to a person suffering from alcoholism and whose body is emaciated due to over use of wine leads to aggravation of ‘’vata dosha’’ and causes danger to his life.

‘’Virechana’’ given in that suffering from tympanitis, ‘’vata’’ accumulated in the chamber of feces may spread further which cause sudden more severe abdominal distension or death.

‘’Virechana’’ given in a person suffering from foreign body inside the body or injured by weapons, ‘’vata’’ located in the wound may take away the life.

‘’Virechana’’ administered in the person who is excessively uncted or oleated, exerts the excessive effects and in a “dry” (un-oily) person, ‘’vata’’ may produce stiffness in the body parts. ‘’Virechana’’ given to the person having costive bowel, ‘’dosha’’ excited by purgation may produce cardiac pain, tearing pain in joints, ‘’anaha’’ (hardness of bowels, constipation), body-ache, vomiting, fainting and exhaustion. This may lead to the death of the patient.

‘’Virechana’’ given in those suffering from disease beginning with ‘’kshata’’ (chest wound) and ending with pregnancy, the defects said under ‘’vamana’’ may arise. Therefore, above mentioned persons should not be treated with ‘’virechana karma’’. [12]

Indications of ‘’virechana karma’’

शेषास्तु विरेच्याः;
विशेषतस्तुकुष्ठज्वरमेहोर्ध्वरक्तपित्तभगन्दरोदरार्शोब्रध्नप्लीहगुल्मार्बुदगलगण्डग्रन्थिविसूचिकालसकम्त्राघातक्रिमिकोष्ठविसर्प-पाण्डुरोगशिरःपार्श्वशूलोदावर्तनेत्रास्यदाहहृद्रोगव्यङ्गनीलिकानेत्रनासिकास्यस्रवणहलीमकश्वासकासकामला-पच्यपस्मारोन्मादवातरक्तयोनिरेतोदोषतैमिर्यारोचकाविपाकच्छर्दिश्वयथूदरविस्फोटकादयः पित्तव्याधयो विशेषेणमहारोगाध्यायोक्ताश्च; एतेषु हि विरेचनं प्रधानतममित्युक्तमग्न्युपशमेऽग्निगृहवत्||१३||

śēṣāstu virēcyāḥ;
viśēṣatastukuṣṭhajvaramēhōrdhvaraktapittabhagandarōdarārśōbradhnaplīhagulmārbud

agalagaṇḍagranthivisūcikālasakamūtrāghātakrimikōṣṭhavisarpa-pāṇḍurōgaśiraḥpārśvaś ūlōdāvartanētrāsyadāhahṛdrōgavyaṅganīlikānētranāsikāsyasravaṇahalīmakaśvāsakāsa kāmalā-pacyapasmārōnmādavātaraktayōnirētōdōṣataimiryārōcakāvipākacchardiśvayat hūdaravisphōṭakādayaḥ pittavyādhayō viśēṣēṇamahārōgādhyāyōktāśca; ētēṣu hi virēcanaṁ pradhānatamamityuktamagnyupaśamē'gnigṛhavat||13||

sheShAstu virecyAH;
visheShatastukuShThajvaramehordhvaraktapittabhagandarodarArshobradhnapIlhagulm ArbudagalagaNDagranthivisUcikAlasakamUtrAghAtakrimikoShThavisarpa-pANDurogas hiraHpArshvashUlodAvartanetrAsyadAhahRudrogavya~gganIlikAnetranAsikAsyasrava NahalImakashvAsakAsakAmalA-pacyapasmAronmAdavAtaraktayoniretodoShataimiryA rocakAvipAkacchardishvayathUdaravisphoTakAdayaH pittavyAdhayo visheSheNamahArogAdhyAyoktAshca; eteShu hi VirecanaM pradhAnatamamityuktamagnyupashame~agnigRuhavat||13||

The persons other than above-mentioned are fit for ''virechana karma''. It is specially advised for the persons mentioned in the table below:

{
! scope="col"
! scope="col"
! scope="col"
-
1
''Kushtha''
Obstinate skin diseases, including leprosy
-
2
''Jwara''
Fever
-
3
''Meha''
Obstinate urinary disorders, including diabetes mellitus
-
4
''Urdhva-Raktapitta''
Bleeding from upward tracts
-
5

{
‘’Bhagandara’’
Fistula in ano
-
6
‘’Udara roga’’
Obstinate abdominal diseases, including ascites
-
7
‘’Arsha roga’’
Piles
-
8
‘’Bradhna roga’’
Inguinal swelling
-
9
‘’Pleeha roga’’
Splenomegaly
-
10
‘’Gulma roga’’
Abdominal lump
-
11
‘’Arbuda roga’’
Tumor
-
12
‘’Galagandha’’
Goitre
-
13
‘’Granthi roga’’
Lymphadenitis/cystic swellings
-

{
14
‘’Visuchika roga’’
Cholera
-
15
‘’Alasaka roga’’
Intestinal torpor
-
16
‘’Mutraghata’’
Oliguria/Anuria
-
17
‘’Krimikoshtha’’
Helminthiasis
-
18
‘’Visarpa roga’’
Erysipelas
-
19
‘’Pandu roga’’
Anemia
-
20
‘’Sirah shula’’
Headache
-
21
‘’Parshva shula’’
Pain in lateral sides of chest
-
22
‘’Udavarta roga’’
Upward and oblique movement of wind in abdomen

{
-
23
‘’Netra daaha’’
Burning sensation in the eyes
-
24
‘’Aasya daaha’’
Burning sensation in the mouth
-
25
‘’Hridroga’’
Heart disease
-
26
‘’Vyanga roga’’
Dark brownish patches over the face
-
27
‘’neelika roga’’
Bluish black moles
-
28
‘’Netra sravana’’
Excessive discharge from the eyes
-
29
‘’Naasika sravana’’
Excessive discharge from the nose
-
30
‘’Aasya sravana’’
Excessive salivation
-
31
‘’Haleemaka’’

{
A type of jaundice
-
32
‘’Shvasa roga’’
Dyspnea
-
33
‘’Kaasa roga’’
Cough
-
34
‘’Kaamala’’
Jaundice
-
35
‘’Apachi roga’’
Cervical adenitis
-
36
‘’Apasmara roga’’
Epilepsy
-
37
‘’Unmada roga’’
Psychotic disorders
-
38
‘’Vatarakta’’
Gout
-
39
‘’Yoni dosha’’
Defects of female genital tract
-
40

{
''Retodosha''
Defects of semen
-
41
''Timira''
Cataract
-
42
''Arochaka''
Anorexia
-
43
''Avipaka''
Indigestion
-
44
''Chhardi''
Vomiting
-
45
''Shvayathu''
Edema
-
46
''Visphotaka''
Pustular eruptions
-
47
''Pitta vyadhyayo visheshena Maharogadhyayoktah''
''Paittika'' type disorders mentioned in Maharoga Adhyaya of Charaka Samhita Sutra Sthana
}

For the above-mentioned diseases, ''virechana karma'' is the foremost therapy. As the extinguisher of fire normalizes a house on fire, similarly ''virechana karma'' cures the diseases by eliminating aggravated ''pitta''. [13]

Contra-indications of ‘’asthapana basti’’

अनास्थाप्यास्तुअजीर्ण्यतिस्निग्धपीतस्नेहोत्क्लिष्टदोषाल्पाग्नियानक्लान्तातिदुर्बलक्षुत्तृष्णाश्रमार्तातिकृशभुक्तभक्तपीतोदकवमितविरिक्तकृतनस्तः-

कर्मकुद्धभीतमत्तमूर्च्छितप्रसक्तच्छर्दिनिष्ठीविकाश्वासकासहिक्काबद्धच्छिद्रोदकोदराध्मानालसकविसूचिकामप्रजातामातिसार-मधुमेहकुष्ठार्ताः||१४||

anāsthāpyāstuajīrṇyatisnigdhapītasnēhōtkliṣṭadōṣālpāgniyānaklāntātidurbalakṣuttṛṣṇāśramārtātikṛśabhuktabhaktapītōdakavamitaviriktakṛtanastaḥ-

karmakuddhabhītamattamūrcchitaprasaktacchardiniṣṭhīvikāśvāsakāsahikkābaddhacchidrōdakōdarādhmānālasakavisūcikāmaprajātāmātisāra-madhumēhakuṣṭhārtāḥ||14||

anAsthApyAstuajIrNyatisnigdhapItasnehotkliShTadoShAlpAgniyAnaklAntAtidurbalakShuttRuShNAshramArtAtikRushabhuktabhaktapItodakavamitaviriktakRutanastaH-

karmakuddhabhItamattamUrcchitaprasaktacchardiniShThIvikAshvAsakAsahikkAbaddhacchidrodakodarAdhmAnAlasakavisUcikAmaprajAtAmAtisAra-madhumehakuShThArtAH||14||

Administration of ‘’asthapana’’ or ‘’niruha basti’’ is contra-indicated in the persons mentioned in the table given below:

{

! scope=“col”

! scope=“col”

! scope=“col”

-

1

‘’Ajeerna’’

Indigestion

-

2

‘’Atisnigdha’’

Over-unctuous

-

3

‘’Peetasneha’’

(A person who has just ingested) smoothening/uncting substances

-

4

{
‘’Utklishtha dosha’’
(A person who has) excited ‘’dosha’’
-
5
‘’Alpaagni’’
Suppression of the power of digestion
-
6
‘’Yaanaklaanta’’
(A person who is) exhausted due to riding
-
7
‘’Atidurbala’’
(A person who is) excessively weak
-
8
‘’Kshudhaarta’’
(A person who is) excessively hungry
-
9
‘’Trishnaarta’’
(A person who is) excessively thirsty
-
10
‘’Shramaarta’’
(A person who is) excessively tired (of doing laborious work)
-
11
‘’Atikrisha’’
(A person who is) excessively emaciated
-
12
‘’Bhuktabhakta’’
(A person who has) just ingested food
-

{
13
‘’Peetodaka’’
(A person who has) just drunk water
-
14
‘’Vamita’’
(A person who has) just undergone emesis
-
15
‘’Virikta’’
(A person who has) just undergone purgation
-
16
‘’Krita nastah karma’’
(A person who has) just used snuff (powder)
-
17
‘’Kruddha’’
Anger
-
18
‘’Bheeta’’
(A person who is) under the grip of fear
-
19
‘’Matta’’
(A person who is) under the influence of narcosis
-
20
‘’Murchhita’’
(A person who has) fainted
-
21
‘’Prasaktachhardi’’
(A person who is) continuously vomiting

{
-
22
‘’Nishtheevika’’
(A person who is) excessively spitting
-
23
‘’Shvasa roga’’
Dyspnea
-
24
‘’Kaasa roga’’
Cough
-
25
‘’Hikka roga’’
Hiccup
-
26
‘’Baddhodaraadhmaana’’
Tympanitis due to intestinal obstruction
-
27
‘’Chidrodaraadhmaana’’
Tympanitis due to intestinal perforation
-
28
‘’Udakodaraadhmaana’’
Tympanitis due to ascites
-
29
‘’Alasaka roga’’
Intestinal torpor
-
30
‘’Visuchika roga’’

{
Cholera
-
31
‘’Amaprajaata’’
A woman who has delivered a premature baby
-
32
‘’Amatisaara’’
Diarrhea associated with the symptoms of ama, i.e., the product of indigestion
-
33
‘’Madhumeha’’
Diabetes mellitus
-
34
‘’Kushtha roga’’
Obstinate skin diseases including leprosy
}

[14]

Adverse effects of ‘’asthapana basti’’ administered in contra-indicated persons

तत्राजीर्ण्यतिस्निग्धपीतस्नेहानां दूष्योदरं मूर्च्छाश्वयथुर्वा स्यात्, उत्क्लिष्टदोषमन्दाग्न्योररोचकस्तीव्रः, यानक्लान्तस्य क्षोभव्यापन्नोबस्तिराशु देहं शोषयेत्, अतिदुर्बलक्षुत्तृष्णाश्रमार्तानां पूर्वोक्तोदोषः स्यात्, अतिकृशस्य कार्श्यं पुनर्जनयेत्,भुक्तभक्तपीतोदकयोरुत्क्लिश्योर्ध्वमधो वा वायुर्बस्तिमुत्क्षिप्य क्षिप्रं घोरान् विकाराञ्जनयेत्, वमितविरिक्तयोस्तु रूक्षं शरीरं निरूहःक्षतं क्षार इव दहेत्, कृतनस्तःकर्मणो विभ्रंशं भृशसंरुद्धस्रोतसः कुर्यात्, क्रुद्धभीतयोर्बस्तिरूर्ध्वमुपप्लवेत्, मत्तमूर्च्छितयो र्भृशंविचलितायां सञ्ज्ञायां चित्तोपघाताद् व्यापत् स्यात्, प्रसक्तच्छर्दिर्निष्ठीविकाश्वासकासहिक्कार्तानामूर्ध्वीभूतो वायुरूर्ध्वं बस्तिं नयेत्,बद्धच्छिद्रोदकोदराध्मानार्तानां भृशतरमाध्माप्य बस्तिः प्राणान् हिंस्यात्, अलसकविसूचिकामप्रजातामातिसारिणामामकृतो दोषःस्यात्, मधुमेहकुष्ठिनोर्व्याधेः पुनर्वृद्धिः; तस्मादेते नास्थाप्याः||१५||

tatrājīrṇyatisnigdhapītasnēhānāṁ dūṣyōdaraṁ mūrcchāśvayathurvā syāt, utkliṣṭadōṣamandāgnyōrarōcakastīvraḥ, yānaklāntasyakṣōbhavyāpannō bastirāśu dēhaṁ śōṣayēt, atidurbalakṣuttṛṣṇāśramārtānāṁ pūrvōktōdōṣaḥ syāt, atikr̥śasya

kārśyaṁ punarjanayēt,bhuktabhaktapītōdakayōrutkliśyōrdhvamadhō vā vāyurbastimutkṣipya kṣipraṁ ghōrān vikārāñjanayēt, vamitaviriktayōstu rūkṣaṁ śarīraṁnirūhaḥ kṣataṁ kṣāra iva dahēt, kṛtanastaḥkarmaṇō vibhraṁśaṁ bhṛśasaṁruddhasrōtasaḥ kuryāt,kruddhabhītayōrbastirūrdhvamupaplavēt, mattamūrcchitayō rbhṛśaṁ vicalitāyāṁ sañjñāyāṁ cittōpaghātād vyāpat syāt,prasaktacchardirniṣṭhīvikāśvāsakāsahikkārtānāmūrdhvībhūtō vāyurūrdhvaṁ bastiṁ nayēt, baddhacchidrōdakōdarādhmānārtānāṁ bhṛśataramādhmāpya bastiḥ prāṇān hiṁsyāt, alasakavisūcikāmaprajātāmātisāriṇāmāmakṛtō dōṣaḥ syāt, madhumēhakuṣṭhinōrvyādhēḥpunarvṛddhiḥ; tasmādētē nāsthāpyāḥ||15||

tatrAjIrNyatisnigdhapItasnehAnAM dUShyodaraM mUrcchAshvayathurvA syAt, utkliShTadoShamandAgnyorarocakastIvraH, yAnaklAntasyakShobhavyApanno bastirAshu dehaM shoShayet, atidurbalakShuttRuShNAshramArtAnAM pUrvoktodoShaH syAt, atikRushasya kArshyaMpunarjanayet, bhuktabhaktapItodakayorutklishyordhvamadho vA vĀyurbastimutkShipya kShipraM ghorAn vikArA~jjanayet, vamitaviriktayosturUkShaM sharIraM nirUhaH kShataM kShAra iva dahet, kRutanastaHkarmaNo vibhraMshaM bhRushasaMruddhasrotasaH kuryAt,kruddhabhItayorbastirUrdhvamupaplavet, mattamUrcchitayo rbhRushaM vicalitAyAM sa$_{jj}$jAyAM cittopaghAtAd vyApat syAt,prasaktacchardirniShThIvikAshvAsakAsahikkArtAnAmUrdhvIbhUto vĀyurUrdhvaM bastiM nayet, baddhacchidrodakodarAdhmAnArtAnAMbhRushataraMAdhyApya bastiH prANAn hiMsyAt, alasakavisUcikAmaprajAtAmAtisAriNAmAmakRuto doShaH syAt, madhumehakuShThinorvyAdheHpunarvRuddhiH; tasmAdete nAsthApyAH||15||

Application of ‘’Asthapana-basti’’ (non-unctuous enema) in the persons suffering from indigestion, over-uncted and just taken unctuous substances causes ‘’dushyodara’’ (‘’udara-roga’’ caused by aggravation of all the three ‘’dosha’‘), fainting or edema. In the cases having excited’‘dosha’’ and suppression of digestion power, it causes severe type of anorexia. In a person exhausted due to riding, the ‘’asthapana’‘-’‘basti’’ disturbed by agitation dry up the body quickly leading to emaciation. In the persons who are excessively weak and suffering from excessive hunger, thirst and tiredness, ‘’basti’’ causes the same harms as discussed for exhausted due to riding. In excessively emaciated person if ‘’asthapana-basti’’ is applied, it increases the emaciation. In those who have just taken food and water, ‘’asthapana basti’’ causes provocation of ‘’vata’’ which divert the enema upwards or downwards leading to manifestation of severe diseases soon. In that undergone emesis or purgation, the ‘’niruha’’ or ‘’asthapana-basti’’ burns the body as alkali does the wound. In a person who has undergone the snuffing, it causes the untoward effects related to sense organs and further obstruction of the channels of circulation. In the person having anger and fear, the ‘’basti’’ may go upwards and produce agitation. In the condition of narcosis and fainting, the ‘’basti’’ causes further agitation and there may be complications due to mental injury. If ‘’asthapana basti’’ is applied in the conditions of constant vomiting, excessive spitting, dyspnea, cough and hiccup, ‘’vata’’ moving upwards can cause upward movement of ‘’basti’‘. In the persons suffering from intestinal obstruction, intestinal perforation and ascites associated with tympanitis,’‘asthapana basti’’ further

increase the distension and may lead to the death of the patient. In the persons suffering from ‘’alasaka, visuchika,’’ premature delivery and ‘’amatisara’‘, it causes the disorders due to’‘ama’’ (product of improper digestion). In diabetes mellitus and ‘’kushtha’’ (obstinate skin diseases including leprosy), application of ‘’asthapana basti’’ further increases these diseases. Therefore, ‘’asthapana basti’’ should not be given to the above mentioned persons.[15]

Indications of ‘’asthapana basti’’

शेषास्त्वास्थाप्याः;
विशेषतस्तुसर्वाङ्गैकाङ्गकुक्षिरोगवातवर्चोमूत्रशुक्रसङ्गबलवर्णमांसरेतःक्षयदोषाध्मानाङ्गसुप्तिक्रिमिकोष्ठोदावर्तशुद्धातिसार-पर्वभेदाभितापप्लीहगुल्मशूलहृद्रोगभगन्दरोन्मादज्वरब्रध्नशिरःकर्णशूलहृदयपार्श्वपृष्ठकटीग्रहवेपनाक्षेपकगौरवातिलाघव-रजःक्षयार्तविषमाग्निस्फिग्जानुजङ्घोरुगुल्फपार्ष्णिप्रपदयोनिबाहवङ्गुलिस्तनान्तदन्तनखपर्वास्थिशूल-शोषस्तम्भान्त्रकूजपरिकर्तिकाल्पाल्पसशब्दोग्रगन्धोत्थानादयो वातव्याधयो विशेषेण महारोगाध्यायोक्ताश्च;एतेष्वास्थापनं प्रधानतममित्युक्तं वनस्पतिमूलच्छेदवत्||१६||

śēṣāstvāsthāpyāḥ;
viśēṣatastusarvāṅgaikāṅgakukṣirōgavātavarcōmūtraśukrasaṅgabalavarṇamāṁsarētaḥkṣayadōṣādhmānāṅgasuptikrimikōṣṭhōdāvartaśuddhātisāra-parvabhēdābhitāpaplīhagulmaśūlahṛdrōgabhagandarōnmādajvarabradhnaśiraḥkarṇaśūlahṛdayapārśvapṛṣṭhakaṭīgrahavēpanākṣēpakagauravātilāghava-rajaḥkṣayārtaviṣamāgnisphigjānujaṅghōrugulphapārṣṇiprapadayōnibāhvaṅgulistanāntadantanakhaparvāsthiśūla-śōṣastambhāntrakūjaparikartikālpālpasaśabdōgragandhōtthānādayō vātavyādhayō viśēṣēṇa mahārōgādhyāyōktāśca; ētēṣvāsthāpanaṁpradhānatamamityuktaṁ vanaspatimūlacchēdavat||16||

sheShAstvAsthApyAH;
visheShatastusarvA$_{ggaikA}$ggakukShirogavatavarcomUtrashukrasa$_{ggabalavarNamAMsaretaHkShayadoShAdhmAnA}$ggasuptikrimikoShThodAvartashuddhAtisAra-parvabhedAbhitApaplIhagulmashUlahRudrogabhagandaronmAdajvarabradhnashiraHkarNashUlahRudayapArshvapRuShThakaTIgrahavepanAkShepakagauravAtilAghava-rajaHkShayArtaviShamAgnisphigjAnuja$_{gghorugulphapArShNiprapadayonibAhva}$ggulistanAntadantanakhaparvAsthishUla-shoShastambhAntrakUjaparikartikAlpAlpasashabdogragandhotthAnAdayo vAtavyAdhayo visheSheNa mahArogAdhyAyoktAshca; eteShvĀsthāpanaMpradhAnatamamityuktaM vanaspatimUlacchedavat||16||

The persons other than above-mentioned are fit for ‘’asthapana basti’’. It is especially useful for the persons mentioned in the table below:

{
! scope=“col”
! scope=“col”
! scope=“col”

{
-
1
‘’Sarvaanga roga’’
Paralysis of the whole body
-
2
‘’Ekaanga roga’’
Paralysis of one of the limb
-
3
‘’Kukshi roga’’
Disorder of abdomen
-
4
‘’Vata sanga’’
Retention of flatus
-
5
‘’Varcho sanga’’
Retention of feces
-
6
‘’Mootra sanga’’
Retention of urine
-
7
‘’Shukra sanga’’
Retention of semen
-
8
‘’Bala kshaya’’
Diminution of strength
-
9
‘’Varna kshaya’’

{
Diminution of complexion
-
10
‘’Mamsa kshaya’’
Diminution of muscle tissue
-
11
‘’Retah kshaya’’
Diminution of semen
-
12
‘’Doshaadhmaana’’
Tympanitis
-
13
‘’Anga supti’’
Numbness of body parts
-
14
‘’Krimikoshtha’’
Parasitic infestation of intestine
-
15
‘’Udaavarta’’
Disorder due to reverse movement of the vata
-
16
‘’Shuddhaatisaara’’
Diarrhea without association of ama
-
17
‘’Parvabheda’’
Tearing pain in joints
-
18

{
‘’Abhitaapa’’
Feeling of burning sensation
-
19
‘’Pleeha roga’’
Splenic disorder
-
20
‘’Gulma roga’’
Abdominal lump
-
21
‘’Shula roga’’
Colic pain
-
22
‘’Hridroga’’
Heart disease
-
23
‘’Bhagandara’’
Fistula in ano
-
24
‘’Unmada roga’’
Psychotic disorders
-
25
‘’Jwara’’
Fever
-
26
‘’Bradhna roga’’
Inguinal swelling
-

{
27
‘’Shirahshula’’
Headache
-
28
‘’Karnashula’’
Earache
-
29
‘’Hridaya graha’’
Stiffness in heart
-
30
‘’Paarshva graha’’
Stiffness in sides
-
31
‘’Prishtha graha’’
Stiffness in back
-
32
‘’Kati graha’’
Stiffness in waist
-
33
‘’Vepana aarta’’
Suffering from tremor
-
34
‘’Aakshepaka aarta’’
Suffering from convulsions
-
35
‘’Gauravaarta’’
Suffering from heaviness

{
-
36
‘’Atilaaghavaarta’’
Suffering from excessive lightness
-
37
‘’Rajah-kshayaarta’’
Suffering from amenorrhea
-
38
‘’Vishamaagni’’
Irregular power of digestion
-
39
‘’Sphik-shula-shosha-stambha’’
Pain, atrophy and stiffness of hip
-
40
‘’Jaanu-shula-shosha-stambha’’
Pain, atrophy and stiffness of knee-joints
-
41
‘’Janghaa-shula-shosha-stambha’’
Pain, atrophy and stiffness of the calf region
-
42
‘’Uru-shula-shosha-stambha’’
Pain, atrophy and stiffness of the thighs
-
43
‘’Gulpha-shula-shosha-stambha’’
Pain, atrophy and stiffness of the ankles
-
44
‘’Paarshni-shula-shosha-stambha’’

{
Pain, atrophy and stiffness of the heels
-
45
‘’Prapada-shula-shosha-stambha’’
Pain, atrophy and stiffness of the feet
-
46
‘’Yoni-shula-shosha-stambha’’
Pain, atrophy and stiffness of female genitals
-
47
‘’Baahu-shula-shosha-stambha’’
Pain, atrophy and stiffness of arms
-
48
‘’Anguli-shula-shosha-stambha’’
Pain, atrophy and stiffness of fingers
-
49
‘’Stanaanta-shula-shosha-stambha’’
Pain, atrophy and stiffness of the periphery of the breasts
-
50
‘’Danta-shula-shosha-stambha’’
Pain, atrophy and stiffness of teeth
-
51
‘’Nakha-shula-shosha-stambha’’
Pain, atrophy and stiffness of nails
-
52
‘’Parva-shula-shosha-stambha’’
Pain, atrophy and stiffness of joints
-
53

{
''Asthi-shula-shosha-stambha''
Pain, atrophy and stiffness of bones
-
54
''Aantra koojana''
Intestinal gurgling
-
55
''Parikartika''
Cutting pain in anal region
-
56
''Alpaalpa-utthaana''
Voiding stool in small quantity frequently
-
57
''Sashabda-utthaana''
Voiding stool with sound
-
58
''Ugragandha-utthaana aadayo vyaadhyayah''
(Diseases that cause) voiding stool with foul smell
-
59
''Vata-vyaadhayo visheshena maharogadhyayoktah''
Vatika disorders specially discussed in Maharoga Adhyaya of Charaka Samhita Sutra Sthana
}

In the above mentioned diseases, ''asthapana basti'' is the foremost therapy. As a tree gets destroyed by cutting its roots, similarly the above mentioned diseases are eradicated by administration of ''asthapana basti''. [16]

Contra-indications of ‘’anuvasana basti’’

य एवानास्थाप्यास्त एवाननुवास्याः
स्युः;विशेषतस्त्वभुक्तभक्तनवज्वरपाण्डुरोगकामलाप्रमेहार्शःप्रतिश्यायारोचकमन्दाग्निदुर्बलप्लीहकफोद रोरुस्तम्भवर्चोभेद-विषगरपीतपित्तकफाभिष्यन्दगुरुकोष्ठश्लीपदगलगण्डापचिक्रिमिकोष्ठिनः ||१७||

ya ēvānāsthāpyāsta ēvānanuvāsyāḥ
syuḥ;viśēṣatastvabhuktabhaktanavajvarapāṇḍurōgakāmalāpramēhārśaḥpratiśyāyārōca kamandāgnidurbalaplīhakaphōdarōrustambhavarcōbhēda-viṣagarapītapittakaphābhiṣya ndagurukōṣṭhaślīpadagalagaṇḍāpacikrimikōṣṭhinaḥ ||17||

ya evAnAsthApyAsta evAnanuvAsyAH
syuH;visheShatastvabhuktabhaktanavajvarapANDurogakAmalApramehArshaHpratishy AyArocakamandAgnidurbalaplIhakaphodarorustambhavarcobheda-viShagarapItapittaka phAbhiShyandagurukoShThashlIpadagalagaNDApacikrimikoShThinaH ||17|

Those persons who are unfit for ‘’asthapana basti’‘, are considered unfit for’‘anuvasana basti’‘. Conditions in which’‘anuvasana basti’’ is specifically contra-indicated, are listed in the table given below:

{
! scope=“col”
! scope=“col”
! scope=“col”
-
1
‘’Abhuktabhakta’’
A person who has not taken food
-
2
‘’Navajwara’’
Acute fever
-
3
‘’Pandu roga’’
Anemia
-
4
‘’Kaamala’’
Jaundice
-

{
5
‘’Prameha’’
Obstinate urinary disorders including diabetes
-
6
‘’Arsha roga’’
Piles
-
7
‘’Pratishyaya’’
Coryza
-
8
‘’Arochaka’’
Anorexia
-
9
‘’Mandaagni’’
Supression of the power of digestion
-
10
‘’Durbala’’
Weak
-
11
‘’Pleehodara’’
Splenic disorders
-
12
‘’Kaphodara’’
Obstinate abdominal disease caused by aggravation of kapha
-
13
‘’Urustambha’’
Stiffness of thigh and calf region

{
-
14
‘’Varchobheda’’
Diarrhea
-
15
‘’Vishapeeta’’
One who has ingested natural poison
-
16
‘’Garapeeta’’
One who has ingested artificial/synthetic poison
-
17
‘’Pittaabhishyanda’’
Conjuctivitis caused by aggravated ‘’pitta’’
-
18
‘’Kaphaabhishyanda’’
Conjuctivitis caused by aggravated ‘’kapha’’
-
19
‘’Gurukoshtha’’
Costive bowel
-
20
‘’Shleepada roga’’
Filaria
-
21
‘’Galagandha’’
Goitre
-
22
‘’Apachi roga’’

{
Cervical adenitis
-
23
‘’Krimikoshthi’’
(Those suffering from) intestinal parasites
}

[17]

Adverse effects of ‘’anuvasana basti’’ in contra-indicated conditions

तत्राभुक्तभक्तस्यानावृतमार्गत्वादूर्ध्वमतिवर्तते स्नेहः, नवज्वरपाण्डुरोगकामलाप्रमेहिणां दोषानुत्क्लिश्योदरञ्जनयेत्,अर्शसस्यार्शस्यभिष्यन्द्याध्मानं कुर्यात्, अरोचकार्तस्यान्नगृद्धिं पुनर्हन्यात्, मन्दाग्निदुर्बलयोर्मन्दतरमग्निं कुर्यात्,प्रतिश्यायप्लीहादिमतां भृशमुत्क्लिष्टदोषाणां भूय एव दोषं वर्धयेत्; तस्मादेते नानुवास्याः||१८||

tatrābhuktabhaktasyānāvṛtamārgatvādūrdhvamativartatē snēhaḥ, navajvarapāṇḍurōgakāmalāpramēhiṇāṁ dōṣānutkliśyōdarañjanayēt,arśasasyārśāṁsyabhiṣyandyādhmānaṁ kuryāt, arōcakārtasyānnagṛddhiṁ punarhanyāt, mandāgnidurbalayōrmandataramagniṁ kuryāt,pratiśyāyaplīhādimatāṁ bhṛśamutkliṣṭadōṣāṇāṁ bhūya ēva dōṣaṁ vardhayēt; tasmādētē nānuvāsyāḥ||18||

tatrAbhuktabhaktasyAnAvRutamArgatvAdUrdhvamativartate snehaH, navajvarapANDurogakAmalApramehiNAM doShAnutklishyodara~jjanayet,arshasasyArshAMsyabhiShyandyAdhmAnaM kuryAt, arocakArtasyAnnagRuddhiM punarhanyAt, mandAgnidurbalayormandataramagniM kuryAt,pratishyAyaplIhAdimatAM bhRushamutkliShTadoShANAM bhUya eva doShaM vardhayet; tasmAdete nAnuvAsyAH||18||

If ‘’anuvasana basti’’ is administered to the person who is empty stomach, it goes upwards due to the absence of any obstruction in the passage. In the acute fever, anaemia, jaundice and ‘’prameha‘’,‘’anuvasana basti’’ causes excitement of ‘’dosha’’ which further leads to ‘’Udara roga’’ (obstinate abdominal disease including ascites). In the person suffering from piles, use of ‘’anuvasana basti’’ may create obstruction in the piles leading to ‘’adhmana’’ (abdominal distension). In the person suffering from anorexia, application of ‘’anuvasana basti’’ further diminishes the desire for food. In case of suppression of power of digestion and weakness, the application of ‘’anuvasana basti’’ makes the digestive power poorer. If ‘’anuvasana basti’’ is administered to the persons suffering from coryza, splenic disorders and such other diseases, it causes the

further excitement of ‘’dosha’’ which are already aggravated. Therefore, the above mentioned persons are unfit for the administration of ‘’anuvasana basti’’. [18]

Indications of ‘’anuvasana basti’’

य एवास्थाप्यास्त एवानुवास्याः; विशेषतस्तु रूक्षतीक्ष्णाग्नयः केवलवातरोगार्ताश्च; एतेषु ह्यनुवासनं प्रधानतममित्युक्तं मूलेद्रुमप्रसेकवत्‌||१९||

ya ēvāsthāpyāsta ēvānuvāsyāḥ; viśēṣatastu rūkṣatīkṣṇāgnayaḥ kēvalavātarōgārtāśca; ētēṣu hyanuvāsanaṁ pradhānatamamityuktaṁ mūlēdrumaprasēkavat||19||

ya evAsthApyAsta evAnuvAsyAH; visheShatastu rUkShatIkShNAgnayaH kevalavAtarogArtAshca; eteShu hyAnuvāsanaM pradhAnatamamityuktaMmUle drumaprasekavat||19||

The persons who are fit for ‘’asthapana basti’’ are considered fit for ‘’anuvasana basti’’ also. The conditions where specifically it is indicated, are listed in the table given below:

{

! scope=“col”

! scope=“col”

! scope=“col”

-

1

‘’Rukshah’’

A person having dryness in the body

-

2

‘’Teekshnagnayah’’

A person having intense power of digestion

-

3

‘’Kevalavata rogaartah’’

A person suffering from diseases caused due to ‘’vata’’ alone, and not associated with ‘’ama’’.

}

In such patients, ‘’anuvasana basti’’ is said to be the most effective and could be likened to watering a plant in its root.[19]

Contra-indications of ‘’shirovirechana’’

अशिरोविरेचनार्हास्तु अजीर्णिभुक्तभक्तपीतस्नेहमद्यतोयपातुकामाः स्नातशिराः स्नातुकामःक्षुत्तृष्णाश्रमार्तमत्तमूर्च्छितशस्त्रदण्डहतव्यवायव्यायामपानक्लान्तनवज्वरशोकाभितप्तविरिक्तानुवासितगर्भिणीनवप्रतिश्यायार्ताः,अनृतौ दुर्दिने चेति||२०||

aśirōvirēcanārhāstu ajīrṇibhuktabhaktapītasnēhamadyatōyapātukāmāḥ snātaśirāḥ snātukāmaḥkṣuttṛṣṇāśramārtamattamūrcchitaśastradaṇḍahatavyavāyavyāyāmapāna-

klāntanavajvaraśōkābhitaptaviriktānuvāsitagarbhiṇīnavapratiśyāyārtāḥ,anṛtau durdinē cēti||20||

aShirovirechnarhAstu ajIrNibhuktabhaktapItasnehamadyatoyapAtukAmAH snAtashirAH snAtukAmaHkShuttRuShNAshramArtamattamUrcchitashastradaNDahatavyavAyavyAyAmapAna-

klAntanavajvarashokAbhitaptaviriktAnuvAsitagarbhiNInavapratishyAyArtAH,anRutau durdine ceti||20||

The persons unfit for ‘’shirovirechana’’ (head- evacuation therapy) are listed in the table given below:

{

! scope=“col”

! scope=“col”

! scope=“col”

-

1

‘’Ajeerni’’

A person suffering from indigestion

-

2

‘’Bhuktabhakta’’

A person who has taken food

-

3

‘’Peetasneha’’

A person who has ingested fatty substances.

-

4

‘’Madyapaatukaama’’

{
A person who is desirous of drinking wine (and other alcoholic beverages)
-
5
‘’Toyapaatukaama’’
A person who is desirous of drinking water
-
6
‘’Snaatashira’’
A person who has taken head bath
-
7
‘’Snaatukaama’’
A person who is desirous of taking bath
-
8
‘’Kshudhaarta’’
A person who is afflicted with hunger, i.e., one who is starving
-
9
‘’Trishnaarta’’
A person who is afflicted with thirst
-
10
‘’Shramaarta’’
A person who is afflicted with exertion
-
11
‘’Matta’’
A person who is afflicted with intoxication
-
12
‘’Murchhita’’
A person who is afflicted with fainting
-

{
13
‘’Shashtrahata’’
A person who has been injured with a weapon
-
14
‘’Dandahata’’
A person who has been injured with a stick
-
15
‘’Vyavaayaklaanta’’
A person who is exhausted by sexual intercourse
-
16
‘’Vyayaamaklaanta’’
A person who is exhausted by physical exercise
-
17
‘’Paanaklaanta’’
A person who is exhausted by intake of alcohol
-
18
‘’Navajwara’’
Acute fever
-
19
‘’Shokaabhitapta’’
A person who is afflicted with grief
-
20
‘’Virikta’’
A person who has undergone purgation
-
21
‘’Anuvasita’’
A person who has undergone ‘’Anuvasana Basti’’

{

-

22

‘’Garbhini’’

A pregnant woman

-

23

‘’Navapratishyaayaarta’’

A person suffering from acute coryza.

-

24

‘’Anritu’’

Unsuitable season

-

25

‘’Durdine’’

Cloudy/Overcast day

}

[20]

Adverse effects of ‘’shirovirechana’’ in contra-indicated conditions

तत्राजीर्णिभुक्तभक्तयोर्दोष ऊर्ध्ववहानि स्रोतांस्यावृत्य कासश्वासच्छर्दिप्रतिश्यायाञ्जनयेत्, पीतस्नेहमद्यतोयपातुकामानां कृते चपिबतां मुखनासास्रावाक्ष्युपदेहतिमिरशिरोरोगाञ्जनयेत्, स्नातशिरसः कृते च स्नानाच्छिरसः प्रतिश्यायं, क्षुधार्तस्य वातप्रकोपं,तृष्णार्तस्य पुनस्तृष्णाभिवृद्धिं मुखशोषं च, श्रमार्तमत्तमूर्च्छितानामास्थापनोक्तं दोषं जनयेत्, शस्त्रदण्डहतयोस्तीव्रतरां रुजंजनयेत्, व्यवायव्यायामपानक्लान्तानां शिरःस्कन्धनेत्रोरःपीडनं, नवज्वरशोकाभितप्तयोरूष्मा नेत्रनाडीरनुसृत्य तिमिरं ज्वरवृद्धिंच कुर्यात्, विरिक्तस्य वायुरिन्द्रियोपघातं कुर्यात्, अनुवासितस्य कफः शिरोगुरुत्वकण्डूक्रिमिदोषाञ्जनयेत्, गर्भिण्या गर्भस्तम्भयेत् स काणः कुणिः पक्षहतः पीठसर्पी वा जायते, नवप्रतिश्यायार्तस्य स्रोतांसि व्यापादयेत्, अनृतौ दुर्दिने च शीतदोषान्पूतिनस्यं शिरोरोगं च जनयेत्; तस्मादेते न शिरोविरेचनार्हाः||२१||

tatrājīrṇibhuktabhaktayōrdōṣa ūrdhvavahāni srōtāṁsyāvṛtya kāsaśvāsacchardipratiśyāyāñjanayēt, pītasnēhamadyatōyapātukāmānāṁ kṛtē capibatāṁ mukhanāsāsrāvākṣyupadēhatimiraśirōrōgāñjanayēt, snātaśirasaḥ kṛtē ca snānācchirasaḥ pratiśyāyaṁ, kṣudhārtasya vātaprakōpaṁ,tṛṣṇārtasya punastṛṣṇābhivṛddhiṁ mukhaśōṣaṁ ca, śramārtamattamūrcchitānāmāsthāpanōktaṁ dōṣaṁ janayēt, śastradaṇḍahatayōstīvratarāṁrujaṁ janayēt,

vyavāyavyāyāmapānaklāntānāṁ śiraḥskandhanētrōraḥpīḍanaṁ, navajvaraśōkābhitaptayōrūṣmā nētranāḍīranusṛtya timiraṁjvaravṛddhiṁ ca kuryāt, viriktasya vāyurindriyōpaghātaṁ kuryāt, anuvāsitasya kaphaḥ śirōgurutvakaṇḍūkrimidōṣāñjanayēt, garbhiṇyā garbhaṁstambhayēt sa kāṇaḥ kuṇiḥ pakṣahataḥ pīṭhasarpī vā jāyatē, navapratiśyāyārtasya srōtāṁsi vyāpādayēt, anṛtau durdinē ca śītadōṣān pūtinasyaṁśirōrōgaṁ ca janayēt; tasmādētē na śirōvirēcanārhāḥ||21||

tatrAjIrNibhuktabhaktayordoSha UrdhvavahAni srotAMsyAvRutya kAsashvAsacchardipratishyAyA~jjanayet, pItasnehamadyatoyapAtukAmAnAM kRute capibatAM mukhanAsAsrAvAkShyupadehatimirashirorogA~jjanayet, snAtashirasaH kRute ca snAnAcchirasaH pratishyAyaM, kShudhArtasya vAtaprakopaM,tRuShNArtasya punastRuShNAbhivRuddhiM mukhashoShaM ca, shramArtamattamUrcchitAnAmĀsthāpanaoktaM doShaM janayet,shastradaNDahatayostIvratarAM rujaM janayet, vyavAyavyAyAmapAnaklAntAnAM shiraHskandhanetroraHpIDanaM, navajvarashokAbhitaptayorUShmAnetranADIranusRutya timiraM jvaravRuddhiM ca kuryAt, viriktasya vĀyurindriyopaghAtaM kuryAt, anuvAsitasya kaphaHshirogurutvakaNDUkrimidoShA~jjanayet, garbhiNyA garbhaM stambhayet sa kANaH kuNiH pakShahataH pIThasarpI vA jAyate, navapratishyAyArtasyasrotAMsi vyApAdayet, anRutau durdine ca shItadoShAn pUtinasyaM shirorogaM ca janayet; tasmAdete na ŚirovirecanarhAH||21||

‘’Shirovirechana’’ applied in the case of indigestion and full stomach causes the occlusion of the channels moving upwards by vitiated ‘’dosha’’ which further leads to manifestation of cough, dyspnea, vomiting and coryza. In those who have taken fatty substances or desirous of taking wine or water or take after head-evacuation, ‘’shirovirechana’’ gives rise to discharge from mouth and nose, dirt and stickiness in eyes, cataract and head diseases. If the person who has taken head- bath or takes head-bath after the therapy, then it causes the coryza. Application of ‘’shirovirechana’’ in a person afflicted with hunger causes aggravation of ‘’vata dosha’‘. If it is administered to the person afflicted with thirst then it further increases the thirst and causes the dryness of mouth.’‘Shirovirechana’’ applied in the cases of fatigue, intoxication and fainting produces the same adverse effects as mentioned under the ‘’asthapana basti’‘. If this therapy is administered in the persons injured with weapons or stick, it increases the pain. In those exhausted by sexual intercourse, physical exercise and intake of alcohol, it causes pain in head, shoulder, eyes and chest.’‘Shirovirechana’’ applied to those suffering from acute fever and grief causes the heat to spread into the channels of eye, produces the cataract and increases the fever. If this therapy is given to the person who has undergone purgation therapy, then it aggravates ‘’vata dosha’’ which may further leads to the damage of the sense organs. ‘’Shirovirechana’’ given to the person who has undergone ‘’anuvasana basti’‘, causes aggravation of’‘kapha dosha’’ which produces heaviness of head, itching and parasitic infestation. In the case of pregnant woman, this therapy inhibits the growth of the fetus and she gives birth to an offspring who may be blind by one eye, with deformity of upper limbs, hemiplegic and with

deformity of lower limbs. ‘’Shirovirechana’’ given to the person suffering from acute coryza causes the morbidity of the channels of circulation. If this therapy is given in unsuitable season and on a cloudy day then it causes the diseases due to cold, putrefied rhinitis and head-diseases. Therefore, these persons are not fit for head-evacuation therapy. [21]

Indications of ‘’shirovirechana’’

शेषास्त्वर्हाः, विशेषतस्तु
शिरोदन्तमन्यास्तम्भगलहनुग्रहपीनसगलशुण्डिकाशालूकशुक्रतिमिरवर्त्मरोगव्यङ्गो
पजिह्विकार्धावभेदकग्रीवास्कन्धांसास्यनासिकाकर्णाक्षिमूर्धकपालशिरोरोगार्दितापतन्त्रकापतानकगलग
ण्ड-दन्तशूलहर्षचालाक्षिराज्यर्बुदस्वरभेदवाग्ग्रहगद्गदक्रथनादय ऊर्ध्वजत्रुगताश्चवातादिविकाराः
परिपक्वाश्च; एतेषु शिरोविरेचनंप्रधानतममित्युक्तं, तद्ध्युत्तमाङ्गमनुप्रविश्य मुञ्जादीषिकामिवासक्तां
केवलं विकारकरं दोषमपकर्षति||२२||

śēṣāstvarhāḥ,
viśēṣatastuśirōdantamanyāstambhagalahanugrahapīnasagalaśuṇḍikāśālūkaśukratimira
vartmarōgavyaṅgō
pajihvikārdhāvabhēdakagrīvāskandhāṁsāsyanāsikākarṇākṣimūrdhakapālaśirōrōgārditā
patantrakāpatānakagalagaṇḍa-dantaśūlaharṣacālākṣirājyarbudasvarabhēdavāggrahaga
dgadakrathanādaya ūrdhvajatrugatāścavātādivikārāḥparipakvāśca; ētēṣu śirōvirēcanaṁ
pradhānatamamityuktaṁ, taddhyuttamāṅgamanupraviśya
muñjādīṣikāmivāsaktāṁkēvalaṁ vikārakaraṁ dōṣamapakarṣati||22||

sheShAstvarhAH,
visheShatastushirodantamanyAstambhagalahanugrahapInasagalashuNDikAshAlUkash
ukratimiravartmarogavya~ggo
pajihvikArdhAvabhedakagrIvAskandhAMsAsyanAsikAkarNAkShimUrdhakapAlashirorog
A-

rditApatantrakApatAnakagalagaNDadantashUlaharShacAlAkShirAjyarbudasvarabhedav
AggrahagadgadakrathanAdaya UrdhvajatrugatAshcavAtAdivikArAHparipakvAshca;
eteShu ŚirovirecanaM pradhAnatamamityuktaM,
taddhyuttamA$_{ggamanupravishyamu}$jjAdIShikAmivAsaktAM kevalaM vikArakaraM
doShamapakarShati||22||

The persons other than above mentioned are fit for ‘’shirovirechana’’ (head-evacuation therapy). It is especially useful in the conditions mentioned in the table given below:

{
! scope=“col”
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-

{
1
‘’Shirostambha’’
Stiffness of head
-
2
‘’Dantastambha’’
Stiffness of teeth
-
3
‘’Manyaastambha’’
torticollis
-
4
‘’Galagraha’’
Spasm of the throat
-
5
‘’Hanugraha’’
Lock-jaw
-
6
‘’Peenasa’’
Chronic coryza
-
7
‘’Galashundika’’
Tonsillitis
-
8
‘’Galashaaluka’’
Tumor in the throat
-
9
‘’Shukra-roga’’
Disorder of cornea

{
-
10
‘’Timira’’
Cataract, Disorder of vision
-
11
‘’Vartma-roga’’
Disorders of eye-lids
-
12
‘’Vyanga-roga’’
Freckles
-
13
‘’Upajihvika’’
Uvulitis
-
14
‘’Ardhavabhedaka’’
Hemicrania, migraine
-
15
‘’Greeva-roga’’
Diseases of the neck
-
16
‘’Skandha-roga’’
Diseases of the shoulders
-
17
‘’Amsa-roga’’
Diseases of the scapula
-
18
‘’Asya-roga’’

{
Diseases of the mouth
-
19
‘’Nasika-roga’’
Diseases of the nose
-
20
‘’Karna-roga’’
Diseases of the ears
-
21
‘’Akshi-roga’’
Diseases of the eyes
-
22
‘’Murdha-roga’’
Diseases of the cranium
-
23
‘’Kapala-roga’’
Diseases of the forehead
-
24
‘’Shiroroga’’
Diseases of the head
-
25
‘’Ardita’’
Facial paralysis
-
26
‘’Apatantraka’’
Convulsions with unconsciousness
-
27

{
‘’Apatanaka’’
Convulsions with consciousness
-
28
‘’Galagandha’’
Goitre
-
29
‘’Dantashula’’
Toothache
-
30
‘’Dantaharsha’’
Tingling sensation of teeth
-
31
‘’Dantachala’’
Looseness of teeth
-
32
‘’Akshiraji’’
Streaks in eye
-
33
‘’Arbuda’’
Tumor
-
34
‘’Svarabheda’’
Hoarseness of voice
-
35
‘’Vaggraha’’
Obstructed speech
-

{

36

‘’Gadgad’’

Spasmodic speech

-

37

‘’Krathana-adayah’’

Stammering etc.

-

38

‘’Urdhvajatrugatashcha vatadi vikarah paripakvashcha’’

Diseases of the part above clavicle caused by aggravation of ‘’vata’’ etc. dosha’’ and which are free from ‘’ama dosha’’

}

In these conditions, head-evacuation is the foremost therapy as it entering into the head eliminates the entire pathogenic impurities like fibrous coating of ‘’munja’’ (a type of grass) from the ‘’pith’’ (‘’ishika’’). [22]

Consideration of appropriate time for ‘’shirovirechana’’ in emergency conditions

प्रावृट्शरद्वसन्तेतरेष्वात्ययिकेषु रोगेषु नावनं कुर्यात् कृत्रिमगुणोपधानात्; ग्रीष्मे पूर्वाह्णे, शीते मध्याह्ने, वर्षास्वदुर्दिने चेति||२३||

prāvṛṭśaradvasantētarēṣvātyayikēṣu rōgēṣu nāvanaṁ kuryāt kṛtrimaguṇōpadhānāt; grīṣmē pūrvāhṇē, śītēmadhyāhnē, varṣāsvadurdinē cēti||23||

prAvRuTsharadvasantetareShvAtyayikeShu rogeShu nAvanaM kuryAt kRutrimaguNopadhAnAt; grIShmepUrvAhNe, shIte madhyAhne, varShAsvadurdine ceti||23||

In the case of emergency, ‘’shirovirechana’’ (head-evacuation therapy) should be given in the season other than ‘’pravriṭ’’ (early rain), ‘’Sharad’’ (autumn) and ‘’Vasanta’’ (spring) by arranging environment artificially. In summer, it should be applied in the morning, in winter during noon time and in rainy season when sky is free from clouds. [23]

Summary

तत्र श्लोकाः-

इति पञ्चविधं कर्म विस्तरेण निदर्शितम्| येभ्यो यन्न हितं यस्मात् कर्म येभ्यश्च यद्धितम्||२४||

न चैकान्तेन निर्दिष्टेऽप्यर्थेऽभिनिविशेद्बुधः| स्वयमप्यत्र वैद्येन तर्क्यं बुद्धिमता भवेत्||२५||

उत्पद्येत हि साऽवस्था देशकालबलं प्रति| यस्यां कार्यमकार्यं स्यात् कर्म कार्यं च वर्जितम्||२६||

छर्दिर्हृद्रोगगुल्मानां वमनं स्वे चिकित्सिते| अवस्थां प्राप्य निर्दिष्टं कुष्ठिनां बस्तिकर्म च||२७||

तस्मात् सत्यपि निर्देशे कुर्यादूहय स्वयं धिया| विना तर्केण या सिद्धिर्यदृच्छासिद्धिरेव सा||२८||

tatra ślōkāḥ-

iti pañcavidhaṁ karma vistarēṇa nidarśitam| yēbhyō yanna hitaṁ yasmāt karma yēbhyaśca yaddhitam||24||

na caikāntēna nirdiṣṭē'pyarthē'bhiniviśēdbudhaḥ| svayamapyatra vaidyēna tarkyaṁ buddhimatā bhavēt||25||

utpadyēta hi sā'vasthā dēśakālabalaṁ prati| yasyāṁ kāryamakāryaṁ syāt karma kāryaṁ ca varjitam||26||

chardirhṛdrōgagulmānāṁ Vamanṁ svē cikitsitē| avasthāṁ prāpya nirdiṣṭaṁ kuṣṭhināṁ bastikarma ca||27||

tasmāt satyapi nirdēśē kuryādūhya svayaṁ dhiyā| vinā tarkēṇa yā siddhiryadṛcchāsiddhirēva sā||28||

tatra shlokAH- iti pa~jcavidhaM karma vistareNa nidarshitam| yebhyo yanna hitaM yasmAt karma yebhyashca yaddhitam||24||

na caikAntena nirdiShTe$_{apyarthe}$abhinivishedbudhaH| svayamapyatra vaidyena tarkyaM buddhimatA bhavet||25||

utpadyeta hi sA~avasthA deshakAlabalaM prati| yasyAM kAryamakAryaM syAt karma kAryaM ca varjitam||26||

chardirhRudrogagulmAnAM VamanM sve cikitsite| avasthAM prApya nirdiShTaM kuShThinAM bastikarma ca||27||

tasmAt satyapi nirdeshe kuryAdUhya svayaM dhiyA| vinA tarkeNa yA siddhiryadRucchAsiddhireva sA||28||

Now the summing up verses:-

Thus, the Panchakarma has been described in detail in following sub-headings-

#Contra-indications of each of the ''karma'' (therapy) along with reasoning; #Indications of each of the ''karma'' (therapy) of Panchakarma.

The wise physician should not blindly follow the general instructions laid down in this chapter in the form of conclusions but he should decide rationally using his own discretion because condition may arise due to the nature of place, time and strength of

the patient in which the prescribed therapy may be ineffective and the prohibited therapy may be applicable such as emesis is prescribed in certain stage of vomiting, heart-disease and ‘’gulma’’ (abdominal lump) though it is generally contra-indicated. Similarly ‘’basti’’ is advised in the treatment of ‘’kushtha roga’’ though it is generally contra-indicated depending upon the particular stage of the disease. Hence, in spite of general instructions available in the text, a physician should rationally think all the aspects using his intellect. The success achieved without proper reasoning is nothing but the success by chance. [24-28]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने पञ्चकर्मीयसिद्धिर्नाम द्वितीयोऽध्यायः॥२॥

Ityagniveśakṛte tantre Carakapratisaṃskṛteˈprāpte Dṛḍhabalasampūrite Siddhisthāne Pañcakarmīyasiddhirnāma dvitīyoˈdhyāyaḥ .||2||

ityAgniveśaakRute tantre carakapratisaMskRute~prApte dRuDhabalasaMpUrite siddhisthAne pa~jcakarmIyasiddhirnAma dvitIyo~dhyAyaH. ||2||

Thus, ends the second chapter on successful management of Panchakarma in the treatise composed by Agnivesha, redacted by Charaka and because of its non-availability, supplemented by Dridhabala. [2]

Tattva Vimarsha (Fundamental Principles)

All the Panchakarma procedures like ‘’vamana’’ (therapeutic emesis), ‘’virechana’‘(therapeutic purgation),’‘asthapana’’ (medicated enema with decoction), ‘’anuvasana’’ (medicated enema with oil), ‘’shirovirechana’’ (purification of head and supraclavicular region) shall be performed after through examination of patients about indications and contra-indications. If these procedures are performed in the contra-indicated state, it leads to iatrogenic diseases. *‘’Vamana’’ (therapeutic emesis) is mainly indicated in ‘’kapha’’ dominant diseases.* ’‘Virechana’‘(therapeutic purgation) is mainly indicated in’‘pitta’’ dominant diseases. *‘’Asthapana’’ (medicated enema with decoction) is mainly indicated in ‘’vata’’ dominant diseases in which purification is the objective of treatment.* ’‘Anuvasana’’ (medicated enema with oil) is mainly indicated in ‘’vata’’ dominant diseases in which nourishment and sustaining growth of tissues is the objective of treatment. *‘’Shirovirechana’’ (purification of head and supraclavicular region) is mainly indicated in ‘’dosha’’ dominant diseases of all organs present in supraclavicular region including brain.

Vidhi Vimarsha (Applied Inferences)

Chapter authority

It is the pattern of this classic that in the beginning of every chapter, Charaka proposes the topic which is to be discussed and secondly the common sentence for all the chapter (इति ह स्माह भगवानात्रेयः) is used which shows the authenticity of the text. There are number of discourses in medical science and it is not possible for all to discuss them completely and meticulously that's why Agnivesha declares very honestly in the beginning of all the chapters that whatever has been discussed is as per the preaching of his teacher Lord Punarvasu Atreya. The title ''Bhagavana'' (lord) itself reveals that Punarvasu Atreya was an extraordinary personality who could completely discuss the medical science without any mistake and lacunaeChakrapani, Charak. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita. Varanasi:Chaukhamba Surbharati Prakashan, Varanasi (India), reprint edition-2000, Page No-1-4 .

Success of treatment

''Chikitsa'' is indicated in curable disease Chakrapani, Charak.In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita. Varanasi:Chaukhamba Surbharati Prakashan, reprint edition-2000, Page No.-17. and another important concept of Ayurveda in this regard is that ''chatushpada upapatti'' (desired qualities of four limbs of treatment) are one of the important cause in the success of treatmentChakrapani, Charak.In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita. Varanasi:Chaukhamba Surbharati Prakashan, reprint edition-2000,Page No-66.. In the above mentioned verses the desired qualities of patients are lacking and patient is one of the important components among ''chatushpada''. In such situations chances of complications are also high.< ref name= chakra> Chakrapani, Charak.In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita. Varanasi:Chaukhamba Surbharati Prakashan, reprint edition-2000, Page No.-687

Contraindications of ''vamana''

The above mentioned contra-indications are as per general rule but in specific conditions exceptions are also found such as generally ''vamana'' is contra-indicated in ''gulma roga'' but when ''kapha'' is increased and causing diminution of digestive fire, anorexia, nausea etc. in ''vatika gulma'',''vamana'' is indicated exceptionally.Chakrapani, Charak.In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.1st ed. Varanasi:Chaukhamba Surbharati Prakashan, reprint edition-2000,Page No.-437 . Similarly ''vamana'' is advised in vomiting and heart disease according to condition Chakrapani, Charak.In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.1st ed. Varanasi:Chaukhamba Surbharati Prakashan, reprint

edition-2000,Page No.- 690 which is the exception of the general instruction. In all the above mentioned states of contra-indications, ‘’vamana’’ is not contra-indicated in the conditions of poisons, artificial poisons, incompatible food, intake of food during indigestion and ‘’ama’’ (ailment caused by the product of improper digestion and metabolism) because these conditions are of emergent nature.

Vagbhata has added following contra-indications for vamana:

krimikoshtha, ashthila, arsha, bhrama, parshwaruk, Vatavyadhi

Indications of ‘’vamana’’

‘’Vamana karma’’ is mainly indicated in the diseases caused by ‘’kapha dosha’’ reason being it is considered the best therapy among all causing elimination of ‘’kapha dosha’‘.Chakrapani, Charak. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.reprint edition. Varanasi: Chaukhamba Surbharati Prakashan;2000.p.4.Page No.-131Indu. Vagbhata. In:Dr. Shivprasad Sharma,Editor,Ashtanga-Sangraha, 2nd edition, Varanasi: Chaukhamba Sanskrit Series Office, Varanasi (India),2008 Page No.-9Arunadatta,Hemadri,Vagbhata. In:Bhishagacharya Harishastri Paradakar Vaidya,9th edition,Varanasi: Chaukhambha Orientalia,2005, Page No.-16. Vagbhatta says that’‘vamana’’ is indicated in the ‘’kapha dosha’’ as well as in the combination of ‘’dosha’’ where ‘’kapha’’ is dominant. In the commentary of the view of Vagbhata, Arunadatta in his Sarvangasundara commentary says that here combination of ‘’dosha’’ should be understood as ‘’kapha-pitta’’ association. Arunadatta,Hemadri,Vagbhata, In:Bhishagacharya Harishastri Paradakar Vaidya,Editor,9th ed,Varanasi; Chaukhambha Orientalia,2005,Page No.-260

As per the view of Charaka, one predominant in ‘’kapha’’ vomits easily.Chakrapani,Charak,In: Vaidya Yadavji Trikamji Acharya,Editor,repint edition,Varanasi : Chaukhamba Surbharati Prakashan,2000, Page No.-678 This should be accepted as an ideal condition for ‘’vamana karma’‘. Therefore, either it is the diseased or healthy condition, predominance of’‘kapha’’ should be observed or produced (by the application of ‘’snehana’’ and ‘’swedana’‘), then one should administer’‘vamana karma’‘. In the context of Jwara Chikitsa, Charaka has given the specific view for the application of’‘vamana’’ which can be accepted in all the cases if ‘’kapha dosha’’ is dominant with tendency to come out and situated in ‘’amashaya’’ (stomach). Chakrapani,Charak,In: Vaidya Yadavji Trikamji Acharya,Editor,reprint edition,Varanasi : Chaukhamba Surbharati Prakashan,2000, Page No.-410

Vagbhata has added following indications as suitable for vamana:

Granthi, arbuda, medoroga, vidarika, hridroga, chittavibhrama, visarpa, vidradhi, putinasa, kanthapaka, adhijivhika, galashundika

Contraindications of ‘’virechana’’

‘’Virechana’’ is not advised in the conditions when ‘’kapha dosha’’ is increased because ‘’manda’’ (‘’alpa’‘)’‘kapha’’ is considered as an ideal condition for proper administration of ‘’virechana karma’‘. Chakrapani, Charak. In: Vaidya Yadavji Trikamji Acharya,Editors, Charak Samhita, Reprint Ed.,Varanasi; Chaukhamba Surbharati Prakashan,2000, Page No.-678.Panchakarma is not administered in the state of indigestion.Arunadatta, Hemadri,In: Bhishagacharya Harishastri Paradakar Vaidya,editor, Ashtanga Hridayam, 9th edition,Varanasi:Chaukhambha Orientalia,2005, Page No.-261 Chakrapani, the commentator of Charaka Samhita has interpreted the term‘’subhaga kshata guda’’ as ‘’subhaga guda’’ (one who has delicate anus) and ‘’kshata guda’’ (one who has anal injury). He has also mentioned ‘’subhagam’’ means ‘’sukhasamvardhita’’ (those who has never faced any hardship) according to the view of other scholars in his commentary. ‘’Virechana’’ applied in the person having injury to anus or delicate anus causes harm to the patients. In the person who has taken the ‘’niruha’’ type of enema, at least seven days gap is essential to perform ‘’virechana karma’’ and vice-versa. ‘’Virechana’’ in pregnant woman is contra-indicated up to seventh month except in emergency. In eighth month if disease is curable by ‘’vamana’’ or ‘’virechana’‘, then’‘mridu vamana’’ (mild emesis) or ‘’mridu virechana’’ (mild purgative) can be given.Chakrapani, Charak. In: Vaidya Yadavji Trikamji Acharya,Editors, Charak Samhita, Reprint Ed.,Varanasi; Chaukhamba Surbharati Prakashan,2000, Page No.-344

Vagbhata added following conditions in the list of contraindications:

Navaprasuta, navapratishyaya, Rajyakshma, Atisara, nityadukkhi, hridrogi, bhayabhita

Indications of ‘’virechana’’

‘’Virechana’’ is considered the best therapy to purify ‘’pitta dosha’’ especially. Chakrapani, Charak. In: Vaidya Yadavji Trikamji Acharya,Editors, Charak Samhita, Reprint Ed.,Varanasi; Chaukhamba Surbharati Prakashan,2000, Page No.-131Indu, Vagbhata, In: Dr. Shivprasad Sharma,Editor, Ashtanga Sangraha, 2nd edition,Varanasi: Chaukhamba Sanskrit Series Office,2008,Page No.-9 Arunadatta,Hemadri,Vagbhata. In: Bhishagacharya Harishastri Paradakar Vaidya,Editors,Ashtanga Hridaya,reprint ninth edition,Varanasi; Chaukhambha Orientalia,2005, Page No.-16

‘’Virechana’’ eliminates ‘’pitta’’ or ‘’kapha pitta’’ situated in ‘’pittashaya’’. Chakrapani, Charak. In: Vaidya Yadavji Trikamji Acharya,Editors, Charak Samhita, Reprint Ed.,Varanasi; Chaukhamba Surbharati Prakashan,2000, Page No.-431

‘’Virechana’’ treatments are of many types such as ‘’mridu virechana’‘,’‘sukha virechana’’ and ‘’tikshṇa virechana’’.

All the persons are not treated by the same medicines. So the application depends upon the nature of ‘’koshtha’‘, nature of the disease, strength of the person, age, season and many other considerable issues.’‘Mridu virechana’’ is not appropriate for the person

having ‘’krurakoshtha’’ and ‘’tikshna virechana’’ is not suitable for ‘’mridu koshtha‘’.‘’Tikshna virechana’’ is advised in ‘’mrittika bhakshanajanya pandu roga’’ and ‘’baddhodara’’ in Charaka Samhita but it cannot be given to the patient suffering from the heart disease. ‘’Mridu virechana’’ is advised in ‘’kamala roga’’ .Chakrapani, Charak. In: Vaidya Yadavji Trikamji Acharya,Editors, Charak Samhita, Reprint Ed.,Varanasi; Chaukhamba Surbharati Prakashan,2000, Page No.-528 ‘’Virechana’’ given to the patients suffering from ‘’paittika’’ disorders cannot be given to those suffering from ‘’pitta shlaishmika’’ disorders. Again ‘’virechana’’ medicines are of two types i.e. ‘’snigdha virechana’’ and ‘’ruksha virechana‘’.‘’Snigdha virechana’’ is used in the person having dryness in the body and ‘’ruksha virechana’’ is used in the persons who have unctuousness in the body. For example ‘’snighdha virechana’’ is advised in ‘’vatodara’’. Chakrapani, Charak. In: Vaidya Yadavji Trikamji Acharya,Editors, Charak Samhita, Reprint Ed.,Varanasi; Chaukhamba Surbharati Prakashan,2000, Page No.-494

‘’Tikshna vamana’’ and ‘’virechana’‘, and other painful procedures are generally not advised in children and old, if required then’‘mridu vamana’’ and ‘’virechana’’ should be administered . Dalhana,Gayadasa, Sushruta. Nidana Sthana In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 7th ed. Varanasi: Chaukhambha Orientalia; 2002. page N-155. ‘’Virechana karma’’ should be administered in ‘’Sharad ritu’’ (autumn season) in healthy individuals because the aggravation of ‘’pitta dosha’’ takes place in this season naturally. Generally it should not be administered in peak of summer and peak of winter season as it may lead to ‘’atiyoga’’ and ‘’ayoga’’ respectively.Chakrapani,Charak. In:Vaidya Yadavji Trikamji Acharya,Editor, Charaka Samhita, reprint edition, Varanasi: Chaukhamba Surbharati Prakashan,2000, Page No.-281

Vagbhata added following conditions in the list of indications:

Garavisha, pakwashayaruja, vibandha, Vidradhi, dushtavrana, akshipaka, abhishyanda, kacha, gudadaha, medhradaha, nasadaha, anaha, stanyadosha

Contraindications of ‘’asthapana basti’’

‘’Asthapana basti’’ is contra-indicated in the stage of ‘’ajeerna’‘Chakrapani, Charak. In:Vaidya Yadavji Trikamji Acharya,Editor, Charak Samhita, reprint edition, Varanasi: Chaukhamba Surbharati Prakashan,2000, Page No.-692 or’‘ama’‘.‘’Asthapana’’ and ‘’anuvasana basti’’ are indicated in the treatment of ‘’baddhodara’‘Chakrapani, Charak. In:Vaidya Yadavji Trikamji Acharya,Editor, Charak Samhita, reprint edition, Varanasi: Chaukhamba Surbharati Prakashan,2000, Page No.-496, so’‘baddhodara’’ mentioned in the contra-indications of ‘’asthapana’’ should be read as ‘’baddhodaradhmana’’ means it is contraindicated in ‘’adhmana’’ due to ‘’baddhodara’‘Chakrapani, Charak. In:Vaidya Yadavji Trikamji Acharya,Editor, Charak Samhita, reprint edition, Varanasi: Chaukhamba Surbharati Prakashan,2000, Page No.-689’‘Asthapana basti’’ is contraindicated in ‘’kushtha roga’’ but in a particular stage of the disease, Charaka has exceptionally indicated the ‘’asthapana’’ and ‘’Anuvasana basti’’ Chakrapani, Charak. In:Vaidya

Yadavji Trikamji Acharya,Editor, Charak Samhita, reprint edition, Varanasi: Chaukhamba Surbharati Prakashan,2000, Page No.-452.[14]

Vagbhata added following conditions in the list of contraindications:

Pandu, bhrama, arochaka, unmada, shokagrasta, sthaulya, kanthashosha, kshatakshina, pregnant woman upto 7th month of gestation, gudashotha

Indications of ‘’asthapana basti’’

‘’Asthapana basti’’ is considered the best therapy in ‘’vatika’’ disorders.Chakrapani, Charak. In: Vaidya Yadavji Trikamji Acharya,Editor, Charaka Samhita,reprint edition, Varanasi; Chaukhamba Surbharati Prakashan,2000, Page No.- 114 Arunadatta,Hemadri, Vagbhata. In:Bhishagacharya Harishastri Paradakar Vaidya,editors, Ashtangahridayam, 9th ed, Varanasi; Chaukhambha Orientalia,2005, Page No.-16 It is given in disorders caused by other ‘’dosha’‘.’‘Basti’’ can be administered in the vitiation of ‘’vata, pitta, kapha, samsarga’’ (vitiation of two ‘’dosha’‘),’‘sannipata’’ (vitiation of all the three ‘’dosha’‘) and even in vitiation of’‘rakta’’ (blood) also.Dalhana,Gayadasa, Sushruta.Nidana Sthana.In: Vaidya Yadavji Trikamji Acharya, Narayan Ram Acharya,Editors, Sushruta Samhita, 7th ed., Varanasi; Chaukhambha Orientalia, 2002, Page No.-525 Application of first ‘’asthapana basti’’ removes or purifies ‘’vata’‘, second’‘basti’’ removes or purifies ‘’pitta’’ and third to ‘’kapha dosha’’ Chakrapani, Charak. In: Vaidya Yadavji Trikamji Acharya,Editor, Charaka Samhita,reprint edition, Varanasi; Chaukhamba Surbharati Prakashan,2000, Page No.-693, purification of three ‘’dosha’’ should be understood of either occlusion or association of ‘’vata’’ with other ‘’dosha’‘. Different applications of’‘asthapana basti’’ show that by processing and combination with different medicines, it exerts many effects such as ‘’samshodhana’‘,’‘samshamana’‘,’‘samgrahana’‘,’‘vajikarana, brimhana, karshana, vayahsthapana’‘etc. Type of’‘basti’’ depends upon the nature of disease such as ‘’basti’’ given in the condition of ‘’vata-mala sanga’’ will be different in comparison to ‘’basti’’ given in ‘’shuddhatisara, basti’’ applied in the case of ‘’bala kshaya, mamsa kshaya’’ and ‘’retas kshaya’’ will be of different composition in comparison to ‘’basti’’ administered in ‘’krimikoshhtha’‘. In’‘vatika’’ disorders also, only ‘’asthapana basti’’ is not given for longer duration that’s why ‘’karma basti, kala basti’’ and ‘’yoga basti’’ have been discussed by ancient sages for the rational use of the therapy. In all these types, ‘’asthapana’’ and ‘’anuvasana basti’’ are administered in a particular sequence for the better efficacy.

Vagbhata added following conditions in the list of indications:

Jwara, ashmari, upadamsha, vatarakta, arsha, stanyakshaya, mudhagarbha, mutakrichhra

Contraindications of ‘’anuvasana basti’’

‘’Anuvasana basti’’ is not advised in ‘’kaphaja’’ disorders, ‘’medo vriddhi’’ and ‘’ama dosha’‘. Contraindications given in the text are as per general rule. Exceptional instructions are also found in the text considering the need of therapy in particular stage of disease such as in the patient suffering from piles if patient comes with associated symptoms like’‘udavarta’‘, excessive dryness of the body, abnormal movement of’‘vata’’ and pain, then ‘’anuvasana basti’’ is advised.Chakrapani, Charak. In:Vaidya Yadavji Trikamji Acharya,Editor,Charaka Samhita, ?ed., Varanasi;Chaukhamba Surbharati Prakashan,2000, Page No.-507

‘’Anuvasana’’ is contraindicated in the patients suffering from ‘’krimikoshtha’’ also because initially he should not be treated with this type of ‘’basti’’ as it will increase the disease. In the patient of ‘’krimikoshtha’‘, initially’‘asthapana basti’’ followed by ‘’vamana’’ and ‘’virechana’’ should be applied and when ‘’koshtha’’ is completely purified, ‘’anuvasana basti’’ with ‘’vidanga’’ oil can be administered.Chakrapani, Charak. In:Vaidya Yadavji Trikamji Acharya,Editor,Charaka Samhita, ?ed., Varanasi;Chaukhamba Surbharati Prakashan,2000, Page No.-259

Vagbhata added following conditions in the list of contraindications:

Prameha, Kushtha, Sthaulya, Pinasa, Krisha

Indications of ‘’anuvasana basti’’

‘’Anuvasana basti’’ and ‘’asthapana basti’’ are considered the best therapy in ‘’vatika’’ disorders.Chakrapani, Charak. In:Vaidya Yadavji Trikamji Acharya, editor, Charaka Samhita,reprint edition,Varanasi:Chaukhamba Surbharati Prakashan,2000, Page No.-114

It has been stated that patients suitable for ‘’asthapana basti’’ are suitable for ‘’anuvasana basti’’ is general instruction, because ‘’krimikoshthi’’ and patient suffering from heaviness in the body are suitable for ‘’asthapana basti’’ but not for ‘’anuvasana basti’‘. In’‘krimikoshthi’‘, first of all’‘asthapana basti’’ is administered, then ‘’vamana’’ and ‘’virechana’’ to purify the ‘’koshtha’‘. When’‘koshtha’’ is purified, then ‘’anuvasana basti’’ is advised as it is discussed in Vimana Sthana. So it should be accepted that instructions given in the text are applicable in most cases, but not in all cases. [19]

Indications of ‘’Shirovirechana’’

‘’Shirovirechana’’ type of ‘’nasya’’ is mainly beneficial in ‘’kaphaja’’ disorders.Indu, Vagbhata. In: Dr. Shivprasad Sharma, Editor, Ashtanga Sangraha,2nd edition, Varanasi; Chaukhamba Sanskrit Series Office, 2008, Page No.-223

‘’Shirovirechana’’ is mainly beneficial in ‘’kaphaja’’ disorders where as Charaka says that it is beneficial in ‘’vatadi vikaras’’ which are free from ‘’ama dosha‘‘. Here’‘vatadi vikaras’’ means ‘’vata shleshmika vikara’’ of the head region are cured by proper administration of ‘’shirovirechana‘‘.Chakrapani, Charak.In:Vaidya Yadavji Trikamji Acharya, Editor, Charaka Samhita,reprint edition, Varanasi; Chaukhamba Surbharati Prakashan,2000, Page No.-690’‘Pinasa roga’’ mentioned in the indications should be accepted as ‘’pakva pratishyaya’’ (chronic coryza) as ‘’shirovirechana’’ is contraindicated in the patients suffering from ‘’nava pratishyaya’’ (acute coryza). [22]

Contra-indications of ‘’Shirovirechana‘‘

Vagbhata added the following conditions in list of contra-indications:

Apatarpita, Pitadrava, Gararta, Kruddha, vegavarodhita, Raktasravita, Sutika, Shwasapidita, Kasapidita

Current researches

Prameha and Kushtha are considered as contraindications of Asthapana Basti. Thus the conditions of diabetes and skin diseases comes under this umbrella of contraindication. However, more precisely, if these conditions are associated with aggravated vata, Asthapana Basti is used with good efficacy. The basti of gokshura and punarnava has shown good results in microalbuminuria in diabetic patients.Ramteke RS, Thakar AB, Trivedi AH, Patil PD. Clinical efficacy of Gokshura-Punarnava Basti in the management of microalbuminuria in diabetes mellitus. Ayu. 2012;33(4):537–541. doi:10.4103/0974-8520.110535 Likewise basti has shown good results in skin condition like psoriatic arthritis.S. Shruthi, M Kumar Ashvini, Lohith B A, M Uday Shankar, Mishra Gaurav, AyurvedicManagement of Psoriatic Arthritis: A Case Study, International Journal of Applied Ayurved Research,2017; 2(11):1472-77

Scope of further research

General indications and contraindications of all panchakarma are included in this chapter. Further it is needed to elaborate efficacy of these procedures in the specific stages of the disease. For e.g. Asthapana Basti is contraindicated in fatigue due to excess travelling (Yanaklanta). However in other reference Yuktaratha Basti is indicated in certain conditions with similarity of pathogenesis. Though basti is contraindicated in skin diseases (Kushtha), a formulation for basti is prescribed in management of Kushtha. This is specific to the conditions associated with specific dosha. A study is required to elaborate and explain the reasons.

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Bastisutriyam Siddhi

’’‘Siddhi Sthana Chapter 3.Standard practices of Basti (therapeutic enema)’’’

’’’ Abstract ’’’

The chapter Bastisutriyam Siddhi deals with the best practices and procedure of ‘’basti’’ (therapeutic enema) in detail. The examination before ‘’basti’’ administration, features of ‘’basti netra’’ (nozzle in enema apparatus), features of ‘’basti putaka’’ (enema bag/pot), dose, preparation, procedure and formulations of ‘’niruha basti’’ (enema with decoction) are explained. It also describes the procedure of ‘’anuvasana basti’’ (enema with oil or unctuous substance), posture for ‘’basti’’, and post-operative procedure.

‘’Keywords’‘:’‘Anuvasana basti, basti netra, basti putaka, basti vidhi, niruha basti’’

Introduction

The previous chapter (Panchakarmiya Siddhi) dealt with the indications and contra-indications of Panchakarma and its applications. Now one of the content of Kalpana Siddhi, ‘’basti kalpana’’ is elaborated in the present chapter. ‘’Basti chikitsa’’ is regarded as the prime treatment modality within Panchakarma. It not only has curative action, but also has preventive and promotive actions. ‘’Basti’’ therapy is considered as ‘’chikitsardha’’ (half of major treatments) among all therapy and some physicians even recognize it as a complete therapy because ‘’basti’’ has a wide therapeutic area. It not only cures ‘’vatika’’ disorders but also ‘’samsarga’’ and ‘’sannipata’’ condition of ‘’dosha, kaphaja’’ and ‘’pittaja’’ disorder, ‘’shakhagata’’ (diseases of limbs) and ‘’koshthagata rogas’’ (diseases of GIT) by making various permutations and combinations of different types of medicaments. Considering this rationale the third chapter is devoted for ‘’basti karma’’ and given first place in the Siddhi Sthana among the Panchakarma.

‘’Basti’’ is not merely termed as ‘enema’; rather it is a highly complex, sophisticated, and systemic therapy having a wide range of therapeutic actions and indications. It is considered as prime treatment modality for ‘’vata dosha’’. Contrary to this, enema is simply used for evacuation of colon and in few instances to rehydrate for therapeutic purpose.

Sanskrit text, Transliteration and English Translation

अथातो बस्तिसूत्रीयां सिद्धिं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō bastisūtrīyāṁ siddhiṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto bastisUtrIyAM siddhiM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Bastisutriyam Siddhi” (Standard practices of therapeutic enema). Thus said Lord Atreya.[1-2]

Questions of Agnivesha

कृतक्षणं शैलवरस्य रम्ये स्थितं धनेशायतनस्य पार्श्वे|

महर्षिसङ्घैर्वृतमग्निवेशः पुनर्वसुं प्राञ्जलिरन्वपृच्छत्||३||

बस्तिर्नरेभ्यः किमपेक्ष्य दत्तः स्यात् सिद्धिमान् किम्मयमस्य नेत्रम्|

कीदृक्प्रमाणाकृति किङ्गुणं च केभ्यश्च किंयोनिगुणश्च बस्तिः||४||

निरूहकल्पः प्रणिधानमात्रा स्नेहस्य का वा शयने विधिः कः|

के बस्तयः केषु हिता इतीदं श्रुत्वोत्तरं प्राह वचो महर्षिः||५||

kṛtakṣaṇaṁ śailavarasya ramyē sthitaṁ dhanēśāyatanasya pārśvē|

maharṣisaṅghairvṛtamagnivēśaḥ punarvasuṁ prāñjaliranvapṛcchat||3||

bastirnarēbhyaḥ kimapēkṣya dattaḥ syāt siddhimān kimmayamasya nētram|

kīdṛkpramāṇākṛti kiṅguṇaṁ ca kēbhyaśca kiṁyōniguṇaśca bastiḥ||4||

nirūhakalpaḥ praṇidhānamātrā snēhasya kā vā śayanē vidhiḥ kaḥ|

kē bastayaḥ kēṣu hitā itīdaṁ śrutvōttaraṁ prāha vacō maharṣiḥ||5||

kRutakShaNaM shailavarasya ramye sthitaM dhaneshAyatanasya pArshve|

maharShisa~gghairvRutamagniveshaH punarvasuM prA~jjaliranvapRucchat||3||

bastirnarebhyaH kimapekShya dattaH syAt siddhimAn kimmayamasya netram|

kIdRukpramANAkRuti ki~gguNaM ca kebhyashca kiMyoniguNashca bastiH||4||

nirUhakalpaH praNidhAnamAtrA snehasya kA vA shayane vidhiH kaH|

ke bastayaH keShu hitA itIdaM shrutvottaraM prAha vaco maharShiH||5||

Agnivesha, with folded hands, asked following questions to Punarvasu, as he was sitting at leisure surrounded by a host of great sages amidst the pleasant Himalaya as in the neighborhood of the abode of Kubera, the God of wealth.

“What are the factors observing which the enema can be administered with success? What material shall be used to prepare a nozzle? *What is its length and shape?* What is its quality and what are the sources of enema bag/receptacle and what should be their qualities? *What is the pharmaceutical formula of the ‘’niruha’’ (enema with decoction)?* What is its mode of administration? *What is the measure of enema solution?* What is the proportion of unctuous substance? *What is the position and procedure followed for enema while the patient on examination bed?* What are the varieties of enema and in whom are they indicated?”

Hearing these questions, the great sage Punarvasu spoke to answer. [3-5]

Consideration before administration of ‘’basti’’

समीक्ष्य दोषौषधदेशकालसात्म्याग्निसत्त्वादिवयोबलानि|

बस्तिः प्रयुक्तो नियतं गुणाय स्यात् सर्वकर्माणि च सिद्धिमन्ति||६||

samīkṣya dōṣauṣadhadēśakālasātmyāgnisattvādivayōbalāni|

bastiḥ prayuktō niyataṁ guṇāya syāt sarvakarmāṇi ca siddhimanti||6||

samIkShya doShauShadhadeshakAlasAtmyAgnisattvAdivayobalAni|

bastiH prayukto niyataM guNAya syAt sarvakarmANi ca siddhimanti||6||

‘’Basti’’ administered after careful examination of ‘’dosha’’ (vitiating factors), ‘’aushadha’’ (potency of drugs), ‘’desha’’ (place of living and body of patient), ‘’kala’’ (season and time of administration), ‘’satmya’’ (accustom), ‘’agni’’ (factor responsible for process of digestion and metabolism), ‘’sattva’’ (mind), ‘’oka’’ (habituation due to continuous use), ‘’vaya’’ (age) and ‘’bala’’ (strength) is certainly capable of providing the significant results, the benefits of the therapy and ultimately success.[6]

‘’Basti netra’’ (nozzle apparatus)

सुवर्णरूप्यत्रपुताम्ररीतिकांस्यास्थिशस्त्रद्रुमवेणुदन्तैः |

नलैर्विषाणैर्मणिभिश्च तैस्तैर्नेत्राणि कार्याणि सु(त्रि)कर्णिकानि ||७||

suvarṇarūpyatraputāmrarītikāṁsyāsthiśastradrumavēṇudantaiḥ |

nalairviṣāṇairmaṇibhiśca taistairnētrāṇi kāryāṇi su(tri)karṇikāni ||7||

suvarNarUpyatraputAmrarItikAMsyAsthishastradrumaveNudantaiH |

nalairviShANairmaNibhishca taistairnetrANi kAryANi su(tri)karNikAni ||7||

For preparing ‘’basti netra’’ having three ‘’karnika’’ (ridges) the following materials are used: gold, silver, copper, bronze, cow’s horn, bones of animals and others.[7]

षड्द्वादशाष्टाङ्गुलसम्मितानि षड्विंशतिद्वादशवर्षजानाम्|

स्युर्मुद्गकर्कन्धुसतीनवाहिच्छिद्राणि वर्त्याऽपिहितानि चैव||८||

यथावयोऽङ्गुष्ठकनिष्ठिकाभ्यां मूलाग्रयोः स्युः परिणाहवन्ति|

ऋजूनि गोपुच्छसमाकृतीनि श्लक्ष्णानि च स्युर्गुडिकामुखानि||९||

स्यात् कर्णिकैकाऽग्रचतुर्थभागे मूलाश्रिते बस्तिनिबन्धने द्वे|१०|

ṣaḍdvādaśāṣṭāṅgulasammitāni ṣaḍviṁśatidvādaśavarṣajānām|

syurmudgakarkandhusatīnavāhicchidrāṇi vartyā'pihitāni caiva||8||

yathāvayō'ṅguṣṭhakaniṣṭhikābhyāṁ mūlāgrayōḥ syuḥ pariṇāhavanti|

ṛjūni gōpucchasamākṛtīni ślakṣṇāni ca syurguḍikāmukhāni||9||

syāt karṇikaikā'gracaturthabhāgē mūlāśritē bastinibandhanē dvē|10|

ShaDdvAdashAShTA~ggulasammitAni ShaDviMshatidvAdashavarShajAnAm|

syurmudgakarkandhusatInavAhicchidrANi vartyA~apihitAni caiva||8||

yathAvayo$_a$gguShThakaniShThikAbhyAM mUlAgrayoH syuH pariNAhavanti|

RujUni gopucchasamAkRutIni shlakShNAni ca syurguDikAmukhAni||9||

syAt karNikaikA~agracaturthabhAge mUlAshrite bastinibandhane dve|10|

For the patients of the age of six, twenty and twelve years, the length of the nozzle should be of six, twelve and eight ''Angula'' respectively.

The caliber of the hole inside the nozzle should be such as to allow the passage of a seed of ''mudga'' (green gram), ''karkandhu'' (jujube berry- Zizyphus Jujuba) and ''satina'' (peanut) respectively. This hole should be corked with a ''varti'' (wick).

The circumference of the nozzle at the base and top should be the same as that of the thumb and little finger of the patient of that age respectively.

It should be straight and tapering like the tail of a cow. The mouth of the nozzle should be smooth and globular.

One ring should be fixed at the level of one fourth from the top, and two other rings should be fixed at the base in order to facilitate tying the mouth of the bladder around the nozzle. [8-91/2]

जारद्गवो माहिषहारिणौ वा स्याच्छौकरो बस्तिरजस्य वाऽपि||१०||

दृढस्तनुर्नष्टसिरो विगन्धः कषायरक्तः सुमृदुः सुशुद्धः |

नृणां वयो वीक्ष्य यथानुरूपं नेत्रेषु योज्यस्तु सुबद्धसूत्रः||११||

jāradgavō māhiṣahāriṇau vā syācchaukarō bastirajasya vā’pi||10||

dṛḍhastanurnaṣṭasirō vigandhaḥ kaṣāyaraktaḥ sumṛduḥ suśuddhaḥ |

nṝṇāṁ vayō vīkṣya yathānurūpaṁ nētrēṣu yōjyastu subaddhasūtraḥ||11||

jAradgavo mAhiShahAriNau vA syAcchaukaro bastirajasya vA~api||10||

dRuDhastanurnaShTasiro vigandhaH kaShAyaraktaH sumRuduH sushuddhaH |

nRuNAM vayo vIkShya yathAnurUpaM netreShu yojyastu subaddhasUtraH||11||

The urinary bladder of the animals such as buffalo, sheep, goat, cow etc. should be used to prepare ‘’basti’’ (the holder bag of ‘’basti dravya’’).

Features: ‘’Drudha’’ (strong), ‘’tanu’’ (thin), ‘’nashta shira’’ (devoid of veins), ‘’vigandha’’ (devoid of odor), ‘’kashayarakta’’ (saffron-red), ‘’sumridu’’ (soft), ‘’sushuddha’’ (well cleaned), and ‘’yathanurupa’’ (size accordingly).[10-11]

बस्तेरलाभे प्लवजो गलो वा स्यादङ्कपादः सुघनः पटो वा|१२|

bastēralābhē plavajō galō vā syādaṅkapādaḥ sughanaḥ paṭō vā|12|

basteralAbhe plavajo galo vA syAda~gkapAdaH sughanaH paTo vA|12|

In case of non availability, ‘’plavaja gala’’ (throat of a pelican), ‘’ankapada’’ (skin of a bat), ‘’ghana pata’’ (strong cloth) should be used.[12]

[Note: Presently plastic bags are in use.]

आस्थापनार्हं पुरुषं विधिज्ञः समीक्ष्य पुण्येऽहनि शुक्लपक्षे||१२||

प्रशस्तनक्षत्रमुहूर्तयोगे जीर्णान्नमेकाग्रमुपक्रमेत |१३|

āsthāpanārhaṁ puruṣaṁ vidhijñaḥ samīkṣya puṇyē’hani śuklapakṣē||12||

praśastanakṣatramuhūrtayōgē jīrṇānnamēkāgramupakramēta|13|

AsthApanArhaM puruShaM vidhij~jaH samIkShya puNye~ahani shuklapakShe||12||

prashastanakShatramuhUrtayoge jIrNAnnamekAgramupakrameta |13|

The physician well versed in the method of administering ‘’basti’’ should administer this therapy to a patient who is fit, after the digestion of the meal consumed by him and who has a complete focus of mind on the therapy. It should be given on an auspicious day in the ‘’shukla paksha’’ having a propitious ‘’nakshatra, muhurta’’ and ‘’yoga’’.[12-121/2]

Preparation and administration of ‘’basti’’ formulation

बलां गुडूचीं त्रिफलां सरास्नां द्वे पञ्चमूले च पलोन्मितानि||१३||

अष्टौ फलान्यर्धतुलां च मांसाच्छागात् पचेदप्सु चतुर्थशेषम्।
पूतं यवानीफलबिल्वकुष्ठवचाशताह्वाघनपिप्पलीनाम्॥१४॥
कल्कैर्गुडक्षौद्रघृतैः सतैलैर्युतं सुखोष्णैस्तु पिचुप्रमाणैः।
गुडात् पलं द्विप्रसृतां तु मात्रां स्नेहस्य युक्त्या मधु सैन्धवं च॥१५॥
प्रक्षिप्य बस्तौ मथितं खजेन सुबद्धमुच्छ्वास्य च निर्वलीकम्।
अङ्गुष्ठमध्येन मुखं पिधाय नेत्राग्रसंस्थामपनीय वर्तिम्॥१६॥
तैलाक्तगात्रं कृतमूत्रविट्कं नातिक्षुधार्तं शयने मनुष्यम्।
समेऽथवेषन्नतशीर्षके वा नात्युच्छ्रिते स्वास्तरणोपपन्ने॥१७॥
सव्येन पार्श्वेन सुखं शयानं कृत्वर्जुदेहं स्वभुजोपधानम्।
सङ्कोच्य सव्येतरदस्य सक्थि वामं प्रसार्य प्रणयेत्ततस्तम्॥१८॥
स्निग्धे गुदे नेत्रचतुर्थभागं स्निग्धं शनैरृज्वन पृष्ठवंशम्।
अकम्पनावेपनलाघवादीन् पाण्योर्गुणांश्चापि विदर्शयंस्तम् ॥१९॥
प्रपीड्य चैकग्रहणेन दत्तं नेत्रं शनैरेव ततोऽपकर्षेत्॥२०॥
balāṁ guḍūcīṁ triphalāṁ sarāsnāṁ dvē pañcamūlē ca palōnmitāni||13||
aṣṭau phalānyardhatulāṁ ca māṁsācchāgāt pacēdapsu caturthaśēṣam|
pūtaṁ yavānīphalabilvakuṣṭhavacāśatāhvāghanapippalīnām||14||
kalkairguḍakṣaudraghṛtaiḥ satailairyutaṁ sukhōṣṇaistu picupramāṇaiḥ|
guḍāt palaṁ dviprasṛtāṁ tu mātrāṁ snēhasya yuktyā madhu saindhavaṁ ca||15||
prakṣipya bastau mathitaṁ khajēna subaddhamucchvāsya ca nirvalīkam|
aṅguṣṭhamadhyēna mukhaṁ pidhāya nētrāgrasaṁsthāmapanīya vartim||16||
tailāktagātraṁ kṛtamūtraviṭkaṁ nātikṣudhārtaṁ śayanē manuṣyam|
samē'thavēṣannataśīrṣakē vā nātyucchritē svāstaraṇōpapannē||17||
savyēna pārśvēna sukhaṁ śayānaṁ kṛtvarjudēhaṁ svabhujōpadhānam|
saṅkōcya savyētaradasya sakthi vāmaṁ prasārya praṇayēttatastam||18||
snigdhē gudē nētracaturthabhāgaṁ snigdhaṁ śanair̤ujvana pr̥ṣṭhavaṁśam|
akampanāvēpanalāghavādīn pāṇyōrguṇāṁścāpi vidarśayaṁstam ||19||
prapīḍya caikagrahaṇēna dattaṁ nētraṁ śanairēva tatō'pakarṣēt|20|
balAM guDUcIM triphalAM sarAsnAM dve pa~jcamUle ca palonmitAni||13||

aShTau phalAnyardhatulAM ca mAMsAcchAgAt pacedapsu caturthasheSham|

pUtaM yavAnIphalabilvakuShThavacAshatAhvAghanapippalInAm||14||

kalkairguDakShaudraghRutaiH satailairyutaM sukhoShNaistu picupramANaiH|

guDAt palaM dviprasRutAM tu mAtrAM snehasya yuktyA madhu saindhavaM ca||15||

prakShipya bastau mathitaM khajena subaddhamucchvAsya ca nirvalIkam|

a~gguShThamadhyena mukhaM pidhAya netrAgrasaMsthAmapanIya vartim||16||

tailAktagAtraM kRutamUtraviTkaM nAtikShudhArtaM shayane manuShyam|

same~athaveShannatashIrShake vA nAtyucchrite svAstaraNopapanne||17||

savyena pArshvena sukhaM shayAnaM kRutvarjudehaM svabhujopadhAnam|

sa~gkocya savyetaradasya sakthi vAmaM prasArya praNayettatastam||18||

snigdhe gude netracaturthabhAgaM snigdhaM shanairRujvana pRuShThavaMsham|

akampanAvepanalAghavAdIn pANyorguNAMshcApi vidarshayaMstam ||19||

prapIDya caikagrahaNena dattaM netraM shanaireva tato~apakarShet|20|

One ‘’pala’’ each of ‘’bala, guduchi, haritaki, vibhitaki, amalaki, rasna, bilva, shyonaka, gambhari, patala, shalaparni, prishniparni, brihati, kantakari’’ and ‘’gokshura’‘, eight fruits of’‘madana’’ and half ‘’tula’’ of goat meat should be added with water, and boiled till one fourth of water remains. Then the decoction should be collected by filtration. To this decoction, one ‘’pichu’’ (tola) each of the paste of ‘’yavani, madana phala, bilva, kushtha, vacha, shatahva, ghana’’ and ‘’pippali,’’ one ‘’pala’’ of ‘’jaggery’‘, two’‘prasruta’’ each of ghee and oil, and appropriate quantities of honey and rock salt should be added. The recipe should then be stirred with a stirrer, and kept inside the ‘’basti’‘. The bladder should then be tied to the base of the nozzle, the air inside the bladder should be removed, and the bladder should be free from folds. Thereafter,’‘varti’’ (cotton plug) kept at the opening should be removed, and the opening should be covered with the middle part of the thumb.

The patient whose body is anointed with oil, who has passed urine and stool, and who is not very hungry should be made to sleep over a well spread and not very high bed which is uniform in level or which is slightly low in level at the head.

The patient should lay comfortably on his left side. He should keep his body straight, and use his folded left hand as pillow. He should then flex his right leg, keeping the left leg straight.

The anus of the patient should be lubricated, and the lubricated nozzle should be inserted into it up to one fourth part from the top slowly and straight following the position of the vertebral column.

The physician should not shake his hand, and quickly compress the bladder so that the content goes inside at one stretch. Thereafter, he should take out the nozzle slowly. [13-191/2]

Sequels of wrong administration of nozzle

तिर्यक् प्रणीते तु न याति धारा गुदे व्रणः स्याच्चलिते तु नेत्रे||२०||

दत्तः शनैर्नाशयमेति बस्तिः कण्ठं प्रधावत्यतिपीडितश्च|

शीतस्त्वतिस्तम्भकरो विदाहं मूर्च्छां च कुर्यादतिमात्रमुष्णः||२१||

स्निग्धोऽतिजाड्यं पवनं तु रूक्षस्तन्वल्पमात्रालवणस्त्वयोगम्|

करोति मात्राभ्यधिकोऽतियोगं क्षामं तु सान्द्रः सुचिरेण चैति||२२||

दाहातिसारौ लवणोऽति कुर्यात्तस्मात् सुयुक्तं सममेव दद्यात्|२३|

tiryak praṇītē tu na yāti dhārā gudē vraṇaḥ syāccalitē tu nētrē||20||

dattaḥ śanairnāśayamēti bastiḥ kaṇṭhaṁ pradhāvatyatipīḍitaśca|

śītastvatistambhakarō vidāhaṁ mūrcchāṁ ca kuryādatimātramuṣṇaḥ||21||

snigdhō'tijāḍyaṁ pavanaṁ tu rūkṣastanvalpamātrālavaṇastvayōgam|

karōti mātrābhyadhikō'tiyōgaṁ kṣāmaṁ tu sāndraḥ sucirēṇa caiti||22||

dāhātisārau lavaṇō'ti kuryāttasmāt suyuktaṁ samamēva dadyāt|23|

tiryak praNIte tu na yAti dhArA gude vraNaH syAccalite tu netre||20||

dattaH shanairnAshayameti bastiH kaNThaM pradhAvatyatipIDitashca|

shItastvatistambhakaro vidAhaM mUrcchAM ca kuryAdatimAtramuShNaH||21||

snigdho~atijADyaM pavanaM tu rUkShastanvalpamAtrAlavaNastvayogam|

karoti mAtrAbhyadhiko~atiyogaM kShAmaM tu sAndraH sucireNa caiti||22||

dAhAtisArau lavaNo~ati kuryAttasmAt suyuktaM samameva dadyAt|23|

If the nozzle is obliquely inserted, then the fluid will not flow into the rectum. If the nozzle is shifted from one place to the other, then this may cause anal injury. If the bladder is compressed slowly, then the enema- fluid may not reach the colon. If the bladder is strongly compressed, then the fluid may rush very fast even up to the throat. If the enema- fluid is very cold, then it may cause stiffness. If the enema – fluid is very hot, then it may cause burning sensation and fainting. If the enema – fluid is very unctuous, then it may cause numbness. If the enema- fluid is ‘’ati ruksha’‘, then it may cause aggravation of’‘vayu’‘. If the enema – fluid is very thin or added with less quantity of salt, then it may lead to’‘ayoga’‘. If the enema- fluid is administered in large quantity, then it

may cause''ati-yoga''. If the enema-fluid is viscid, then it may cause emaciation of the patient, and it moves in the colon very slowly. If the enema- fluid contains salt in excess, then it may cause burning sensation and diarrhea. Therefore,''basti'' should be properly administered.[20-221/2]

Sequence in preparation of ''basti'' formulation

पूर्वं हि दद्यान्मधु सैन्धवं तु स्नेहं विनिर्मथ्यं ततोऽनु कल्कम्||२३||

विमथ्य संयोज्य पुनर्द्रवैस्तं बस्तौ निदध्यान्मथितं खजेन|२४|

pūrvaṁ hi dadyānmadhu saindhavaṁ tu snēhaṁ vinirmathyaṁ tatō'nu kalkam||23||

vimathya saṁyōjya punardravaistaṁ bastau nidadhyānmathitaṁkhajēna|24|

pUrvaM hi dadyAnmadhu saindhavaM tu snehaM vinirmathyaM tato~anu kalkam||23||

vimathya saMyojya punardravaistaM bastau nidadhyAnmathitaMkhajena|24|

At first ''madhu'' (honey) and ''saindhava'' (rock salt) should be taken ''khalva'', then''sneha'' followed by ''kalka, kashaya'' and ''avapa,'' churning should be while adding these ''dravya''. [23-231/2]

वामाश्रये हि ग्रहणीगुद च तत् पार्श्वसंस्थस्य सुखोपलब्धिः||२४||

लीयन्त एवं वलयश्च तस्मात् सव्यं शयानोऽर्हति बस्तिदानम्|२५|

vāmāśrayē hi grahaṇīgudē ca tat pārśvasaṁsthasya sukhōpalabdhiḥ||24||

līyanta ēvaṁ valayaśca tasmāt savyaṁ śayānō'rhati bastidānam|25|

vAmAshraye hi grahaNIgude ca tat pArshvasaMsthasya sukhopalabdhiH||24||

lIyanta evaM valayashca tasmAt savyaM shayAno~arhati bastidAnam|25|

It is said that the ''basti'' should be administered to the patient lying on left lateral side as the ''grahani'' and ''guda'' are situated on the left side of the body, and the ''vali'' (valves) get relaxed. Therefore, ''basti'' should be given when the patient is lying on his left side.[24-241/2]

विड्वातवेगो यदि चार्धदत्ते निष्कृष्य मुक्ते प्रणयेदशेषम् ||२५||

उत्तानदेहश्च कृतोपधानः स्याद्वीर्यमाप्नोति तथाऽस्य देहम् |२६|

viḍvātavēgō yadi cārdhadattē niṣkr̥ṣya muktē praṇayēdaśēṣam ||25||

uttānadēhaśca kr̥tōpadhānaḥ syādvīryamāpnōti tathā'sya dēham |26|

viDvAtavego yadi cArdhadatte niShkRuShya mukte praNayedasheSham ||25||

uttAnadehashca kRutopadhAnaH syAdvIryamApnoti tathA~asya deham |26|

If during middle of enema administration, the patient gets an urge to pass feces or flatus, the enema nozzle should be drawn out and the when the urge has passed away, the remaining solution, should be injected. The patient should lie supine on bed with his body in a raised position by means of a pillow in such a way that the effect of the enema pervades the whole body. [25-251/2]

एकोऽपकर्षत्यनिलं स्वमार्गात् पित्तं द्वितीयस्तु कफं तृतीयः||२६||

ēkō'pakarṣatyanilaṁ svamārgāt pittaṁ dvitīyastu kaphaṁ tr̥tīyaḥ||26||

eko~apakarShatyanilaM svamArgAt pittaM dvitIyastu kaphaM tRutIyaH||26||

The first enema helps in the elimination of ''vata'', the second enema helps in the elimination of''pitta'', and the third enema helps in the elimination of''kapha'' from their ''ashaya'' (locations).[26]

Follow up regimen after ''basti'' administration

प्रत्यागते कोष्णजलावसिक्तः शाल्यन्नमद्यात्तनुना रसेन|

जीर्णे तु सायं लघु चाल्पमात्रं भुक्तोऽनुवास्यः परिबृंहणार्थम्||२७||

निरूहपादांशसमेन तैलेनाम्लानिलघ्नौषधसाधितेन|

दत्त्वा स्फिचौ पाणितलेन हन्यात् स्नेहस्य शीघ्रागमरक्षणार्थम्||२८||

ईषच्च पादाङ्गुलियुग्ममाञ्छेदुत्तानदेहस्य तलौ प्रमृज्यात्|

स्नेहेन पाष्र्ण्यङ्गुलिपिण्डिकाश्च ये चास्य गात्रावयवा रुगार्ताः||२९||

तांश्चावमद्गीत सुखं ततश्च निद्रामुपासीत कृतोपधानः|३०|

pratyāgatē kōṣṇajalāvasiktaḥ śālyannamadyāttanunā rasēna|

jīrṇē tu sāyaṁ laghu cālpamātraṁ bhuktō'nuvāsyaḥ paribr̥ṁhaṇārtham||27||

nirūhapādāṁśasamēna tailēnāmlānilaghnauṣadhasādhitēna|

dattvā sphicau pāṇitalēna hanyāt snēhasya śīghrāgamarakṣaṇārtham||28||

īṣacca pādāṅguliyugmamāñchēduttānadēhasya talau pramr̥jyāt|

snēhēna pārṣṇyaṅgulipiṇḍikāśca yē cāsya gātrāvayavā rugārtāḥ||29||

tāṁścāvamadgīta sukhaṁ tataśca nidrāmupāsīta kr̥tōpadhānaḥ|30|

pratyAgate koShNajalAvasiktaH shAlyannamadyAttanunA rasena|

jIrNe tu sAyaM laghu cAlpamAtraM bhukto~anuvAsyaH paribRuMhaNArtham||27||

nirUhapAdAMshasamena tailenAmlAnilaghnauShadhasAdhitena|

dattvA sphicau pANitalena hanyAt snehasya shIghrAgamarakShaNArtham||28||

IShacca pAdA$_{gguliyugmamA}$jcheduttAnadehasya talau pramRujyAt|

snehena pArShNya~ggulipiNDikAshca ye cAsya gAtrAvayavA rugArtAH||29||

tAMshcAvamadgIta sukhaM tatashca nidrAmupAsIta kRutopadhAnaH|30|

After the ‘’basti dravya’’ has come out, the patient should be sprinkled with tepid water, and thereafter, the diet containing ‘’shali’’- rice along with thin meat – soup should be given.

In the evening, after the previous meal is digested, light food in small quantity should be given. Thereafter, ‘’anuvasana basti’’ should be given to the patient for the over all nourishment.

For ‘’anuvasana basti‘‘, medicated oil cooked by adding’‘amla’’ and ‘’vataghna dravya’’ should be one- fourth in quantity of the fluid used for ‘’niruha basti‘‘. After the administration of oil, the buttocks of the patient should be tapped with palms to prevent early return of the’‘basti dravya’’.

The patient should lie on the bed in supine position, and the toe- joints of both of his legs should be pulled gently. The heel, calf and other painful parts should be massaged with the oil. Thereafter, the patient should take rest comfortably by keeping his head over a pillow.[27-291/2]

Proportion according to ‘’dosha’’ dominance

भागाः कषायस्य तु पञ्च, पित्ते स्नेहस्य षष्ठः प्रकृतौ स्थिते च||३०||

वाते विवृद्धे तु चतुर्थभागो, मात्रा निरूहेषु कफेऽष्टभागः|३१ |

bhāgāḥ kaṣāyasya tu pañca, pittē snēhasya ṣaṣṭhaḥ prakṛtau sthitē ca||30||

vātē vivṛddhē tu caturthabhāgō, mātrā nirūhēṣu kaphē’ṣṭabhāgaḥ|31|

bhAgAH kaShAyasya tu pa~jca, pitte snehasya ShaShThaH prakRutau sthite ca||30||

vAte vivRuddhe tu caturthabhAgo, mAtrA nirUheShu kaphe~aShTabhAgaH|31|

In ‘’niruha basti‘‘, the decoction should be five parts. If this is intended to be given to a patient suffering from’‘paittika’’ disease or to a healthy person, then the quantity of ‘’sneha’’ should be one sixth of the total quantity. For ‘’vatika’’ diseases, the quantity should be one fourth of the total quantity. For ‘’kaphaja’’ diseases, the quantity of ‘’sneha’’ should be about 1/8th of the total quantity.[30-301/2]

Dose of ‘’niruha basti’’

निरूहमात्रा प्रसृतार्धमाद्ये वर्षे ततोऽर्धप्रसृताभिवृद्धिः||३१||

आद्वादशात् स्यात् प्रसृताभिवृद्धिरष्टादशाद् द्वादशतः परं स्युः|

आसप्ततेस्तद्विहितं प्रमाणमतः परं षोडशवद्विधेयम्||३२||

निरूहमात्रा प्रसृतप्रमाणा बाले च वृद्धे च मृदुर्विशेषः|३३|

nirūhamātrā prasṛtārdhamādyē varṣē tatō’rdhaprasṛtābhivṛddhiḥ||31||

ādvādaśāt syāt prasṛtābhivṛddhiraṣṭādaśād dvādaśataḥ paraṁ syuḥ|

āsaptatēstadvihitaṁ pramāṇamataḥ paraṁ ṣōḍaśavadvidhēyam||32||

nirūhamātrā prasṛtapramāṇā bālē ca vṛddhē ca mṛdurviśēṣaḥ|33|

nirUhamAtrA prasRutArdhamAdye varShe tato~ardhaprasRutAbhivRuddhiH||31||

AdvAdashAt syAt prasRutAbhivRuddhiraShTAdashAd dvAdashataH paraM syuH|

AsaptatestadvihitaM pramANamataH paraM ShoDashavadvidheyam||32||

nirUhamAtrA prasRutapramANA bAle ca vRuddhe ca mRudurvisheShaH|33|

Start the dose of ‘’niruha’’ with one ‘’prasrita’’ (approx.80 ml) on 1st year, then increase ½ ‘’prasrita’’ till 12th year; then increase one’‘prasrita’’ till 18th year, reaching the maximum dose i.e., twelve’‘prasrita’‘. The dose after 70 years is equal to the dose of 16th year. In children and elderly person’‘mridu basti’’ should be given. [32-321/2]

Table/cot for administration of ‘’basti’’

नात्युच्छ्रितं नाप्यतिनीचपादं सपादपीठं शयनं प्रशस्तम्||३३||

प्रधानमृद्वास्तरणोपपन्नं प्राक्शीर्षकं शुक्लपटोत्तरीयम्|३४|

nātyucchritaṁ nāpyatinīcapādaṁ sapādapīṭhaṁ śayanaṁ praśastam||33||

pradhānamṛdvāstaraṇōpapannaṁ prākśīrṣakaṁ śuklapaṭōttarīyam|34|

nAtyucchritaM nApyatinIcapAdaM sapAdapIThaM shayanaM prashastam||33||

pradhAnamRudvAstaraNopapannaM prAkshIrShakaM shuklapaTottarIyam|34|

The cot or table used for ‘’basti’’ should not be too high at head end, foot end should not be too low, having foot step. The table should be covered with soft bed and the patient should wear white dress and lie on the table facing the head to east. [33-331/2]

Diet after ‘’basti’’

भोज्यं पुनर्व्याधिमवेक्ष्य तद्वत् प्रकल्पयेद्यूषपयोरसाद्यैः||३४||

सर्वेषु विद्याद्विधिमेतमाद्यं वक्ष्यामि बस्तीनत उत्तरीयान्|३५|

bhōjyaṁ punarvyādhimavēkṣya tadvat prakalpayēdyūṣapayōrasādyaiḥ||34||

sarvēṣu vidyādvidhimētamādyaṁ vakṣyāmi bastīnata uttarīyān|35|

bhojyaM punarvyAdhimavekShya tadvat prakalpayedyUShapayorasAdyaiH||34||

sarveShu vidyAdvidhimetamAdyaM vakShyAmi bastInata uttarIyAn|35|

‘’Yusha, kshira’’ and ‘’mamsa rasa’’ should be given as per the disease (‘’kapha, pitta’’ and ‘’vata’’ respectively). [34-341/2]

Various ‘’basti’’ formulations

द्विपञ्चमूलस्य रसोऽम्लयुक्तः सच्छागमांसस्य सपूर्वपेष्यः||३५||

त्रिस्नेहयुक्तः प्रवरो निरूहः सर्वानिलव्याधिहरः प्रदिष्टः|

dvipañcamūlasya rasō’mlayuktaḥ sacchāgamāṁsasya sapūrvapēṣyaḥ||35||

trisnēhayuktaḥ pravarō nirūhaḥ sarvānilavyādhiharaḥ pradiṣṭaḥ|

dvipa~jcamUlasya raso~amlayuktaH sacchAgamAMsasya sapUrvapeShyaH||35||

trisnehayuktaH pravaro nirUhaH sarvAnilavyAdhiharaH pradiShTaH|

’’’’Dvipanchamuladi’’’’: *’’Dravya’’* ’’Madhu’’ *’’Saindhava’’* ’’Sneha-trisneha’’ *’’Kalka’’* ’’Kvatha dravya-laghupanchamoola, bruhatpanchamoola’’ *’’Āvapa dravya-amla rasa, ajamamsa’’* ’’Guna- Sarva vatavyadhihara’’ [35-351/2]

स्थिरादिवर्गस्य बलापटोलत्रायन्तिकैरण्डयवैर्युतस्य||३६||

प्रस्थो रसाच्छागरसार्धयुक्तः साध्यः पुनः प्रस्थसमस्तु यावत्|

प्रियङ्गुकृष्णाघनकल्कयुक्तः सतैलसर्पिर्मधुसैन्धवश्च||३७||

स्याद्दीपनो मांसबलप्रदश्च चक्षुर्बलं चापि ददाति बस्तिः |

sthirādivargasya balāpaṭōlatrāyantikairaṇḍayavairyutasya||36||

prasthō rasācchāgarasārdhayuktaḥ sādhyaḥ punaḥ prasthasamastu yāvat|

priyaṅgukr̥ṣṇāghanakalkayuktaḥ satailasarpirmadhusaindhavaśca||37||

syāddīpanō māṁsabalapradaśca cakṣurbalaṁ cāpi dadāti bastiḥ |

sthirAdivargasya balApaTolatrAyantikairaNDayavairyutasya||36||

prastho rasAcchAgarasArdhayuktaH sAdhyaH punaH prasthasamastu yAvat|

priya~ggukRuShNAghanakalkayuktaH satailasarpirmadhusaindhavashca||37||

syAddIpano mAMsabalapradashca cakShurbalaM cApi dadAti bastiH |

{
! scope="col"
! scope="col"
-
''Madhu''
2 ''Prasrita''
-
''Saindhava''
1 ''Karsha''
-
''Sneha-taila, ghrita''
3 ''Prasrita''
-
''Kalka dravya-priyangu, pippali, musta''
1 ''Prasrita''
-
''Kwatha dravya-sthiradi panchamula, bala, patola, trayamana, eranda, yava'' (1 ''prastha'' each); reduced to 1 ''prastha''
4 ''Prasrita''
-
''Avapa-aja mamsa''
2 ''Prasrita''
}

''Guna-Deepana'', increases''mamsa'' and ''bala'';''chakshushya''.

एरण्डमूलं त्रिपलं पलाशा ह्रस्वानि मूलानि च यानि पञ्च||३८||

रास्नाश्वगन्धातिबलागुडूची पुनर्नवारग्वधदेवदारु|

भागाः पलांशा मदनाष्टयुक्ता जलद्विकंसे क्वथितेऽष्टशेषे||३९||

पेष्याः शताह्वा हपुषा प्रियङ्गुः सपिप्पलीकं मधुकं बला च|

रसाञ्जनं वत्सकबीजमुस्तं भागाक्षमात्रं लवणांशयुक्तम्||४०||

समाक्षिकस्तैलयुतः समूत्रो बस्तिर्नृणां दीपनलेखनीयः|

जङ्घोरुपादत्रिकपृष्ठशूलं कफावृतिं मारुतनिग्रहं च||४१||

विण्मूत्रवातग्रहणं सशूलमाध्मानतामश्मरिशर्करे च|

आनाहमर्शोग्रहणीप्रदोषानेरण्डबस्तिः शमयेत् प्रयुक्तः||४२||

चतुष्पले तैलघृतस्य भृष्टाच्छागाच्छतार्धो दधिदाडिमाम्लः|

रसः सपेष्यो बलमांसवर्णरेतोग्निदश्चान्ध्यशिरोर्तिशस्तः ||४३||

जलद्विकंसेऽष्टपलं पलाशात् पक्त्वा रसोऽर्धाढकमात्रशेषः|

कल्कैर्वचामागधिकापलाभ्यां युक्तः शताह्वाद्विपलेन चापि||४४||

ससैन्धवः क्षौद्रयुतः सतैलो देयो निरूहो बलवर्णकारी|

आनाहपार्श्वामययोनिदोषान् गुल्मानुदावर्तरुजं च हन्यात्||४५||

ēraṇḍamūlaṁ tripalaṁ palāśā hrasvāni mūlāni ca yāni pañca||38||

rāsnāśvagandhātibalāguḍūcī punarnavāragvadhadēvadāru|

bhāgāḥ palāṁśā madanāṣṭayuktā jaladvikaṁsē kvathitē'ṣṭaśēṣē||39||

pēṣyāḥ śatāhvā hapuṣā priyaṅguḥ sapippalīkaṁ madhukaṁ balā ca|

rasāñjanaṁ vatsakabījamustaṁ bhāgākṣamātraṁ lavaṇāṁśayuktam||40||

samākṣikastailayutaḥ samūtrō bastirnr̥ṇāṁ dīpanalēkhanīyaḥ|

jaṅghōrupādatrikapr̥ṣṭhaśūlaṁ kaphāvr̥tiṁ mārutanigrahaṁ ca||41||

viṇmūtravātagrahaṇaṁ saśūlamādhmānatāmaśmariśarkarē ca|

ānāhamarśōgrahaṇīpradōṣānēraṇḍabastiḥ śamayēt prayuktaḥ||42||

catuṣpalē tailaghr̥tasya bhr̥ṣṭācchāgācchatārdhō dadhidāḍimāmlaḥ|

rasaḥ sapēṣyō balamāṁsavarṇarētōgnidaścāndhyaśirōrtiśastaḥ ||43||

jaladvikaṁsē'ṣṭapalaṁ palāśāt paktvā rasō'rdhāḍhakamātraśēṣaḥ|

kalkairvacāmāgadhikāpalābhyāṁ yuktaḥ śatāhvādvipalēna cāpi||44||

sasaindhavaḥ kṣaudrayutaḥ satailō dēyō nirūhō balavarṇakārī|

ānāhapārśvāmayayōnidōṣān gulmānudāvartarujaṁ ca hanyāt||45||

eraNDamUlaM tripalaM palAshA hrasvAni mUlAni ca yAni pa~jca||38||

rAsnAshvagandhAtibalAguDUcI punarnavAragvadhadevadAru|

bhAgAH palAMshA madanAShTayuktA jaladvikaMse kvathite~aShTasheShe||39||

peShyAH shatAhvA hapuShA priya~gguH sapippalIkaM madhukaM balA ca|

rasA~jjanaM vatsakabIjamustaM bhAgAkShamAtraM lavaNAMshayuktam||40||

samAkShikastailayutaH samUtro bastirnRuNAM dIpanalekhanIyaH|

ja~gghorupAdatrikapRuShThashUlaM kaphAvRutiM mArutanigrahaM ca||41||

viNmUtravAtagrahaNaM sashUlamAdhmAnatAmashmarisharkare ca|

AnAhamarshograhaNIpradoShAneraNDabastiH shamayet prayuktaH||42||

catuShpale tailaghRutasya bhRuShTAcchAgAcchatArdho dadhidADimAmlaH|

rasaH sapeShyo balamAMsavarNaretognidashcAndhyashirortishastaH ||43||

jaladvikaMse~aShTapalaM palAshAt paktvA raso~ardhADhakamAtrasheShaH|

kalkairvacAmAgadhikApalAbhyAM yuktaH shatAhvAdvipalena cApi||44||

sasaindhavaH kShaudrayutaH satailo deyo nirUho balavarNakarI|

AnAhapArshvAmayayonidoShAn gulmAnudAvartarujaM ca hanyAt||45||

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''Madhu''

1.5 ''Prasrita''

-

''Saindhava''

1 ''Karsha''

-

''Sneha-taila''

3 ''Prasrita''

-

''Kalka dravya-shatahva, hapusha, priyangu, pippali, madhuka, bala, rasanjana, vatsaka bija, musta''.

1 ''Prasrita''

-

''Kvatha dravya-erandamūla''-3''pala, palasha, laghupanchamula, rasna, ashvagandha, atibala, guduchi, punarnava, aragvadha, devadaru'' (1 ''Pala'' each), ''madanaphala''-8,''jala''-2''adhaka''; reduced to 1/8th

4 ''Prasrita''

-

{
‘’Avapa-gomutra’’
2 ‘’Prasrita’’
}

‘’Guna’‘-’‘Deepana, lekhana,’’ relieves the ‘’shula’’ of ‘’uru, jangha, pada, prushtha’’ and ‘’trik‘‘. It pacifies the’‘kaphavrita vata, vid-mutra-vata graha, adhmana, anaha, ashmari, sharkara, arsha, & grahanii dosha’’. [38-45]

यष्ट्याह्वयस्याष्टपलेन सिद्धं पयः शताह्वाफलपिप्पलीभिः|

युक्तं ससर्पिर्मधु वातरक्तवैस्वर्यवीसर्पहितो निरूहः||४६||

यष्ट्याह्वलोध्राभयचन्दनैश्च शृतं पयोऽग्र्यं कमलोत्पलैश्च|

सशर्करं क्षौद्रयुतं सुशीतं पित्तामयान् हन्ति सजीवनीयम्||४७||

yaṣṭyāhvayasyāṣṭapalēna siddhaṁ payaḥ śatāhvāphalapippalībhiḥ|

yuktaṁ sasarpirmadhu vātaraktavaisvaryavīsarpahitō nirūhaḥ||46||

yaṣṭyāhvalōdhrābhayacandanaiśca śr̥taṁ payō’gryaṁ kamalōtpalaiśca|

saśarkaraṁ kṣaudrayutaṁ suśītaṁ pittāmayān hanti sajīvanīyam||47||

yaShTyAhvayasyAShTapalena siddhaM payaH shatAhvAphalapippalIbhiH|

yuktaM sasarpirmadhu vAtaraktavaisvaryavIsarpahito nirUhaH||46||

yaShTyAhvalodhrAbhayacandanaishca shRutaM payo~agryaM kamalotpalaishca|

sasharkaraM kShaudrayutaM sushItaM pittAmayAn hanti sajIvanIyam||47||

{
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-
‘’Madhu’’
2 ‘’Madhu-prasrita’’
-
‘’Saindhava’’
1 ‘’Karsha’’
-
‘’Sneha-ghrita’’
2 ‘’Prasrita’’
-

{

''Kalka jeevaniya gana''

1 ''Prasrita''

-

''Kwatha dravya-ksheerapaakaartha kalka dravya- yashthi, lodhra, usheera, chandana, padma, utpala''

4 ''Prasrita''

-

''Avapa-sharkara''

}

''Guna- Pitta roga naashaka''[46-47]

द्विकार्षिकाश्चन्दनपद्मकर्धियष्ट्याह्वरास्नावृषसारिवाश्च|

सलोध्रमञ्जिष्ठमथाप्यनन्ताबलास्थिरादितृणपञ्चमूलम् ||४८||

तोये समुत्क्वाथ्य रसेन तेन शृतं पयोऽर्धाढकमम्बुहीनम्|

जीवन्तिमेदर्धिशतावरीभिर्वीराद्विकाकोलिकशेरुकाभिः||४९||

सितोपलाजीवकपद्मरेणु प्रपौण्डरीकैः कमलोत्पलैश्च|

लोध्रात्मगुप्तामधुकैर्विदारीमुञ्जातकैः केशरचन्दनैश्च||५०||

पिष्टैर्घृतक्षौद्रयुतैर्निरूहं ससैन्धवं शीतलमेव दद्यात्|

प्रत्यागते धन्वरसेन शालीन् क्षीरेण वाऽद्यात् परिषिक्तगात्रः||५१||

दाहातिसारप्रदरास्रपित्तहृत्पाण्डुरोगान् विषमज्वरं च|

सगुल्ममूत्रग्रहकामलादीन् सर्वामयान् पित्तकृतान्निहन्ति||५२||

dvikārṣikāścandanapadmakardhiyaṣṭyāhvarāsnāvṛṣasārivāśca|

salōdhramañjiṣṭhamathāpyanantābalāsthirāditṛṇapañcamūlam ||48||

tōyē samutkvāthya rasēna tēna śṛtaṁ payō'rdhāḍhakamambuhīnam|

jīvantimēdardhiśatāvarībhirvīrādvikākōlikaśērukābhiḥ||49||

sitōpalājīvakapadmarēṇu prapauṇḍarīkaiḥ kamalōtpalaiśca|

lōdhrātmaguptāmadhukairvidārīmuñjātakaiḥ kēśaracandanaiśca||50||

piṣṭairghṛtakṣaudrayutairnirūhaṁ sasaindhavaṁ śītalamēva dadyāt|

pratyāgatē dhanvarasēna śālīn kṣīrēṇa vā'dyāt pariṣiktagātraḥ||51||

dāhātisārapradarāsrapittahṛtpāṇḍurōgān viṣamajvaraṁ ca|

sagulmamūtragrahakāmalādīn sarvāmayān pittakṛtānnihanti||52||

dvikArShikAshcandanapadmakardhiyaShTyAhvarAsnAvRuShasArivAshca|

salodhrama$_{jjiShThamathApyanantAbalAsthirAditRuNapa}$jcamUlam ||48||

toye samutkvAthya rasena tena shRutaM payo~ardhADhakamambuhInam|

jIvantimedardhishatAvarIbhirvIrAdvikAkolikasherukAbhiH||49||

sitopalAjIvakapadmareNu prapauNDarIkaiH kamalotpalaishca|

lodhrAtmaguptAmadhukairvidArImu~jjAtakaiH kesharacandanaishca||50||

piShTairghRutakShaudrayutairnirUhaM sasaindhavaM shItalameva dadyAt|

pratyAgate dhanvarasena shAlIn kShIreNa vA~adyAt pariShiktagAtraH||51||

dAhAtisArapradarAsrapittahRutpANDurogAn viShamajvaraM ca|

sagulmamUtragrahakAmalAdIn sarvAmayAn pittakRutAnnihanti||52||

{

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-

‘’Madhu’’

2 ‘’Madhu-prasrita’’

-

‘’Saindhava’’

1 ‘’Karsha’’

-

‘’Sneha-ghrita’’

2 ‘’Prasrita’’

-

‘’Kalka dravya- Jivanti, Meda, Vriddhi, Shatavari, Kshiravidari, Kakoli, Kasheru, Mishri, Jivaka, Kamala Kesara, Pundarika kashtha, Rakta Kamala, Nila Kamala, Atmagupta, Yashti,Vidarikanda, Munjataka, Nagakesara, Chandana’’

1 ‘’Prasrita’’

-

‘’Kvatha dravya- Chandana, Padmakashtha, Vriddhi, Yashti, Rasna, Vasa, Anantamula, Lodhra,Manjishtha, Ananta, Balamula, Sthiradi

{
Varga, Trunapanchamula'' (2 ''Tola'' each)''Jala''-8 parts; reduced to 1/4th''Kshira''-½ Adhaka; Boiled till''Kshiravasesha''.

4 ''Prasrita''

}

''Guna''- destroys''daha, atisara, pradara, raktapitta, hrodroga, pandu roga, vishama jwara, gulma, mūtrakricchra, kaamala'' and ''pittaja vikara''.[48-52]

द्राक्षादिकाश्मर्यमधूकसेव्यैः ससारिवाचन्दनशीतपाक्यैः|

पयः शृतं श्रावणिमुद्गपर्णीतुगात्मगुप्तामधुयष्टिकल्कैः||५३||

गोधूमचूर्णैश्च तथाऽक्षमात्रैः सक्षौद्रसर्पिर्मधुयष्टितैलैः|

पथ्याविदारीक्षुरसैर्गुडेन बस्तिं युतं पित्तहरं विदध्यात्||५४||

हृन्नाभिपार्श्वोत्तमदेहदाहे दाहेऽन्तरस्थे च सकृच्छ्रमूत्रे|

क्षीणे क्षते रेतसि चापि नष्टे पैत्तेऽतिसारे च नृणां प्रशस्तः||५५||

drākṣādikāśmaryamadhūkasēvyaiḥ sasārivācandanaśītapākyaiḥ|

payaḥ śr̥taṁ śrāvaṇimudgaparṇītugātmaguptāmadhuyaṣṭikalkaiḥ||53||

gōdhūmacūrṇaiśca tathā'kṣamātraiḥ sakṣaudrasarpirmadhuyaṣṭitailaiḥ|

pathyāvidārīkṣurasairguḍēna bastiṁ yutaṁ pittaharaṁ vidadhyāt||54||

hr̥nnābhipārśvōttamadēhadāhē dāhē'ntarasthē ca sakr̥cchramūtrē|

kṣīṇē kṣatē rētasi cāpi naṣṭē paittē'tisārē ca nr̥ṇāṁ praśastaḥ||55||

drAkShAdikAshmaryamadhUkasevyaiH sasArivAcandanashItapAkyaiH|

payaH shRutaM shrAvaNimudgaparNItugAtmaguptAmadhuyaShTikalkaiH||53||

godhUmacUrNaishca tathA~akShamAtraiH sakShaudrasarpirmadhuyaShTitailaiH|

pathyAvidArIkShurasairguDena bastiM yutaM pittaharaM vidadhyAt||54||

hRunnAbhipArshvottamadehadAhe dAhe~antarasthe ca sakRucchramUtre|

kShINe kShate retasi cApi naShTe paitte~atisAre ca nRuNAM prashastaH||55||

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''Kvatha Dravya: kshīrapākārtha dravya-draksha, kashmarya, madhuka, sariva, chandana

kalka dravyas- mundi, mudgaparni, vamshalochana, kapikachu,yastimadhu, godhooma choorna. madhu, ghritha, vidaryadi swarasa, ikshu rasa'' |}

Indications:

''Daha, antardaha, pittaja atisara, mutrkricchra, kshataksheena, shukrakshaya'' [53-55]

कोषातकारग्वधदेवदारुशार्ङ्गेष्टमूर्वाकुटजार्कपाठाः |

पक्त्वा कुलत्थान् बृहतीं च तोये रसस्य तस्य प्रसृता दश स्युः||५६||

तान् सर्षपैलामदनैः सकुष्ठैरक्षप्रमाणैः प्रसृतैश्च युक्तान्|

फलाह्वतैलस्य समाक्षिकस्य क्षारस्य तैलस्य च सार्षपस्य||५७||

दद्यान्निरूहं कफरोगिणे ज्ञो मन्दाग्नये चाप्यशनद्विषे च|

kōṣātakāragvadhadēvadāruśārṅgēṣṭamūrvākuṭajārkapāṭhāḥ |

paktvā kulatthān bṛhatīṁ ca tōyē rasasya tasya prasṛtā daśa syuḥ||56||

tān sarṣapailāmadanaiḥ sakuṣṭhairakṣapramāṇaiḥ prasṛtaiśca yuktān|

phalāhvatailasya samākṣikasya kṣārasya tailasya ca sārṣapasya||57||

dadyānnirūhaṁ kapharōgiṇē jñō mandāgnayē cāpyaśanadviṣē ca|

koShAtakAragvadhadevadArushAr~ggeShTamUrvAkuTajArkapAThAH |

paktvA kulatthAn bRuhatIM ca toye rasasya tasya prasRutA dasha syuH||56||

tAn sarShapailAmadanaiH sakuShThairakShapramANaiH prasRutaishca yuktAn|

phalAhvatailasya samAkShikasya kShArasya tailasya ca sArShapasya||57||

dadyAnnirUhaM kapharogiNe j~jo mandAgnaye cApyashanadviShe ca|

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''Madhu''
1 ''Prasrita''
-
''Saindhava''
1 ''Karsha''
-
''Sneha-madanaphala siddha taila, sarshapa taila''

{

2 ‘’Pala’‘, 1’‘Prasrita’’

-

‘’Kalka sarshapa, ela, madanaphala, kushtha’’ (1 ‘’karsha’’ each)

1 ‘’Prasrita’’

-

‘’Kvatha dravya- koshātaki, aragvadha, arkamūla, devadāru, gunjā, murvā, kuţaja, pāţhā, kulattha, kanţhakāri’’ (2 ‘’Pala’’ each) + water 8 parts; reduced to 1/8th

5 ‘’Prasrita’’

-

‘’Avapa- yava kshāra’’

1 ‘’Karsha’’

-

‘’Amla dravya’’ (‘’kānji’’)

1 ‘’Prasrita’’

}

‘’Guna- kapha roga, mandāgni, anna dvesha’’.[56-571/2]

पटोलपथ्यामरदारुभिर्वा सपिप्पलीकैः क्वथितैर्जलेऽग्नौ||५८||

द्विपञ्चमूले त्रिफलां सबिल्वां फलानि गोमूत्रयुतः कषायः|

कलिङ्गपाठाफलमुस्तकल्कः ससैन्धवः क्षारयुतः सतैलः||५९||

निरूहमुख्यः कफजान् विकारान् सपाण्डुरोगालसकामदोषान्|

हन्यात्तथा मारुतमूत्रसङ्गं बस्तेस्तथाऽऽटोपमथापि घोरम्||६०||

paṭōlapathyāmaradārubhirvā sapippalīkaiḥ kvathitairjalē’gnau||58||

dvipañcamūlē triphalāṁ sabilvāṁ phalāni gōmūtrayutaḥ kaṣāyaḥ|

kaliṁgapāṭhāphalamustakalkaḥ sasaindhavaḥ kṣārayutaḥ satailaḥ||59||

nirūhamukhyaḥ kaphajān vikārān sapāṇḍurōgālasakāmadōṣān|

hanyāttathā mārutamūtrasaṅgaṁ bastēstathā’’ṭōpamathāpi ghōram||60||

paTolapathyAmaradArubhirvA sapippalIkaiH kvathitairjale~agnau||58||

dvipa~jcamUle triphalAM sabilvAM phalAni gomUtrayutaH kaShAyaH|

kali~ggapAThAphalamustakalkaH sasaindhavaH kShArayutaH satailaH||59||

nirUhamukhyaH kaphajAn vikArAn sapANDurogAlasakAmadoShAn|

hanyAttathA mArutamUtrasa~ggaM bastestathA$_{a}$aTopamathApi ghoram||60||

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''Madhu''
1 ''Prasrita''
-
''Saindhava''
1 ''Karsha''
-
''Sneha-madanaphala siddha taila, sarshapa taila''
2 ''Pala'', 1''Prasrita''
-
''Kalka sarshapa, ela, madanaphala, kushtha'' (1 ''karsha'' each)
1 ''Prasrita''
-
''Kvatha Dravya- Patola, Haritaki, Pippali, Devadaru'' + 8 parts of ''Jala'', reduced to 1/8th
5 ''Prasrita''
-
''Avapa-yava kshāra''
1 ''Karsha''
-
''Amla dravya'' (kānji)
1 ''Prasrita''
}

''Guṇa- kapha roga, pandu roga, alasaka, aam dosha, maruta sanga, mutra sanga, basti atopa''.[58-60]

रास्नामृतैरण्डविडङ्गदार्वीसप्तच्छदोशीरसुराह्वनिम्बैः|

शम्पाकभूनिम्बपटोलपाठातिक्ताखुपर्णीदशमूलमुस्तैः||६१||

त्रायन्तिकाशिग्रुफलत्रिकैश्च क्वाथः सपिण्डीतकतोयमूत्रः|

यष्ट्याह्वकृष्णाफलिनीशताह्वारसाञ्जनश्वेतवचाविडङ्गैः||६२||

कलिङ्गपाठाम्बुदसैन्धवैश्च कल्कैः ससर्पिर्मधुतैलमिश्रः|
अयं निरूहः क्रिमिकुष्ठमेहब्रध्नोदराजीर्णकफातुरेभ्यः||६३||
रूक्षौषधैरप्यपतर्पितेभ्य एतेषु रोगेष्वपि सत्सु दत्तः|
निहत्य वातं ज्वलनं प्रदीप्य विजित्य रोगांश्च बलं करोति||६४||

rāsnāmr̥tairaṇḍaviḍaṅgadārvīsaptacchadōśīrasurāhvanimbaiḥ|
śampākabhūnimbapaṭōlapāṭhātiktākhuparṇīdaśamūlamustaiḥ||61||
trāyantikāśigruphalatrikaiśca kvāthaḥ sapiṇḍītakatōyamūtraḥ|
yaṣṭyāhvakr̥ṣṇāphalinīśatāhvārasāñjanaśvētavacāviḍaṅgaiḥ||62||
kaliṅgapāṭhāmbudasaindhavaiśca kalkaiḥ sasarpirmadhutailamiśraḥ|
ayaṁ nirūhaḥ krimikuṣṭhamēhabradhnōdarājīrṇakaphāturēbhyaḥ||63||
rūkṣauṣadhairapyapatarpitēbhya ētēṣu rōgēṣvapi satsu dattaḥ|
nihatya vātaṁ jvalanaṁ pradīpya vijitya rōgāṁśca balaṁ karōti||64||

rAsnAmRutairaNDaviDa~ggadArvIsaptacchadoshIrasurAhvanimbaiH|
shampAkabhUnimbapaTolapAThAtiktAkhuparNIdashamUlamustaiH||61||
trAyantikAshigruphalatrikaishca kvAthaH sapiNDItakatoyamUtraH|
yaShTyAhvakRuShNAphalinIshatAhvArasA$_{jjanashvetavacAviDa}$ggaiH||62||
kali~ggapAThAmbudasaindhavaishca kalkaiH sasarpirmadhutailamishraH|
ayaM nirUhaH krimikuShThamehabradhnodarAjIrNakaphAturebhyaH||63||
rUkShauShadhairapyapatarpitebhya eteShu rogeShvapi satsu dattaH|
nihatya vAtaM jvalanaM pradIpya vijitya rogAMshca balaM karoti||64||

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''Madhu''
3 ''Prasrita''
-
''Saindhava''
1 ''Karsha''
-

{

''Sneha-Ghrita, Taila''

2 ''Prasrita''

-

''Kalka Dravya- Madanaphala, Sugandhavala, Gomutra, Yashti, Pippali, Priyangu, Satahva, Rasanjana, Sveta Vacha, Vidanga, Kalinga, Patha, Musta.''

1 ''Prasrita''

-

''Kvatha Dravya- Rasna, Eranda, Guduchi, Nimba, Patola, Patha,Katuki, Kirata, Vidanga, Daruharidra, Saptacchada, Usira, Devadaru, Aragvadha, Mushakakarni, Dasamula, Musta, Trayamana, Sighru, Triphala'' + 8 parts of ''Jala''; reduced to 1/4th

5 ''Prasrita''

-

''Avapa – Gomutra''

}

''Guṇa''- Indicated in''krimi, kushţha, prameha, bradhna, udara, ajīrṇa, kapha roga''. Can also be given in''apatarpita rogi'' due to ''ruksha aushadha''. It pacifies the''vata'', increases''agni'' & ''bala''.[61-64]

पुनर्नवैरण्डवृषाश्मभेदवृश्चीरभूतीकबलापलाशाः |

द्विपञ्चमूलं च पलांशिकानि क्षुण्णानि धौतानि फलानि चाष्टौ||६५||

बिल्वं यवान् कोलकुलत्थधान्यफलानि चैव प्रसृतोन्मितानि|

पयोजलद्व्याढकवच्छृतं तत् क्षीरावशेषं सितवस्त्रपूतम्||६६||

वचाशताह्वामरदारुकुष्ठयष्ट्याह्वसिद्धार्थकपिप्पलीनाम् |

कल्कैर्यवान्या मदनैश्च युक्तं नात्युष्णशीतं गुडसैन्धवाक्तम्||६७||

क्षौद्रस्य तैलस्य च सर्पिषश्च तथैव युक्तं प्रसृतैस्त्रिभिश्च |

दद्यान्निरूहं विधिना विविज्ञः स सर्वसंसर्गकृतामयघ्नः||६८||

punarnavairaṇḍavṛṣāśmabhēdavṛścīrabhūtīkabalāpalāśāḥ |

dvipañcamūlaṁ ca palāṁśikāni kṣuṇṇāni dhautāni phalāni cāṣṭau||65||

bilvaṁ yavān kōlakulatthadhānyaphalāni caiva prasṛtōnmitāni|

payōjaladvyāḍhakavacchṛtaṁ tat kṣīrāvaśēṣaṁ sitavastrapūtam||66||

vacāśatāhvāmaradārukuṣṭhayaṣṭyāhvasiddhārthakapippalīnām |

kalkairyavānyā madanaiśca yuktaṁ nātyuṣṇaśītaṁ guḍasaindhavāktam||67||

kṣaudrasya tailasya ca sarpiṣaśca tathaiva yuktaṁ prasṛtaistribhiśca |

dadyānnirūhaṁ vidhinā vivijñaḥ sa sarvasaṁsargakṛtāmayaghnaḥ||68||

punarnavairaNDavRuShAshmabhedavRushcIrabhUtIkabalApalAshAH |

dvipa~jcamUlaM ca palAMshikAni kShuNNAni dhautAni phalAni cAShTau||65||

bilvaM yavAn kolakulatthadhAnyaphalAni caiva prasRutonmitAni|

payojaladvyADhakavacchRutaM tat kShIrAvasheShaM sitavastrapUtam||66||

vacAshatAhvAmaradArukuShThayaShTyAhvasiddhArthakapippalInAm |

kalkairyavAnyA madanaishca yuktaM nAtyuShNashItaM guDasaindhavAktam||67||

kShaudrasya tailasya ca sarpiShashca tathaiva yuktaM prasRutaistribhishca |

dadyAnnirUhaM vidhinA vivij~jaH sa sarvasaMsargakRutAmayaghnaH||68||

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‘’Madhu’’

1 ‘’Prasrita’’

-

‘’Saindhava’’

1 ‘’Karsha’’

-

‘’Sneha-Ghrita, Taila’’

2 ‘’Prasrita’’

-

‘’Kalka Dravya- Vacha, Satahva, Devadaru, Kushtha, Yashti, Sarshapa, Pippali, Ajamoda, Madanaphala,Gud’’a

1 ‘’Prasrita’’

-

‘’Kvatha Dravya- Punarnava, Eranda, Bala, Vasa, Pashanabheda, Rakta Punarnava, Palasa,Dasamula’’ (Each 1 ‘’Pala’‘)’‘Madanaphala’‘-8’‘Bilva Majja, kulattha, Yava, Badara’‘, + 1’‘’Adhaka Jala’’’ + 1 ‘’Adhaka Kshira’‘; Reduced to’‘kshiravasesha’’

{
5 ‘’Prasrita’’
}

‘’Guṇa- Tridoshaja and dvandaja roga nāshaka.’’[65-68]

Maximum numbers of ‘’niruha basti’’

स्निग्धोष्ण एकः पवने समांसो द्वौ स्वादुशीतौ पयसा च पित्ते|

त्रयः समूत्राः कटुकोष्णतीक्ष्णाः कफे निरूहा न परं विधेयाः||६९||

snigdhōṣṇa ēkaḥ pavanē samāṁsō dvau svāduśītau payasā ca pittē|

trayaḥ samūtrāḥ kaṭukōṣṇatīkṣṇāḥ kaphē nirūhā na paraṁ vidhēyāḥ||69||

snigdhoShNa ekaH pavane samAMso dvau svAdushItau payasA ca pitte|

trayaH samUtrAH kaTukoShNatIkShNAH kaphe nirUhA na paraM vidheyAH||69||

The number of ‘’niruha basti’’ is as follows-

‘’Vataja roga - snigdha, ushṇa, mamsarasayukta’’ – 1

‘’Pittaja roga - madhura, sheeta , dugdha’’ – 2

‘’Kaphaja roga- mutra, katu, ushṇa, tīkshṇa’’ - 3

‘’Niruha basti’’ should not be given in excess of these specified numbers.[69]

Follow up diet for ‘’dosha’’ dominance

रसेन वाते प्रतिभोजनं स्यात् क्षीरेण पित्ते तु कफे च यूषैः|

तथाऽनुवास्येषु च बिल्वतैलं स्याज्जीवनीयं फलसाधितं च||७०||

इतीदमुक्तं निखिलं यथावद्बस्तिप्रदानस्य विधानमग्र्यम्|

योऽधीत्य विद्वानिह बस्तिकर्म करोति लोके लभते स सिद्धिम्||७१||

rasēna vātē pratibhōjanaṁ syāt kṣīrēṇa pittē tu kaphē ca yūṣaiḥ|

tathā’nuvāsyēṣu ca bilvatailaṁ syājjīvanīyaṁ phalasādhitaṁ ca||70||

itīdamuktaṁ nikhilaṁ yathāvadbastipradānasya vidhānamagryam|

yō’dhītya vidvāniha bastikarma karōti lōkē labhatē sa siddhim||71||

rasena vAte pratibhojanaM syAt kShIreNa pitte tu kaphe ca yUShaiH|

tathA~anuvAsyeShu ca bilvatailaM syAjjIvanIyaM phalasAdhitaM ca||70||

itIdamuktaM nikhilaM yathAvadbastipradAnasya vidhAnamagryam|

yo~adhItya vidvAniha bastikarma karoti loke labhate sa siddhim||71||

After the return of ‘’niruha basti, mamsarasa, ksheera,’’ and ‘’yusha’’ should be given along with rice in ‘’vata, pitta,’’ and ‘’kapha’’ diseases respectively. After prescribed light meal, in persons fit for ‘’anuvasana’’ with ‘’bilva taila, jeevaniya taila’’ and ‘’madanaphala siddha taila’’ should be given in ‘’vata, pitta’’ and ‘’kapha’’ diseases respectively. Here the complete details of best practices of ‘’basti’’ administration are described; the intelligent physician who adopts it in practice will get success in the world. [70-71]

Thus ends the chapter Bastisutriyam Siddhi

Tattva Vimarsha (Fundamental Principles)

Careful examination of ‘’dosha’’ (vitiating factors), ‘’aushadha’’ (potency of drugs), ‘’desha’’ (place of living and body of patient), ‘’kala’’ (season and time of administration), ‘’satmya’’ (accustom), ‘’agni’’ (factor responsible for process of digestion and metabolism), ‘’sattva’’ (mind), ‘’oka’’ (accustom due to continuous use), ‘’vaya’’ (age) and ‘’bala’’ (strength) is essential for success of ‘’basti’’ therapy (enema). [Verse 6] The size, shape of enema apparatus should be decided as per patient’s ano-rectal dimensions. *The sequence of adding ‘’madhu’’ (honey), ‘’saindhava’’ (rock salt), then ‘’sneha’’ followed by ‘’kalka’’ (paste of herbs), ‘’kashaya’’ (decoction) and ‘’avapa’’ (additional powdered medicine) is important to prepare a ‘’basti’’ formulation.* ‘‘Basti’’ shall always be administered when the patient is lying in left lateral position. *Incorrect insertion of nozzle into anal canal, faulty enema pot, incorrect administration of ‘’basti’’ may lead to complications.*
Penetration and distribution of ‘’basti’’ drugs increases as the number of consequently given ‘’basti’’ increases. The first enema helps in the elimination of ‘’vata dosha’’ from its own site i.e. from large intestine; the second enema helps in the elimination of ‘’pitta dosha’’ from its site i.e. small intestine and duodenum, and the third enema helps in the elimination of ‘’kapha’’ from its site i.e. stomach and upper gastro-intestinal tract. *The follow-up diet and lifestyle instructions are important to be followed by patient in order to achieve maximum efficacy of ‘’basti‘‘. *The proportion of decoction in preparation of ’’basti’’ formulation shall be decided as per ’’dosha’’ dominance.* The dose of‘‘basti’’ differs according to age of patient. The minimum dose for patient of one year is half ‘’prasrita’’ (approximately 40 ml) and maximum dose from age 18 years to 70 years is twelve ‘’prasrita’’ (approximately 960 ml).

Vidhi Vimarsha (Applied Inferences)

Factors to be considered before ‘’basti’’ administration

Ten fold examination is advised before the administration of ‘’basti‘‘. These examinations are slightly different from the’‘dashavisha pariksha’’ explained in the Vimana Sthana.

‘’Basti’’ should be administered after considering ‘’kala’’ (‘’teekshna’’ in ‘’sheeta kala, mridu’’ in ‘’ushna kala‘‘),’‘bala, dosha’’ (‘’teekshnadi basti’’ in ‘’uttamadi bala’’ of ‘’dosha‘‘),’‘roga’’ (‘’teekshna, madhyama, mridu basti’’ in ‘’uttamadi bala’’ of ‘’dosha‘‘,’‘teekshna’’ in ‘’kapha vata, mridu’’ in ‘’raktapitta‘‘, and’‘madhyama’’ in ‘’kaphapitta’’)Dalhana, Sushruta. Chikitsa Sthana, Cha.38 Netrabasti vyapat Chikitsitam Adhyaya verse 71. In: Jadavaji Trikamji Aacharya, Editor. Sushruta Samhita. 2nd edition. Varanasi: Chaukhamba Sanskrit Sansthan;1996.

Age wise differentiation

While describing the age of the patient as 6, 20 and 12, the sequence changed to emphasize the fact that before 6th year and after 20th year of age there should be no variation in the size of ‘’netra’’ (nozzle). After the 6th year, the size of the ‘’netra’’ should be increased 1/3rd ‘’angula’’ every year. Thus for the 12th year of age, the size of the ‘’netra’’ becomes 8 ‘’angula‘‘. After 12th year of age, the size should be increased ½’‘angula’’ every year. Thus for a patient of 20 year age the size of ‘’netra’’ becomes 12 ‘’angula’’.

For 20 year old patient, the size of the ‘’calibre’’ (diameter) of the opening in the nozzle should be of the diameter of a seed of ‘’karkandhu’’ (‘’karkandhu vahi‘‘). This’‘karkandhu’’ is ‘’srigala badari’’ which is smaller in size. Keeping this in view Sushruta stated that the diameter of ‘’netra’’ should allow the passage of ‘’kolasthi’’ (seed of ‘’kola‘‘). If,’‘karkandhu’’ is interpreted as ‘’brihad badari’’ (big jujube fruit), then its size will be larger than the opening of ‘’netra’’ and hence, In view of this contradiction, some ‘’vaidya’’ interpret the term kola as the pulp inside the seed of fruit ‘’kolasthi majja’’ which is obviously smaller in size.

The mouth of the ‘’netra’’ is plugged with a ‘’varti’’ to prevent foreign matter to enter into it when not in use.

One of the ‘’karnika’’ fixed at level of 1/4th ‘’angula’’ from the ‘’agrabhaga’’ (anterior or rectal end) to limit the entry of ‘’netra’’ beyond the ‘’guda vali‘‘. The other 2’‘karnika’’ placed at the ‘’mula bhaga’’ (posterior or ‘’putaka’’ end) will help in tying the ‘’basti putaka’’.Chakrapani, Charak. Siddhi Sthana, Cha.3 Bastisutriyam Siddhi Adhyaya

ver.08-10. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita. 2nd ed. Varanasi: Chaukhamba Sanskrit Sansthan, 1990

‘’Vriņa basti netra’‘- 8’‘angula’’ & ‘’mudgavahi srota’’ at ‘’agrabhāga’’.Sushruta. Chikitsa Sthana, Cha.35 Netrabastipramana pravibhaga Chikitsitam Adhyaya verse 11. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi: C Chaukhamba Sanskrit Sansthan;1996.

’‘’Table showing measurements of Basti NetraSushruta. Chikitsa Sthana, Cha.35 Netrabastipramana pravibhaga Chikitsitam Adhyaya verse 7-11. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi: C Chaukhamba Sanskrit Sansthan;1996.’’’

‘’Basti yantra’’ (instrument used for administration of enema)

In present practice enema can or pot are used for administering the ‘’niruha basti’’ as it is having following advantages over the classical ‘’basti yantra’’. *Easy & simple to administer* Easy for cleaning *Sterile and disposable and hence no chances of infection

In olden days due to non availability of rubber, the use of metallic nozzle as ‘’basti netra’’ was seen. Texts have have given freedom for the changes if better options are available. Some conservative Ayurvedic practitioners believe that ‘’basti’’ given by ‘’basti netra’’ provides better result than the methods that are used in current practice. Vaidya H.S.Kasture has disapproved this fact by saying that among the 17 lakh ‘’basti’’ given using the enema pot and enema catheter by him (till 2005) he has observed same efficacy as that of classical ‘’basti yantra’’ except for a very few complications due to the enema pot and catheter (lecture given at national seminar held in 2005 at Jamnagar). In a research work carried out by Juneja.Y et.al. (Jamnagar, 2008)Juneja.Y et.al. Standardization of procedure of administration of Basti w.s.r. to Kshinashukra (oligozoospermia), Gujrat Ayured University, Jamnagar, 2008 have concluded work that ‘’basti’’ administered by classical ‘’yantra’’ and enema pot - rubber catheter provided same effect. Considering all these it can be concluded that the use of enema pot and catheter is simple, economical, safe, and free from complications.(verse 10-11)

Time of administration

‘’Shukla paksha’’ of a lunar month is auspicious for initiating all good activities. Planning of ‘’basti’’ according to ‘’paksha’’ may not be practical in diseased. It may be ideally adopted in healthy.

‘’Harita’’ has described ‘’krishna paksha’’ of lunar month is suitable for the ‘’basti prayoga’’ because, all the diseases treated during this period get cured forever (radical cure) and the Gods appear during the ‘’shukla paksha’’ where as demons as well as

diseases appear during the ‘’krishna paksha’‘. Therefore, according to Harita, diseases should be treated during’‘krishna paksha’’.)Chakrapani, Charak. Sidhi Sthana, Cha.3 astisutiyam Siddhi Adhyaya ver.12-13. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.2nd ed. Varanasi: Chaukhamba Sanskrit Sansthan;1990 (Verse 12 -13)

Precautions during administration of enema

The ‘’basti dravya’’ should be administered in one squeeze or compress. If there is interruption, and the ‘’putaka’’ is compressed again to push the remaining ‘’basti dravya’’ into rectum, then there is possibility of entry of air into the ‘’pakvashaya’’ which is not desirable.Chakrapani, Charak. Sidhi Sthana, Cha.3 astisutiyam Siddhi Adhyaya ver.13-20. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.2nd ed. Varanasi: Chaukhamba Sanskrit Sansthan;1990 (Verse 13-19)

‘’Kalka’’

‘’Putoyavanyadi kalka’’:

{
!scope = “col”
!scope = “col”
!scope = “col”
-
‘’Puto Yavani’’
Tachyspermum ammi
Seeds
-
‘’Madanaphala’’
Randia Duamtorum
Whole dried fruit
-
‘’Bilva’’
Aegle marmaleos
Root
-
‘’Kushta’’
Sasuurea Lappa
Root
-

{
‘’Vacha’’
Acorus calomus
Rhizome
-
‘’Shatapushpa’’
Anethum Graveolense
Seeds
-
‘’Musta’’
Cypurus rotundus
Tuber
-
‘’Pippali’’
Piper longum
Dried seeds
-
}

This is most commonly used ‘’kalka’’ in the ‘’niruha’’ described by Charak. Whenever there is no mention of ‘’kalka dravya‘‘, then it should be used. It is having’‘vata-kaphahara, vatanulomana, malanulomana, deepana, pachana, srotoshodhana’’ properties.

According to the condition, ‘’hinguvachadi, shaddharana, vaishvanara churna’’ can also be used.

Preparation of ‘’kalka’’

Very fine powder of the prescribed drug are taken in ‘’khalva’’ and combined one by one with the pestle. Add warm water to the powder and mash the mixture with pestle for 1-2 minutes. Now ‘’kalka’’ is ready for use.

Dose of ‘’kalka’’

Charak has not mentioned the dose of ‘’kalka’’ Sushruta mentions it as one ‘’prasrita’’ *According to Vriddha Vagbhata, 1/8th of 12 ‘’prasrita’‘=1.5’‘prasrita’’* Jatukarna, Vrinda Madhava, Chakrapani told two ‘’Pala’’

Utility of ‘’kalka’’

‘’Kalka’’ confers the viscosity (‘’sandrata’‘) to the’’basti dravya’’ and will not change the volume. ’‘Kalka’’ helps in retention of enema *‘’Kalka’’ helps in ‘’pratyagamana’’ (return)of ‘’basti dravya’’ within the stipulated time* Prevents ‘’ayoga’’ (insufficient action), ‘’adhmana’’ (flatulence) etc. ‘’upadrava’’

Rationale for mixing sequence of ‘’basti’’

‘’Madhu’‘-’‘mangalakaraka’’ auspicious ’‘Saindhava’‘- disintegrates (’‘bhedana’‘) the’‘picchilata, bahulatva’’ and ‘’kashayatva’’ of ‘’madhu’’ *‘’Sneha’‘-’‘ekibhavaya kalpate’’ (homogeneous)* ’‘Kalka’‘-’‘samsrujyate cha ashu’’ (quickly disperses & mixes) *‘’Kashaya’’ for ‘’samatam vrajet’’ (mixture becomes homogenous)* ’‘Mutra’‘- increases the action & potency’‘basti’’.Kashyapa, Kashyapa Samhita, Siddhisthana, chapter 1, Chaukhamba Sanskrit Sansthan, Varanasi, 1990

This is very important concept for enhancing bio availability of rectally administered drugs. Honey, rock salt (saindhava), unctuous material (sneha) and paste of medicines (kalka) are found commonly in all the therapeutic enema (basti). They act as the vehicle to enhance the effect of drugs administered rectally and also has specific action depending upon their own properties. Actually basti is a homogeneous oil in water type of emulsion somewhat similar to milk which is best example of natural emulsion. Studies on certain drugs suggest significant bio-availability enhancement relative to their aqueous formulations.Constantinides, P.P., Scalart, J., Lancaster, C. et al. Formulation and Intestinal Absorption Enhancement Evaluation of Water-in-Oil Microemulsions Incorporating Medium-Chain Glycerides. Pharm Res 11, 1385–1390 (1994) This effect is attributed to the reduced droplet size, improved drug solubility, protection against enzymatic hydrolysis and potential for enhance absorption afforded by surfactant induced membrane fluidity and thus permeability changes.E. C. Swenson and W. J. Curatolo. Intestinal permeability enhancement for proteins, peptides and other polar drugs: mechanisms and potential toxicity. Adv. Drug Deliv. Rev. 8: 39–92, (1992). In case of basti combination of honey and rock salt mainly acts as surfactant. Classical texts also gives mode of action of this combination as to disintegrate kapha dosha and detach it from its site (Kaphachedana-Kaphavilayana) which signifies the changes in permeability.

Suitable position for administration

The patient, before the ‘’basti pranidana’’ (administration), is required to lie down on his left side on a bed which has uniform level or which is low in the head side. These two alternatives are described for the comfort of the patient. This can be explained in a different way also. If the patient has a bulky buttock, then the head side of the cot should be uniform. If he has thin buttock, then the head side of bed should be lowered to facilitate the uniform distribution of ‘’basti dravya’’ in the body.

When the patient lies on his left side, both the grahaŋi and guda remain in normal position. ‘’Basti’’ administered in this position gets absorbed properly and distributed easily. In this position, the sphincters remain relaxed. Therefore, the enema fluid enters into rectum easily without any obstruction and impregnates the ‘’grahani’’ to produce the desired therapeutic effect.Chakrapani, Charak. Sidhi Sthana, Cha.3 astisutiyam Siddhi Adhyaya ver.24-25. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.2nd ed. Varanasi: Chaukhamba Sanskrit Sansthan;1990

‘’Basti’’ drug reaches first to the ‘’pakvashaya’’ and then to the ‘’grahani’‘.’‘Pakvashaya’’ is the site of ‘’pureeshadhara kala’’ and ‘’grahani’’ is the site of ‘’pittadhara kala’‘. So basti directly acts on’‘pureeshadhara kala’’ and ‘’pittadhara kala’’.

Commentator Dalhana has commented that ‘’pureeshadhara kala’’ and ‘’asthidhara kala’’ are same and ‘’pittadhara kala’’ and ‘’majjadhara kala’’ are one and same.Dalhana, Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavisha vijnaniya kalpa Adhyaya verse 40. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi: Chaukhamba Sanskrit Sansthan, Varanasi, 1996.So from these evidences it is clear that ‘’basti’’ has direct action on ‘’asthi dhatu’’ and ‘’majja dhatu’‘.’‘Majja’’ is present in the ‘’asthi’‘. Also’‘mastulunga’’ is considered as ‘’mastaka majja’‘.Dalhana, Sushruta. Sutra Sthana, Cha.32 Swabhava viprtipatti Adhyaya verse 12. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan, Varanasi, 1996’‘Vata nadi’’ are also made by ‘’majja’’ which is the seat of ‘’vata dosha’‘. So in this way,’‘basti’’ is useful in the disorders of central nervous system.

It is thought that an enema introduced would never ascend so high as the stomach. There is a reference from the Best and Taylor that “materials introduced by enema, in some instances pass through the walls into the ilium, such incompetence may permit the enema fluid to reach the duodenum.” Also the possibility of materials from even the lower bowel, reaching the mouth is strongly suggested by the fact that lycopodium sporce, introduced into the colon by enema, has been recovered some hours later from washing of the stomach.Best and Taylor, Physiological Basis of Medicine

‘’Dosha’’ specific dose

For ‘’vata prakopa’‘, one’‘basti’‘, for’‘pitta prakopa’’ one ‘’basti’’ and for ‘’kapha prakopa’’ one ‘’basti’’ should be given. It is not that three ‘’basti prayoga’’ for ‘’tridosha prakopa’‘, the first’‘basti’’ eliminates the ‘’vata’‘, second’‘pitta’’ and third, ‘’kapha’‘. The author himself will explain the need of giving one’‘basti’’ for ‘’vata,’’ two for ‘’pitta’’ and three for ‘’kapha’’ in verse no. 69. Thus, the one ‘’basti’’ eliminates the aggravated ‘’vata’’ from its location, two of them (given on after the other) eliminate the ‘’pitta’’ from its location and three of them (given on after the other) eliminate ‘’kapha’’ from its location.

‘’Basti’’ is given to eliminate the aggravated ‘’vata’’ from ‘’pakvashaya’‘. But as specific effect, this’‘basti’’ is also capable of eliminating the aggravated ‘’dosha’’ even from the locations of ‘’pitta’’ and ‘’kapha’‘. Thus, in general’‘basti’’ eliminates the ‘’vata’’ from ‘’pakvashaya’‘. But by the application of special methods, this’‘basti’’ becomes capable

of eliminating the ‘’dosha’’ from other parts. ‘’Basti’’ is, no doubt, not the most effective therapy for aggravated ‘’pitta’’ and ‘’kapha’‘. But it is very effective only when these two’‘dosha’’ are associated with aggravated ‘’vata’’.Chakrapani, Charak. Siddhi Sthana, Cha.3 Bastisutriya Siddhi Adhyaya ver.26. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.2nd ed. Varanasi: Chaukhamba Sanskrit Sansthan,1990

Diet

The patient is instructed to take the thin meat soup etc. after ‘’niruha basti’’ to protect his ‘’agni’’ which is slightly reduced due to therapy. ‘’Peyadi krama’’ is not necessary after ‘’niruha’’.

‘’Niruha basti’’ does not cause ‘’agnimandya, bala kshaya, prana kshaya’’ like ‘’virechana’‘, so’‘peyadi krama’’ is not needed. Bhoja stated that the ‘’virechana’’ causes ‘’agnimandya’’ by ‘’adhisthana samplavat’’ whereas ‘’basti’’ does not decrease the ‘’agni’’ instead kindles it.Chakrapani, Charak. Sidhi Sthana, Cha.1 Kalpana Siddhi Adhyaya ver.20-21. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita. 2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan,1990

Ratio of combination

The above-mentioned ratio of decoction and ‘’sneha’’ should be adopted even if the ‘’niruha basti’’ is administered in minimum quantity. Apart from the decoction and ‘’sneha’‘, the’‘niruha kalpana’’ also contains ‘’madhu, kalka,’’ and ‘’saindhava’’ etc. The quantity of these ingredients is variable according to the ‘’dosha, prakriti’’ etc. of the patient. However, the quantity of the ingredients should be such that it should make the kalpana equal to 12 ‘’prasrita’’ in total.

‘’Jatukarna’’ has prescribed two ‘’pala’’ of paste to be added to the ‘’basti kalpana’‘. According to him, six’‘pala’’ of ‘’sneha’’ for ‘’vata roga’’ and for healthy persons; four ‘’pala’’ of ghee should be added for ‘’pitta roga’’ and three ‘’pala’’ of ‘’taila’’ for ‘’kapha roga’‘.’‘Saindhava’’ should be added in one ‘’tola’’ dose.

Sushruta has described one ‘’tola saindhava’’ and 2 ‘’prasrita madhu’’ for ‘’basti kalpana’’.Sushruta. Chikitsa Sthana, Cha.38 Niruhakrama Chikitsitam Adhyaya verse 37. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan, 1996

‘’Harita’’ has prescribed one ‘’prasrita’’ of honey and one ‘’tola’’ of ‘’saindhava’’.

Use of these ‘’avapa’’ is also described in Harita Samhita.

In the exact quantity of these ingredients are told as follows - ‘’saindhava’‘-1’‘tola’‘,’‘madhu’‘-2’‘prasrita’‘,’‘sneha’‘-3’‘prasrita’‘,’‘kalka’‘-1’‘prasrita’‘, kashaya-4’‘prasrita’’ and ‘’avapa’‘-2’‘prasrita’‘. Thus, the total quantity becomes 12’‘prasrita’’ ½ which is rounded to 12 prasruta. This kalpanā is meant for vāta

roga.Sushruta. Chikitsa Sthana, Cha.38 Niruhakrama Chikitsitam Adhyaya verse 37-39. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan, 1996

Charak recommended five ‘’prasrita’’ of ‘’kashaya’’ to be added. Sushruta recommended four ‘’prasrita’‘.This change in the quantity of’‘kashaya’’ is not acceptable.Chakrapani, Charak. Sutra Sthana, Cha.3 Bastisutriyam Siddhi Adhyaya ver.31. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan, Varanasi, 1990

‘’Basti kalpana’’ according to ‘’dosha’’:Sushruta, Sushruta Samhita, Chikitsa Samhita, 38/29-32, edited by Vaidya Jadavaji Trikamji Acharya, 2nd edition, Chaukhamba Sanskrit Sansthan, Varanasi, 1996

{
!scope = “col”
!scope = “col”
!scope = “col”
!scope = “col”
!scope = “col”
-
‘’Madhu’’
1 ½ ‘’Prasrita’’
2 ‘’Prasrita’’
3 ‘’Prasrita’’
2 ‘’Prasrita’’
-
‘’Saindhava’’
1 ‘’Tola’’
1 ‘’Tola’’
1 ‘’Tola’’
1 ‘’Tola’’
-
‘’Sneha’’
3 ‘’Prasrita’’
2 ‘’Prasrita’’
1 ½ ‘’Prasrita’’
2 ‘’Prasrita’’
-

{
‘’Kalka’’
1 ‘’Prasrita’’
1 ‘’Prasrita’’
1 ‘’Prasrita’’
1 ‘’Prasrita’’
-
‘’Kwatha’’
5 ‘’Prasrita’’
5 ‘’Prasrita’’
5 ‘’Prasrita’’
5 ‘’Prasrita’’
-
‘’Avapa Dravya’’
1 ½ ‘’Prasrita’’
2 ‘’Prasrita’’
1 ½ ‘’Prasrita’’
2 ‘’Prasrita’’
-
}

In case of a healthy person (marked by an equilibrium of ‘’vata, pitta’’ and ‘’kapha’‘), the solution to be administered should be composed of four parts of the decoction of drugs and one part (a fifth part of the’‘basti’‘) of the’‘sneha’’ (any oleaginous substance). In any case marked by a preponderance of the deranged ‘’vata’‘, the’‘sneha’’ should measure a quarter part of the whole, one-sixth in a case of a preponderance of the deranged ‘’pitta’’ and an eighth part in a case of the deranged ‘’kapha’‘. In a case of aggravation of all the (three)’‘dosha’‘, the’‘kalka’’ should measure an eighth part (of the entire quantity of ‘’basti dravya’‘), and the following drugs, viz. salt, honey, cow’s urine,’‘phala’’ (‘’madana’‘), milk,’‘avapa’’ (additives) such as ‘’kanjika’‘, etc. and soup of meat. In formulating’‘niruha basti’’ the dosage should be determined by a due consideration of the requirements in each case. When the ‘’kalka’‘, the’‘sneha’‘, and the decoction would be well mixed together, the solution for administration should be considered to have been well prepared. The application of such a solution would be supposed to produce the desired results. Dalhana says that of the whole mixture measuring 12’‘prasrita’’ (twenty-four ‘’palas’‘), there should be four’‘prasrita’’ of the decoction, and so on.Dalhana,Sushruta. Sutra Sthana, Cha.38 Dravyasangrahaniya Adhyaya verse 29-32. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan, 1996

‘’Vrinda Madhava’’ has given different formula as follows: Vrinda Madhava

{
!scope = “col”
!scope = “col”
!scope = “col”
!scope = “col”
-
‘’Madhu’’
3
4
6
-
‘’Sneha’’
6
4
3
-
‘’Kalka’’
2
2
2
-
‘’Kashaya’’
10
10
10
-
‘’Avapa’’
3
4
3
-
!scope = “col”
!scope = “col”
!scope = “col”

{
!scope = “col”
-
}

Procedures after ‘’basti’’

After the manifestation of ‘’samyak nirudha’’ symptoms, the patient should be advised to take bathe (in hot water) and to take meat-soup (‘’rasa’‘), milk and pulse-soup (’‘yusha’‘) in diseases due to the action of the deranged’‘vata, pitta’’ and ‘’kapha’’ respectively. The essence (‘’rasa’‘) of the meat of any’‘jangala’’ animal may, however, be prescribed in all cases under the circumstances, since it would produce no harm. Only a quarter, a half or three-quarter part of the usual diet should be prescribed according to the digestive capacity of the patient, and the nature and intensity of the ‘’dosha’’ involved in each case.Sushruta. Chikitsa Sthana, Cha.38 Niruhakrama Chikitsitam Adhyaya verse 11-13. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan, Varanasi, 1996.

After ‘’anuvasana, yusha, ksheera’’ and ‘’mamsa rasa, yusha, ksheera’’ and ‘’mamsa rasa’’ should be given along with ‘’anna’’ in ‘’kapha, pitta’’ and ‘’vata’’ respectively. ‘’Peya’’ should not be given as it causes ‘’abhishyandana’’ of ‘’koshtha’’ because of ‘’sneha’’ in ‘’koshtha’’.Sushruta. Chikitsa Sthana, Cha.37 Anuvasanautarabasti Chikitsitam Adhyaya verse 57. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan, Varanasi, 1996.

‘’Dvipanchalamudi basti’’

This ‘’basti’’ is also highlighted in Ashtanga Hridaya which is detailed below for a practical understanding.

‘’Dvipanchalamudi’’ (A.H.Ka.4/4):

{
!scope = “col”
!scope = “col”
!scope = “col”
-
‘’Madhu’’
2 ‘’Prasrita’’
200ml
-

{
‘’Saindhava’’
1 ‘’Karsha’’
12gm
-
‘’Sneha-trisneha’‘(’‘sukumara ghrita +sahacharadi taila + vasa’’)
4 ‘’Prasrita’’
150ml+150ml
-
‘’Kalka- putoyavanadi’’*
1 ‘’Prasrita’’
30gm
-
‘’Kvatha dravya-laghupanchamula, brihatpanchamula’’
5 ‘’Prasrita’’
400ml
-
‘’Avapa dravya-amla rasa, ajamamsa’’
1 ‘’Pala’’
50gm
-
}

‘’Guṇa- Sarva vātavyādhihara’’

‘’Niruha basti’’

In the same method given in verses, the skilled physician should administer second, third or fourth ‘’niruha basti’’ or till ‘’samyak nirudha’’ and then stop.Sushruta. Chikitsa Sthana, Cha.37 Anuvasanauttarabasti Chikitsitam Adhyaya verse 6-7. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan, Varanasi, 1996

Dalhaṇa while commenting has justified that, in ‘’krura koshtha’’ if improperly administered or if ‘’sunirudha lakshana’’ not observed and ‘’dosha’’ to be eliminated are present, in such condition fourth ‘’basti’’ should be used judiciously.Dalhana,Sushruta. Chikitsa Sthana, Cha.38 Niruhakrama Chikitsitam Adhyaya verse 3-6. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan, Varanasi, 1996

Some other considered fourth ‘’basti’’ is advocated for ‘’rakta’‘. Some other considered that the fourth’‘basti’’ with ‘’madhura’’ and ‘’sheeta dravya’’ for ‘’daha nirvapana’’.Dalhana,Sushruta. Chikitsa Sthana, Cha.38 Niruhakrama Chikitsitam Adhyaya verse 7. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan, Varanasi, 1996

Some others opine that the ‘’utkleshana, shodhana’’ and ‘’shamana basti’’ should be formulated sequentially.Vagbhata. Sutra Sthana, Cha.19 Bastividhi Adhyaya. Verse 61 In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000. p.1-23.

In case of ‘’sannipata dosha’’ also three ‘’basti’’ are enough as mentioned in order of ‘’dosha’’ above. Hence, some other physicians do not desire a fourth ‘’basti’’ as there is no fourth ‘’dosha’’ for which ‘’basti’’ is to be given.Vagbhata. Sutra Sthana, Cha.19 Bastividhi Adhyaya. Verse 56 In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000. p.1-23.

The physicians regard that there is no more than three ‘’basti’’ should be given because there is no fourth ‘’dosha’’ to give ‘’basti’‘.Vagbhata, Ashtanga Hridaya, Sutrasthana, 19/60, Choukhambha Sanskrit Sansthan, Varanasi, 2002 Vagbhata another context in the same chapter told that after self returning (’‘svayam nivritti’‘) second, third or fourth’‘basti’’ should be given or till ‘’samyak nirudha lakshana’’.Vagbhata. Sutra Sthana, Cha.19 Bastividhi Adhyaya. Verse 49-50 In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000. p.1-23.

Arunadatta commenting on above verse, told that ‘’svayameva’’ means, without stimulation by ‘’phalavarti’’ etc. If by stimulus i.e. ‘’phalavarti, tīkshṇa virechana’’ etc. are used, then subsequent ‘’basti’’ should not be given. Fourth, fifth ‘’basti’’ etc. can be given till ‘’samyak nirudha lakshana’’ are observed.Arunadatta, Vagbhata. Sutra Sthana, Cha.19 Bastividhi Adhyaya verse 3. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

‘’Vaidya’’ Kasture referring to the Sushruta’s view told that, one should not administer more than four ‘’basti’’ in a day; otherwise it causes ‘’pakvashaya kshobha’’ (irritation of colon).

So the above discussion may be concluded that the second, third or fourth ‘’basti’’ can be given after assessing the ‘’doshadi’’ factorsCharak. Siddhi Sthana, Cha.3 Bastsutriyam Siddhi Adhyaya verse 06. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.2nd ed. Varanasi:Chaukhamba Sanskrit Sansthan, Varanasi, 1990 in following conditions- *After the self returning of first ‘’basti’’ without any stimulation.* If ‘’sunirudha lakshana’’ are not observed *If the ‘’dosha’’ and ‘’mala’’ are not eliminated in ‘’krura koshtha’’ patient

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Snehavyapat Siddhi

Siddhi Sthana Chapter 4. Complications of unctuous enema and their successful management

Abstract

The fourth chapter of Siddhi Sthana, Snehavyapat Siddhi, deals with various formulations of *sneha basti* (unctuous enema) and management of complications caused due to its improper administration. *Sneha basti* formulations, their clinical applications, reasons for *sneha basti* occlusion, symptoms of impediment, ailments caused by administration of *basti* on empty stomach, their treatments and *matra basti*, etc. have been explained in detail in this chapter. Vitiated *doshas* , excess food, and stools are responsible for obstructions and empty stomach administration leads to improper movement of *sneha basti*. Liquid, hot, light, wholesome food and warm water use have been suggested for avoidance of these complications. Continuous excess use of both *anuvasana* and *niruha* is to be avoided as they cause *utklesha- agnimandya* (aggravation of *kapha-pitta dosha*, decrease in digestion and metabolic process) and *vata prakopa* (vitiation of *vata*) respectively. *Matra basti*, that is similar to lowest dose of oleation, can be used in any season with no dietary restrictions. **Keywords**: Impediments of *sneha basti* (unctuous enema), oleation therapy, *abhuktapraneeta* (empty stomach administration), *annavrita* (occluded due to food), *kaphavrita* (occluded due to *kapha*), *pittavrita* (occluded due to *pitta*), *pureeshavrita* (occluded due to feces), *snehabastivyapad, vatavrita* (occluded due to *vata*), anuvasana basti, matra basti,

Introduction

The schedule, importance and symptoms of proper and improper *basti* administration, indications- contraindications, elaborated *basti* procedure and *niruha basti* formulations are explained in earlier three chapters. Thus, in this sequence the present chapter is described to put forward some *sneha basti* (unctuous enema) formulations. In order to fulfill the purpose of Siddhi Sthana to give excellence in therapeutics, the complications arising due to some improper methods need to be tackled. Vitiated *dosha,* fecal matter, indigestion are some factors that occlude the *basti* and empty stomach administration leads to improper movement of fats. Moreover, due to busy work schedule, improper dietary habits and debilitating disorders most of the patients are unsuitable for *anuvasana* or *sneha basti*. In such individuals if *vata* vitiation is evident and needs *basti* therapy, then use of *sneha basti* (unctuous enema) in lowest dose i.e. *matra basti* can be employed without any complications.

Sanskrit text, Transliteration and English Translation

अथातः स्नेहव्यापत्सिद्धिं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ snēhavyāpatsiddhiṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH snehavyApatsiddhiM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Snehavyapat Siddhi” (Complications of Unctuous enema and their successful management). Thus said Lord Atreya. [1-2]

Various formulations

स्नेहबस्तीन्निबोधेमान् वातपित्तकफापहान्|

मिथ्याप्रणिहितानां च व्यापदः सचिकित्सिताः||३||

snēhabastīnnibōdhēmān vātapittakaphāpahān|

mithyāpraṇihitānāṁ ca vyāpadaḥ sacikitsitāḥ||3||

snehabastInnibodhemAn vAtapittakaphApahAn|

mithyApraNihitAnAM ca vyApadaH sacikitsitAH||3||

Unctuous enema formulations for attenuation of *vata, pitta* and *kapha*, possible complications arising from improper administration and their treatments will be discussed. [3]

Unctuous enema for *vata* disorders

दशमूलं बलां रास्नामश्वगन्धां पुनर्नवाम्|

गुडूच्येरण्डभूतीकभार्गीवृषकरोहिषम्||४||

शतावरीं सहचरं काकनासां पलांशिकम् |

यवमाषातसीकोलकुलत्थान् प्रसृतोन्मितान्||५||

चतुर्द्रोणेऽम्भसः पक्त्वा द्रोणशेषेण तेन च|

तैलाढकं समक्षीरं जीवनीयैः पलोन्मितैः||६||

अनुवासनमेतद्धि सर्ववातविकारनुत्|

daśamūlaṁ balāṁ rāsnāmaśvagandhāṁ punarnavām|

guḍūcyēraṇḍabhūtīkabhārgīvr̥ṣakarōhiṣam||4||

śatāvarīṁ sahacaraṁ kākanāsāṁ palāṁśikam |

yavamāṣātasīkōlakulatthān prasr̥tōnmitān||5||

caturdrōṇē’mbhasaḥ paktvā drōṇaśēṣēṇa tēna ca|

tailāḍhakaṁ samakṣīraṁ jīvanīyaiḥ palōnmitaiḥ||6||

anuvāsanamētaddhi sarvavātavikāranut|

dashamUlaM balAM rAsnAmashvagandhAM punarnavAm|

guDUcyeraNDabhUtIkabhArgIvRuShakarohiSham||4||

shatAvarIM sahacaraM kAkanAsAM PalaMshikam |

yavamAShAtasIkolakulatthAn prasRutonmitAn||5||

caturdroNe~ambhasaH paktvA droNasheSheNa tena ca|

tailADhakaM samakShIraM jIvanIyaiH palonmitaiH||6||

anuvAsanametaddhi sarvavAtavikAranut|

	Content	Quantity
Drugs for Decoction	*Bilva*, *Shyonaka*, *Gambhari*,*Patala*,*Gani karika*, *Shaliparni*,*Prishniparni*,*Brihati*,*Kantakarika*,*Gokshura*, *Bala*,*Ashwagandha*,*Punarnava*,*Guduchi*,*Rasna*, *Eranda*,*Bhutika*,*Bharangi*,*Vasa*,*Rohisha*,*Shatavari*,*Kakanasa*	1 *Pala* each
	Yava,*Masha*,*Atasi*,*Kola*,*Kulattha*	2 *Pala* each
	Water	4 *Drona*
	Sesame Oil	1 *Adhaka*
	Milk	1 *Adhaka*
	Kalka of *Jivaka*,*Rishabhaka*,*Meda*,*Mahameda*,*Kakoli*, *Kshirakakoli*,*Mudgaparni*,*Mashaparni*,*Jivanti*, *Madhuka*	1 *Pala* each

The decoction of above mentioned drugs should be prepared using four *drona* (approx. 49 liters) of water, boiling till 1 *drona* (approx. 12.2 liters) of liquid remains. To this decoction paste of above mentioned herbs, 1 *adhaka* (approx. 3.07 liters) sesame oil

and milk should be added. The oil prepared with this method can be used successfully in all *vata* disorders in *anuvasana* form. [4-7]

आनूपानां वसा तद्वज्जीवनीयोपसाधिता||७||

ānūpānāṁ vasā tadvajjīvanīyōpasādhitā||7||

AnUpAnAM vasA tadvajjIvanIyopasAdhitA||7||

Anuvasana basti prepared from *vasa* i.e. muscle fat of animals inhabiting marshy land, boiled with drugs of *jivaniya gana* i.e. *jivaka, rishabhaka, meda, mahameda, kakoli, kshirakakoli, mudgaparni, mashaparni, jivanti, madhuka* cures *vata* disorders. [7]

शताह्वायवबिल्वाम्लैः सिद्धं तैलं समीरणे|

सैन्धवेनाग्नितप्तेन तप्तं चानिलनुद्धृतम्||८||

śatāhvāyavabilvāmlaiḥ siddhaṁ tailaṁ samīraṇē|

saindhavēnāgnitaptēna taptaṁ cānilanuddhṛtam||8||

shatAhvAyavabilvAmlaiH siddhaM tailaM samIraNe|

saindhavenAgnitaptena taptaM cAnilanuddhRutam||8||

Oil cooked with *shatahva, yava, bilva* and sour liquids is also useful for *anuvasana* in *vata* disorders. *Anuvasana* of warm ghee prepared by immersing hot rock salt relieves diseases caused by *vata*. [8]

Unctuous enema for *pitta* disorders

जीवन्तीं मदनं मेदां श्रावणीं मधुकं बलाम्|

शताह्वर्षभकौ कृष्णां काकनासां शतावरीम्||९||

स्वगुप्तां क्षीरकाकोलीं कर्कटाख्यां शटीं वचाम्|

पिष्ट्वा तैलं घृतं क्षीरे साधयेत्तच्चतुर्गुणे||१०||

बृंहणं वातपित्तघ्नं बलशुक्राग्निवर्धनम्|

मूत्ररेतोरजोदोषान् हरेत्तदनुवासनम्||११||

लाभतश्चन्दनाद्यैश्च पिष्टैः क्षीरचतुर्गुणम्|

तैलपादं घृतं सिद्धं पित्तघ्नमनुवासनम्||१२||

jīvantīṁ madanaṁ mēdāṁ śrāvaṇīṁ madhukaṁ balām|

śatāhvarṣabhakau kṛṣṇāṁ kākanāsāṁ śatāvarīm||9||

svaguptāṁ kṣīrakākōlīṁ karkaṭākhyāṁ śaṭīṁ vacām|

piṣṭvā tailaṁ ghṛtaṁ kṣīrē sādhayēttaccaturguṇē||10||

bṛṁhaṇaṁ vātapittaghnaṁ balaśukrāgnivardhanam|

mūtrarētōrajōdōṣān harēttadanuvāsanam||11||

lābhataścandanādyaiśca piṣṭaiḥ kṣīracaturguṇam|

tailapādaṁ ghṛtaṁ siddhaṁ pittaghnamanuvāsanam||12||

jIvantIM madanaM medAM shrAvaNIM madhukaM balAm|

shatAhvarShabhakau kRuShNAM kAkanAsAM shatAvarIm||9||

svaguptAM kShIrakAkolIM karkaTAkhyAM shaTIM vacAm|

piShTvA tailaM ghRutaM kShIre sAdhayettaccaturguNe||10||

bRuMhaNaM vAtapittaghnaM balashukrAgnivardhanam|

mUtraretorajodoShAn harettadanuvAsanam||11||

lAbhatashcandanAdyaishca piShTaiH kShIracaturguNam|

tailapAdaM ghRutaM siddhaM pittaghnamanuvAsanam||12||

Content

	Cow *ghee*		
	Sesame oil		
	Milk		
Kalka	*Jeevanti*	*Krishna*	*Kshirakakoli*
	Madanaphala	*kakanasa*	*Krishna*
	Meda	*Shatavari*	*Shati*
	Shravani	*Swagupta*	*Vacha*
	Madhuka	*Shatahva*	
	Bala	*Rishabhaka*	

Cow ghee and oil should be taken one part and cooked with milk four times along with above mentioned pastes of herbs (all together one fourth of *sneha*). This formulation of *anuvasana basti* is nourishing, alleviates *vata* and *pitta*, increases strength, semen and *agni* (digestive power). Also it cures diseases of urinary, seminal and menstrual origin.

Cow ghee should be taken one part, sesame oil one fourth of ghee and contents of *chandanadi taila* mentioned in Jwara Chikitsa (Chikitsa Sthana, chapter 3) should be taken in one fourth quantity of total *sneha* and cooked with milk four times of *sneha*. [9-12]

Unctuous enema for *kapha* disorders

सैन्धवं मदनं कुष्ठं शताह्वां निचुलं वचाम् |

ह्रीवेरं मधुकं भार्गीं देवदारु सकट्फलम्||१३||

नागरं पुष्करं मेदां चविकां चित्रकं शटीम्|

विडङ्गातिविषे श्यामां हरेणुं नीलिनीं स्थिराम्||१४||

बिल्वाजमोदे कृष्णां च दन्तीं रास्नां च पेषयेत्|

साध्यमेरण्डजं तैलं तैलं वा कफरोगनुत्||१५||

व्रध्नोदावर्तगुल्मार्शःप्लीहमेहाढ्यमारुतान्|

आनाहमश्मरीं चैव हन्यात्तदनुवासनात्||१६||

मदनैर्वाऽम्लसंयुक्तैर्बिल्वाद्येन गणेन वा|

तैलं कफहरैर्वाऽपि कफघ्नं कल्पयेद्भिषक्||१७||

saindhavaṁ madanaṁ kuṣṭhaṁ śatāhvāṁ niculaṁ vacām |

hrīvēraṁ madhukaṁ bhārgīṁ dēvadāru sakaṭphalam||13||

nāgaraṁ puṣkaraṁ mēdāṁ cavikāṁ citrakaṁ śaṭīm|

viḍaṅgātiviṣē śyāmāṁ harēṇuṁ nīlinīṁ sthirām||14||

bilvājamōdē kr̥ṣṇāṁ ca dantīṁ rāsnāṁ ca pēṣayēt|

sādhyamēraṇḍajaṁ tailaṁ tailaṁ vā kapharōganut||15||

vradhnōdāvartagulmārśaḥplīhamēhāḍhyamārutān|

ānāhamaśmarīṁ caiva hanyāttadanuvāsanāt||16||

madanairvā'mlasaṁyuktairbilvādyēna gaṇēna vā|

tailaṁ kaphaharairvā'pi kaphaghnaṁ kalpayēdbhiṣak||17||

saindhavaM madanaM kuShThaM shatAhvAM niculaM vacAm |

hrIveraM madhukaM bhArgIM devadAru sakaTphalam||13||

nAgaraM puShkaraM medAM cavikAM citrakaM shaTIm|

viDa~ggAtiviShe shyAmAM hareNuM nIlinIM sthirAm||14||

bilvAjamode kRuShNAM ca dantIM rAsnAM ca peShayet|

sAdhyameraNDajaM tailaM tailaM vA kapharoganut||15||

vradhnodAvartagulmArshaHplIhamehADhyamArutAn|

AnAhamashmarIM caiva hanyAttadanuvAsanAt||16||

madanairvA~amlasaMyuktairbilvAdyena gaNena vA|

tailaM kaphaharairvA~api kaphaghnaM kalpayedbhiShak||17||

Content					
Castor oil/Sesame oil					
Kalka	*Saindhava*	*Hlibera*	*Pushkara*	*Ativisha*	*Ajamoda*
	Madanaphala	*Madhuka*	*Meda*	*Shyama*	*Krishna*
	Kushtha	*Barangi*	*Chavika*	*Harenu*	*Danti*
	Shatahva	*Devadaru*	*Chitraka*	*Nilini*	*Rasna*
	Nichula	*Katphala*	*Shati*	*Sthira*	
	Vacha	*Nagara*	*Vidanga*	*Bilva*	

Anuvasana basti prepared with above mentioned ingredients cures *kaphaja* disorders, *bradhna* (inguinal enlargements), *udavarta*(reverse movement of *vata*), *gulma*(abdominal lumps), *arsha* (haemorrhoids), *pliha* (spenic disorders), *meha* (urinary disorders), *adhyavata* (disease due to *vata* occluded by excess *meda*), *anaha*(distension of abdomen), *ashmari* (calculus).[13-17]

विडङ्गैरण्डरजनीपटोलत्रिफलामृताः|

जातीप्रवालनिर्गुण्डीदशमूलाखुपर्णिकाः||१८||

निम्बपाठासहचरशम्पाककरवीरकाः|

एषां क्वाथेन विपचेत्तैलमेभिश्च कल्कितैः||१९||

फलबिल्वत्रिवृत्कृष्णारास्नाभूनिम्बदारुभिः|

सप्तपर्णवचोशीरदार्वीकुष्ठकलिङ्गकैः||२०||

लतागौरीशताह्वाग्निशटीचोरकपौष्करैः |

तत् कुष्ठानि क्रिमीन् मेहानर्शांसि ग्रहणीगदम्||२१||

क्लीबतां विषमाग्नित्वं मलं दोषत्रयं तथा|

प्रयुक्तं प्रणुदत्याशु पानाभ्यङ्गानुवासनैः||२२||

viḍaṅgairaṇḍarajanīpaṭōlatriphalāmṛtāḥ|

jātīpravālanirguṇḍīdaśamūlākhuparṇikāḥ||18||

nimbapāṭhāsahacaraśampākakaravīrakāḥ|

ēṣāṁ kvāthēna vipacēttailamēbhiśca kalkitaiḥ||19||

phalabilvatrivṛtkṛṣṇārāsnābhūnimbadārubhiḥ|

saptaparṇavacōśīradārvīkuṣṭhakaliṅgakaiḥ||20||

latāgaurīśatāhvāgniśaṭīcōrakapauṣkaraiḥ |

tat kuṣṭhāni krimīn mēhānarśāṁsi grahaṇīgadam||21||

klībatāṁ viṣamāgnitvaṁ malaṁ dōṣatrayaṁ tathā|

prayuktaṁ praṇudatyāśu pānābhyaṅgānuvāsanaiḥ||22||

viDa~ggairaNDarajanIpaTolatriphalAmRutAH|

jAtIpravAlanirguNDIdashamUlAkhuparNikAH||18||

nimbapAThAsahacarashampAkakaravIrakAH|

eShAM kvAthena vipacettailamebhishca kalkitaiH||19||

phalabilvatrivRutkRuShNArAsnAbhUnimbadArubhiH|

saptaparNavacoshIradArvIkuShThakali~ggakaiH||20||

latAgaurIshatAhvAgnishaTIcorakapauShkaraiH |

tat kuShThAni krimIn mehAnarshAMsi grahaNIgadam||21||

klIbatAM viShamAgnitvaM malaM doShatrayaM tathA|

prayuktaM praNudatyAshu pAnAbhya~ggAnuvAsanaiH||22||

Content

Castor oil/Sesame oil

Kashaya	*Vidanga*	*Jati*	*Patala*	*Sahachara*
	Eranda	*Nirgundi*	*Brihati*	*Shampaka*
	Rajani	*Ganikarika*	*Kantakari*	*Karavira*
	Patola	*Shaliparni*	*Gokshura*	*Gambhari*
	Haritaki	*Prishniparni*	*Akhuparni*	*Amrita*
	Bibhitaki	*Bilva*	*Nimba*	

	Amalaki	*Shyonaka*	*Patha*
Kalka	*Madanaphala*		*Patha*
	Bilva		*Ushira*
	Trivrit		*Darvi*
	Krishna		*Kushtha*
	Rasna		*Kalinga*
	Bhunimba		*Saptaparna*
	Devadaru		

Using this oil in *snehapana,* massage and *basti* cures *kushtha* (skin diseases), *krimi* (parasite infestations), *meha* (urinary disorders), *arsha* (haemorrhoids), *grahani* (gastrointestinal diseases), *klibata* (impotency), irregular appetite, *mala* (morbid matters) and diseases caused by all the three *dosha*.[18-22]

Effects of *sneha basti*

व्याधिव्यायामकर्माध्वक्षीणाबलनिरोजसाम्|

क्षीणशुक्रस्य चातीव स्नेहवस्तिर्बलप्रदः||२३||

पादजङ्घोरुपृष्ठांसकटीनां स्थिरतां पराम्|

जनयेदप्रजानां च प्रजां स्त्रीणां तथा नृणाम्||२४||

vyādhivyāyāmakarmādhvakṣīṇābalanirōjasām|

kṣīṇaśukrasya cātīva snēhavastirbalapradaḥ||23||

pādajaṅghōrupṛṣṭhāṁsakaṭīnāṁ sthiratāṁ parām|

janayēdaprajānāṁ ca prajāṁ strīṇāṁ tathā nṛṇām||24||

vyAdhivyAyAmakarmAdhvakShINAbalanirojasAm|

kShINashukrasya cAtIva snehavastirbalapradaH||23||

pAdaja~gghorupRuShThAMsakaTInAM sthiratAM parAm|

janayedaprajAnAM ca prajAM strINAM tathA nRuNAm||24||

Sneha basti gives strength to those who are emaciated due to disease, excessive exercise, labor, excess walking, loss of *ojas* (vital essence) and semen. It gives great strength to feet, calves, thighs, back, shoulders and lumbar region. It is useful to procreate off springs for sterile men and women. [23-24]

Six complications of *sneha basti* (unctuous enema)

वातपित्तकफात्यन्नपुरीषैरावृतस्य च|

अभुक्ते च प्रणीतस्य स्नेहबस्तेः षडापदः||२५||

vātapittakaphātyannapurīṣairāvṛtasya ca|

abhuktē ca praṇītasya snēhabastēḥ ṣaḍāpadaḥ||25||

vAtapittakaphAtyannapurIShairAvRutasya ca|

abhukte ca praNItasya snehabasteH ShaDApadaH||25||

Sneha Basti causes following six complications:

- Occlusion of enema fluid by *vata*
- Occlusion of enema fluid by *pitta*
- Occlusion of enema fluid by *kapha*
- Occlusion of enema fluid by food
- Occlusion of enema fluid by feces
- Administration of enema in empty stomach. [25]

Factors responsible for complication of *sneha basti*

शीतोऽल्पो वाऽधिके वाते पित्तेऽत्युष्णः कफे मृदुः|

अतिभुक्ते गुरुर्वर्चःसञ्चयेऽल्पबलस्तथा||२६||

दत्तस्तैरावृतः स्नेहो न यात्यभिभवादपि |

अभुक्तेऽनावृतत्वाच्च यात्यूर्ध्वं तस्य लक्षणम्||२७||

śītō'lpō vā'dhikē vātē pittē'tyuṣṇaḥ kaphē mṛduḥ|

atibhuktē gururvarcaḥsañcayē'lpabalastathā||26||

dattastairāvṛtaḥ snēhō na yātyabhibhavādapi |

abhuktē'nāvṛtatvācca yātyūrdhvaṁ tasya lakṣaṇam||27||

shIto~alpo vA~adhike vAte pitte~atyuShNaH kaphe mRuduH|

atibhukte gururvarcaHsa$_{jcaye}$alpabalastathA||26||

dattastairAvRutaH sneho na yAtyabhibhavAdapi |

abhukte~anAvRutatvAcca yAtyUrdhvaM tasya lakShaNam||27||

- If *basti* preparation is too cold or less than therapeutic dose and given in *vata* dominant patient,
- If hot *basti* is given in *pitta* dominant patient,

- If mild *basti* is given in *kapha* dominant patient,
- If *basti* prepared with *guru* (those digests relatively late) drugs is given in patient who has overeaten.
- If *basti* of mild nature is given in patient having stool accumulation,

Then *basti* becomes occluded and does not reach its destination as it gets covered with *dosha*. Similarly, if *basti* is given in patient with empty stomach then it goes upwards as all the channels are uncovered.

Hereafter, the signs of different complications will be discussed. [26-28]

Symptoms of impediment by *vata* and its management

अङ्गमर्दज्वराध्मानशीतस्तम्भोरुपीडनैः |

पार्श्वरुग्वेष्टनैर्विद्यात् स्नेहं वातावृतं भिषक्||२८||

स्निग्धाम्ललवणोष्णैस्तं रास्नापीतद्रुतैलिकैः |

सौवीरकसुराकोलकुलत्थयवसाधितैः||२९||

निरूहैर्निर्हरेत् सम्यक् समूत्रैः पाञ्चमूलिकैः|

ताभ्यामेव च तैलाभ्यां सायं भुक्तेऽनुवासयेत्||३०||

aṅgamardajvarādhmānaśītastambhōrupīḍanaiḥ |

pārśvarugvēṣṭanairvidyāt snēhaṁ vātāvṛtaṁ bhiṣak||28||

snigdhāmlalavaṇōṣṇaistaṁ rāsnāpītadrutailikaiḥ |

sauvīrakasurākōlakulatthayavasādhitaiḥ||29||

nirūhairnirharēt samyak samūtraiḥ pāñcamūlikaiḥ|

tābhyāmēva ca tailābhyāṁ sāyaṁ bhuktē’nuvāsayēt||30||

a~ggamardajvarAdhmAnashItastambhorupIDanaiH |

pArshvarugveShTanairvidyAt snehaM vAtAvRutaM bhiShak||28||

snigdhAmlalavaNoShNaistaM rAsnApItadrutailikaiH |

sauvIrakasurAkolakulatthayavasAdhitaiH||29||

nirUhairnirharet samyak samUtraiH pA~jcamUlikaiH|

tAbhyAmeva ca tailAbhyAM sAyaM bhukte~anuvAsayet||30||

Malaise, fever, *adhmana* (flatulence), *sheeta* (feeling of cold), *stambha* (stiffness), *uru-pidana* (pain in the thighs) and *parshva-veshtana* (cramps in the sides of chest) are

symptoms from which a physician should come to know that *basti* is occluded due to *vata*.

Treatment of vata impediment

When *anuvasana* is occluded due to *vata* patient should be given *niruha* prepared with *kalka* (paste) of unctuous, sour, saline and hot ingredients; cow urine, decoction of *brihatpanchamula, sauviraka* (vinegar), *sura* (alcohol), *kola, kulattha, yava* along with *rasna taila* and *pitadru taila*. In evening *anuvasana* of same oils (i.e. *rasna* and *pitadru* oil) should be given. [28-30]

Symptoms of impediment by *pitta* and its management

दाहरागतृषामोहतमकज्वरदूषणैः|

विद्यात् पित्तावृतं स्वादुतिक्तैस्तं बस्तिभिर्हरेत्||३१||

dāharāgatr̥ṣāmōhatamakajvaradūṣaṇaiḥ|

vidyāt pittāvr̥taṁ svādutiktaistaṁ bastibhirharēt||31||

dAharAgatRuShAmohatamakajvaradUShaNaiH|

vidyAt pittAvRutaM svAdutiktaistaM bastibhirharet||31||

Burning sensation, redness, excess thirst, unconsciousness, *tamaka* (entering into darkness) and fever are symptoms from which a physician should come to know that *basti* is occluded due to *pitta*. This occlusion can be removed by administration of enema containing sweet and bitter ingredients. [31]

Symptoms of impediment by *kapha* and its management

तन्द्राशीतज्वरालस्यप्रसेकारुचिगौरवैः|

सम्मूर्च्छाग्लानिभिर्विद्याच्छ्लेष्मणा स्नेहमावृतम्||३२||

कषायकटुतीक्ष्णोष्णैः सुरामूत्रोपसाधितैः|

फलतैलयुतैः साम्लैर्बस्तिभिस्तं विनिर्हरेत्||३३||

tandrāśītajvarālasyaprasēkārucigauravaiḥ|

sammūrcchāglānibhirvidyācchlēṣmaṇā snēhamāvr̥tam||32||

kaṣāyakaṭutīkṣṇōṣṇaiḥ surāmūtrōpasādhitaiḥ|

phalatailayutaiḥ sāmlairbastibhistaṁ vinirharēt||33||

tandrAshItajvarAlasyaprasekArucigauravaiH|

sammUrcchAglAnibhirvidyAcchleShmaNA snehamAvRutam||32||

kaShAyakaTutIkShNoShNaiH surAmUtropasAdhitaiH|

phalatailayutaiH sAmlairbastibhistaM vinirharet||33||

Drowsiness, cold, fever, lethargy, salivation, anorexia, heaviness, fainting and depression are symptoms from which a physician should come to know that *basti* is occluded due to *kapha*. This occlusion can be removed by administration of enema prepared from alcohol and cows urine by adding *madanaphala taila* along with astringent, pungent, *tikshna*, hot and sour ingredients. [32-33]

Symptoms and treatment of impediment due to excess intake of food

छर्दिमूर्च्छारुचिग्लानिशूलनिद्राङ्गमर्दनैः |

आमलिङ्गैः सदाहैस्तं विद्यादत्यशनावृतम्||३४||

कटूनां लवणानां च क्वाथैश्चूर्णैश्च पाचनम्|

विरेको मृदुरत्रामविहिता च क्रिया हिता||३५||

chardimūrcchāruciglāniśūlanidrāṅgamardanaiḥ |

āmaliṅgaiḥ sadāhaistaṁ vidyādatyaśanāvṛtam||34||

kaṭūnāṁ lavaṇānāṁ ca kvāthaiścūrṇaiśca pācanam|

virēkō mṛduratrāmavihitā ca kriyā hitā||35||

chardimUrcchAruciglAnishUlanidrA~ggamardanaiH |

Amali~ggaiH sadAhaistaM vidyAdatyashanAvRutam||34||

kaTUnAM lavaNAnAM ca kvAthaishcUrNaishca pAcanam|

vireko mRuduratrAmavihitA ca kriyA hitA||35||

Vomiting, fainting, anorexia, depression, colic pain, excess sleep, malaise, signs of *ama* and burning sensation are symptoms from which a physician should come to know that *basti* is occluded due to intake of food in excess. This occlusion can be removed by *pachana* (therapy to improve digestion) with pungent and saline decoctions or powders, mild purgation and therapies prescribed for correction of *ama*. [34-35]

Symptoms and treatment of impediment by stool

विण्मूत्रानिलसङ्गार्तिगुरुत्वाध्मानहृद्ग्रहैः|

स्नेहं विडावृतं ज्ञात्वा स्नेहस्वेदैः सवर्तिभिः||३६||

श्यामाबिल्वादिसिद्धैश्च निरूहैः सानुवासनैः|

निर्हरेद्विधिना सम्यगुदावर्तहरेण च||३७||

viṇmūtrānilasaṅgārtigurutvādhmānahṛdgrahaiḥ|

snēhaṁ viḍāvṛtaṁ jñātvā snēhasvēdaiḥ savartibhiḥ||36||

śyāmābilvādisiddhaiśca nirūhaiḥ sānuvāsanaiḥ|

nirharēdvidhinā samyagudāvartaharēṇa ca||37||

viNmUtrAnilasa~ggArtigurutvAdhmAnahRudgrahaiH|

snehaM viDAvRutaM j~jAtvA snehasvedaiH savartibhiH||36||

shyAmAbilvAdisiddhaishca nirUhaiH sAnuvAsanaiH|

nirharedvidhinA samyagudAvartahareNa ca||37||

Obstruction to the passage of stool, urine and flatus, pain, heaviness, flatulence and cardiac spasm are symptoms from which a physician should come to know that basti is occluded due to stool. This occlusion can be removed by oleation, fomentation and *phala-varti* (medicated suppository) therapies. *niruha basti* prepared with *shyama, bilva* etc. followed by *anuvasana* should be given appropriately. *udavarta* (reverse movement of *vata*) treatment principles should be followed. [36-37]

Ailments caused by administration of *basti* on empty stomach and their treatments

अभुक्ते शून्यपायौ वा वेगात् स्नेहोऽतिपीडितः|

धावत्यूर्ध्वं ततः कण्ठादूर्ध्वेभ्यः खेभ्य एत्यपि||३८||

मूत्रश्यामात्रिवृत्सिद्धो यवकोलकुलत्थवान्|

तत्सिद्धतैल इष्टोऽत्र निरूहः सानुवासनः||३९||

कण्ठादागच्छतः स्तम्भकण्ठग्रहविरेचनैः|

छर्दिघ्नीभिः क्रियाभिश्च तस्य कार्यं निवर्तनम्||४०||

abhuktē śūnyapāyau vā vēgāt snēhō’tipīḍitaḥ|

dhāvatyūrdhvaṁ tataḥ kaṇṭhādūrdhvēbhyaḥ khēbhya ētyapi||38||

mūtraśyāmātrivṛtsiddhō yavakōlakulatthavān|

tatsiddhataila iṣṭō’tra nirūhaḥ sānuvāsanaḥ||39||

kaṇṭhādāgacchataḥ stambhakaṇṭhagrahavirēcanaiḥ|

chardighnībhiḥ kriyābhiśca tasya kāryaṁ nivartanam||40||

abhukte shUnyapAyau vA vegAt sneho~atipIDitaH|

dhAvatyUrdhvaM tataH kaNThAdUrdhvebhyaH khebhya etyapi||38||

mUtrashyAmAtrivRutsiddho yavakolakulatthavAn|

tatsiddhataila iShTo~atra nirUhaH sAnuvAsanaH||39||

kaNThAdAgacchataH stambhakaNThagrahavirecanaiH|

chardighnIbhiH kriyAbhishca tasya kAryaM nivartanam||40||

When *anuvasana* is given on empty stomach or on emptied bowel or if the enema fluid is injected with great force then it goes up speedily and comes out from the throat or through the orifices in the upper part of the body.

In this condition oil cooked with cow's urine, *shyama-trivrita, yava, kola* and *kulattha* should be used for giving *niruha* and *anuvasana*. If the enema fluid starts coming out of throat, then the patient should be given *stambhana* therapies, pressure should be applied over his throat and should be given purgatives and antiemetic therapies. [38-40]

यस्य नोपद्रवं कुर्यात् स्नेहबस्तिरनिःसृतः|

सर्वेऽल्पो वाऽऽवृतो रौक्ष्यादुपेक्ष्यः स विजानता||४१||

yasya nōpadravaṁ kuryāt snēhabastiraniḥsr̥taḥ|

sarvē'lpō vā''vr̥tō raukṣyādupēkṣyaḥ sa vijānatā||41||

yasya nopadravaM kuryAt snehabastiraniHsRutaH|

sarve~alpo vA$_a$avRuto raukShyAdupekShyaH sa vijAnatA||41||

If due to impediments *sneha basti* is not removed completely or partially, but if no complications are observed then an expert physician can ignore the condition. [41]

Diet after *anuvasana basti*

युक्तस्नेहं द्रवोष्णं च लघुपथ्योपसेवनम्|

भुक्तवान् मात्रया भोज्यमनुवास्यस्त्र्यहात्त्र्यहात्||४२||

धान्यनागरसिद्धं हि तोयं दद्याद्विचक्षणः|

व्युषिताय निशां कल्यमुष्णं वा केवलं जलम्||४३||

स्नेहाजीर्णं जरयति श्लेष्माणं तद्भिनत्ति च|

मारुतस्यानुलोम्यं च कुर्यादुष्णोदकं नृणाम्||४४||

वमने च विरेके च निरूहे सानुवासने|

तस्मादुष्णोदकं देयं वातश्लेष्मोपशान्तये||४५||

yuktasnēhaṁ dravōṣṇaṁ ca laghupathyōpasēvanam|

bhuktavān mātrayā bhōjyamanuvāsyastryahāttryahāt||42||

dhānyanāgarasiddhaṁ hi tōyaṁ dadyādvicakṣaṇaḥ|

vyuṣitāya niśāṁ kalyamuṣṇaṁ vā kēvalaṁ jalam||43||

snēhājīrṇaṁ jarayati ślēṣmāṇaṁ tadbhinatti ca|

mārutasyānulōmyaṁ ca kuryāduṣṇōdakaṁ nr̥ṇām||44||

vamanē ca virēkē ca nirūhē sānuvāsanē|

tasmāduṣṇōdakaṁ dēyaṁ vātaślēṣmōpaśāntayē||45||

yuktasnehaM dravoShNaM ca laghupathyopasevanam|

bhuktavAn mAtrayA bhojyamanuvAsyastryahAttryahAt||42||

dhAnyanAgarasiddhaM hi toyaM dadyAdvicakShaNaH|

vyuShitAya nishAM kalyamuShNaM vA kevalaM jalam||43||

snehajIrNaM jarayati shleShmANaM tadbhinatti ca|

mArutasyAnulomyaM ca kuryAduShNodakaM nRuNAm||44||

vamane ca vireke ca nirUhe sAnuvAsane|

tasmAduShNodakaM deyaM vAtashleShmopashAntaye||45||

After proper *anuvasana basti*, patient should be given liquid, hot, light, wholesome food. After intake of this food in appropriate quantity the patient may given *anuvasana basti* on every third day.

In the next morning after the night the expert physician should give water boiled with *dhanyaka* and *nagara* (*shunthi*) or simple warm water. This warm water helps the patient in the digestion of undigested fat and disintegrates *kapha*. Therefore, after emesis, purgation, *niruha* and *anuvasana* therapies warm water is to be given to the patients for alleviation of *vata* and *kapha*. [42-45]

Frequency of *anuvasana basti*

रूक्षनित्यस्तु दीप्ताग्निर्व्यायामी मारुतामयी|

वङ्क्षणश्रोण्युदावृत्तवाताश्चार्हा दिने दिने||४६||

एषां चाशु जरां स्नेहो यात्यम्बु सिकतास्विव|

अतोऽन्येषां त्र्यहात्प्रायः स्नेहं पचति पावकः||४७||

rūkṣanityastu dīptāgnirvyāyāmī mārutāmayī|

vaṅkṣaṇaśrōṇyudāvr̥ttavātāścārhā dinē dinē||46||

ēṣāṁ cāśu jarāṁ snēhō yātyambu sikatāsviva|

atō'nyēṣāṁ tryahātprāyaḥ snēhaṁ pacati pāvakaḥ||47||

rUkShanityastu dIptAgnirvyAyAmI mArutAmayI|

va~gkShaNashroNyudAvRuttavAtAshcArhA dine dine||46||

eShAM cAshu jarAM sneho yAtyambu sikatAsviva|

ato~anyeShAM tryahAtprAyaH snehaM pacati pAvakaH||47||

Persons who are habituated to take dry food, having strong digestive capacity, those indulged in physical exertion, sufferers of *vata* disorders, whose pelvic and hip regions are afflicted with *vata* and who are suffering from *udavarta* should be given *anuvasana* every day. As the water falling on sand gets absorbed immediately, similarly the fat given to these patients gets immediately digested. In case of others the *agni* generally digests *sneha* in three days. [46-47]

Instructions before *basti* administration

न त्वामं प्रणयेत् स्नेहं स ह्यभिष्यन्दयेद्गुदम्|

सावशेषं च कुर्वीत वायुः शेषे हि तिष्ठति||४८||

न चैव गुदकण्ठाभ्यां दद्यात् स्नेहमनन्तरम्|

उभयस्मात् समं गच्छन् वातमग्निं च दूषयेत्||४९||

na tvāmaṁ praṇayēt snēhaṁ sa hyabhiṣyandayēdgudam|

sāvaśēṣaṁ ca kurvīta vāyuḥ śēṣē hi tiṣṭhati||48||

na caiva gudakaṇṭhābhyāṁ dadyāt snēhamanantaram|

ubhayasmāt samaṁ gacchan vātamagniṁ ca dūṣayēt||49||

na tvAmaM praNayet snehaM sa hyabhiShyandayedgudam|

sAvasheShaM ca kurvIta vAyuH sheShe hi tiShThati||48||

na caiva gudakaNThAbhyAM dadyAt snehamanantaram|

ubhayasmAt samaM gacchan vAtamagniM ca dUShayet||49||

Advice regarding *basti* administration:

- Plain/ unprocessed fat should not be used for *anuvasana basti* as it produces *abhishyanda* (stuffiness) in the rectum.
- Some portion of fat should be allowed to remain in *basti* because in attempt to give complete *basti*, some portion of *vata* also goes inside.
- Use of fats orally and through *basti* simultaneously should be avoided as it vitiates *vata* and *agni*. [48-49]

Importance of alternate administration of *sneha* and *niruha basti*

स्नेहबस्तिं निरूहं वा नैकमेवातिशीलयेत्|

उत्क्लेशाग्निवधौ स्नेहान्निरूहात् पवनाद्भयम्||५०||

तस्मान्निरूढः संस्नेह्यो निरूह्यश्चानुवासितः|

स्नेहशोधनयुक्त्यैवं बस्तिकर्म त्रिदोषनुत्||५१||

snēhabastiṁ nirūhaṁ vā naikamēvātiśīlayēt|

utklēśāgnivadhau snēhānnirūhāt pavanādbhayam||50||

tasmānnirūḍhaḥ saṁsnēhyō nirūhyaścānuvāsitaḥ|

snēhaśōdhanayuktyaivaṁ bastikarma tridōṣanut||51||

snehabastiM nirUhaM vA naikamevAtishIlayet|

utkleshAgnivadhau snehannirUhAt pavanAdbhayam||50||

tasmAnnirUDhaH saMsnehyo nirUhyashcAnuvAsitaH|

snehashodhanayuktyaivaM bastikarma tridoShanut||51||

Either *niruha* or *anuvasana* should not be given continuously in excess as, continuous *anuvasana* causes *utklesha* (excitement of *dosha*) and suppression of digestive power. Continuous excess *niruha* causes *vata* aggravation. Thus, after *niruha basti* the patient should be given *anuvasana* and after *anuvasana basti, niruha* should be administered. Thus, by giving *anuvasana* and *niruha* appropriately, *basti* therapy cures diseases caused by all the three *doshas*. [50-51]

Matra basti

कर्मव्यायामभाराध्वया(पा)नस्त्रीकर्षितेषु च|

दुर्बले वातभग्ने च मात्राबस्तिः सदा मतः||५२||

यथेष्टाहारचेष्टस्य सर्वकालं निरत्ययः|

ह्रस्वायाः स्नेहमात्राया मात्राबस्तिः समो भवेत्||५३||

बल्यं सुखोपचर्यं च सुखं सृष्टपुरीषकृत्|

स्नेहमात्राविधानं हि बृंहणं वातरोगनुत्||५४||

karmavyāyāmabhārādhvayā(pā)nastrīkarṣitēṣu ca|

durbalē vātabhagnē ca mātrābastiḥ sadā mataḥ||52||

yathēṣṭāhāracēṣṭasya sarvakālaṁ niratyayaḥ|

hrasvāyāḥ snēhamātrāyā mātrābastiḥ samō bhavēt||53||

balyaṁ sukhōpacaryaṁ ca sukhaṁ sr̥ṣṭapurīṣakr̥t|

snēhamātrāvidhānaṁ hi br̥ṁhaṇaṁ vātarōganut||54||

karmavyAyAmabhArAdhvayA(pA)nastrIkarShiteShu ca|

durbale vAtabhagne ca mAtrAbastiH sadA mataH||52||

yatheShTAhAraceShTasya sarvakAlaM niratyayaH|

hrasvAyAH snehamAtrAyA mAtrAbastiH samo bhavet||53||

balyaM sukhopacaryaM ca sukhaM sRuShTapurIShakRut|

snehamAtrAvidhAnaM hi bRuMhaNaM vAtaroganut||54||

Matra basti is always useful for persons emaciated by excess activities, exercise, weight lifting, long way faring, riding vehicles or indulging in sexual intercourse and for person who are weak and afflicted with *vatika* disorders. While taking *matra basti*, the person can take food and do the activities as per his liking and can be administered in any season. The dose of *matra basti* is equal to the minimum dose of oleation therapy. *Matra basti* promotes strength and can be administered easily. It helps in easy voiding of stool. It causes nourishment and cures diseases caused by aggravated *vata*. [52-54]

Summary

तत्र श्लोकौ-

वातादीनां शमायोक्ताः प्रवराः स्नेहबस्तयः|

तेषां चाज्ञप्रयुक्तानां व्यापदः सचिकित्सिताः||५५||

प्राग्भोज्यं स्नेहबस्तेर्यद् ध्रुवं येऽर्हास्त्र्यहाच्च ये

स्नेहबस्तिविधिश्चोक्तो मात्राबस्तिविधिस्तथा||५६||

tatra ślōkau-

vātādīnāṁ śamāyōktāḥ pravarāḥ snēhabastayaḥ|

tēṣāṁ cājñaprayuktānāṁ vyāpadaḥ sacikitsitāḥ||55||

prāgbhōjyaṁ snēhabastēryad dhruvaṁ yē'rhāstryahācca yē

snēhabastividhiścōktō mātrābastividhistathā||56||

tatra shlokau-

vAtAdInAM shamAyoktAH pravarAH snehabastayaH|

teShAM cAj~japrayuktAnAM vyApadaH sacikitsitAH||55||

prAgbhojyaM snehabasteryad dhruvaM ye~arhAstryahAcca ye

snehabastividhishcokto mAtrAbastividhistathA||56||

To sum up here-

Foremost *basti* preparations for *vata* and other *dosha* vitiation, complications arising from improper administration with their treatments, diet before administration, whom to give *basti* every day and for whom it is indicated on every third day, method of administration of *anuvasana* and *matra basti* are the topics dealt with. [55-56]

Tattva Vimarsha (Fundamental Principles)

- Bioavailability of drugs and fats is more by *basti* as compared to oral route as degradation from metabolic enzymes is minimal and larger amount can be given by rectal route.
- *Snehabasti* has *vata* pacifying, regenerating, anti-aging, *shukra* and *ojas* enhancing effect.
- Impediment of *sneha basti* can occur by occlusion due to vitiated *vata, pitta, kapha,* excess food and stool. These conditions should be recognized and appropriately treated. *Sneha basti* should not be given on empty stomach.
- Wholesome diet and lifestyle is important to be followed after *sneha basti* to achieve maximum efficacy.
- *Matra basti* is low dose *basti*, can be given to patients with *vata* dominant disorders who are weak and ambulatory. It can be given in all seasons, and doesn't produce any complications. The dose of *matra basti* is similar to low dose of *sneha*.

Vidhi Vimarsha (Applied Inferences)

Effect of *Snehabasti*

Charaka has given due importance to the nourishment properties of *snehabasti*. Probable reason may be, drugs administered low in the rectum are delivered systemically by the inferior and middle rectal veins before passing through the liver.[82][83] Thus the bioavailability increases as compared to oral route as degradation from metabolic enzymes is minimal. Hence energy providing capacity is more for *snehabasti* compared to oral fat consumption. Moreover, palatability is not an issue in *basti* hence larger doses for nourishment are possible to be used. Some fatty acids like

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[82] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

[83] Chakrapani, Charak. Siddhi Sthana, Cha.8 Bastivyapad Siddhi ver.04. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed.New Delhi:Munshiram Manoharlal publishers pvt. Ltd; 1981; P 713

omega-3-fatty acid, omega-9-fatty acid, alpha-linolenic acids, cervonic acid etc. are useful for normal intellectual capacity and brain functioning and also prevents ageing.[84] *Sneha* itself and *basti karma* both remove *vata* hence age related degeneration due to increased *vata* can be hampered with the use of *snehabasti* which can be termed as *ojas* enhancing effect. Higher intake of omega-3 fats is positively related to sperm morphology hence *sneha basti* can also be beneficial for semen's qualitative improvement. [verse 23-24]

Impediment by *vata*

Vata has *ruksha* (dry) property on virtue of which it may hamper smooth movement of *snehabasti* while *pratyagamana* (removal of *basti*). Hydrogen sulphide produced by bacterial flora has inhibitory effect on intestinal motility [85] which may be the possible reason for this occlusion. Hence the symptoms also resemble that of intestinal motility disorders [86] and the treatment is targeted on improving the intestinal motility by use of certain drugs having *tikshna* properties and thus proves to be *shodhana* (helps evacuation) in nature. Salt has purgative action due to shifting of osmotic gradient, alcohol in low doses is responsible for enhanced gastric emptying[87], vinegar, cow urine are the acidic preparations that may help in stimulating colonic mucosa that helps in evacuation of occluded enema. Thus, these drugs are commonly employed in treatment of impediment by *vata*. [verse 26-30]

Impediment by *pitta*

The normal site of *pitta* production in GI tract is *pachyamanashaya* which can be considered as a part of small intestine up to the level of caecum. However, impediment of *snehabasti* by *pitta* is probably a condition wherein *vimarga-gamana* (movement of *pitta* in improper direction) of *pitta* occurs which can be correlated with inflammation of colon due to any reason. If hot *basti* is given in already existing inflammation then it may lead to increase in symptoms. Thus, treatment is targeted to cure this acute inflammation. Hence sweet and bitter drugs are employed as they have *pitta* alleviating properties.[verse 31]

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[84] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20

[85] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[86] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.4. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[87] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20.

Impediment by *kapha*

The normal site of *kapha* production in gastro-instestinal tract is *amashaya* which can be considered as stomach and an initial part of small intestine. *Kapha* has a role in moistening the gastric contents and facilitates its smooth passage in GI tract. Hence impediment by *kapha* can be well correlated with excess mucus activity which is secreted in stomach and carried to the intestine and colon by food or even secreted by colonic mucosa up to some extent. *Sneha* has *snigdha* (unctuous) properties which add to mucus activity hence leading to *agnimandya* that may produce the symptoms as described. Hence treatment is also planned to remove *kleda* (moisture) in order to reduce excess mucus activity.[verse 32-33]

Impediment by food in excess quantity

Digestion of food starts from stomach and almost completed in small intestine. However, role of colon is very limited in digestion and confines to absorption of water, some minerals and produces vitamins by colonic bacterial flora. Thus, impediment by food suggests presence of undigested food that reaches colon. *Ama* is a product or is itself is undigested material of food. Thus, the symptoms of impediment by food resembles that of *ama* disorders. Undigested food material affects gastric motility hence *pachana* is the remedy that helps in digestion. Thus, in case of impediment by food *pachana* is preferred as it makes possible *ama* degradation into easily absorbable nutrients. If this *pachana* is not possible then mild purgation is also advised to remove out the undigested material.[verse 34-35]

Impediment by stools

Impediment by stools refers to the state of constipation or excess accumulation of stool in colon that obstructs the *basti* while evacuation. Constipation in general has following ill effects[88] :

- Abnormal colon contractions
- Anal sphincter spasm leading to a functional obstruction
- Dysfunctional innervations of colonic, anal sphincter, or pelvic floor muscles. These abnormalities can lead to lack of synchronization among the colon, anal sphincter, and pelvic floor.

All these effects reduce colonic motility and are similar to those symptoms of impediment by stool. Thus, treatment is targeted to resolve constipation and hence *phalavarti* and *udavarta* treatment principles are employed. [verse 36-37]

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[88] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.3. In: Dash Bhagavan & Sharma R K, Editor. Charak Samhita.2nd ed. Varanasi: Chowkhamba Sanskrit Series, 2005; P 310

Ailments caused by administration of *basti* on empty stomach

When *anuvasana* is given on empty stomach or on emptied bowel or if the enema fluid is injected with great force then it goes up speedily and comes out from the throat or through the orifices in the upper part of the body which seems practically difficult phenomena but some evidences suggest that possibility cannot be ruled out. Materials introduced by enema, may in some instances pass through the valve into the ileum. Such incompetence may permit the enema fluid to reach the duodenum. Further, the possibility of material from even lower bowel reaching the mouth is strongly suggested by the fact that lycopodium spores, introduced into the colon by enema, have been recovered some hours later from washings of the stomach, alimentary canal movements[89]. Thus when alimentary tract is empty and clear the *sneha* due to its easy penetration capacity may reach up to mouth. The treatment suggested i.e. pressure application over throat results in sudden sympathetic activation leading to adrenaline production. As a result of this, the smooth muscles of the digestive tract are inhibited, so peristalsis stops, sphincter of the bladder also contracts and the bladder wall relaxes. This may lead to involuntary bowel movement[90]. [verse 38-40]

In clinical practice, this condition is extremely rare.

Importance of warm water in *snehabasti* course

Drinking warm water accelerates the gastric emptying[91], clears the bowel and hence prevents indigestion or constipation during *basti* course. It also has inhibitory effect on mucus production[92] thus preventing from *kapha* vitiation. When hot water is consumed,

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[89] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[90] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.5. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[91] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya.Verse 5 In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[92] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

the body temperature goes up and sweating starts, which can flush the toxic materials out of internal system and cleanse it properly.[93] [verse 43-45]

Frequency of *anuvasana basti*

In *vata* dominant individuals *anuvasana* is indicated daily. *Pakvashaya* i.e. colon is the site of production of *vata*. Hence to cure any *vata* disorder the production of *vata* has to be hampered which is achieved by giving *snehabasti*. In *vata* dominance in *koshtha, snehabasti* is readily absorbed because *vata* has *ruksha* (dry) property [A.Hr. Sutra Sthana. 1/11] that in turn gives dryness to the colonic mucosa which attains proper oleation when comes in contact with *basti*.[verse 46-47]

Advice regarding *basti* administration

- Unprocessed *snehabasti* is to be avoided in general as it causes *abhishyanda*. This may be explained by the fact that uncooked fats contain more free radicals[94] and long chain fatty acids. Whereas due to cooking the free radicals are removed and long chain fatty acids may get converted into short chain fatty acids. Free radicals have a number of ill effects and they may increase preexisting inflammation[95]. Short chain fatty acids are easily absorbed from colon whereas long chain fatty acids are rarely absorbed. [96]
- Fat digestion depends upon lipase enzyme, bile salts etc[97]. Consuming fats from oral as well as from *basti* may dilute these enzymatic actions and also the

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[93] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3736.

[94] Charak. Sidhi Sthana, Cha.2 Panchakamiya Siddhi ver.14. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 688.

[95] Sushruta. Chikitsa Sthana, Cha.35 Netrabastipramana pravibhaga Chikitsitam Adhyaya verse 22. In: Jadavaji Trikamji Aacharya and Narayana Ram Acharya, Editors. Sushruta Samhita. 4th ed. Varanasi: Chaukhambha Orientalia;1980, P 527.

[96] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[97] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.18. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

process of emulsification[98] is hampered thus most of the part of fats remain undigested which may in turn reduce digestive strength.

- *Utklesha, agnimandya* and *vata prakopa*- Continuous use of *snehabasti* may cause *utklesha* as *snehabasti* is also an alternative way of oleation therapy [Cha. Sa. Sutra Sthana 13/24]. If continued still further, then *ama* formation occurs as indigested *sneha* and *utklishtha* (eager to be removed) *dosha* are not removed from the body by any *shodhana* procedure like *virechana* or *niruha*. *Niruha* on the contrary causes removal of vitiated *dosha*, next comes *dhatu* and when *dhatus* are removed from body then *vata* vitiation occurs. This can be correlated to the fact that if continuous *niruha* are given, it causes inflammation of mucosal lining or may further damage the colonic mucosa leading to leakage of nutrients from mucosa and negatively affecting nutritional activity of colonic bacterial flora.[verse 48-49]

Matra basti

Matrabasti is a low dose form of snehabasti which is equal to lowest dose of oleation therapy. According to Vagbhata, the dose of *matra basti* is equal to the dose of *hrasva snehapana*. The *matra* which gets digested in two *yama* i.e. 6 hours, is called as *hrasva matra* but the dose required to get digested in two *yama* is not mentioned[99]. According to Sushruta, the dose of *matra basti* is ¼ of the dose of *anuvasana basti* and the dose of *anuvasana basti* is ¼ of *niruha basti* i.e. 24 *pala*. Hence, the dose of *anuvasana basti* is 6 *Pala* and dose of *matra basti* is 1½ *Pala* i.e. 6 *tola*[100]. On the basis of above reference it can be said that the dose of *matra basti* is 1½ *pala* of *sneha* i.e. 6 *tola* equal to 60-70 ml. According to Kashyapa the dose of *matrabasti* is, [101]

- 1*prakuncha* = 4 *tola* = (40ml) =*kaniyasi matra*
- 1½ *pala* = 6 *tola* = (60 ml) = *madhyama matra*
- 2 *pala* = 8 *tola* = (80ml) = *uttama matra*

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[98] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya. Verse 13-14.In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3738.

[99] Vagbhata. Sutra Sthana, Cha.13 Doshopakramaniya Adhyaya verse 25. In: Bhiṣagācārya Hariśāstrī Parādakara Vaidya, Editors. Ashtanga Hridayam. 1oth ed. Varanasi: Chaukhambha Orientalia;2000.p.4.2014; P 216.

[100] Vijayarakshita and Srikanthadata, Madavakara chapter 25,Amavata nidana Verse 5, In: Brakmanand Tripathi Editor, Madhava Nidana ? ed. Varanasi: Chaukhamba Surabharati Prakashan,2012; P 573-574.

[101] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.20. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 714.

The capacity to hold fecal matter, also termed as rectal compliance ranges between 60ml to 500ml[102]. This may be the probable reason to use a dose in quantity lower than 60ml in order to retain the *sneha* for longer duration in rectum so that the volume of absorption increases. Hence though given in lower doses *matrabasti* can give similar results as that of other *snehabasti* in respect of oleation and nutritive activity.[verse 52-54]

Practically employed methods regarding schedule of *snehabasti*

Charaka has advocated to give continuously anuvasana maximum for 3 days, However *matrabasti* can be given continuously for longer durations. Generally, *niruha* and *anuvasana* are given alternately to avoid any complications. The maximum dose of *snehabasti* is 1/4th of maximum dose of *niruha* (Approx. 240 ml) and is to be given on the same day in evening after *niruha*. But practically such large doses are not used and up to 120 ml of *snehabasti* (classically *anuvasana*) is given on the next day of administration of *niruha*.

Scope for further research

- *Matrabasti* needs to be explored for its possible use as an alternative to *snehapana* and also standardization of dosage needs to be done to get specific health benefit like *shamana, brimhana* etc.
- *Yamaka* (combination of different type of fats) *sneha*, needs to be tested clinically in large sample size as it is considered that combination of *sneha* gives *rasayana* effect.
- Clinical studies are needed to compare the effect of sneha basti (unctuous enema) with sneha pana (oral administration).The duration of administration, dosage, long term effect needs more exploration.

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[102] Chakrapani, Charak. Sidhi Sthana, Cha.4 Snehavyapat Siddhi ver.8. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 714. P 33 & 34.

Netrabastivyapat Siddhi

Siddhi Sthana Chapter 5. Management of complications due to enema nozzle

Abstract

Netrabastivyapat Siddhi deals with possible complications during *basti* procedure, due to improper choice of *netra* (injection pipe/nozzle) and *bastiputaka* (medicinal bag) as well as their inappropriate handling during the course of action by the *praneta* (administrator). The total number of improper *bastinetra* to be avoided are eight and the consequent *dosha*(defects) are also eight. Also, abnormal *bastiputaka* to be avoided while the procedure as well as their corresponding *dosha* are eight in number. *Pranetradosha* (administrator error) are ten in number and they are categorized into *pranayana* (introduction of *netra*), *baddha* (filling and tying of *basti*) and *peedana* (squeezing of *basti*) *dosha* respectively. **Keywords**: *Netra, basti, praneta, dosha* and *siddhi*, nozzle, insertion, injection of enema, impediments.

Introduction

The preceding chapter (Snehavyapat Siddhi) dealt with the management strategies for *snehabastivyapat* and therefore this chapter elucidates the *vyapat* (complications) related to the instrumentation involved in either kind of *basti*. *Netra* (nozzles designed for enema) and *basti* (bag designed for enema) that are to be avoided in procedures and *vyapat* (complications) arising due to inappropriate appliance of *netra* along with their management are explained in the chapter.

Even though the title of the chapter encompasses the term *netra* and *basti*; *vyapat* caused by praṇēta are also dealt in here. It is supposed that a physician's skill is usually tested when he enters the arena of *basti* practice. Lot of factors apart from clinical and theoretical knowledge are involved in a proper conduct of *basti*. Instrumentation and technique are two such important factors cited here. Instrumentation whilst the days of Charak were based on the most suitable and available material and hence such descriptions are expounded here. However, scientific advancement based on safety, feasibility and practicality in the present era has resulted in recent innovations such as use of metallic syringe in *matrabasti*, use of plastic bags replacing animal urinary bladders, nozzles made of disposable materials etc. The fact remains that such innovations need to be put into practice protecting the essence as well as the fundamental principles behind *basti* procedure and not interfering or rather limiting its effect in relation to the technique. Much criticism has been made on the use of enema cans (as in Naturopathy) instead of conventional *basti*, as it hinders the technique.

Preventing complications while the procedure reflects two aspects of a physician; the extent of theoretical knowledge regarding *basti* and his expertise in the procedure. Identifying specific complications is made possible as a part of regular event evaluation irrespective of manifestation of any complications. Rectification of mistakes committed in technique are of immense value with respect to development of a standard operative

procedure. Management of complications with respect to acute and chronic events is also an important aspect in *siddhi*.

Sanskrit text, Transliteration and English Translation

अथातो नेत्रबस्तिव्यापत्सिद्धिं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

अथ नेत्राणि बस्तींश्च शृणु वर्ज्यानि कर्मसु|

नेत्रस्याज्ञप्रणीतस्य व्यापदः सचिकित्सिताः||३||

athātō nētrabastivyāpatsiddhiṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

atha nētrāṇi bastīṁśca śr̥ṇu varjyāni karmasu|

nētrasyājñapraṇītasya vyāpadaḥ sacikitsitāḥ||3||

athAto netrabastivyApatsiddhiM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

atha netrANi bastIMshca shRuNu varjyAni karmasu|

netrasyAj~japraNItasya vyApadaH sacikitsitAH||3||

Now we shall expound the chapter “Netrabastivyapat Siddhi” (Management of complications due to enema nozzle). Thus said Lord Atreya. henceforth listen to the description of defects in enema nozzles, their complications if used for *basti* and their management. [1-3]

Eight defects of nozzle and its harmful effect

ह्रस्वं दीर्घं तनु स्थूलं जीर्णं शिथिलबन्धनम्|

पार्श्वच्छिद्रं तथा वक्रमष्टौ नेत्राणि वर्जयेत्||४||

अप्राप्त्यतिगतिक्षोभकर्षणक्षणनस्रवाः|

गुदपीडा गतिर्जिह्मा तेषां दोषा यथाक्रमम्||५||

hrasvaṁ dīrghaṁ tanu sthūlaṁ jīrṇaṁ śithilabandhanam|

pārśvacchidraṁ tathā vakram aṣṭau nētrāṇi varjayēt||4||

aprāptyatigatikṣōbhakarṣaṇakṣaṇananasravāḥ|

gudapīḍā gatirjihmā tēṣāṁ dōṣā yathākramam||5||

hrasvaM dIrghaM tanu sthUlaM jIrNaM shithilabandhanam|

pArshvacchidraM tathA vakramaShTau netrANi varjayet||4||

aprAptyatigatikShobhakarShaNakShaNanasravAH|

gudapIDA gatirjihmA teShAM doShA yathAkramam||5||

Netra which are

1. *hrashvam* (too small),
2. *deergham* (too long),
3. *tanu* (too thin),
4. *sthoolam* (too thick),
5. *jeernam* old and mutilated),
6. *shithilabandhanam* (having loosely tied/inappropriate fastening of *basti putaka* with *netra*),
7. *parshvachhidram* (having hole – laterally on one side of *netra*) and
8. *vakram* (having bents or curves) are to be avoided. If these sort of nozzles are used while *basti* procedure, it results in corresponding eight doshas. These *doshas* (harmful effects) in the body as tabulated below:

No.	Defect in *Netra*	Resultant *dosha* if used in procedure
1	*Hrasvam*	*Aprapti* (medication not reaching the intended site)
2	*Deergham*	*Atigati* (medication overreaching/crossing the intended site)
3	*Tanu*	*Kshobha* (Medication reaches *guda* only and causes *kshobha* (discomfort by its movement there/hitting the anal walls due to its loose dimensions))
4	*Sthoolam*	*Karshana* (attrition due to oversize)
5	*Jeernam*	*Kshanana*(inflicts wound)
6	*Shithilabandhanam*	*Sravah* (leakage of medication while administering)

No.	Defect in *Netra*	Resultant *dosha* if used in procedure
7	*Parshvachhidram*	*Gudapeedha* (causing pain/discomfort to the *guda*)
8	*Vakram*	*Gatirjihma* (medication travels transversely into the colon)

[4-5]

Basti putaka (defects of bladder/enema holding bag)

विषममांसलच्छिन्नस्थूलजालिकवातलाः|

स्निग्धः क्लिन्नश्च तानष्टौ बस्तीन् कर्मसु वर्जयेत्||६||

गतिवैषम्यविस्रत्वस्रावदौर्ग्राह्यनिस्रवाः|

फेनिलच्युत्यधार्यत्वं बस्तेः स्युर्बस्तिदोषतः||७||

viṣamamāṁsalacchinnasthūlajālikavātalāḥ|

snigdhaḥ klinnaśca tānaṣṭau bastīn karmasu varjayēt||6||

gativaiṣamyavisratvasrāvadaurgrāhyanisravāḥ|

phēnilacyutyadhāryatvaṁ bastēḥ syurbastidōṣataḥ||7||

viShamamAMsalacchinnasthUlajAlikavAtalAH|

snigdhaH klinnashca tAnaShTau bastIn karmasu varjayet||6||

gativaiShamyavisratvasrAvadaurgrAhyanisravAH|

phenilacyutyadhAryatvaM basteH syurbastidoShataH||7||

Basti which are

1. *vishama* (irregular/uneven structure),
2. *mamsala* (fleshy/bulky/pulpy),
3. *Chhinna* (perforated/cut through/torn),
4. *Sthoola* (thick/large),
5. *Jalika* (having many pores),
6. *Vatala* (containing air),
7. *Snigdha* (viscous/oily/slippery/greasy) and
8. *Klinna* (putrefied/rotted) are to be avoided. They if used in the procedure cause *dosha* (harmful effects) in the body and are tabulated below in their respective order:

No.	Defect in *Basti*	Resultant *dosha* if used in procedure
1	*Visama*	*Gativaisamya* (difficult passage of medication)
2	*Mamsala*	*Visratva* (mustiness) of *basti*
3	*Chhinna*	*Sraava* (abrupt leakage of medication)
4	*Sthoolam*	*Daurgrahya* (difficult to hold/grip while administration)
5	*Jaalika*	*Nisrava*(flowing out of medication)
6	*Vaatala*	*Phenilatva* (frothiness of medication)
7	*Snigdha*	*Chyuti* (slippery while administration)
8	*Klinna*	*Adhaaryatva* (not effective for administration)

[6-7]

Errors by *basti* administrator

सवातातिद्रुतोत्क्षिप्ततिर्यगुल्लुप्तकम्पिताः|

अतिबाह्यगमन्दातिवेगदोषाः प्रणेतृतः||८||

savātātidrutōtkṣiptatiryagulluptakampitāḥ|

atibāhyagamandātivēgadōṣāḥ praṇētṛtaḥ||8||

savAtAtidrutotkShiptatiryagulluptakampitAH|

atibAhyagamandAtivegadoShAH praNetRutaH||8||

Defects related to *pranetru* (administrator or attendant who applies procedure) are *savata* (*basti* filled with air), *atidruta* (very fast), *utkshipta* (raised/upwards), *tiryak* (oblique/sideways/transverse), *ullupta* (taken out), *kampita* (trembling/shaking), *ati* (excess/too far), *bahyaga* (outside/diverging from), *mandavega* (slow) and *ativega* (speedy) administration of *basti* and they cause harm to the body. [8]

Effect of *savata dosha* (air entry during *basti* administration)

अनुच्छ्वास्य च बद्धे वा दत्ते निःशेष एव वा|

प्रविश्य कुपितो वायुः शूलतोदकरो भवेत्||९||

तत्राभ्यङ्गो गुदे स्वेदो वातघ्नान्यशनानि च|१०|

anucchvāsya ca baddhē vā dattē niḥśēṣa ēva vā|

praviśya kupitō vāyuḥ śūlatōdakarō bhavēt||9||

tatrābhyaṅgō gudē svēdō vātaghnānyaśanāni ca|10|

anucchvAsya ca baddhe vA datte niHsheSha eva vA|

pravishya kupito vAyuH shUlatodakaro bhavet||9||

tatrAbhya~ggo gude svedo vAtaghnAnyashanAni ca|10|

Administration of medication from an improperly filled and/or tied *basti* and complete emptying of *basti* will cause entry of air into the rectum. *Vata dosha* gets vitiated inducing *shoola* (sharp, acute pain) and *toda* (pricking pain). *Abhyanga* (inunction), *sveda* (fomentation) to *guda* and consumption of diet comprising of *vata dosha* pacifying items are to be done as management.[9-10]

Atidruta and *utkshipta dosha* (fast insertion and withdrawal)

द्रुतं प्रणीते निष्कृष्टे सहसोत्क्षिप्त एव वा||१०||

स्यात् कटीगुदजङ्घार्तिबस्तिस्तम्भोरुवेदनाः |

भोजनं तत्र वातघ्नं स्नेहाः स्वेदाः सबस्तयः||११||

drutaṁ praṇītē niṣkr̥ṣṭē sahasōtkṣipta ēva vā||10||

syāt kaṭīgudajaṅghārtibastistambhōruvēdanāḥ |

bhōjanaṁ tatra vātaghnaṁ snēhāḥ svēdāḥ sabastayaḥ||11||

drutaM praNIte niShkRuShTe sahasotkShipta eva vA||10||

syAt kaTIgudaja~gghArtibastistambhoruvedanAH |

bhojanaM tatra vAtaghnaM snehAH svedAH sabastayaH||11||

In case of very fast insertion and withdrawal of *netra* and introduction of *netra* in upward direction, *arti* (pain) occurs in waist, rectum and calf along with thighs. Consumption of diet comprising of *vata dosha* pacifying items, unction, fomentation and *basti* are to be advised as management.[10-11]

Tiryak dosha (improper direction of insertion)

तिर्यग्वल्यावृतद्वारे बद्धे वाऽपि न गच्छति|

नेत्रे तदृजु निष्कृष्य संशोध्य च प्रवेशयेत्||१२||

tiryagvalyāvṛtadvārē baddhē vā'pi na gacchati|

nētrē tadṛju niṣkṛṣya saṁśōdhya ca pravēśayēt||12||

tiryagvalyAvRutadvAre baddhe vA~api na gacchati|

netre tadRuju niShkRuShya saMshodhya ca praveshayet||12||

This occurs due to:

1. insertion of *netra* in improper direction where, the aperture gets obstructed by *gudavali* and
2. some material like thread knot occluding the aperture from inside. Here, the *netra* should be withdrawn, either re-inserted in proper direction or obstruction removed and re-inserted.[12]

Ullupta and *kampita dosha* (improper squeezing of basti putaka and trembling while administration)

पीड्यमानेऽन्तरा मुक्ते गुदे प्रतिहतोऽनिलः|

उरःशिरोर्तिमूर्वोश्च सदनं जनयेद्बली||१३||

बस्तिः स्यात्तत्र बिल्वादिफलश्यामादिमूत्रवान्|

स्याद्दाहो दवथुः शोफः कम्पनाभिहते गुदे||१४||

कषायमधुराः शीताः सेकास्तत्र सबस्तयः|१५|

pīḍyamānē'ntarā muktē gudē pratihatō'nilaḥ|

uraḥśirōrtimūrvōśca sadanaṁ janayēdbalī||13||

bastiḥ syāttatra bilvādiphalaśyāmādimūtravān|

syāddāhō davathuḥ śōphaḥ kampanābhihatē gudē||14||

kaṣāyamadhurāḥ śītāḥ sēkāstatra sabastayaḥ|15|

pIDyamAne~antarA mukte gude pratihato~anilaH|

uraHshirortimUrvoshca sadanaM janayedbalI||13||

bastiH syAttatra bilvAdiphalashyAmAdimUtravAn|

syAddAho davathuH shophaH kampanAbhihate gude||14||

kaShAyamadhurAH shItAH sekAstatra sabastayaH|15|

If the squeezing of *basti* is interrupted in between (and re-done), that will cause obstruction to *vata dosha* and in turn vitiates it resulting in pain in chest and head along with weakness of thighs. Management should be done by administering *basti* comprising of *dashamoola, shyama* and *gomutra*.

In case of trembling of hands while introduction of *netra*, burning sensation, *davathuḥ* (pain heat/inflammation) and swelling occur in *guda*. *Seka* (pouring) and *basti* has to be dome with medicines having astringent and sweet taste and in cold state. [13-15]

Ati dosha (excessive deep insertion)

अतिमात्रप्रणीतेन नेत्रेण क्षणनाद्वलेः||१५||

स्यात् सार्तिदाहनिस्तोदगुदवर्चःप्रवर्तनम्|

तत्र सर्पिः पिचुः क्षीरं पिच्छाबस्तिश्च शस्यते||१६||

atimātrapraṇītēna nētrēṇa kṣaṇanādvalēḥ||15||

syāt sārti dāhanistōdagudavarcaḥpravartanam|

tatra sarpiḥ picuḥ kṣīraṁ picchābastiśca śasyatē||16||

atimAtrapraNItena netreNa kShaNanAdvaleH||15||

syAt sArti dAhanistodagudavarcaHpravartanam|

tatra sarpiH picuH kShIraM picchAbastishca shasyate||16||

Extensive deep insertion of *netra* into *guda* inflicts injury to *gudavali* and results in pain, burning sensation, pricking pain, prolapse of *guda* and abrupt / unexpected defecation. *Picu* with cow's ghee and milk and *picchabasti* are to be done here.[15-16]

Manda vega and *ativega dosha* (slow and fast administration)

न भावयति मन्दस्तु बाह्यस्त्वाशु निवर्तते|

स्नेहस्तत्र पुनः सम्यक् प्रणेयः सिद्धिमिच्छता||१७||

अतिप्रपीडितः कोष्ठे तिष्ठत्यायाति वा गलम्|

तत्र बस्तिर्विरेकश्च गलपीडादि कर्म च||१८||

na bhāvayati mandastu bāhyastvāśu nivartatē|

snēhastatra punaḥ samyak praṇēyaḥ siddhimicchatā||17||

atiprapīḍitaḥ kōṣṭhē tiṣṭhatyāyāti vā galam|

tatra bastirvirēkaśca galapīḍādi karma ca||18||

na bhAvayati mandastu bAhyastvAshu nivartate|

snehastatra punaH samyak praNeyaH siddhimicchatA||17||

atiprapIDitaH koShThe tiShThatyAyAti vA galam|

tatra bastirvirekashca galapIDAdi karma ca||18||

In case of first one (slow administration), medicine doesn't reach *pakvashaya* and is ineffective. Administration diverging from *guda* (second one), medicine is expelled out faster. In both cases, the *snehabasti* has to be done.

In case of speedy administration, either medicine stays in *koshtha* or ascends up to *gala* (throat). There, *basti*, *vireka* (purgation) and tight gripping of neck are to be done. [17-18]

Summary

तत्र श्लोकः-

नेत्रबस्तिप्रणेतॄणां दोषानेतान् सभेषजान्|

वेत्ति यस्तेन मतिमान् बस्तिकर्माणि कारयेत्||१९||

tatra ślōkaḥ-

nētrabastipraṇētr̥̄ṇāṁ dōṣānētān sabhēṣajān|

vētti yastēna matimān bastikarmāṇi kārayēt||19||

tatra shlokaH-

netrabastipraNetRUNAM doShAnetAn sabheShajAn|

vetti yastena matimAn bastikarmANi kArayet||19||

An intelligent physician who learns the *dosha* of *netra, basti* and *praneta* properly along with management shall practice *basti*. [19]

Tattva Vimarsha (Fundamental Principles)

- The *basti netra* (nozzle), *basti putaka* (bladder/enema pot) should be non-defective to avoid complications of *basti* therapy.
- *Basti* therapy should be administered with utmost care by well trained, skilled and experienced *praneta* (administrator). If this is not followed, complications can occur in *basti* therapy.

Vidhi Vimarsha (Applied Inferences)

The knowledge on apt instruments to be used in respective procedure is vital in ensuring the procedure effect. In the case of *basti* (procedure), the knowledge on properly designed *netra* and *basti* is essential for physicians. Also, Inappropriate

appliance of *netra* in the procedure leads to *vyapat* and needs to be managed by the physician. Hence, this aspect is being dealt further in the chapter.

Research works have proved the importance of instruments and technique of administration which influences the total procedure and thereby its effect on the body. Usage of proper *netra* and *basti* in the procedure had influenced the time taken for administration by the maintenance of uniform pressure and gradual squeezing of the content during administration of *niruha* (decoction type of enema)[103]. Also, it influenced the extent of reach of medication in the colon and its quantity. Usage of animal bladder for preparation of *bastiputaka* (bag or vessel) was possible and justified in earlier days, however, is not feasible and practical today. As an alternative, a plastic bag of 50 microns thickness and having 1.5 l capacity has been reported recently and is disposed of after single use.[104]

Defects of *basti* nozzle

Defect in *netra* are eight in number and each of them affects the proper administration of *basti* procedure. Recommendable *netra* according to Charak, should have the following attributes: apertures(at the tip, i.e outlet aperture and at the base (inlet aperture) of the *netra*) equal to little and thumb in circumference (यथावयोऽङ्गुष्ठकनिष्ठिकाभ्यां मूलाग्रयोः स्युः परिणाहवन्ति), straight (ऋजूनि), alike tail of a cow in shape (गोपुच्छसमाकृतीनि), smooth (श्लक्ष्णानि), curved in tip/round or circular (गुडिकामुखानि) and two round protuberances – one at the distal ¼ and other at the proximal end (कर्णिकैकाऽग्रचतुर्थभागे मूलाश्रिते बस्तिनिबन्धने द्वे). [Cha. Sa.Siddhi sthana 3/3]

Chakrapani has made it clear that *aprapti* and *atigati* of the *dravya* happens. He has interpreted *tanu* as *krisha* (thin, emaciated) having equivalent meaning. He also adds that this limits the reach of medication to *guda* alone and causes discomfort locally. *Jeernam* has been interpreted by him as *karkasha* (meaning rough), thereby the term *jeernam* implying two characters – disintegrated and/or rough.

On a critical view, one may note that two kinds of harmful effect of defective *netra* are grouped here –

1. before administration such as leakage of medication in *shithilabandhanam* and
2. after the administration such as transverse travel of medication in the colon *vakram*. Majority of them fall in the second category.

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[103] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

[104] Chakrapani, Charak. Siddhi Sthana, Cha.8 Bastivyapad Siddhi ver.04. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed.New Delhi:Munshiram Manoharlal publishers pvt. Ltd; 1981; P 713

The *dosha* resulting from *sthoolam* is mentioned as *karshana* meaning emaciation which lacks clarity. The *vyapat* of *atisthoola* is considered along with those caused by *karkasha, asrimat* (*netra* having edges/having hole) and *avanata* (downwards) by Sushruta and explained as causing *gharshana* (friction/rubbing), *gudakshata* (injury to *guda*) and *ruk* (pain)[105]

This explanation of Sushruta seems to be more apt to the context. Also, the number of *netra dosha* varies in Sushruta and eleven are considered there viz. *atisthoola, avanata, karkasha, anubhinnam, sannikrushtakarnika* (round protuberance designed close to the outlet aperture), *viprakrushtakarnika* (round protuberance designed far from outlet aperture), *sookshmachidra* (subtle aperture), *atichhidra* (wider aperture), *atideergha, atihrasva* and *asrimat*[106]

Defects of *basti putaka* (enema pot)

Defective *basti putaka* are eight in number and each of them affects the proper appliance in the procedure. When *basti* was used in olden times, a *basti* devoid of veins was selected from a dead animal (natural death/healthy and butchered) and it was processed prior by soaking in *kashaya*, (decoctions) gently rubbed and dried (दृढस्तनुर्नष्टसिरो विगन्धः कषायरक्तः सुमृदुः सुशुद्धः)[107]

Chakrapani has commented upon the terms *vishama, sthoola, jalika, vatala, snigdha* and *klinna* among defective *basti*. He has also elaborated on *visratva, daurgrahya, chyuti* and *adharyatva*. As discussed earlier, practicality and feasibility issues and stringent laws in procuring animal parts have led to the replacement of *basti* (*putaka*) with plastic bags.

Sushruta has limited the number to five viz. *praasteerna* [prāstIrNa; प्रास्तीर्ण (extended/flat/having network of veins)], *bahala* [bahala; बहल (thick/bushy/dense)], *durbaddha* [durbaddha; दुर्बद्ध (badly fastened)], *sacchidra* [sacchidra; सच्छिद्र (along with

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[105] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20

[106] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[107] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.4. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

holes)] and *alpa* [alpa; अल्प (tiny)][108] *Praasteerna* causes leakage of medication and *alpa* in less effective due to less amount of medication getting administered [109]

Errors during administration and management of complications

The probable errors committed by the person who administers *basti* are 10 in number. Charak in 3rd chapter of *siddhi* has laid down the standard operative procedure of administration as follows:

Guda (and the distal ¼ of the *netra*) should be anointed first (स्निग्धे गुदे नेत्रचतुर्थभागं स्निग्धं) and slowly the *netra* should be introduced in the direction of spine (शनैरृज्वनपृष्ठवंशम्), without any trembling, tremor etc., with skilled hands (अकम्पनावेपनलाघवादीन् पाण्योर्गुणांश्चापि विदर्शयंस्तम्) and the medication should be emptied in a single squeeze from *basti* (प्रपीड्य चैकग्रहणेन दत्तं) and slowly *netra* can be withdrawn (नेत्रं शनैरेव ततोऽपकर्षेत्). [Cha.Sa. Siddhi Sthana 3/19, 20]

Chakrapani categorizes these as *pranayana, badha* and *peedana*. *Savata* is a defect committed during *badha* (filling and tying of *basti*) and *peedana* (squeezing of *basti*). *Atidruta, utkshipta, tiryak, kampita, ati,* and *bahyaga* are considered as defects committed during *pranayana* (introduction of *netra* into the anus). *Ullupta, mandavega* and *ativega* are committed while *peedana*.

Sushruta has explained *pranidhanadosha* and *peedana dosha* separately and are six and four in number respectively[110]. *Peedanakala* was not specified by Charak and Vagbhata have mentioned its significance in the procedure. Direct reference to peedanakala by Sushruta lacks clarity, even though Dalhana gives commentary on *peedanakala* as thirty *matra* for a person with *mridu* (delicate/tender) *koshtha* कोष्ठ (bowels)[111]

Practically, it is seen that conducting a per rectal examination prior to the introduction of *netra* provides not only valuable information on the condition of rectum but also

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[108] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20.

[109] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.3. In: Dash Bhagavan & Sharma R K, Editor. Charak Samhita.2nd ed. Varanasi: Chowkhamba Sanskrit Series, 2005; P 310

[110] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[111] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.5. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

de-sensitizes[112] the rectum thereby ensuring smooth conduct of the procedure. It is observed that chances of most defects in introduction are done away with the adoption of this maneuver in practice. Also, during squeezing of *basti*, if any resistance is felt, it is better to retract the *netra* and re-introduce it as chances are likely that the aperture of *netra* may be directed towards the wall of the anal canal. (Verse 8)

Chakrapani comments that even though wrong practices in administration were non-recommended earlier itself, details are being discussed further focusing their management. Sushruta has explained the entry of air into rectum as a resultant of repeated squeezing of *basti* and is manifested with abdominal distension and severe stomach ache. Suitable *basti* is advised as management. (Verse 9-10)

If any pain/discomfort is reported by the patient during the procedure, it is better to retract the *netra* and re-introduce it. (Verse 10-11)

Sushruta has expressed views consistent to that of Charak in this case. It is important to remember that as per the standard procedure of *basti*, a *varti* (thread/pad) has to be placed in the aperture of *netra* after tying it to *basti*, and then medication has to be poured to the *basti*. So, there are chances that a piece of the thread/pad may remain inside the aperture and care has to be taken to check it before introduction into *guda*. (Verse 12)

Even though the *karnika* near to the distal end of *netra* prevents extensive introduction of the *netra* into *guda*, sometimes the force with which *netra* is introduced into *guda* inflicts injury. *Picchabasti*, explained elsewhere arrests the prolapse and controls the inflammation of the local structures. Sushruta has advised all measures explained in *sadyakshata* (acute injury) as management. (Verse 16)

Chakrapani clarifies that the term *bhavyati* used here means its non-entry to *pakvashaya*. He adds that in *manda* and *ativega*, *avarana* of *vata* occurs and in *ativega*, it is due to the absence of *avarana* that results medicine ascending up to throat. He further says that in case of retention of medicine *basti* or *vireka* is advisable and in case of medicine reaching the throat, *galapeeda* has to be done.

Sushruta has explained that in *ativega*, the medicine may come out through nose, mouth etc. He has advised *teekshana nasya* in addition to *vireka, galapeeda* and pouring of medicines in cold state. Also, Dalhana has commented on a maneuver mentioned as *avadhoonana* as holding the head by hairs and shaking it.

Retention of *basti* medicine inside the body is a serious complication and measures have to be adopted with an emergency management perspective. It is mandatory to monitor the retention time in *basti* and many a times it suggests the pharmacokinetics also. (Verse 17-18)

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[112] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya.Verse 5 In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

As discussed earlier, with the knowledge of *siddhi* one acquires not only routine practice but expertise in prevention, identification, rectification and management of complications related to the respective *karma*.(Verse 19)

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Vamana Virechana Vyapat Siddhi

Siddhi Sthana Chapter 6. Management of complications of improper therapeutic emesis and purgation Abstract

The chapter deals with complications due to improper administration of purification therapies *vamana* (therapeutic emesis) and *virechana*(therapeutic purgation). Adequate dosage according to *agni*(digestion power) and *koshtha* (bowel habit), proper quality of medicine, time of administration, follow up diet regimens are important to prevent complications. Observation of status of patient during purification therapy with the signs of proper, inadequate, excess elimination, causes and management of complications are described in detail in this chapter. The ten common complications like *aadhmana* (distension of abdomen), *parikartika* (fissure in ano), *srava* (excess discharge), *hrid-graha* (congestion in cardiac region), *gatra-graha* (body stiffness), *jeevaadana* (bleeding), *vibhramsha* (prolapse of rectum), *stambha* (body stiffness), *upadrava* (complications) and *klama* (fatigue without exertion) are elaborated. The causes behind this include incompetency either of the attendant, or drug, or physician or the patient. **Keywords**: *Vamana* (therapeutic emesis), *Virechana* (therapeutic purgation), *Vyapad* (complications), *Shodhana* (purification therapy).

Introduction

The chapter Vamana Virechana Vyapat Siddhi explains the complications of improper administration of *shodhana karma* and their effective management. Three earlier chapters dealt with complications of *basti* (therapeutic enema). In same sequence of describing complications of purification therapies, those of therapeutic emesis and purgation are described in this chapter.

Earlier in Sutra Sthana 15th chapter (Upakalpaniya Adhyaya), the procedure of *vamana* and *virechana* are explained in detail. Their further specifications like signs and symptoms of proper, inadequate and excess actions are explained in first chapter (Kalpana Siddhi) of this section. The indications and and contra-indications are described in the second chapter (Panchakarmiya Siddhi). The remaining details of therapeutic emesis and purgation are explained in the present chapter.

The suitable seasons for *shodhana*, proper timing for the administration of *snehana* (oleation) and *swedana* (sudation) are required because *doshas* get naturally vitiated in specific seasons and are associated in case of disease. Specific pre-requisites for adequate purification are to be considered prior to the procedure. Assessment of vitiation of *dosha, agni* (digestive power), *koshtha* (bowel) and unctuousness of patient are most important factors for administration of purification therapy. Proper diet and digestion of previous day meal, stable mental state of patient is important to get benefits of purification.

The physician should keenly observe the patient during purification therapy for assessing signs of eliminating *doshas* otherwise complications may arise. The physician shall be well versed with diagnosis and management of these complications.

Sanskrit text, Transliteration and English Translation

अथातो वमनविरेचनव्यापत्सिद्धिम् व्याख्यास्याम: ||१||

इति ह स्माह भगवानात्रेय: ||२||

अथ शोधनयो: सम्यग्विधिमूर्ध्वानुलोमयो: |

असम्यकृतयोश्चैव दोषान् वक्ष्यामि सौषधान् ||३||

AthAto vamanavirechana vyApatsiddhim vyAkhyAsyAmah I

Iti ha SmAh BhagwAnAtreyah II

Atha Shodhanayoh Samyagvidhimurdhvanulomayoh I

Asamyak krutayohshchaiva doshAn vakshyAmi SaushadhAn II

Now we shall expound the chapter “Vamana Virechana Vyapat Siddhi” (Management of complications of improper therapeutic emesis and purgation). Thus said Lord Atreya.

Now, let me explain:

- The procedure for proper administration of *vamana* and *virechana*
- The complications appearing because of inappropriate administration
- The effective treatment for the management of complications.[1-3]

Seasons for purification

अत्युष्णवर्षशीता हि ग्रीष्मवर्षाहिमागमाः|

तदन्तरे प्रावृडाद्यास्तेषां साधारणास्त्रयः||४||

atyuṣṇavarṣaśītā hi grīṣmavarṣāhimāgamāḥ|

tadantarē prāvṛḍādyāstēṣāṁ sādhāraṇāstrayaḥ||4||

atyuShNavarShashItA hi grIShmavarShAhimAgamAH|

tadantare prAvRuDAdyAsteShAM sAdhAraNAstrayaH||4||

Excess heat, rain and cold are the signature features of summer (*greeshma*), rainy (*varsha*) and winter (*hemanta*) seasons respectively. The three seasons viz., the period between summer and rains (*pravrita*), autumn (*sharada*) and spring (*vasanta*), which come in between the above mentioned are known as general seasons (*sadharana ritu*). [4]

प्रावृट् शुचिनभौ ज्ञेयौ शरदूर्जसहौ पुनः|

तपस्यश्च मधुश्चैव वसन्तः शोधनं प्रति||५||

एतानृतून् विकल्प्यैवं दद्यात् संशोधनं भिषक्|

स्वस्थवृत्तमभिप्रेत्य व्याधौ व्याधिवशेन तु||६||

prāvṛṭ śucinabhau jñēyau śaradūrjasahau punaḥ|

tapasyaśca madhuścaiva vasantaḥ śōdhanaṁ prati||5||

ētānṛtūn vikalpyaivaṁ dadyāt saṁśōdhanaṁ bhiṣak|

svasthavṛttamabhiprētya vyādhau vyādhivaśēna tu||6||

prAvRuT shucinabhau j~jeyau sharadUrjasahau punaH|

tapasyashca madhushcaiva vasantaH shodhanaM prati||5||

etAnRutUn vikalpyaivaM dadyAt saMshodhanaM bhiShak|

svasthavRuttamabhipretya vyAdhau vyAdhivashena tu||6||

The months *Shuchi* (*Aashadha*, Mid June to Mid July) and *Nabha* (*Shravana*, Mid July to Mid August) together are known as *Pravrita ritu*. The months *Urja* (*Kartika*, Mid October to Mid November) and *Saha* (*Margashersha* –Mid November to Mid December) are known as *Sharada ritu*. The months *Tapasya* (*Phaalguna* -Mid February to Mid March) and *Madhu* (*Chaitram*- mid March to mid April) are known as *Vasanta ritu*. These seasons are specially mentioned here for the sake of administration of *shodhana* therapy (purificatory procedures). The physician shall select an appropriate purificatory procedure to preserve the health after determining the exact season. However, in case of disease, it has to be done with respect to the nature of the clinical condition in any of the seasons.[5-6]

Importance of oleation in Panchakarma

कर्मणां वमनादीनामन्तरेष्वन्तरेषु च|

स्नेहस्वेदौ प्रयुञ्जीत स्नेहं चान्ते प्रयोजयेत्||७||

karmaṇāṁ vamanādīnāmantarēṣvantarēṣu ca|

snēhasvēdau prayuñjīta snēhaṁ cāntē prayōjayēt||7||

karmaNAM vamanAdInAmantareShvantareShu ca|

snehasvedau prayu~jjIta snehaM cAnte prayojayet||7||

In between the sequential administration of purificatory procedures like *vamana* (emesis) etc., *snehana* (oleation) and *swedana* (sudation) therapies need to be administered and *snehana* (oleation) shall be administered at the end (also). [7]

Indications of purification

विसर्पपिडकाशोफकामलापाण्डुरोगिणः |

अभिघातविषार्तांश्च नातिस्निग्धान् विरेचयेत्||८||

visarpapiḍakāśōphakāmalāpāṇḍurōgiṇaḥ |

abhighātaviṣārtāṁśca nātisnigdhān virēcayēt||8||

visarpapiDakAshophakAmalApANDurogiNaH |

abhighAtaviShArtAMshca nAtisnigdhAn virecayet||8||

In case of clinical conditions like *visarpa, pidaka, shopha, kamala, pandu* as well as in trauma and toxication, and in those who are not excessively oleated purification therapies shall be administered. [8]

नातिस्निग्धशरीराय दद्यात् स्नेहविरेचनम्|

स्नेहोत्क्लिष्टशरीराय रूक्षं दद्याद्विरेचनम्||९||

nātisnigdhaśarīrāya dadyāt snēhavirēcanam|

snēhōtkliṣṭaśarīrāya rūkṣaṁ dadyādvirēcanam||9||

nAtisnigdhasharIrAya dadyAt snehavirecanam|

snehotkliShTasharIrAya rUkShaM dadyAdvirecanam||9||

The individual with excessively oleated body should never be given an unctuous or *snigdha virechana*. The body with excessive oleation should be given un-unctuous or *ruksha virechana*.[9]

Procedure of taking purgatives for therapy

स्नेहस्वेदोपपन्नेन जीर्णे मात्रावदौषधम्|

एकाग्रमनसा पीतं सम्यग्योगाय कल्पते||१०||

snēhasvēdōpapannēna jīrṇē mātrāvadauṣadham|

ēkāgramanasā pītaṁ samyagyōgāya kalpatē||10||

snehasvedopapannena jIrNe mAtrAvadauShadham|

ekAgramanasA pItaM samyagyogAya kalpate||10||

The person after undergoing *snehana* (oleation) and *swedana* (sudation procedures) can have the medicine for elimination with fully concentrated mind. In addition, it should be ensured that the medicine is taken only after the full digestion of previous food. Only then, the proper elimination ensues.[10]

स्निग्धात् पात्राद्यथा तोयमयत्नेन प्रणुद्यते|

कफादयः प्रणुद्यन्ते स्निग्धाद्देहात्तथौषधैः||११||

आर्द्रं काष्ठं यथा वह्निर्विष्यन्दयति सर्वतः|

तथा स्निग्धस्य वै दोषान् स्वेदो विष्यन्दयेत् स्थिरान्||१२||

क्लिष्टं वासो यथोत्क्लेश्य मलः संशोध्यतेऽम्भसा|

स्नेहस्वेदैस्तथोत्क्लेश्य शोध्यते शोधनैर्मलः ||१३||

snigdhāt pātrādyathā tōyamayatnēna praṇudyatē|

kaphādayaḥ praṇudyantē snigdhāddēhāttathauṣadhaiḥ||11||

ārdraṁ kāṣṭhaṁ yathā vahnirviṣyandayati sarvataḥ|

tathā snigdhasya vai dōṣān svēdō viṣyandayēt sthirān||12||

kliṣṭaṁ vāsō yathōtklēśya malaḥ saṁśōdhyatē'mbhasā|

snēhasvēdaistathōtklēśya śōdhyatē śōdhanairmalaḥ ||13||

snigdhAt pAtrAdyathA toyamayatnena praNudyate|

kaphAdayaH praNudyante snigdhAddehAttathauShadhaiH||11||

ArdraM kAShThaM yathA vahnirviShyandayati sarvataH|

tathA snigdhasya vai doShAn svedo viShyandayet sthirAn||12||

kliShTaM vAso yathotkleshya malaH saMshodhyate~ambhasA|

snehasvedaistathotkleshya shodhyate shodhanairmalaH || 13||

Like how water gets out of a vessel smeared with oil, similar is the removal of *doshas* from a properly oleated body. Just like the fire propels the water out from the wet log wood, similarly the sudation propels out the stable *doshas* from the pre-oleated body. The way in which the clothes adhered with dirt is cleaned using water, which removes the dirt, similarly the stable *malas* that are liquefied after oleation and sudation are removed by proper purificatory therapies.[11-13]

Consequences if medicines taken during indigestion

अजीर्णे वर्धते ग्लानिर्विबन्धश्चापि जायते|

पीतं संशोधनं चैव विपरीतं प्रवर्तते||१४||

ajīrṇē vardhatē glānirvibandhaścāpi jāyatē|

pītaṁ saṁśōdhanaṁ caiva viparītaṁ pravartatē||14||

ajIrNe vardhate glAnirvibandhashcApi jAyate|

pItaM saMshodhanaM caiva viparItaM pravartate||14||

If the medicine for purification is administered before the digestion of the previous meal, it will lead to *glani* (tiredness), *vibandha* (obstruction of feces and urine), and an action that is opposite to that intended by elimination therapy. (*virechana oushadha* will lead to *vamana* and vice versa.)[14]

Characteristics of appropriate dosage of medicine

अल्पमात्रं महावेगं बहुदोषहरं सुखम्|

लघुपाकं सुखास्वादं प्रीणनं व्याधिनाशनम्||१५||

अविकारि च व्यापत्तौ नातिग्लानिकरं च यत्|

गन्धवर्णरसोपेतं विद्यान्मात्रावदौषधम्||१६||

alpamātraṁ mahāvēgaṁ bahudōṣaharaṁ sukham|

laghupākaṁ sukhāsvādaṁ prīṇanaṁ vyādhināśanam||15||

avikāri ca vyāpattau nātiglānikaraṁ ca yat|

gandhavarṇarasōpētaṁ vidyānmātrāvadauṣadham||16||

alpamAtraM mahAvegaM bahudoShaharaM sukham|

laghupAkaM sukhAsvAdaM prINanaM vyAdhinAshanam||15||

avikAri ca vyApattau nAtiglAnikaraM ca yat|

gandhavarNarasopetaM vidyAnmAtrAvadauShadham||16||

The following properties are characteristic to the appropriate dosage of medicines prescribed for purification:

- It should work optimally in small dosage
- It must have quick action
- It must eliminate large amounts of *dosha*
- It should bring in comfort
- It should be easily digestible
- It must be palatable
- It must be vitalizing and disease pacifying
- It should not lead to any other complication
- It should not produce tiredness
- It should be endowed with good smell, color, taste etc. and should be pleasing in nature.[15-16]

Careful administration of medicine with mental concentration

विधूय मानसान् दोषान् कामादीनशुभोदयान् |

एकाग्रमनसा पीतं सम्यग्योगाय कल्पते||१७||

vidhūya mānasān dōṣān kāmādīnaśubhōdayān |

ēkāgramanasā pītaṁ samyagyōgāya kalpatē||17||

vidhUya mAnasAn doShAn kAmAdInashubhodayAn |

ekAgramanasA pItaM samyagyogAya kalpate||17||

The individual who drinks the medicine leaving away the negative mental feelings like lust etc. concentrating only on the medicines and the administration of the therapy, will bring the proper action of the medicine or therapy. [17]

Diet before purification therapy

नरः श्वो वमनं पाता भुञ्जीत कफवर्धनम्|

सुजरं द्रवभूयिष्ठं, लघ्वशीतं विरेचनम्||१८||

उत्क्लिष्टाल्पकफत्वेन क्षिप्रं दोषाः स्रवन्ति हि|१९|

naraḥ śvō vamanaṁ pātā bhuñjīta kaphavardhanam|

sujaraṁ dravabhūyiṣṭhaṁ, laghvaśītaṁ virēcanam||18||

utkliṣṭālpakaphatvēna kṣipraṁ dōṣāḥ sravanti hi|19|

naraH shvo vamanaM pAtA bhu~jjIta kaphavardhanam|

sujaraM dravabhUyiShThaM, laghvashItaM virecanam||18||

utkliShTAlpakaphatvena kShipraM doShAH sravanti hi|19|

The individual scheduled to undergo *vamana* on the next day should have foods which are easily digestible, rich in fluids and will increase the *kapha dosha*. Similarly, the individual scheduled to undergo *virechana* should have foods which are light and hot. Since the first diet leads to vitiation and second diet leads to reduction of *kapha*, the *doshas* are removed quickly and completely. [18-18½]

Signs of proper elimination

पीतौषधस्य तु भिषक् शुद्धिलिङ्गानि लक्षयेत्||१९||

ऊर्ध्वं कफानुगे पित्ते विट्पित्तेऽनुकफे त्वधः|

हृतदोषं वदेत् कार्श्यदौर्बल्ये चेत् सलाघवे||२०||

pītauṣadhasya tu bhiṣak śuddhiliṅgāni lakṣayēt||19||

ūrdhvaṁ kaphānugē pittē viṭpittē'nukaphē tvadhaḥ|

hṛtadōṣaṁ vadēt kārśyadaurbalyē cēt salāghavē||20||

pItauShadhasya tu bhiShak shuddhili~ggAni lakShayet||19||

UrdhvaM kaphAnuge pitte viTpitte~anukaphe tvadhaH|

hRutadoShaM vadet kArshyadaurbalye cet salAghave||20||

The physician who had administered medicines for purification must be in observation for the following symptoms:

- For *vamana*, the *pitta* is expelled out after the elimination of *kapha*
- For *virechana*, the elimination of fecal matter will be followed by *pitta* and thereafter by *kapha*

When *doshas* are eliminated, the patient will experience emaciation, weakness and lightness of body.[19-20]

वामयेत्तु ततः शेषमौषधं न त्वलाघवे|

स्तैमित्येऽनिलसङ्गे च निरुद्गारेऽपि वामयेत्||२१||

आलाघवात्तनुत्वाच्च कफस्यापत् परं भवेत्|२२|

vāmayēttu tataḥ śēṣamauṣadhaṁ na tvalāghavē|

staimityē'nilasaṅgē ca nirudgārē'pi vāmayēt||21||

ālāghavāttanutvācca kaphasyāpat paraṁ bhavēt|22|

vAmayettu tataH sheShamauShadhaM na tvalAghave|

staimitye$_{anilasa}$gge ca nirudgAre~api vAmayet||21||

AlAghavAttanutvAcca kaphasyApat paraM bhavet|22|

If after the completion of the purificatory procedures, there is presence of residual medicines, *vamana* must be administered. If there is no feeling of lightness, then also *vamana* should be performed. *Vamana* must be specifically performed, when there is *staimitya* (a feeling of wet covering), obstruction of *vayu* and absence of belching. *Vamana* should be continued till there is lightness of the body and reduction of *kapha*. If continued, it can result in serious consequences. [21-21½]

वमिते वर्धते वह्निः शमं दोषा व्रजन्ति हि||२२||

वमितं लङ्घयेत् सम्यग्जीर्णलिङ्गान्यलक्षयन्|

तानि दृष्ट्वा तु पेयादिक्रमं कुर्यान्न लङ्घनम्||२३||

vamitē vardhatē vahniḥ śamaṁ dōṣā vrajanti hi||22||

vamitaṁ laṅghayēt samyagjīrṇaliṅgānyalakṣayan|

tāni dṛṣṭvā tu pēyādikramaṁ kuryānna laṅghanam||23||

vamite vardhate vahniH shamaM doShA vrajanti hi||22||

vamitaM la~gghayet samyagjIrNali~ggAnyalakShayan|

tAni dRuShTvA tu peyAdikramaM kuryAnna la~gghanam||23||

The one who has been purified by *vamana* will have augmented *agni*, leading to the alleviation of *dosha*. He need to undergo fasting till the signs of proper digestion of drugs for *vamana* is seen. For one having those signs, *peyadi kramam* (regulatory diet regimen) has to be initiated. He should not undergo further *langhana* (fasting). [22-23]

संशोधनाभ्यां शुद्धस्य हृतदोषस्य देहिनः|

यात्यग्निर्मन्दतां तस्मात् क्रमं पेयादिमाचरेत्||२४||

saṁśōdhanābhyāṁ śuddhasya hṛtadōṣasya dēhinaḥ|

yātyagnirmandatāṁ tasmāt kramaṁ pēyādimācarēt||24||

saMshodhanAbhyAM shuddhasya hRutadoShasya dehinaH|

yAtyagnirmandatAM tasmAt kramaM peyAdimAcaret||24||

The individual who is purified after elimination therapy and removal of *dosha* from the body, has his *agni* diminished. Hence it is highly pertinent to institute dietary regimen termed *peyaadi kramam*. [24]

कफपित्ते विशुद्धेऽल्पं मद्यपे वातपैत्तिके|

तर्पणादिक्रमं कुर्यात् पेयाऽभिष्यन्दयेद्धि तान्||२५||

kaphapittē viśuddhē'lpaṁ madyapē vātapaittikē|

tarpaṇādikramaṁ kuryāt pēyā'bhiṣyandayēddhi tān||25||

kaphapitte vishuddhe~alpaM madyape vAtapaittike|

tarpaNAdikramaM kuryAt peyA~abhiShyandayeddhi tAn||25||

When there is little elimination of *kapha* and *pitta* through purification therapy, in alcoholics and in persons with predominance of *vata* and *pitta dosha*, the dietary regimen called *tarpanaadi kramam* need to be started instead of *peyaadi kramam*, as *peyadi* may increase *kapha* causing *abhishyandam* (clogging of the channels of circulation).[25]

Signs of digested and undigested medicine

अनुलोमोऽनिलः स्वास्थ्यं क्षुत्तृष्णोर्जो मनस्विता|

लघुत्वमिन्द्रियोद्गारशुद्धिर्जीर्णौषधाकृतिः||२६||

क्लमो दाहोऽङ्गसदनं भ्रमो मूर्च्छा शिरोरुजा|

अरतिर्बलहानिश्च सावशेषौषधाकृतिः||२७||

anulōmō'nilaḥ svāsthyaṁ kṣuttṛṣṇōrjō manasvitā|

laghutvamindriyōdgāraśuddhirjīrṇauṣadhākṛtiḥ||26||

klamō dāhō'ṅgasadanaṁ bhramō mūrcchā śirōrujā|

aratirbalahāniśca sāvaśēṣauṣadhākṛtiḥ||27||

anulomo~anilaH svAsthyaM kShuttRuShNorjo manasvitA|

laghutvamindriyodgArashuddhirjIrNauShadhAkRutiH||26||

klamo dAho$_a$ggasadanaM bhramo mUrcchA shirorujA|

aratirbalahAnishca sAvasheShauShadhAkRutiH||27||

The signs of properly digested medicine include:

- Normal movement of *vayu*
- Timely manifestation of hunger
- Thirst
- Enthusiasm
- Mental happiness
- A feeling of lightness
- Proper functioning of sensorium
- Clear belching

The signs of presence of undigested medicinal residue are:

- Fatigue
- Burning sensation
- General weakness
- Giddiness
- Fainting
- Headache
- Restlessness
- Loss of strength

अकालेऽल्पातिमात्रं च पुराणं न च भावितम्|

असम्यक्संस्कृतं चैव व्यापद्येतौषधं द्रुतम्||२८||

akālē'lpātimātraṁ ca purāṇaṁ na ca bhāvitam|

asamyaksaṁskṛtaṁ caiva vyāpadyētauṣadhaṁ drutam||28||

akAle~alpAtimAtraM ca purANaM na ca bhAvitam|

asamyaksaMskRutaM caiva vyApadyetauShadhaM drutam||28||

The drug of the following nature may result in quick complication:

- Unseasonal use
- Being administered in sub or supra-optimal dose.
- Being stored for a longer time
- Being not properly triturated.
- Being not properly processed.

Ten complications of emesis and purgation

आध्मानं परिकर्तिश्च स्रावो हृद्गात्रयोर्ग्रहः|

जीवादानं सविभ्रंशः स्तम्भः सोपद्रवः क्लमः||२९||

अयोगादतियोगाच्च दशैता व्यापदो मताः|

प्रेष्यभैषज्यवैद्यानां वैगुण्यादातुरस्य च||३०||

ādhmānaṁ parikartiśca srāvō hṛdgātrayōrgrahaḥ|

jīvādānaṁ savibhraṁśaḥ stambhaḥ sōpadravaḥ klamaḥ||29||

ayōgādatiyōgācca daśaitā vyāpadō matāḥ|

prēṣyabhaiṣajyavaidyānāṁ vaiguṇyādāturasya ca||30||

AdhmAnaM parikartishca srAvo hRudgAtrayorgrahaH|

jIvAdAnaM savibhraMshaH stambhaH sopadravaH klamaH||29||

ayogAdatiyogAcca dashaitA vyApado matAH|

preShyabhaiShajyavaidyAnAM vaiguNyAdAturasya ca||30||

The ten cardinal complications arising out of improper administration of emesis and purgation are:

- *Aadhmana* (distension of abdomen)
- *Parikartika* (fissure in ano)
- *Srava* (excess discharge)
- *Hrid-graha* (congestion in cardiac region)
- *Gaatra-graha* (body stiffness)
- *Jeevaadana* (bleeding)
- *Vibhramsha* (prolapse of rectum)

- *Stambha* (body stiffness)
- *Upadrava* (complications)
- *Klama* (fatigue without exertion)

The above complications arise out of either under activity or excessive activity of the drug because of the following:

- *Preshya-vaigunyam* (incompetency of the attendant)
- *Bhaishajya-vaigunya* (incompetency of drug)
- *Vaidya-vaigunya* (incompetency of physician)
- *Aatura-vaigunya* (incompetency of the patient). [29-30]

Three types of purification according to its signs

योगः सम्यक्प्रवृत्तिः स्यादतियोगोऽतिवर्तनम्|

अयोगः प्रातिलोम्येन न चाल्पं वा प्रवर्तनम्||३१||

श्लेष्मोत्क्लिष्टेन दुर्गन्धमहृद्यमति वा बहु|

विरेचनमजीर्णे च पीतमूर्ध्वं प्रवर्तते||३२||

क्षुधार्तमृदुकोष्ठाभ्यां स्वल्पोत्क्लिष्टकफेन वा|

तीक्ष्णं पीतं स्थितं क्षुब्धं वमनं स्याद्विरेचनम्||३३||

प्रातिलोम्येन दोषाणां हरणात्ते ह्यकृत्स्नशः|

अयोगसञ्ज्ञे, कृच्छ्रेण याति दोषो नवाऽल्पशः||३४||

yōgaḥ samyakpravṛttiḥ syādatiyōgō’tivartanam|

ayōgaḥ prātilōmyēna na cālpaṁ vā pravartanam||31||

ślēṣmōtkliṣṭēna durgandhamahṛdyamati vā bahu|

virēcanamajīrṇē ca pītamūrdhvaṁ pravartatē||32||

kṣudhārtamṛdukōṣṭhābhyāṁ svalpōtkliṣṭakaphēna vā|

tīkṣṇaṁ pītaṁ sthitaṁ kṣubdhaṁ vamanaṁ syādvirēcanam||33||

prātilōmyēna dōṣāṇāṁ haraṇāttē hyakṛtsnaśaḥ|

ayōgasañjñē, kṛcchrēṇa yāti dōṣō navā’lpaśaḥ||34||

yogaH samyakpravRuttiH syAdatiyogo~ativartanam|

ayogaH prAtilomyena na cAlpaM vA pravartanam||31||

shleShmotkliShTena durgandhamahRudyamati vA bahu|

virecanamajIrNe ca pItamUrdhvaM pravartate||32||

kShudhArtamRudukoShThAbhyAM svalpotkliShTakaphena vA|

tIkShNaM pItaM sthitaM kShubdhaM vamanaM syAdvirecanam||33||

prAtilomyena doShANAM haraNAtte hyakRutsnashaH|

ayogasa$_{jj}$je, kRucchreNa yAti doSho navA~alpashaH||34||

The three types of outcome for *Vamana* and *Virechana* are:

- *Samyaka yoga* indicates optimum action of elimination therapy
- *Ati-yoga* indicates excess elimination
- *Ayoga* indicates insufficient or no elimination

The medicines administered for *virechana*, in a patient with aggravated and excited status of *kapha*, will act as *vamaka* under the following conditions:

- If the medicine is having bad smell
- The drug not being wholesome
- Large quantity of medicine
- Intake of medicine before the previous meal is digested

The medicines administered for *vamana* will cause *virechana* under the following conditions:

- *Vamana* is performed on an individual who is hungry,
- An individual with *mridu –koshtha*,
- An individual with little increase of *kapha*,
- If the medicine is *tikshna* (penetrating / potent),
- If the medicine is reminent and agitating

Whether in *vamana* or *virechana*, if the medicines work in opposite, it is termed *ayoga* or inadequate action. It is also called the same, if *doshas* are not eliminated or eliminated with difficulty. [31-34]

Various conditions and management

पीतौषधो न शुद्धश्चेज्जीर्णे तस्मिन् पुनः पिबेत्|

औषधं न त्वजीर्णेऽन्यद्भयं स्यादतियोगतः||३५||

कोष्ठस्य गुरुतां ज्ञात्वा लघुत्वं बलमेव च|

अयोगे मृदु वा दद्यादौषधं तीक्ष्णमेव वा||३६||

pītauṣadhō na śuddhaścējjīrṇē tasmin punaḥ pibēt|

auṣadhaṁ na tvajīrṇē'nyadbhayaṁ syādatiyōgataḥ||35||

kōṣṭhasya gurutāṁ jñātvā laghutvaṁ balamēva ca|

ayōgē mṛdu vā dadyādauṣadhaṁ tīkṣṇamēva vā||36||

pItauShadho na shuddhashcejjIrNe tasmin punaH pibet|

auShadhaM na tvajIrNe~anyadbhayaM syAdatiyogataH||35||

koShThasya gurutAM j~jAtvA laghutvaM balameva ca|

ayoge mRudu vA dadyAdauShadhaM tIkShNameva vA||36||

If after intake of medicine for elimination, the medicine is digested and there is no elimination, then the medicine should be taken again. If the medicine is not digested, it should not be given as it may lead to *atiyoga*.

One has to understand the nature of *koshtha* (whether *guru* or *laghu*) and the strength of the body for giving either mild (*mridu*) or potent (*teekshna*) medicine. [35-36]

वमनं न तु दुश्छर्दं दुष्कोष्ठं न विरेचनम्|

पाययेतौषधं भूयो हन्यात् पीतं पुनर्हि तौ||३७||

vamanaṁ na tu duśchardaṁ duṣkōṣṭhaṁ na virēcanam|

pāyayētauṣadhaṁ bhūyō hanyāt pītaṁ punarhi tau||37||

vamanaM na tu dushchardaM duShkoShThaM na virecanam|

pAyayetauShadhaM bhUyo hanyAt pItaM punarhi tau||37||

Never give emetic drug to people who are unsuitable for *vamana; virechana* to those with unsuitable *koshtha*, if medicine intake happens in such conditions it may even lead to death.[37]

अस्निग्धास्विन्नदेहस्य रूक्षस्यानवमौषधम्|

दोषानुत्क्लिश्य निर्हर्तुमशक्तं जनयेद्गदान्||३८||

विभ्रंशं श्वयथुं हिक्कां तमसो दर्शनं भृशम् |

पिण्डिकोद्वेष्टनं कण्डूमूर्वोः सादं विवर्णताम्||३९||

asnigdhāsvinnadēhasya rūkṣasyānavamauṣadham|

dōṣānutkliśya nirhartumaśaktaṁ janayēdgadān||38||

vibhraṁśaṁ śvayathuṁ hikkāṁ tamasō darśanaṁ bhṛśam |

piṇḍikōdvēṣṭanaṁ kaṇḍūmūrvōḥ sādaṁ vivarṇatām||39||

asnigdhAsvinnadehasya rUkShasyAnavamauShadham|

doShAnutklishya nirhartumashaktaM janayedgadAn||38||

vibhraMshaM shvayathuM hikkAM tamaso darshanaM bhRusham |

piNDikodveShTanaM kaNDUmUrvoH sAdaM vivarNatAm||39||

Ayoga happens when *asnigdha* (under-oleated) and *asvinna* (under-sudated) person with *ruksha* nature of the body, is administered a recipe, which is stored for long duration. Here, the drug is unable to remove *doshas* from the body by creating *dosha-utklesha*. Such a condition will lead to symptoms like *vibhramsha* (*virechana oushadha* will lead to *vamana* and vice versa), swelling, hiccups, black-out, cramps in calf muscle, itching, fainting and discoloration.[38-39]

स्निग्धस्विन्नस्य चात्यल्पं दीप्ताग्नेर्जीर्णमौषधम्।

शीतैर्वा स्तब्धमामे वा दोषानुत्क्लिश्य नाहरेत्॥४०॥

तानेव जनयेद्रोगानयोगः सर्व एव सः।

विज्ञाय मतिमांस्तत्र यथोक्तां कारयेत् क्रियाम्॥४१॥

तं तैललवणाभ्यक्तं स्विन्नं प्रस्तरसङ्करैः।

पाययेत पुनर्जीर्णे समूत्रैर्वा निरूहयेत्॥४२॥

निरूढं च रसैर्धान्वैर्भोजयित्वाऽनुवासयेत्।

फलमागधिकादारुसिद्धतैलेन मात्रया॥४३॥

स्निग्धं वातहरैः स्नेहैः पुनस्तीक्ष्णेन शोधयेत्।

न चातितीक्ष्णेन ततो ह्यतियोगस्तु जायते॥४४॥

snigdhasvinnasya cātyalpaṁ dīptāgnērjīrṇamauṣadham|

śītairvā stabdhamāmē vā dōṣānutkliśya nāharēt||40||

tānēva janayēdrōgānayōgaḥ sarva ēva saḥ|

vijñāya matimāṁstatra yathōktāṁ kārayēt kriyām||41||

taṁ tailalavaṇābhyaktaṁ svinnaṁ prastarasaṅkaraiḥ|

pāyayēta punarjīrṇē samūtrairvā nirūhayēt||42||

nirūḍhaṁ ca rasairdhānvairbhōjayitvā'nuvāsayēt|

phalamāgadhikādārusiddhatailēna mātrayā||43||

snigdhaṁ vātaharaiḥ snēhaiḥ punastīkṣṇēna śōdhayēt|

na cātitīkṣṇēna tatō hyatiyōgastu jāyatē||44||

snigdhasvinnasya cAtyalpaM dIptAgnerjIrNamauShadham|

shItairvA stabdhamAme vA doShAnutklishya nAharet||40||

tAneva janayedrogAnayogaH sarva eva saH|

vij~jAya matimAMstatra yathoktAM kArayet kriyAm||41||

taM tailalavaNAbhyaktaM svinnaM prastarasa~gkaraiH|

pAyayeta punarjIrNe samUtrairvA nirUhayet||42||

nirUDhaM ca rasairdhAnvairbhojayitvA~anuvAsayet|

phalamAgadhikAdArusiddhatailena mAtrayA||43||

snigdhaM vAtaharaiH snehaiH punastIkShNena shodhayet|

na cAtitIkShNena tato hyatiyogastu jAyate||44||

Ayoga happens in the following conditions too :

- Even after proper *sneha-sweda* there is sub-optimal dose of medicine
- Due to increased *agni* (digestive capacity), quick digestion of medicine happens

If there is *ama dosha*, the medicine for *vamana* will not work in the desired manner. The case is similar also with *virechana* drugs.

Because of the above mentioned causes, the earlier mentioned conditions like *vibhramsha* will happen. These come under *ayoga*. The intelligent physician must understand the same and treat accordingly.

Here the *taila* (oil) processed with *lavana* (salt) has to be applied and made to undergo *prastara* and *sankara* kind of sudation. Once the medicine for *vamana* or *virechana* must be administered again or else *kashaya basti* (decoction enema) with cow's urine has to be done. After the administration of *kashaya basti*, food with meats of animals of arid regions (*jangala mamsa rasa*) should be taken and should be followed by administration of *sneha basti* (oil enema).

Sneha basti can be done by oil processed with *madana* (Randia dumetorum), *pippali* (Piper longum), *devadaru* (Cedrus deodara), in proper dose. Once adequate oleation happens, elimination must be done with a recipe containing *teekshna* drugs.

However, the medicines that are *ati-teekshna* should not be given, as it may result in *atiyoga*.[40-44]

Signs of excess elimination and management

अतितीक्ष्णं क्षुधार्तस्य मृदुकोष्ठस्य भेषजम्|

हृत्वाऽऽशु विट्पित्तकफान् धातून्विस्रावयेद्द्रवान्||४५||

बलस्वरक्षयं दाहं कण्ठशोषं भ्रमं तृषाम्|
कुर्याच्च मधुरैस्तत्र शेषमौषधमुल्लिखेत्||४६||
वमने तु विरेकः स्याद्विरेके वमनं पुनः |
परिषेकावगाहाद्यैः सुशीतैः स्तम्भयेच्च तत्||४७||
कषायमधुरैः शीतैरन्नपानौषधैस्तथा|
रक्तपित्तातिसारघ्नैर्दाहज्वरहरैरपि||४८||
अञ्जनं चन्दनोशीरमज्जासृक्शर्करोदकम्|
लाजचूर्णैः पिबेन्मन्थमतियोगहरं परम्||४९||
शुङ्गाभिर्वा वटादीनां सिद्धां पेयां समाक्षिकाम्|
वर्चःसाङ्ग्राहिकैः सिद्धं क्षीरं भोज्यं च दापयेत्||५०||
जाङ्गलैर्वा रसैर्भोज्यं पिच्छाबस्तिश्च शस्यते|
मधुरैरनुवास्यश्च सिद्धेन क्षीरसर्पिषा||५१||
atitīkṣṇaṁ kṣudhārtasya mṛdukōṣṭhasya bhēṣajam|
hṛtvā''śu viṭpittakaphān dhātūnvisrāvayēddravān||45||
balasvarakṣayaṁ dāhaṁ kaṇṭhaśōṣaṁ bhramaṁ tṛṣām|
kuryācca madhuraistatra śēṣamauṣadhamullikhēt||46||
vamanē tu virēkaḥ syādvirēkē vamanaṁ punaḥ |
pariṣēkāvagāhādyaiḥ suśītaiḥ stambhayēcca tat||47||
kaṣāyamadhuraiḥ śītairannapānauṣadhaistathā|
raktapittātisāraghnairdāhajvaraharairapi||48||
añjanaṁ candanōśīramajjāsṛkśarkarōdakam|
lājacūrṇaiḥ pibēnmanthamatiyōgaharaṁ param||49||
śuṅgābhirvā vaṭādīnāṁ siddhāṁ pēyāṁ samākṣikām|
varcaḥsāṅgrāhikaiḥ siddhaṁ kṣīraṁ bhōjyaṁ ca dāpayēt||50||
jāṅgalairvā rasairbhōjyaṁ picchābastiśca śasyatē|
madhurairanuvāsyaśca siddhēna kṣīrasarpiṣā||51||
atitIkShNaM kShudhArtasya mRudukoShThasya bheShajam|
hRutvA$_a$ashu viTpittakaphAn dhAtUnvisrAvayeddravAn||45||

balasvarakShayaM dAhaM kaNThashoShaM bhramaM tRuShAm|

kuryAcca madhuraistatra sheShamauShadhamullikhet||46||

vamane tu virekaH syAdvireke vamanaM punaH |

pariShekAvagAhAdyaiH sushItaiH stambhayecca tat||47||

kaShAyamadhuraiH shItairannapAnauShadhaistathA|

raktapittAtisAraghnairdAhajvaraharairapi||48||

a~jjanaM candanoshIramajjAsRuksharkarodakam|

lAjacUrNaiH pibenmanthamatiyogaharaM param||49||

shu~ggAbhirvA vaTAdInAM siddhAM peyAM samAkShikAm|

varcaHsA~ggrAhikaiH siddhaM kShIraM bhojyaM ca dApayet||50||

jA~ggalairvA rasairbhojyaM picchAbastishca shasyate|

madhurairanuvAsyashca siddhena kShIrasarpiShA||51||

When a patient who is with *mridukoshtha*, who is affected with hunger, is provided with an exceedingly strong *vamana* or *virechana*, it results in the quick elimination of not only the faecal matter, *pitta* and *kapha*, but also the *drava-dhatu* (liquid content of the body). Consequently, there will be sudden depression of strength and voice, dryness of throat, giddiness and thirst. In such a condition, it is preferable to eliminate the residual drug in the *koshtha* using the drugs of *madhura gana* (mentioned in sweet category).

If *ati-yoga* happens like this during attempting *vamana*, the residual *doshas* are eliminated by initiating a *virechana* and vice-versa.

The following remedies need to be instituted fast for *stambhana* (To check the supra-optimal purificatory effect of therapy).

By providing cold irrigation (*parishekam*) and tub bath (*avagaaham*)

By providing foods, drinks and medicine which are *sheeta* (cold), *kashaya* (astrigent) and *madhura* (sweet).

By following appropriate regimens prescribed for *rakta-pitta, atisaara, daaha* and *jwara*.

For *ati-yoga* of *virechana, sharkarodakam* (sugar syrup) added with *rasaanjana* (Berberis aristata), *chandana* (Santalum album), *usheera* (Vetivera zizanoides), blood of goat, cornflake powder etc. can be taken to stop excessive loss of fluid. Then *peya* made from *vata shunga* (leaf buds of banyan tree) added with honey, milk or porridge processed with samgraahi substances (that which pacifies excess bowel movements) like the priyangvaadi gana, food added with jaangala maamsa rasam (meat soup of

animals from arid region), picchha basti mentioned in rakta-arshas, sneha basti using ghee made out of milk processed with madhura aushadha (sweet drugs).[46-51]

वमनस्यातियोगे तु शीताम्बुपरिषेचितः|

पिबेत् कफहरैर्मन्थं सघृतक्षौद्रशर्करम्||५२||

सोद्गारायां भृशं वम्यां मूर्च्छायां धान्यमुस्तयोः|

समधूकाञ्जनं चूर्णं लेहयेन्मधुसंयुतम्||५३||

वमतोऽन्तःप्रविष्टायां जिह्वायां कवलग्रहाः|

स्निग्धाम्ललवणैर्हृद्यैर्यूषक्षीररसैर्हिताः||५४||

फलान्यम्लानि खादेयुस्तस्य चान्येऽग्रतो नराः|

निःसृतां तु तिलद्राक्षाकल्कलिप्तां प्रवेशयेत्||५५||

वाग्ग्रहानिलरोगेषु घृतमांसोपसाधिताम्|

यवागूं तनुकां दद्यात् स्नेहस्वेदौ च बुद्धिमान्||५६||

vamanasyātiyōgē tu śītāmbupariṣēcitaḥ|

pibēt kaphaharairmanthaṁ saghṛtakṣaudraśarkaram||52||

sōdgārāyāṁ bhṛśaṁ vamyāṁ mūrcchāyāṁ dhānyamustayōḥ|

samadhūkāñjanaṁ cūrṇaṁ lēhayēnmadhusaṁyutam||53||

vamatō'ntaḥpraviṣṭāyāṁ jihvāyāṁ kavalagrahāḥ|

snigdhāmlalavaṇairhṛdyairyūṣakṣīrarasairhitāḥ||54||

phalānyamlāni khādēyustasya cānyē'gratō narāḥ|

niḥsṛtāṁ tu tiladrākṣākalkaliptāṁ pravēśayēt||55||

vāggrahānilarōgēṣu ghṛtamāṁsōpasādhitām|

yavāgūṁ tanukāṁ dadyāt snēhasvēdau ca buddhimān||56||

vamanasyAtiyoge tu shItAmbupariShecitaH|

pibet kaphaharairmanthaM saghRutakShaudrasharkaram||52||

sodgArAyAM bhRushaM vamyAM mUrcchAyAM dhAnyamustayoH|

samadhUkA~jjanaM cUrNaM lehayenmadhusaMyutam||53||

vamato~antaHpraviShTAyAM jihvAyAM kavalagrahAH|

snigdhAmlalavaNairhRudyairyUShakShIrarasairhitAH||54||

phalAnyamlAni khAdeyustasya cAnye~agrato narAH|

niHsRutAM tu tiladrAkShAkalkaliptAM praveshayet||55||

vAggrahAnilarogeShu ghRutamAMsopasAdhitAm|

yavAgUM tanukAM dadyAt snehasvedau ca buddhimAn||56||

In *atiyoga* of *vamana*, the whole body irrigation must be done with cold water. *Mantha* must be prepared with ghee, honey and sugar.

If *atiyoga* happens with belching and fainting, powdered *dhanyaka* (Coriandum sativum), *musta* (Cyonodon dactylon), *rasanjana* (Berberis aristata) etc. added with honey can be licked.

If due to excessive *vamana*, his tongue goes inside, a vegetable soup milk or meat soup which are prepared by incorporating unctuous, salty, sour and pleasant ingredients can be used for gargling. Eating sour fruits in front of him by others will also be helpful.

If the tongue comes out, a paste of *tila*(sesame) and *draksha* (grapes) can be applied over it and can be made to move out.

If there is problem in speech or other disorders of *vata*, he can be given a porridge made of ghee and meat juice. The intelligent physician then must do *snehana* (oleation) and *swedana* (sudation).[52-56]

Importance of diet after purification

वमितश्च विरिक्तश्च मन्दाग्निश्च विलङ्घितः|

अग्निप्राणविवृद्ध्यर्थं क्रमं पेयादिकं भजेत् ||५७||

vamitaśca viriktaśca mandāgniśca vilaṅghitaḥ|

agniprāṇavivṛddhyarthaṁ kramaṁ pēyādikaṁ bhajēt ||57||

vamitashca viriktashca mandAgnishca vila~gghitaH|

agniprANavivRuddhyarthaM kramaM peyAdikaM bhajet ||57||

Peyadi krama (*peyadi* diet regimen) must be followed by those who undergo *Vamana* and *Virechana*, who have diminished *agni* and who is under fasting for improving the *jatharaagni* (digestion and metabolism) and *prana shakti*(vitality)

Complication of *adhmana* (abdominal distension) and its management

बहुदोषस्य रूक्षस्य हीनाग्नेरल्पमौषधम्|

सोदावर्तस्य चोत्क्लिश्य दोषान्मार्गान्निरुध्य च||५८||

भृशमाध्मापयेन्नाभिं पृष्ठपार्श्वशिरोरुजम्|

श्वासविण्मूत्रवातानां सङ्गं कुर्याच्च दारुणम्॥५९॥

अभ्यङ्गस्वेदवर्त्यादि सनिरूहानुवासनम्।

उदावर्तहरं सर्वं कर्माध्मातस्य शस्यते॥६०॥

bahudōṣasya rūkṣasya hīnāgnēralpamauṣadham|

sōdāvartasya cōtkliśya dōṣānmārgānnirudhya ca||58||

bhr̥śamādhmāpayēnnābhiṁ pr̥ṣṭhapārśvaśirōrujam|

śvāsaviṇmūtravātānāṁ saṅgaṁ kuryācca dāruṇam||59||

abhyaṅgasvēdavartyādi sanirūhānuvāsanam|

udāvartaharaṁ sarvaṁ karmādhmātasya śasyatē||60||

bahudoShasya rUkShasya hInAgneralpamauShadham|

sodAvartasya cotklishya doShAnmArgAnnirudhya ca||58||

bhRushamAdhmApayennAbhiM pRuShThapArshvashirorujam|

shvAsaviNmUtravAtAnAM sa~ggaM kuryAcca dAruNam||59||

abhya~ggasvedavartyAdi sanirUhAnuvAsanam|

udAvartaharaM sarvaM karmAdhmAtasya shasyate||60||

If medicine with low potency and in small quantity is given in patients with excessively vitiated *dosha*, excess dryness in body, low digestive power and *udavarta* then it leads to further aggravation of *dosha* resulting in obstruction in channels, severe abdominal distension in umbilical region, pain in the back, flanks and head, severe dyspnea, retention of urine, feces and flatus. This condition shall be treated with *abhyanga* (oil massage), *swedana* (sudation), *varti* (use of suppositories), *niruha* along with *anuvasana* (decoction and oil enema) and all the treatment that cure *udavarta*. [58-60]

Complication of *parikartika* (fissure in ano) and its management

स्निग्धेन गुरुकोष्ठेन सामे बलवदौषधम्। क्षामेण मृदुकोष्ठेन श्रान्तेनाल्पबलेन वा॥६१॥ पीतं गत्वा गुदं साममाशु दोषं निरस्य च। तीव्रशूलां सपिच्छास्रां करोति परिकर्तिकाम्॥६२॥ लङ्घनं पाचनं सामे रूक्षोष्णं लघुभोजनम्। बृंहणीयो विधिः सर्वः क्षामस्य मधुरस्तथा॥६३॥

snigdhēna gurukōṣṭhēna sāmē balavadauṣadham| kṣāmēṇa mr̥dukōṣṭhēna śrāntēnālpabalēna vā||61|| pītaṁ gatvā gudaṁ sāmamāśu dōṣaṁ nirasya ca| tīvraśūlāṁ sapicchāsrāṁ karōti parikartikām||62|| laṅghanaṁ pācanaṁ sāmē rūkṣōṣṇaṁ laghubhōjanam| br̥ṁhaṇīyō vidhiḥ sarvaḥ kṣāmasya madhurastathā||63|| snigdhena gurukoShThena sAme balavadauShadham| kShAmeNa mRudukoShThena shrAntenAlpabalena vA||61|| pItaM gatvA gudaM sAmamAshu doShaM nirasya ca| tIvrashUlAM sapicchAsrAM karoti parikartikAm||62|| la~gghanaM pAcanaM sAme

rUkShoShNaM laghubhojanam| bRuMhaNIyo vidhiH sarvaH kShAmasya madhurastathA||63||

If potent (purification) medicine is given in properly oleated patients, with *guru koshtha*(heavy bowel), in cases of *ama dosha*, body being lean with *mridu koshtha* (soft bowel), fatigued and less strength, then *doshas* reach *guda* (rectum) in *sama* condition and get expelled out immediately. It results in *parikartika* (fissure in ano) with severe pain, mucous and bloody secretions. In *amadosha* or *sama* conditions, fasting (*langhana*), digestive (*pachana*), drying (*rukshana*), should be done and easily digestible (light) and hot food must be taken. For those whose body is emaciated, every *brimhana* (nourishing) measure like food with *madhura rasa* (sweet taste) dominance must be taken. [61-63]

आमे जीर्णेऽनुबन्धश्चेत् क्षाराम्लं लघु शस्यते| पुष्पकासीसमिश्रं वा क्षारेण लवणेन वा||६४|| सदाडिमरसं सर्पिः पिबेद्वातेऽधिके सति| दध्यम्ले भोजने पाने संयुक्तं दाडिमत्वचा||६५|| देवदारुतिलानां वा कल्कमुष्णाम्बुना पिबेत्| अश्वत्थोदुम्बरप्लक्षकदम्बैर्वा शृतं पयः||६६|| कषायमधुरं शीतं पिच्छाबस्तिमथापि वा| यष्टीमधुकसिद्धं वा स्नेहबस्तिं प्रदापयेत्||६७||

āmē jīrṇē'nubandhaścēt kṣārāmlaṁ laghu śasyatē| puṣpakāsīsamiśraṁ vā kṣārēṇa lavaṇēna vā||64|| sadāḍimarasaṁ sarpiḥ pibēdvātē'dhikē sati| dadhyamlaṁ bhōjanē pānē saṁyuktaṁ dāḍimatvacā||65|| dēvadārutilānāṁ vā kalkamuṣṇāmbunā pibēt| aśvatthōdumbaraplakṣakadambairvā śṛtaṁ payaḥ||66|| kaṣāyamadhuraṁ śītaṁ picchābastimathāpi vā| yaṣṭīmadhukasiddhaṁ vā snēhabastiṁ pradāpayēt||67|| Ame jIrNe~anubandhashcet kShArAmlaM laghu shasyate| puShpakAsIsamishraM vA kShAreNa lavaNena vA||64|| sadADimarasaM sarpiH pibedvAte~adhike sati| dadhyamlaM bhojane pAne saMyuktaM dADimatvacA||65|| devadArutilAnAM vA kalkamuShNAmbunA pibet| ashvatthodumbaraplakShakadambairvA shRutaM payaH||66|| kaShAyamadhuraM shItaM picchAbastimathApi vA| yaShTImadhukasiddhaM vA snehabastiM pradApayet||67||

If *parikartika* continues even if the *ama* got digested, light food added with *kshara* (alkalizing) and *amla* (sour) is good. For aggravated *vayu*, ghee medicated with pomegranate juice, *puspa-kaaseesa* (green vitriol- Ferrous sulphate), *kshara* (alkalies), *lavana*(salts) and *dadima* (Punica granatum) can be used. The powder of skin of *dadima* along with sour curd can be taken or with other food. The paste made of *devadaru* (Cedrus deodara) and *tila* (sesame) can be taken in hot water. Milk processed with the skin of *ashwatha* (Ficus bengalensis), *udumbara* (Ficus glomerata), *plaksha* (Ficus lacor) and *kadamba* (Anthocephalus kadamba) can be taken. *Pichchha basti* can be done using *madhura rasa* (drugs with sweet taste) and cooling ingredients and *sneha basti* with oil processed with *yashti madhu* (Glycerrhiza glabra) can be done.[64-67]

Complication of *paristrava* (discharge) and its management

अल्पं तु बहुदोषस्य दोषमुत्क्लिश्य भेषजम्|

अल्पाल्पं स्रावयेत् कण्डूं शोफं कुष्ठानि गौरवम्||६८||

कुर्याच्चाग्निबलोत्क्लेशस्तैमित्यारुचिपाण्डुताः|

परिस्रावः स, तं दोषं शमयेद्वामयेदपि||६९||

स्नेहितं वा पुनस्तीक्ष्णं पाययेत् विरेचनम्|

शुद्धे चूर्णासवारिष्टान् संस्कृतांश्च प्रदापयेत्||७०||

alpaṁ tu bahudōṣasya dōṣamutkliśya bhēṣajam|

alpālpaṁ srāvayēt kaṇḍūṁ śōphaṁ kuṣṭhāni gauravam||68||

kuryāccāgnibalōtklēśastaimityārucipāṇḍutāḥ|

parisrāvaḥ sa, taṁ dōṣaṁ śamayēdvāmayēdapi||69||

snēhitaṁ vā punastīkṣṇaṁ pāyayēt virēcanam|

śuddhē cūrṇāsavāriṣṭān saṁskṛtāṁśca pradāpayēt||70||

alpaM tu bahudoShasya doShamutklishya bheShajam|

alpAlpaM srAvayet kaNDUM shophaM kuShThAni gauravam||68||

kuryAccAgnibalotkleshastaimityArucipANDutAH|

parisrAvaH sa, taM doShaM shamayedvAmayedapi||69||

snehitaM vA punastIkShNaM pAyayet virecanam|

shuddhe cUrNAsavAriShTAn saMskRutAMshca pradApayet||70||

In the patients with excessively vitiated *doshas*, when only a small dose of medicine is given, the *dosha* get aggravated and discharged out in little quantity frequently. This result in *alpa shopha* (swelling), *kandu* (itching), *kushtam* (skin diseases), *gauravam* (heaviness), *agni naasham* (destruction of digestive power), *utklesham* (nausea), *staimityam* (feeling of body covered with wet cloths), *aruchi* (ageusia) and *pandu* (anemia). The entire spectrum is called *parisravam*. In this condition, the aggravated *dosha* must either be alleviated or removed out by emesis. Otherwise after oleation, potent *virechana* medicine can be given again for purification after which *arishta* (alcoholic medicated preparations) processed with drugs that enhance *agni* (digestive power) can be used. [68-70]

Complication of *hridgraha* (chest congestion) and its management

पीतौषधस्य वेगानां निग्रहान्मारुतादयः|

कुपिता हृदयं गत्वा घोरं कुर्वन्ति हृद्ग्रहम्||७१||

स हिक्काकासपार्श्वार्तिदैन्यलालाक्षिविभ्रमैः|

जिह्वां खादति निःसञ्ज्ञो दन्तान् किटिकिटापयन्||७२||

न गच्छेद्विभ्रमं तत्र वामयेदाशु तं भिषक्|

मधुरैः पित्तमूर्च्छार्तं कटुभिः कफमूर्च्छितम्||७३||

पाचनीयैस्ततश्चास्य दोषशेषं विपाचयेत्|

कायाग्निं च बलं चास्य क्रमेणोत्थापयेत्ततः ||७४||

पवनेनातिवमतो हृदयं यस्य पीड्यते|

तस्मै स्निग्धाम्ललवणं दद्यात् पित्तकफेऽन्यथा||७५||

pītauṣadhasya vēgānāṁ nigrahānmārutādayaḥ|

kupitā hṛdayaṁ gatvā ghōraṁ kurvanti hṛdgraham||71||

sa hikkākāsapārśvārtidainyalālākṣivibhramaiḥ|

jihvāṁ khādati niḥsañjñō dantān kiṭikiṭāpayan||72||

na gacchēdvibhramaṁ tatra vāmayēdāśu taṁ bhiṣak|

madhuraiḥ pittamūrcchārtaṁ kaṭubhiḥ kaphamūrcchitam||73||

pācanīyaistataścāsya dōṣaśēṣaṁ vipācayēt|

kāyāgniṁ ca balaṁ cāsya kramēṇōtthāpayēttataḥ ||74||

pavanēnātivamatō hṛdayaṁ yasya pīḍyatē|

tasmai snigdhāmlalavaṇaṁ dadyāt pittakaphē'nyathā||75||

pItauShadhasya vegAnAM nigrahAnmArutAdayaH|

kupitA hRudayaM gatvA ghoraM kurvanti hRudgraham||71||

sa hikkAkAsapArshvArtidainyalAlAkShivibhramaiH|

jihvAM khAdati niHsa$_{jj}$jo dantAn kiTikiTApayan||72||

na gacchedvibhramaM tatra vAmayedAshu taM bhiShak|

madhuraiH pittamUrcchArtaM kaTubhiH kaphamUrcchitam||73||

pAcanIyaistatashcAsya doShasheShaM vipAcayet|

kAyAgniM ca balaM cAsya krameNotthApayettataH ||74||

pavanenAtivamato hRudayaM yasya pIDyate|

tasmai snigdhAmlalavaNaM dadyAt pittakaphe~anyathA||75||

After taking (emetic) medicine, if one restricts the urges (of vomiting bouts), *vata* etc. *dosha* get aggravated and located in precordium, resulting in severe chest congestion.

This leads to hiccups, pain in flanks, cough, fatigue, salivation, perplexion of eyes/rolling of eyes, fainting with tongue bite and severe grinding of teeth. In this case, without getting confused, the physician must immediately make the patient to vomit. For *pitta murchita* (fainting due to aggravation of *pitta*), *madhura rasa* (sweet taste) medicines need to be used and for *kapha murchita* (fainting due to aggravation of *kapha*), *katu rasa* (pungent taste) need to be used.

Digestive medicines shall be given to digest remaining *dosha* and sequential rehabilitation to re-instate *agni* (digestive power) and strength of the body shall be done. If there is excessive vomiting because of vitiation of *vayu* leading to chest congestion, then it shall be treated with unctuous, sour and salty medicines. If there is increase in *kapha* and *pitta*, those opposite to unctuous, sour and salty properties that is un-unctuous, bitter and pungent tastes need to be taken.[71-75]

Complication of *gatra-graha* (body stiffness) and its management

पीतौषधस्य वेगानां निग्रहेण कफेन वा|

रुद्धोऽति वा विशुद्धस्य गृह्णात्यङ्गानि मारुतः||७६||

स्तम्भवेपथुनिस्तोदसादोद्वेष्टनमन्थनैः|

तत्र वातहरं सर्वं स्नेहस्वेदादि कारयेत् ||७७||

pītauṣadhasya vēgānāṁ nigrahēṇa kaphēna vā|

ruddhō'ti vā viśuddhasya gṛhṇātyaṅgāni mārutaḥ||76||

stambhavēpathunistōdasādōdvēṣṭanamanthanaiḥ|

tatra vātaharaṁ sarvaṁ snēhasvēdādi kārayēt ||77||

pItauShadhasya vegAnAM nigraheNa kaphena vA|

ruddho~ati vA vishuddhasya gRuhNAtya~ggAni mArutaH||76||

stambhavepathunistodasAdodveShTanamanthanaiH|

tatra vAtaharaM sarvaM snehasvedAdi kArayet ||77||

After taking (emetic) medicines, if one restricts the urges (vomiting bouts) or get obstructed because of vitiated *kapha*, then the excessively vitiated *vata* causes body stiffness. This results in stiffness, tremor, pricking pain, fainting, cramps and fatigue. This condition shall be managed with all *vata* alleviating treatments like oleation, sudation etc. [76-77]

Complication of *jeevadana* (bleeding) and its management

अतितीक्ष्णं मृदौ कोष्ठे लघुदोषस्य भेषजम्|

दोषान् हृत्वा विनिर्मथ्य जीवं हरति शोणितम्||७८||

तेनान्नं मिश्रितं दद्याद्वायसाय शुनेऽपि वा|
भुङ्क्ते तच्चेद्वदेज्जीवं न भुङ्क्ते पित्तमादिशेत्||७९||
शुक्लं वा भावितं वस्त्रमावानं कोष्णवारिणा|
प्रक्षालितं विवर्णं स्यात् पित्ते शुद्धं तु शोणिते||८०||
तृष्णामूर्च्छामदार्तस्य कुर्यादामरणात् क्रियाम्|
तस्य पित्तहरीं सर्वामतियोगे च या हिता ||८१||
मृगगोमहिषाजानां सद्यस्कं जीवतामसृक्|
पिबेज्जीवाभिसन्धानं जीवं तद्ध्याशु गच्छति ||८२||
तदेव दर्भमृदितं रक्तं बस्तिं प्रदापयेत्|
श्यामाकाश्मर्यबदरीदूर्वोशीरैः शृतं पयः||८३||
घृतमण्डाञ्जनयुतं शीतं बस्तिं प्रदापयेत्|
पिच्छाबस्तिं सुशीतं वा घृतमण्डानुवासनम्||८४||
atitīkṣṇaṁ mṛdau kōṣṭhē laghudōṣasya bhēṣajam|
dōṣān hṛtvā vinirmathya jīvaṁ harati śōṇitam||78||
tēnānnaṁ miśritaṁ dadyādvāyasāya śunē'pi vā|
bhuṅktē taccēdvadējjīvaṁ na bhuṅktē pittamādiśēt||79||
śuklaṁ vā bhāvitaṁ vastramāvānaṁ kōṣṇavāriṇā|
prakṣālitaṁ vivarṇaṁ syāt pittē śuddhaṁ tu śōṇitē||80||
tṛṣṇāmūrcchāmadārtasya kuryādāmaraṇāt kriyām|
tasya pittaharīṁ sarvāmatiyōgē ca yā hitā ||81||
mṛgagōmahiṣājānāṁ sadyaskaṁ jīvatāmasṛk|
pibējjīvābhisandhānaṁ jīvaṁ taddhyāśu gacchati ||82||
tadēva darbhamṛditaṁ raktaṁ bastiṁ pradāpayēt|
śyāmākāśmaryabadarīdūrvōśīraiḥ śṛtaṁ payaḥ||83||
ghṛtamaṇḍāñjanayutaṁ śītaṁ bastiṁ pradāpayēt|
picchābastiṁ suśītaṁ vā ghṛtamaṇḍānuvāsanam||84||
atitIkShNaM mRudau koShThe laghudoShasya bheShajam|
doShAn hRutvA vinirmathya jIvaM harati shoNitam||78||

tenAnnaM mishritaM dadyAdvAyasAya shune~api vA|

bhu~gkte taccedvadejjIvaM na bhu~gkte pittamAdishet||79||

shuklaM vA bhAvitaM vastramAvAnaM koShNavAriNA|

prakShAlitaM vivarNaM syAt pitte shuddhaM tu shoNite||80||

tRuShNAmUrcchAmadArtasya kuryAdAmaraNAt kriyAm|

tasya pittaharIM sarvAmatiyoge ca yA hitA ||81||

mRugagomahiShAjAnAM sadyaskaM jIvatAmasRuk|

pibejjIvAbhisandhAnaM jIvaM taddhyAshu gacchati ||82||

tadeva darbhamRuditaM raktaM bastiM pradApayet|

shyAmAkAshmaryabadarIdUrvoshIraiH shRutaM payaH||83||

ghRutamaNDA~jjanayutaM shItaM bastiM pradApayet|

picchAbastiM sushItaM vA ghRutamaNDAnuvAsanam||84||

If in the individual with *mridu koshtha* (soft bowel), and less aggravated *dosha*, highly potent (*virechana*) medicine is administered, that will result in the removal of *dosha* after which bleeding ensues and then finally lead to evacuation of *jeeva rakta* (pure, functioning blood).

If the evacuated material is mixed with food and given to crow or dog, if they eat it, it can be confirmed that it is *jeeva-rakta*. If, they do not eat, then the blood is mixed with *pitta* (as seen in *rakta-pitta*).

If the evacuated blood is applied over a cloth and the cloth is washed with hot water, if the blood remains, it is bile and if the cloth clears off, it is *jeeva-rakta*.

When *jeeva-rakta* gets evacuated, it results in burning sensation, fainting and intoxication. Here all treatments for impending death, all kinds of *pitta nashaka* treatments and treatments told in *atiyoga* must be done. For those whose *jeeva-rakta* is getting evacuated immediately, the blood of deer, cow, buffalo, goat etc. need to be given orally. That will sustain life because blood of animals gets immediately transformed to the human. The same blood can be used for *basti* by adding *churna* of *darbha* (Desmostachya bipinnata).

Basti, coolant in nature, using milk processed with drugs like *shyama* (Cassia fistula), *kashmari* (Gmelina arborea), *badara* (Zizyphus mauritiana), *durva* (Cyonodon dactylon), *usheera* (Vetiveria zizanoides) need to be done. Or coolant *pichchha basti* or *sneha basti* with *ghrita manda* is effective. [78-84]

Complication of *gudavibhramsha* (rectum prolapse) and its management

गुदं भ्रष्टं कषायैश्च स्तम्भयित्वा प्रवेशयेत्|

साम गान्धर्वशब्दांश्च सञ्ज्ञानाशेऽस्य कारयेत्||८५||

यदा विरेचनं पीतं विडन्तमवतिष्ठते|

वमनं भेषजान्तं वा दोषानुत्क्लिश्य नावहेत्||८६||

तदा कुर्वन्ति कण्ड्वादीन् दोषाः प्रकुपिता गदान्|

स विभ्रंशो मतस्तत्र स्याद्यथाव्याधि भेषजम्||८७||

gudaṁ bhraṣṭaṁ kaṣāyaiśca stambhayitvā pravēśayēt|

sāma gāndharvaśabdāṁśca sañjñānāśē'sya kārayēt||85||

yadā virēcanaṁ pītaṁ viḍantamavatiṣṭhatē|

vamanaṁ bhēṣajāntaṁ vā dōṣānutkliśya nāvahēt||86||

tadā kurvanti kaṇḍvādīn dōṣāḥ prakupitā gadān|

sa vibhraṁśō matastatra syādyathāvyādhi bhēṣajam||87||

gudaM bhraShTaM kaShAyaishca stambhayitvA praveshayet|

sAma gAndharvashabdAMshca sa$_{jj}$jAnAshe~asya kArayet||85||

yadA virecanaM pItaM viDantamavatiShThate|

vamanaM bheShajAntaM vA doShAnutklishya nAvahet||86||

tadA kurvanti kaNDvAdIn doShAH prakupitA gadAn|

sa vibhraMsho matastatra syAdyathAvyAdhi bheShajam||87||

If there is rectal prolapse, it should be positioned by using *kashaya dravya* (astringent drugs) and pushed in its own location. If there is loss of consciousness, then he should be consoled and exposed to music therapy.

If the *virechana* drug stops action after the elimination of the fecal matter and the emetic recipe stops action after the elimination of medicine, the excited *doshas* do not get properly eliminated leading to symptoms like itching etc. This spectrum is termed as *vibhramsha*. These should be managed as per their individual disease protocols. [85-87]

Complication of *stambha* (stiffness) and its management

पीतं स्निग्धेन सस्नेहं तद्दोषैर्मार्दवाद्वृतम्|

न वाहयति दोषांस्तु स्वस्थानात् स्तम्भयेच्च्युतान्||८८||

वातसङ्गगुदस्तम्भशूलैः क्षरति चाल्पशः|

तीक्ष्णं बस्तिं विरेकं वा सोऽर्हो लङ्घितपाचितः||८९||

pītaṁ snigdhēna sasnēhaṁ taddōṣairmārdavādvṛtam|

na vāhayati dōṣāṁstu svasthānāt stambhayēccyutān||88||

vātasaṅgagudastambhaśūlaiḥ kṣarati cālpaśaḥ|

tīkṣṇaṁ bastiṁ virēkaṁ vā sō'rhō laṅghitapācitaḥ||89||

pItaM snigdhena sasnehaM taddoShairmArdavAdvRutam|

na vAhayati doShAMstu svasthAnAt stambhayeccyutAn||88||

vAtasa~ggagudastambhashUlaiH kSharati cAlpashaH|

tIkShNaM bastiM virekaM vA so~arho la~gghitapAcitaH||89||

Unctuous medicine for *virechana* when given to a person with an oleated body, because of the mild nature of *doshas*, they are not let out and cause occlusion in its own site. Because of the obstructed *vayu*, there will be obstruction and pain in the rectum and there will be frequent expulsion of *doshas* in little quantity.

Here highly potent *basti* or *virechana*, need to be given. First he must observe fast or take light food (*langhana*), then give *pachana* (digestive medicine). [88-89]

Complications and its management

रूक्षं विरेचनं पीतं रूक्षेणाल्पबलेन वा|

मारुतं कोपयित्वाऽऽशु कुर्याद्धोरानुपद्रवान्||९०||

स्तम्भशूलानि घोराणि सर्वगात्रेषु मुह्यतः|

स्नेहस्वेदादिकस्तत्र कार्यो वातहरो विधिः||९१||

rūkṣaṁ virēcanaṁ pītaṁ rūkṣēṇālpabalēna vā|

mārutaṁ kōpayitvā''śu kuryāddhōrānupadravān||90||

stambhaśūlāni ghōrāṇi sarvagātrēṣu muhyataḥ|

snēhasvēdādikastatra kāryō vātaharō vidhiḥ||91||

rUkShaM virecanaM pItaM rUkSheNAlpabalena vA|

mArutaM kopayitvA$_a$ashu kuryAddhorAnupadravAn||90||

stambhashUlAni ghorANi sarvagAtreShu muhyataH|

snehasvedAdikastatra kAryo vAtaharo vidhiH||91||

Individual with un-unctuous body and who is weak, when given an un-unctuous *virechana* recipe, will result in severe vitiation of *vayu* and cause serious complications. Vitiated *vayu* results in whole body stiffness and colicky pain. Here oleation and sudation therapies along with protocol for management of *vata* needs to be adopted. [90-91]

Klama (fatigue without exertion) and its management

स्निग्धस्य मृदुकोष्ठस्य मृदूत्क्लिश्यौषधं कफम्।

पित्तं वातं च संरुध्य सतन्द्रागौरवं क्लमम्॥९२॥

दौर्बल्यं चाङ्गसादं च कुर्यादाशु तदुल्लिखेत्।

लङ्घनं पाचनं चात्र स्निग्धं तीक्ष्णं च शोधनम्॥९३॥

snigdhasya mṛdukōṣṭhasya mṛdūtkliśyauṣadhaṁ kapham|

pittaṁ vātaṁ ca saṁrudhya satandrāgauravaṁ klamam||92||

daurbalyaṁ cāṅgasādaṁ ca kuryādāśu tadullikhēt|

laṅghanaṁ pācanaṁ cātra snigdhaṁ tīkṣṇaṁ ca śōdhanam||93||

snigdhasya mRudukoShThasya mRudUtklishyauShadhaM kapham|

pittaM vAtaM ca saMrudhya satandrAgauravaM klamam||92||

daurbalyaM cA~ggasAdaM ca kuryAdAshu tadullikhet|

la~gghanaM pAcanaM cAtra snigdhaM tIkShNaM ca shodhanam||93||

For those with unctuous and *mridu koshtha*, if mild purificatory medicine is given, there is aggravation of *kapha* causing obstruction to *pitta* and *vata* resulting in fatigue, heaviness of body, loss of strength, excruciating pain. Here the medicine must be given to vomit immediately. Then accordingly *langhana* (fasting) and *pachana* (digestive medicine) need to be done followed by purification with strong and unctuous medicines. [92-93]

Summary

तत्र श्लोकौ-

इत्येता व्यापदः प्रोक्ताः सरूपाः सचिकित्सिताः|

वमनस्य विरेकस्य कृतस्याकुशलैर्नृणाम् ॥९४॥

एता विज्ञाय मतिमानवस्थाश्चैव तत्त्वतः|

दद्यात् संशोधनं सम्यगारोग्यार्थी नृणां सदा॥९५॥

tatra ślōkau-

ityētā vyāpadaḥ prōktāḥ sarūpāḥ sacikitsitāḥ|

vamanasya virēkasya kr̥tasyākuśalairnr̥ṇām ||94||

ētā vijñāya matimānavasthāścaiva tattvataḥ|

dadyāt saṁśōdhanaṁ samyagārōgyārthī nr̥ṇāṁ sadā||95||

tatra shlokau-

ityetA vyApadaH proktAH sarUpAH sacikitsitAH|

vamanasya virekasya kRutasyAkushalairnRuNAm ||94||

etA vij~jAya matimAnavasthAshcaiva tattvataH|

dadyAt saMshodhanaM samyagArogyArthI nRuNAM sadA||95||

Thus the features of complications that may arise due to *vamana* and *virechana* by un-skilled physician and their management are described. Intelligent ones must always properly understand these states and administer proper purification therapy in the persons desiring health. [94-95]

Tattva Vimarsha (Fundamental Principles)

- The purification treatments shall be done in specific seasons in which the *doshas* are in vitiated state naturally. In case of disease, it can be followed anytime.
- *Vamana* (therapeutic emesis) for *kapha dosha* shall be followed in *vasanta* (spring season from mid February to mid April in India); *virechana* (therapeutic purgation) for *pitta dosha* shall be followed in *sharada* (Autumn season from mid October to mid December in India); *basti* (therapeutic enema) for *vata dosha* shall be followed in *pravrita* (early rains season from mid June to mid August in India).
- *Snehana* (oleation) therapy shall be done in between two purification therapies and at the end of purification. This is to prevent vitiation of *vata dosha* after purification.
- Oleation shall neither be excess nor be less for proper purification.
- Purification therapy shall always be taken after proper digestion of previous day meal and in appropriate dosage.
- The stable mental state of patient is important to get benefits of purification.
- Diet before and after purification is important for maximum sustaining effects. The previous day meal before *vamana* shall be easily digestible, rich in fluids and increasing *kapha*. The previous day meal before *virechana* shall be light to digest and hot.
- In proper *vamana*, the *pitta* is expelled out at the end. In proper *virechana, kapha* is expelled out at the end. Emaciation, weakness and lightness of body are other signs of proper purification.

- The physician should keenly observe the patient during purification therapy for assessing signs of eliminating *doshas*. The conditions and complications shall be treated based on *dosha* dominance and disease protocols.
- Assessment of vitiation of *dosha, agni* (digestive power), *koshtha* (bowel) and unctuousness of patient are most important factors for administration of purification therapy. Otherwise complications may arise due to improper dosage, potency of medicines.

Vidhi Vimarsha (Applied Inferences)

Importance of oleation and sudation therapies before purification

The *shloka* highlights the importance of the spacing of *sneha-sweda* in between the therapies. *Shodhanaanga snehapaana* and *swedana* before *vamana* or *virechana* brings in the *utklishta doshas* (after *snehapaana*), to the *koshtha* (after swedana) and eliminates it [113]

Chakrapani while commenting here says, one should not misunderstand the context as *sneha sweda* is required only once before all *shodhana*. The mentioning of *sneham ca ante prayojayet*, is important in clinical practice. Once the patient gets discharged from the hospital after *shodhana*, the physician must use a *sneha* internally after *peyadikramam*. Chakrapani says, it is to control the fatigue caused by the *samshodhana karma* that the use of *samshamana sneha* is told here.(Verse 7)

Indications of *Virechana*

On analyzing the *samprapti* of the conditions (*visarpa, pidaka* etc.) mentioned here, it is well evident that the common thread in them is *kapha-pitta dushti*. *Shopha* is also a clinical condition where there is prohibition to use oleating substances like *guda, aanoopa-amisha* etc.[114]. Here *abhighaata* and *visha* which is always an acute emergency presenting *kapha-pitta dushti* also requires immediate *shodhana* without much *swedana*. *Pandu roga* is a condition which is entitled for the use of *sneha prayoga* like *kalyanakaghrita*. Here, Acharya cautions not to reach *ati-snigdhatwam*. *Visarpa* is also a condition where in *snehana* is prohibited.

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[113] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

[114] Chakrapani, Charak. Siddhi Sthana, Cha.8 Bastivyapad Siddhi ver.04. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed.New Delhi:Munshiram Manoharlal publishers pvt. Ltd; 1981; P 713

In practice, usually in all these conditions *virechana* is done with *ruuksha prayoga* like *churna, kashaya* etc. *Avipathi churna*,*Vidangatandulaadi churna*,[115], *Trivrita kashaya, Maanibhadra churna* (*churna* form of *Maanibhadra gudam*-)[116], *Patolaadi shodhana kashayam* (*sahasrayoga*) are used.(Verse 8)

Indications of *Sneha Virechana and Ruksha Virechana*

Following the principle, *vridhisamane sarvesham vipareetai viparyata* [117] if an excessively oleated person is administered a drug which is unctuous in nature, it will not work, rather when medicine of opposite guna like *ruksha* is used for *shodhana*, the appropriate action will happen. Chakrapani says *sneha virechana* means *snigdha virechana*, that is *virechana* with *snigdha* (unctuous) *dravya*. If *sneha virechana* is given to an *atisnigdha shareera*, because of *sneha prakarsha* (excess *sneha*) the vitiated *doshas* already in a the morbid state cannot be removed. These vitiated *doshas* that has already moved from their site will clog the *srotas*. Hence to remove this vitiated *dosha ununctuous/ruksha* kind of *shodhana* need to be performed. (Verse 9)

Procedure of *virechana*

Samyak is the word used to indicate appropriate/ optimum action in many contexts. Any *kriyakrama* is performed for its appropriate outcome as desired by the physician. The *shloka* here reveals the four important limbs of it, which are equally important. The first being the proper preparation of the patient in the form of *sneha sweda*, the second being the physiological status of the patient with respect to *ahaara,* only then can the agni do its duty. So the medicine has to be given after the *ahaara* is digested. The third being the importance of *maatra* which is previously well explained in Trividhakukshiya Vimana. There, the Acharya lays importance to the appropriate *maatra* of *ahaara*. Here Acharya, gives importance to the appropriate *maatra* of *aushadha*. Only the desired dosage is acted upon by *agni* to create the optimum response in the body.

Fourthly, the relevance of focused mind is explained. Chakrapani says the patient must concentrate only on the action of *shodhana*, the presence of negative emotions like lust, anger, jealousy will only have negative effect on the outcome.(Verse 10)

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[115] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20

[116] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[117] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.4. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

Similes for action of *virechana*

We can see the use of similes at various contexts in Ayurvedic classics. It not only gives the reader a clear idea behind the concept, but it also reveal observational talent of Ayurvedic seers to relate external world (macrocosm) with the internal world (microcosm), principles acting inside the body are similar to that act outside and vice versa. The simile of pot smeared with oil to oleated body and water that can be taken out linked to *shodhana* therapy explain the action to its fullest. Similarly, the *malas* removed from the body by *shodhana* similar to the dirt adhered to the cloth by rinsing in water also explains the mechanism of action in the most understandable way. (Verses 11-13)

Contraindication in state of indigestion

The importance of understanding the physiological state of the human body during the *shodhana* therapy is revealed here. We can see the *lakshana* indicating *srotorodha* and *ama-avastha* like *glaani* and *vibandha* on administering medicine to patient in *ajeerna avastha*. Here this *ajeerna* will definitely lead to *ama*, which will again aggravate the condition.

For the practical assessment of the *jeerna-ahaara* in the patient to be administered with the *shodhana* therapy, the following signs and symptoms can be assessed like the elimination of the feces and urine unobstructed, when the mind is clear, belching are pure, hunger is well manifest, flatus moving downward, digestive activity is clean, sense organs are clear, body is light as mentioned in by Vagbhata[118] can be taken into account. (Verses 14)

Characteristics of proper dosage

The *lakshana* of *maatravada aushadham* touches all aspects of an ideal drug. We can see the pharmacoleptic, pharmacological and pharmacokinetic aspects being mentioned here for selecting the right drug in the appropriate dosage.

Each formulation has its own *guna* with respect to its contents. Even though the drug has its *guna*, the outcome of the *kriyakrama* in the patient will also depend on the physiological and the environmental factors too. However, an ideal drug and its ideal dosage in a particular clinical condition, in a particular patient can only be assessed only after the continuous practice and experience of the physician. The same medicine may have different outcome in different patients. Hence, an ideal drug even though is important, more important is fixing the dosage appropriately considering all other factors.(Verses 15-16)

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[118] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20.

Importance of concentration while taking purification treatment

The *shloka* 17 explains the context of *ekagra manah*, as mentioned earlier. It reinforces the idea that negative emotions of mind like *kaamaadi* would hinder the effective outcome of *shodhana* for which the mind must be free and fully concentrating only on *shodhana* therapy.(Verse 17)

Diet before purification treatment

After warning about *ajeerna ahaara*, the present context explain the *guna* of *ahaara*. For *vamana*, all kind of *kapha*-aggravating *ahaara* that is easily digestible and liquid in nature is advised on the previous day which is to facilitate the intending *karma*. The increased *kapha* state as specified in Kalpana Siddhi as well as the decreased *kapha* state are important for *vamana* and *virechana* respectively. *Kapha* is the *dosha* that basically decides the action [Cha.Sa.Siddhi Sthana 1/9]

For *virechana*, the *ahaara* on the previous day is mentioned to be *laghu* and *asheeta*, that is, easily digestible and hot. Hence, the action of *vamana* happens with *utklishta kapha* and for *virechana* with *alpa kapha*. In similar context, Susruta Samhita Chikitsa Sthana, he speaks of *pitta-utklehsa* before *virechana*, with *amla dravya* like *beeja-purka rasa*. This will also ultimately result in *alpa-kaphatvam*.

In practice, we give porridge made of *maasha* (black gram) with sugar, yogurt, boiled fish with no spices, preparation of *masha* like *idli* (south Indian dish), rice and milk porridge, milk *peda, jalebi* (north indian sweet) as *kaphakara ahaara* before *vamana*. On previous day of *virechana* like hot *rasam* (A south Indian dish mainly of tamarind juice, lime juice etc. with meal.) (Verse 18)

Signs of proper purification

The *sloka* explains specific objective signs to assess optimum activity of the *shodhana karma*. Like in *vamana*, the output of *kapha* is succeeded by bile and in *virechana*, first feces must come out followed by *pitta* and then *kapha*. However, after both the procedure, if done properly, will make the patient feel light, fatigued and emaciated which indicates the expulsion or mitigation of *kapha* and *pitta* and increase of *vata* as expected after any *shodhana* therapy. (Verse 19-20)

Even though *acharya* gives us practical tips to understand the presence of residual drug and emesis to be done to remove the residue, in our limited experience, we have not come across such practice. The practice of *vamana* as a correction therapy other than main procedure is seldom done. (Verse 21)

After measures of *vamana*

The after-measure of *vamana* is specifically told here. It probably highlights the seriousness of the procedure, which is the only one done in the *pratiloma* direction among the Panchakarma. Hence, the removal of residual *dosha* becomes even more pertinent. (Verse 22-23)

Importance of specific diet after purification treatment

As explained already in the first chapter of Siddhi Sthana, the mentioning of *peyaadikrama* here again, is only to reinforce its importance in the practice of *shodhana karma*. However, Chakrapani, in his commentary reminds the fact that, after *basti*, *peyadi* is not mentioned because the status of *agni* after *basti* is not hampered as much as in *virechana* and *vamana*.

Chakrapani intelligently compare the context wherein it is mentioned that *shodhanakriya* improves / kindles *agni*. He says it is as mentioned in [Cha. Sa. Siddhi Stahan 1/17,22]. He says the *agni* is kindled when compared to the earlier status of *agni* before *shodhana*. (Verse 24-25)

Signs of digestion of purification medicine

We can see *jeerna-aushadha lakshana* exhibits all types of *jeerna-ahaara lakshana* too. Signs of residual drug indicate *lakshana* of *ama*. In the next *shloka*, he warns of inappropriate medicine, which is unseasonal, untimely collected, stored for long period, improperly processed etc. This *shloka* sequentially expresses the idea that if there are signs of residual drug, the factors considered here may be reasoned upon. (Verse 26-28)

Complications of purification treatment

The 10 sets of *vyapat* are explained either as *ayoga* or *atiyoga*, because ultimately drug can act broadly only in these contexts. Very intelligently *acharya* says, this can happen because of defect in *preshya* (attendant), *bhaishajya* (drug), *vaidya* (physician) and *atura* (patient). These are also the *chatushpada* mentioned in Ayurveda.[119]. In the above context, we can see the change in the order. The attendant comes in first, then drug, then the physician and then only the patient.

Probably the clinical observation of *acharya* might have lead him to this conclusion, but most of the time, it is the attendant who becomes responsible, because of ill-equipped expertise, then comes the drug. However, the position of *rogi* is the last one, because the *vaidya* must have the capability to correct even the *rogi*. (Verse 29-30)

Any procedure can have the outcome only in three ways, which is explained here. Hence, the procedure has to be analyzed within the frame of these three outcomes. (Verse 31)

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[119] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.3. In: Dash Bhagavan & Sharma R K, Editor. Charak Samhita.2nd ed. Varanasi: Chowkhamba Sanskrit Series, 2005; P 310

Signs of improper purification and its consequences

When *virechana dravya* with the said qualities causes *vamana*, two conditions mentioned here are *shleshmotklishta avastha* and *ajeerna avastha*. In both cases, there is always a tendency for *vamana* which is of course not the classical *shodhana* but just to let out the things because the body could not assimilate the *virechana aushadha* intended to cause *virechana*. Now similarly, when the patient who is hungry with less *kapha* and has the potent drug for *vamana* will lead to *virechana* . The reason being the digestion of *aushadha* by the *agni*. It is very well told that the *virechana aushadha* can act only in *paripakwa avastha* and *vamana* in *avipaakwa avastha*. (Verse 32-34)

Finally the status of *koshtha* and strength of the patient decides which kind of medicine has to be given in case of *ayoga*. The mentioning of avoiding repeated dose if the patient is not suitable also gains clinical relevance. *Acharya* warns in the context that such usage inappropriately can even lead to death. (Verse 35-37)

Ayoga (less purification)

Before going for specific *vyapat*, the general presentation of *ayoga* is explained. Here also, the aspect touching the preparation of the individual, quality of medicine is touched upon. The medicine that is stored for a long time is used in an improperly oleated and sudated individual will not be able to move out the morbid *doshas* properly. Here we can see mostly the *vata kopa lakshanas*, like the *pindikodweshtana, tamaso darshanam* etc. *Kapha-pitta dushti lakshana* like *kandu* is also seen.

Usually in clinical practice, this is encountered commonly, when the *snehapana* is compromised for various reasons without attaining proper *samyak lakshana*, medicines with low quality or long stored ones is also seen to play its role. (Verse 38-39)

These verses explain the possibility of *ayoga* even after proper *sneha sweda*. The relevance of *agni* and quality of medicine are reinforced here. (Verse 40-41)

The treatment mentioned here is again reversing the *dosha dushti* using various *kriya krama*. The role of *niruha basti* here relates to the context where in *durvirechya*, due to *ruksha bahvaanila krura koshta* are advised to undergo *niruha* first. (Verse 42-44)

Hazards of excess purification and its management

Chakrapani in the context comments that this indicates *atiyoga* of *virechana* only since seeing of *vata, pitta, kapha* is mentioned and on administering medicine in patient who is hungry and with *mridu koshtha* is mentioned. He also adds that the context can also be interpreted as *atiyoga* of *vamana* by using the *ati-teekshna dravya* and *atiyoga* of *virechana* if medicine is used in a hungry patient with *mridu koshta*. He says, the order of *vata, pitta* and *kapha* should be changed and applied to the context logically.

The signs and symptoms presented here points to many emergency contexts. The practice of going for *vamana* in case of *atiyoga* of *virechana* and vice-versa is not done widely. However, the use of *parisheka, avagaaha* and managing with internal medicines

are done more. *Vilwadi gutika, sidhamakara dhwaja, dhanwantaram gutika, kalashakadi kashaya* etc are the commonly used ones. (Verse 45-48)

The treatment for *atiyoga* of *vamana* and *virechana* is mentioned separately. For *virechana*, the effect of internal medicines is told. The use of milk which itself is *rechana* in nature is used while processing with drugs of opposite *guna*. *Picha basti* and *anuvasana basti* with *madhura gana dravya* will definitely be *sthambhana* in action. (Verse 49-51)

Management of excess emesis

For *vamanatiyoga, kaphahara dravya* has to be considered. Here we can see many emergency situations like fainting, protrusion of tongue inside and outside, *vakgraha* etc. the management has also to be fixed by using simple techniques like eating tamarind in front of the patient which will stimulate the physiology to correct itself. Techniques like pushing back of the tongue to normal after applying the paste of *tila* and *draaksha* demand the skill of the physician. (Verse 52-56)

Diet after procedure

The *shloka* lays importance to the use of *peyadi* after *atiyoga* of *vamana* and *virechana* considering the excessively hampered *agni*. (Verse 57)

Important concepts in the chapter

The ten *vyapat adhmana, parikatika, parisraava, hrdayopasarana, anga graham, jeevaadaana, vibhramsha, sthambha, upadrava* and *klama* are explained in a systematic manner. Each *vyapat* represent a cluster of signs and symptoms. However, every context begins with explaining the possible causative factors for the happening. On analyzing the various causes told for *vyapat*, we can see the *doshic* status, the general quality of the *sharira* and the *koshtha*, the status of *agni*, the physiological state of the individual-all plays an important role. The treatments mentioned are also grouped. The physician may not see all the signs and symptoms for each as told in the text, but can infer from some of the presentation. It becomes the responsibility of the intelligent physician to select the appropriate *karma* for the treatment of the complication presented. The presentation of *vyapat* itself reveals the clinical skill of Charak to observe the minute presentation in the body. Each complication is self-explanatory as mentioned in the text. However, in the present day practice, how much a modern day Ayurveda physician encounters these complications is an issue to be discussed about. Whether the lack of quality of the *shodhana* performed, change in practical standards, problem at all four levels of the *chatushpada* could be the cause.(Verse 58-90)

The chapter ends by reinforcing the idea of a knowledgeable physician who knows, where, when, how to apply *shodhana* therapy accurately and thus avoid complications.

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Bastivyapat Siddhi

Siddhi Sthana Chapter 7. Management of complications of therapeutic enema

Abstract

Bastivyapat Siddhi talks about various complications that may arise while administering *niruha basti*. Complications of *basti* may arise either due to improper composition of *basti*, faulty administration or specific clinical situation. There are twelve complications enlisted under *niruha basti*. The twelve complications are: *ayoga* (insufficient or no effect), *atiyoga* (excess effect), *klama* (fatigue without exertion), *adhmana* (abdominal distension), *hikka* (hiccups), *hritprapti* (reaching the pericordium), *urdhvata* (*basti* reaching oesophagus), *pravahika* (dysentery), *shiroarti* (headache), *angarti* (bodyache), *parikartika* (fissure-in-ano) and *parisrava* (discharge through anus). In this seventh chapter etiology, clinical features and management of these twelve *vyapats* (complications) are described in detail.

Keywords: *Basti vyapat, ayoga, atiyoga, mithyayoga, klama, adhamana, hikka, hritprapti, urdhvata, pravahika, siroarti, angaarti, parikartika, parisrava*, complications of *basti*.

Introduction

Improper administration of *basti* (trans-rectal drug administration in the form of enema) can cause various complications. Therefore, the clinician using *basti* as a treatment principle should have thorough knowledge to prevent, diagnose and manage them properly. Explanation of the complications of faulty therapeutic procedures are decribed in fourth (Snehavyapat Siddhi *adhyaya*), fifth (Netrabastivyapat Siddhi *adhyaya*) and sixth (Vamana Virechana Vyapat Siddhi *adhyaya*) chapters earlier in this section. The complications arising due to unctuous enema are detailed in 4th chapter.

In the present chapter, twelve possible complications of *niruha basti* (enema with decoction) are described. The complications occur through *ayoga* (insufficient dose), *atiyoga* (excess dose) and *mithyayoga* (improper dose) which are described along with their etiology, signs and symptoms and their management.

Sanskrit text, Transliteration and English Translation

अथातो बस्तिव्यापत्सिद्धिं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātobastivyāpatsiddhiṃvyākhyāsyāmaḥ||1||

itihasmāhabhagavānātreyaḥ||2|

athAto bastivyApatsiddhiM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Bastivyapat Siddhi” (Management of complications of therapeutic enema). Thus said Lord Atreya. [1-2]

Note: The term “basti” refers to therapeutic enema including trans-rectal drug administration.

धीधैर्यौदार्यगाम्भीर्यक्षमादमतपोनिधिम्|

पुनर्वसुंशिष्यगणःपप्रच्छविनयान्वितः||३||

काःकतिव्यापदोबस्तेःकिंसमुत्थानलक्षणाः|

काचिकित्साइतिप्रश्नाञ्छ्रुत्वातानब्रवीद्गुरुः||४||

dhīdhairyaudāryagāmbhīryakṣamādamatapōnidhim|

punarvasuṁśiṣyagaṇaḥpapracchavinayānvitaḥ||3||

kāḥkativyāpadōbastēḥkiṁsamutthānalakṣaṇāḥ|

kācikitsāitipraśnāñchrutvātānabravīdguruḥ||4||

dhIdhairyaudAryagAmbhIryakShamAdamataponidhim|

punarvasuM shiShyagaNaH papraccha vinayAnvitaH||3||

kAH kati vyApado basteH kiMsamutthAnalakShaNAH|

kA cikitsA iti prashnA~jchrutvA tAnabravIdguruH||4||

The disciples obediently requested Punarvasu (who is) endowed with *dhi* (intelligence), *dhairya* (courage), *audarya* (generosity), *gambhirya* (dignity), *kshama* (forgiveness), *dama* (self-discpline) and *tapas* (dedicated learning) to explain

1. What are the complications of basti?
2. How many are the complications?
3. What are causes for these complications?
4. What are the signs and symptoms of these complications?
5. How to manage these complications?

In response to request by disciples Punarvasu explained: [3-4]

Complications of *basti*

नातियोगौक्लमाध्मानेहिक्काहृत्प्राप्तिरूर्ध्वता|

प्रवाहिकाशिरोङ्गार्तिःपरिकर्तःपरिस्रवः||५||

द्वादशव्यापदोबस्तेरसम्यग्योगसम्भवाः|

आसामेकैकशोरूपंचिकित्सांचनिबोधत||६||

nātiyōgauklamādhmānēhikkāhr̥tprāptirūrdhvatā|

pravāhikāśirōṅgārtiḥparikartaḥparisravaḥ||5||

dvādaśavyāpadōbastērasamyagyōgasambhavāḥ|

āsāmēkaikaśōrūpaṁcikitsāṁcanibōdhata||6||

nAtiyogau klamAdhmAne hikkA hRutprAptirUrdhvatA|

pravAhikA shiro~ggArtiH parikartaH parisravaH||5||

dvAdasha vyApado basterasamyagyogasambhavAH|

AsAmekaikasho rUpaM cikitsAM ca nibodhata||6||

There are twelve complications of *basti' administration viz.*ayoga, atiyoga, klama, adhamana, hikka, hritprapti, urdhvata, pravahika, siroarti, angaarti, parikartika, parisrava.Atiyoga, ayoga*and*mithyayoga'' are the mechanisims of manifestations of these complications. The clinical manifestation and the management of each condition will be explained to you: [5-6]

Complication of *ayoga* (insufficience effect)

गुरुकोष्ठेऽनिलप्रायेरूक्षेवातोल्बणेऽपिवा|

शीतोऽल्पलवणस्नेहद्रवमात्रोघनोऽपिवा||७||

बस्तिःसङ्क्षोभ्यतंदोषंदुर्बलत्वादनिर्हरन्|

करोतिगुरुकोष्ठत्वंवातमूत्रशकृद्ग्रहम्||८||

नाभिबस्तिरुजंदाहंहृल्लेपंश्वयथुंगुदे|

कण्डूगण्डानिवैवर्ण्यमरुचिंवह्निमार्दवम्||९||

तत्रोष्णायाःप्रमथ्यायाःपानंस्वेदाःपृथग्विधाः|

फलवर्त्योऽथवाकालंज्ञात्वाशस्तंविरेचनम्||१०||

बिल्वमूलत्रिवृद्दारुयवकोलकुलत्थवान्|

सुरादिमूत्रवान्बस्तिःसप्राक्पेष्यस्तमानयेत्||११||

gurukōṣṭhē:'nilaprāyērūkṣēvātōlbaṇē:'pivā|

śītō:'lpalavaṇasnēhadravamātrōghanō:'pivā||7||

bastiḥsaṅkṣōbhyataṁdōṣaṁdurbalatvādanirharan|

karōtigurukōṣṭhatvaṁvātamūtraśakr̥dgraham||8||

nābhibastirujaṁdāhaṁhṛllēpaṁśvayathuṁgudē|

kaṇḍūgaṇḍānivaivarṇyamaruciṁvahnimārdavam||9||

tatrōṣṇāyāḥpramathyāyāḥpānaṁsvēdāḥpṛthagvidhāḥ|

phalavartyō:'thavākālaṁjñātvāśastaṁvirēcanam||10||

bilvamūlatrivṛddāruyavakōlakulatthavān|

surādimūtravānbastiḥsaprākpēṣyastamānayēt||11||

gurukoShThe~anilaprAye rUkShe vAtolbaNe~api vA|

shIto~alpalavaNasnehadravamAtro ghano~api vA||7||

bastiH sa~gkShobhya taM doShaM durbalatvAdanirharan|

karoti gurukoShThatvaM vAtamUtrashakRudgraham||8||

nAbhibastirujaM dAhaM hRullepaM shvayathuM gude|

kaNDUgaNDAni vaivarNyamaruciM vahnimArdavam||9||

tatroShNAyAH pramathyAyAH pAnaM svedAH pRuthagvidhAH|

phalavartyo~athavA kAlaM j~jAtvA shastaM virecanam||10||

bilvamUlatrivRuddAruyavakolakulatthavAn|

surAdimUtravAn bastiH saprAkpeShyastamAnayet||11||

Etiology, clinical manifestation and management of basti complication-ayoga

When *basti* having following mentioned qualities administered in patients with conditions mentioned below (any one or in combinations) result in *ayoga* type of *basti* complication (insufficient effect or no effect). *Basti dravya* of less potency cannot eliminate *doshas* and the remnant vitiated *doshas* lead to *ayoga*.

Condition of patient which can cause ayoga type of basti complication

- *Guru kostha* (hard bowel)
- *Ruksha sharira* (excess dryness in body/dehydrated person)
- *Vata* predominance

Qualities of basti which can cause ayoga type of basticomplication

- Processed out of *sheetaguna* (cold potency) drugs
- Insufficient quantity of *lavana* (salt)
- Insufficient quantity of *sneha* (unctuous substance)
- Insufficient quantity of *drava* (liquid media)
- More thick or *ghana* form (excessively dense/more viscosity)
- Overall insufficient dose

Signs and symptoms of ayoga

- Heaviness of abdomen
- Abdominal distension
- Retention of flatus
- Anuria/dysuria
- Constipation
- Pain over naval and bladder region
- Burning sensation
- Heaviness in cardiac region (*hrillepa*)
- Swelling of anal region/orifice
- Itching
- Skin discoloration on cheeks
- Loss of taste
- Loss of appetite

The following is the management choices for *ayoga*:

- Administration of lukewarm water processed with *pramathya* (*pachana kashaya* mentioned in Cha.Chi.19/19-22)
- Different types of *swedana* (sudation therapy)
- *Phala varti* (anal suppository)
- *Virechana* (subject to suitability and season)
- Administration of *basti* prepared as mentioned below relieves *vibaddha* (obstruction) caused due to the *ayoga* of *basti*.

Preparation of basti

Kashaya (decoction) of *dravya* - *bilva mula* (roots of Aegle marmelos Corr.), *trivrit* (Operculina turpethum (Linn.) silva manso.), *daru*- (*Devadaru*) (Cedrus deodara (Roxb.) Loud), *kola* (Zyzyphus jujuba Lam.), *kulattha* (Vigna unquiculata (Linn.) Walp.);

kalka (paste) of *dravya* – as explained in Bastisutriyam Siddhi chapter i.e. *yavani* (Trachyspermum ammi Linn. Sprague ex Turril.), *madanaphala* (fruits of Xeromphis spinosa (Thunb) Keay), *bilva, kustha* ((Saussurea lappa CB. Clarke)), *vacha* (Acorus calamus Linn), *shatahva* (Anethum sowa Roxb.ex Flem), *ghana*- must) Cyperus rotundus Linn., *pippali* Piper longum Linn - each ingredient one *karsha*; added with *sura* etc i.e. *souveeraka, tushodaka* etc., and *gomutra* (Cow urine). [7-11]

Complication of *atiyoga* (excess effect)

स्निग्धस्विन्नेऽतितीक्ष्णोष्णोमृदुकोष्ठेऽतियुज्यते|

तस्यलिङ्गंचिकित्साचशोधनाभ्यांसमाभवेत्||१२||

पृश्निपर्णीस्थिरांपद्मंकाश्मर्यंमधुकंबलाम्|

पिष्ट्वाद्राक्षांमधूकंचक्षीरेतण्डुलधावने||१३||

द्राक्षायाःपक्वलोष्टस्यप्रसादेमधुकस्यच|

विनीयसघृतंबस्तिंदद्याद्दाहेऽतियोगजे ||१४||

snigdhasvinnē:'titīkṣṇōṣṇōmṛdukōṣṭhē:'tiyujyatē|

tasyaliṅgaṁcikitsācaśōdhanābhyāṁsamābhavēt||12||

pṛśniparṇīṁsthirāṁpadmaṁkāśmaryaṁmadhukaṁbalām|

piṣṭvādrākṣāṁmadhūkaṁcakṣīrētaṇḍuladhāvanē||13||

drākṣāyāḥpakvalōṣṭasyaprasādēmadhukasyaca|

vinīyasaghṛtaṁbastiṁdadyāddāhē:'tiyōgajē ||14||

snigdhasvinne~atitIkShNoShNo mRudukoShThe~atiyujyate|

tasya li~ggaM cikitsA ca shodhanAbhyAM samA bhavet||12||

pRushniparNIM sthirAM padmaM kAshmaryaM madhukaM balAm|

piShTvA drAkShAM madhUkaM ca kShIre taNDuladhAvane||13||

drAkShAyAH pakvaloShTasya prasAde madhukasya ca|

vinIya saghRutaM bastiM dadyAddAhe~atiyogaje ||14||

Etiology, clinical manifestation and management of basti complication-atiyoga

Atiyoga complication will occur when *basti* prepared out of drugs possessing *ushna* (hot potency) and *teekshna* (sharply acting/penetrating) property administered in patients of *mridukostha* (soft bowel) who had undergone *sneha* and *sweda*.

Signs, symptoms and the management is similar to that mentioned for *shodhana-atiyoga*:

- *Visrava* (Flow/Oozing) of *vit* (stools), *pitta, kapha, drava dhatu*
- *Bala kshaya* (loss/ decrease in strength)
- *Swara kshaya* (low voice)
- *Kantha sosha* (dryness of throat)
- *Bhrama* (giddiness)
- *Trishna* (thirst)

Management

Basti prepared as mentioned below is to be administered along with *ghrita* (ghee) which relieves burning caused by *atiyoga*.

Basti preparation

Kalka made of *prisniparni* (Uraria picta Desv)., *sthira –shaliparni* –(Desmodium gangeticum DC.), *padma -kamala* – (Nelumbo nucifera Gaertn), *kashmarya - gambhari* –(Gmelina arborea Roxb), *madhuka –yastimadhu* (Glycyrrhiza glabra Linn), *bala* (Sida cordifolia Linn.), *draksha* (Vitis vinifera Linn.), *madhuka* (Madhuca indica J.F.Gmel) add this *kalka* to *ksheera* (milk), *tandulodaka* (washed rice water), *draksha prasada* (i.e. *sheeta kashaya*), *pakvalostra prasada* (supernatant water taken after heated earthen pot pieces were dipped in a vessel containing water), *yastimadhu prasada* (i.e.*sheeta kashaya*).[12-14]

Complication of fatigue without exertion

आमशेषेनिरूहेणमृदुनादोषईरितः|

मार्गंरुणद्धिवातस्यहन्त्यग्निंमूर्च्छयत्यपि||१५||

क्लमंविदाहंहृच्छूलंमोहवेष्टनगौरवम्|

कुर्यात्स्वेदैर्विरूक्षैस्तंपाचनैश्चाप्युपाचरेत्||१६||

पिप्पलीकत्तृणोशीरदारुमूर्वाशृतंजलम्|

पिबेत्सौवर्चलोन्मिश्रंदीपनंहृद्विशोधनम्||१७||

वचानागरशट्येलादधिमण्डेनमूर्च्छिताः|

पेयाःप्रसन्नयावास्युररिष्टेनासवेनवा||१८||

दारुत्रिकटुकंपथ्यांपलाशंचित्रकंशटीम्|

पिष्ट्वाकुष्ठंचमूत्रेणपिबेत्क्षारांश्चदीपनान्||१९||

बस्तिमस्यविदध्याच्चसमूत्रंदाशमूलिकम्|

समूत्रमथवाव्यक्तलवणंमाधुतैलिकम्||२०||

āmaśēṣēnirūhēṇamṛdunādōṣaīritaḥ|

mārgaṁruṇaddhivātasyahantyagniṁmūrcchayatyapi||15||

klamaṁvidāhaṁhṛcchūlaṁmōhavēṣṭanagauravam|

kuryātsvēdairvirūkṣaistaṁpācanaiścāpyupācarēt||16||

pippalīkattṛṇōśīradārumūrvāśṛtaṁjalam|

pibētsauvarcalōnmiśraṁdīpanaṁhṛdviśōdhanam||17||

vacānāgaraśaṭyēlādadhimaṇḍēnamūrcchitāḥ|

pēyāḥprasannayāvāsyurariṣṭēnāsavēnavā||18||

dārutrikaṭukaṁpathyāṁpalāśaṁcitrakaṁśaṭīm|

piṣṭvākuṣṭhaṁcamūtrēṇapibētkṣārāṁścadīpanān||19||

bastimasyavidadhyāccasamūtraṁdāśamūlikam|

samūtramathavāvyaktalavaṇaṁmādhutailikam||20||

AmasheShe nirUheNa mRudunA doSha IritaH|

mArgaM ruNaddhi vAtasya hantyagniM mUrcchayatyapi||15||

klamaM vidAhaM hRucchUlaM mohaveShTanagauravam|

kuryAt svedairvirUkShaistaM pAcanaishcApyupAcaret||16||

pippalIkattRuNoshIradArumUrvAshRutaM jalam|

pibet sauvarcalonmishraM dIpanaM hRudvishodhanam||17||

vacAnAgarashaTyelA dadhimaNDena mUrcchitAH|

peyAH prasannayA vA syurariShTenAsavena vA||18||

dAru trikaTukaM pathyAM palAshaM citrakaM shaTIm|

piShTvA kuShThaM ca mUtreNa pibet kShArAMshca dIpanAn||19||

bastimasya vidadhyAcca samUtraM dAshamUlikam|

samUtramathavA vyaktalavaNaM mAdhutailikam||20||

Etiology clinical manifestation and management of *basti* complication - *klama* (fatigue): In *amashesha* (remnant of *ama*- undigested material) condition, *mridu* type of *niruha basti* (transrectal administration of non-unctuous formulation) is administered, *doshas* (*pitta, kapha* along with *ama*) gets vitiated and leads to obstruction of *marga* (*srotas*), resulting in *vata* aggravation and *agni* impairement.

Signs and symptoms seen in basti complication - klama

- *Klama* (fatigue)
- *Daha* (burning Sensation)
- *Hritsula* (pain the heart region)
- *Moha* (delusion)
- *Gaurava* (heaviness of body)
- *Veshtana* (colic)

Management of klama

- *Rukshasveda* (dry fomentation)
- *Pachana* (digestive therapies)
- *Shruta* (decoction) prepared as mentioned below

Method of preparation of sruta

Decoction prepared with *pippali* (Piper longum Linn.), *katrina* (Cymbopogon schoenanthus Linn.), *ushira* (Andropogon muricatus Retz.), *devadaru* (Cedrus deodara Roxb.Loud), *murva* (Marsdenia tenacissima W.& A.) and added with *souvarchala lavana*. This *shruta* acts as *dipana* and *hritshodhana*.

- Powders of *vacha* (Acorus calamus Linn.), *nagara* (Zingiber officinale Roscoe.), *shati* (Hedychium spicatum, ela (Elettaria cardamomum Matan.) have to be mixed with either of *dadhimanda* or *prasanna* or *aristha* or *asava*, to be given as a *peya* (drink).
- *Devadaru* (Cedrus deodara Roxb.Loud), *trikatu* i.e. *shunthi-maricha-pippali* (Zingiber officinale Roscoe, Piper nigrum Linn., Piper longum Linn.), *pathya* - *haritaki* (Terminalia chebula Retz.), *palasha* (Butea frondosa Koen.ex.Roxb.), *chitraka* (Plumbago zeylalanica Linn.), *shati* (Hedychium spicatum Ham ex.Smith) and *kushtha* (Saussurea lappa C.B.Clarke) have to be made a paste with *gomutra* (cow's urine) and administered orally for *deepana*.
- Administer *kshara* (kshara preparations mentioned in Grahani Chikitsa) orally for *deepana*.
- Administer *basti* prepared out of *dashamula* (*dashamulaniruhabasti*) and *gomutra*.
    - *Dashamula* viz.

1. *Bilva*- (Aegle marmelos Carr.)
2. *Kashamarya- gambhari* (Gmelina arborea Linn.)
3. *Tarkari- agnimantha* (Premna integrifolia Linn.)
4. *Patala*-(Stereospermum suaveolens DC.)
5. *Tintuka- shyonak* (Oroxylum indicum Vent.)
6. *Brihati* (Solanum indicum Linn.)
7. *Kantakari*- (Solanum xanthocarpum Schrad & Wendl.)
8. *Prisniparni* -(Desmodium gangeticum DC.)
9. *Shalaparni* -(Uraria picta Desv.)
10. *Gokshura* -(Tribulus terrestris Linn.)

Or administer *Madhutailikabasti* - added with *gomutra* and sufficient quantity of salt.[15-20]

Complication of *adhmana*(distension of abdomen)

अल्पवीर्योमहादोषेरूक्षेक्रूराशयेकृतः|

बस्तिर्दोषावृतोरुद्धमार्गोरुन्ध्यात्समीरणम्||२१||

सविमार्गोऽनिलःकुर्यादाध्मानंमर्मपीडनम्|

विदाहंगुरुकोष्ठस्यमुष्कवङ्क्षणवेदनाम्||२२||

रुणद्धिहृदयंशूलैरितश्चेतश्चधावति|

श्यामाफलादिभिःकुष्ठकृष्णालवणसर्षपैः||२३||

धूममाषवचाकिण्वक्षारचूर्णगुडैःकृताम्|

कराङ्गुष्ठनिभांवर्तियवमध्यांनिधापयेत् ||२४||

अभ्यक्तस्विन्नगात्रस्यतैलाक्तांस्नेहितेगुदे|

अथवालवणागारधूमसिद्धार्थकैःकृताम्||२५||

बिल्वादिनानिरूहःस्यात्पीलुसर्षपमूत्रवान्|

सरलामरदारुभ्यासिद्धंचैवानुवासनम्||२६||

alpavīryōmahādōṣērūkṣēkrūrāśayēkṛtaḥ|

bastirdōṣāvṛtōruddhamārgōrundhyātsamīraṇam||21||

savimārgō:'nilaḥkuryādādhmānaṁmarmapīḍanam|

vidāhaṁgurukōṣṭhasyamuṣkavaṅkṣaṇavēdanām||22||

ruṇaddhihṛdayaṁśūlairitaścētaścadhāvati|

śyāmāphalādibhiḥkuṣṭhakṛṣṇālavaṇasarṣapaiḥ||23||

dhūmamāṣavacākiṇvakṣāracūrṇaguḍaiḥkṛtām|

karāṅguṣṭhanibhāṁvartiṁyavamadhyāṁnidhāpayēt||24||

abhyaktasvinnagātrasyatailāktāṁsnēhitēgudē|

athavālavaṇāgāradhūmasiddhārthakaiḥkṛtām||25||

bilvādinānirūhaḥsyātpīlusarṣapamūtravān|

saralāmaradārubhyāsiddhaṁcaivānuvāsanam||26||

alpavIryo mahAdoShe rUkShe krUrAshaye kRutaH|

bastirdoShAvRuto ruddhamArgo rundhyAt samIraNam||21||

sa vimArgo~anilaH kuryAdAdhmAnaM marmapIDanam|

vidAhaM gurukoShThasya muShkava~gkShaNavedanAm||22||

ruNaddhi hRudayaM shUlairitashcetashca dhAvati|

shyAmAphalAdibhiH kuShThakRuShNAlavaNasarShapaiH||23||

dhUmamAShavacAkiNvakShAracUrNaguDaiH kRutAm|

karA~gguShThanibhAM vartiM yavamadhyAM nidhApayet ||24||

abhyaktasvinnagAtrasya tailAktAM snehite gude|

athavA lavaNAgAradhUmasiddhArthakaiH kRutAm||25||

bilvAdinA nirUhaH syAt pIlusarShapamUtravAn|

saralAmaradArubhyAM siddhaM caivAnuvAsanam||26||

Etiology, clinical manifestation and management of basti complication - adhmana (distension of abdomen)

When *basti* compounded with drugs of less potency administered in patients having *mahadosha, krurakostha, rukshasharira,* the *basti dravya* undergo *avarana* by *dosha* leading to *margavarodha* thus obstructs *vata*. The *vata* undergo *vimarga-gamana* results in *adhmana* (bloating of abdomen) along with following signs and symptoms:

- *Marmapida* (pain in vital parts) due to *adhmana*
- *Vidaha* (burning sensation) in *guru koshtha*
- *Guru koshtha* (heaviness in abdomen)
- *Mushka-vankshana vedana* (Pain over scrotum, groin)
- *Hridayarodha* and *shula* (heaviness over chest and pain)
- *Itacsha itacsha dhavati* (restlessness)

Management

Shyama etc. (*Trivrit* -Operculina terpethum Silva mansa.), *chaturangula –Aragvadha* (Cassia fistula Linn.), *tilvaka, Mahavriksha, saptala, shankhini, danti, dravanti*);

phala, etc (*jimutaka, ikshwaku, dhamargava, kutaja* (Holarrhena antidysenterica Wall.), *kritavedana* (drugs mentioned in Kalpa Sthana for *virechana* and *vamanakarma*), along with *kustha* (Saussurea lappa C.B.Clarke), *krishna* (*Pippali*-Piper longum Linn.), *lavana, sarshapa* (Brassica campestris Var.*sarson* Prain), *grihadhuma, masha* (Phsseolus mungo Linn.), *vacha* (Acorus calamus Linn.), *kinva* (*surakitta*), *yava kshara* are powdered and added with required amount of jaggery to prepare the *varti* of *karangusta* (thumb of hand) size and of shape of *yava* (Hordeum vulgare Linn.).

This *varti* (suppository) is to be smeared with oil and inserted into lubricated anal canal of patient, who has initially undergone *sneha* and *sweda*.

Suppositories may also be prepared by adding *lavana, grihadhuma, siddharthaka* (*sarshapa*- Brassica campestris Var.sarson Prain.).

Patients may also be administered *niruha basti* prepared with *bilva* (Aegle marmelos Carr.) etc. added with *pilu* (Salvadora persica Linn.), *sarshapa* (Brassica campestris Var.sarson Prain.) and *gomutra* (cow's urine).

Similarly *anuvasana basti* (transrectal administration of unctuous formulations) may be administered with *taila* prepared with drugs of *sarala* (Pinus longifolia Roxb.), and *amaradaru* (*Devadaru* – Cedrus deodara Roxb.Loud.).[21-26]

Complication of *hikka* (hiccups)

मृदुकोष्ठेऽबलेबस्तिरतितीक्ष्णोऽतिनिर्हरन्|

कुर्याद्धिक्कां, हितंतस्मैहिक्काघ्नंबृंहणंचयत्||२७||

बलास्थिरादिकाश्मर्यत्रिफलागुडसैन्धवैः|

सप्रसन्नारनालाम्लैस्तैलंपक्त्वाऽनुवासयेत्||२८||

कृष्णालवणयोरक्षंपिबेदुष्णाम्बुनायुतम् |

धूमलेहरसक्षीरस्वेदाश्चान्नंचवातनुत्||२९||

mṛdukōṣṭhē:'balēbastiratitīkṣṇō:'tinirharan|

kuryāddhikkāṁ, hitaṁtasmaihikkāghnaṁbṛṁhaṇaṁcayat||27||

balāsthirādikāśmaryatriphalāguḍasaindhavaiḥ|

saprasannāranālāmlaistailaṁpaktvā:'nuvāsayēt||28||

kṛṣṇālavaṇayōrakṣaṁpibēduṣṇāmbunāyutam |

dhūmalēharasakṣīrasvēdāścānnaṁcavātanut||29||

mRudukoShThe~abale bastiratitIkShNo~atinirharan|

kuryAddhikkAM, hitaM tasmai hikkAghnaM bRuMhaNaM ca yat||27||

balAsthirAdikAshmaryatriphalAguDasaindhavaiH|

saprasannAranAlAmlaistailaM paktvA~anuvAsayet||28||

kRuShNAlavaNayorakShaM pibeduShNAmbunA yutam |

dhUmaleharasakShIrasvedAshcAnnaM ca vAtanut||29||

Etiology, clinical manifestation and management of basti vyapat - hikka

Hikka is resulted due to excessive elimination of *doshas* by *basti. Doshas* are eliminated in excess when *basti* having qualities of excessive *tikshna* (sharply acting/penetrating) qualities administered in a patient of *mridu kostha* and *abala* (persons of poor strength).

In such cases *hikkaghna* (hic-cough suppressant therapy) and *brimhana* (nourishment) therapies are advised.

- Administer *anuvasana basti* (unctuous enema) with *taila* (oil) prepared out of *bala* (Sida cordifolia Linn.), *sthiradi* (*Sthira/Shaliparni* (Desmodium gangeticum DC.), *prisnipari* (Uraria picta Desv.). *brihati* (Solanum indicum Linn), *kantakari* (Solanum xanthocarpum Schrad & Wendl.) and *gokshura* (Tribulus terrestris Linn.) - *laghu panchamula* drugs ; *kashmarya* -(*gambhari* -Gmelina arborea Linn.)), *triphala* i.e *haritaki* (Terminalia chebula Retz.), *bibhitaki* (Terminalia

belerica Roxb.), amalaki (Emblica officinalis Gaertn.), guda (Jaggery), saindhava (rock salt), prasanna, amla aranala (sour fermented preparation).

- Administer mixture of *krishna* (*pippali*) (Piper longum Linn.) and *saindhava lavana*, in the dose of one *aksha/karsha* (12 g) with hot water.
- *Dhuma, avaleha, mamsarasa, ksheera, sveda* and *anna* which are *vatahara* should be administered. [27-29]

Complication due to *basti* afflicting the heart

अतितीक्ष्णःसवातोवानवासम्यक्प्रपीडितः|

घट्टयेद्धृदयंबस्तिस्तत्रकाशकुशेत्कटैः||३०||

स्यात्साम्ललवणस्कन्धकरीरबदरीफलैः|

शृतैर्बस्तिर्हितःसिद्धंवातघ्नैश्चानुवासनम्||३१||

atitīkṣṇaḥ savātō vā navā samyakprapīḍitaḥ|

ghaṭṭayēddhṛdayaṁbastistatrakāśakuśētkaṭaiḥ||30||

syātsāmlalavaṇaskandhakarīrabadarīphalaiḥ|

śṛtairbastirhitaḥsiddhaṁvātaghnaiścānuvāsanam||31||

atitIkShNaH savAto vA na vA samyak prapIDitaH|

ghaTTayeddhRudayaM bastistatra kAshakushetkaTaiH||30||

syAt sAmlalavaNaskandhakarIrabadarIphalaiH|

shRutairbastirhitaH siddhaM vAtaghnaishcAnuvAsanam||31||

Etiology, clinical manifestation and management of basti complication - hritprapti

When *basti* administered under following conditions leads to *hritprapti* (affliction of heart) and cause *hridghatta*:

- *Basti* prepared with *ati-tikshna dravya* (strongly medicated with sharp acting medicines)
- Administered along with air bubbles
- Administered without maintaining proper pressure (not properly compressed)

Management

- In case of *hritprapti, niruha basti* is to be administered with decoction prepared out of *kasha* (Saccharum spontaneum Linn.), *kusha* (Eragrostis cynosuroides Beaur.), *utkata* (Phragmites kirka Trin.), *amla skandha* (sour category) drugs , *lavana skandha* drugs(salt category) , *karira* (Capparis aphylla Rotz.), *badaraphala* (Zizyphus jujuba Lam.).

- *Anuvasana basti* may also be administered with medicines having *vatahara* property (like *dashamula* etc). [30-31]

Complications due to *basti* reaching oesophagus

वातमूत्रपुरीषाणांदत्तेवेगान्निगृह्णतः|

अतिवापीडितोबस्तिर्मुखेनायातिवेगवान्||३२||

मूर्च्छाविकारंतस्यादौदृष्ट्वाशीताम्बुनामुखम्|

सिञ्चेत्पार्श्वोदरंचाधःप्रमृज्याद्वीजयेच्चतम्||३३||

केशेष्वालम्ब्यचाकाशेधुनुयात्त्रासयेच्चतम्|

गोखराश्वगजैःसिंहैराजप्रेष्यैस्तथोरगैः||३४||

उल्काभिरेवमन्यैश्चभीतस्याधःप्रवर्तते|

वस्त्रपाणिग्रहैःकण्ठंरुन्ध्यान्नम्रियतेयथा||३५||

प्राणोदाननिरोधाद्धिप्रसिद्धतरमार्गवान्

अपानःपवनोबस्तिंतमाश्वेवापकर्षति||३६||

ततःक्रमुककल्काक्षंपाययेताम्लसंयुतम्|

औष्ण्यात्तैक्ष्यात्सरत्वाच्चबस्तिंसोऽस्यानुलोमयेत्||३७||

पक्वाशयस्थितेस्विन्नेनिरूहोदाशमूलिकः|

यवकोलकुलत्थैश्चविधेयोमूत्रसाधितः||३८||

बिल्वादिपञ्चमूलेनसिद्धोबस्तिरुरःस्थिते|

शिरःस्थेनावनंधूमःप्रच्छाद्यंसर्षपैःशिरः||३९||

vātamūtrapurīṣāṇāṁdattēvēgānnigṛhṇataḥ|

ativāpīḍitōbastirmukhēnāyātivēgavān||32||

mūrcchāvikāraṁtasyādaudṛṣṭvāśītāmbunāmukham|

siñcētpārśvōdaraṁcādhaḥpramṛjyādvījayēccatam||33||

kēśēṣvālambyacākāśēdhunuyāttrāsayēccatam|

gōkharāśvagajaiḥsiṁhairājaprēṣyaistathōragaiḥ||34||

ulkābhirēvamanyaiścabhītasyādhaḥpravartatē|

vastrapāṇigrahaiḥkaṇṭhaṁrundhyānnamriyatēyathā||35||

prāṇōdānanirōdhāddhiprasiddhataramārgavān

apānaḥpavanōbastiṁtamāśvēvāpakarṣati||36||

tataḥkramukakalkākṣaṁpāyayētāmlasaṁyutam|

auṣṇyāttaikṣyātsaratvāccabastiṁsō:'syānulōmayēt||37||

pakvāśayasthitēsvinnēnirūhōdāśamūlikaḥ|

yavakōlakulatthaiścavidhēyōmūtrasādhitaḥ||38||

bilvādipañcamūlēnasiddhōbastiruraḥsthitē|

śiraḥsthēnāvanaṁdhūmaḥpracchādyaṁsarṣapaiḥśiraḥ||39||

vAtamUtrapurIShANAM datte vegAnnigRuhNataH|

ati vA pIDito bastirmukhenAyAti vegavAn||32||

mUrcchAvikAraM tasyAdau dRuShTvA shItAmbunA mukham|

si~jcet pArshvodaraM cAdhaH pramRujyAdvIjayecca tam||33||

kesheShvAlambya cAkAshe dhunuyAttrAsayecca tam|

gokharAshvagajaiH siMhai rAjapreShyaistathoragaiH||34||

ulkAbhirevamanyaishca bhItasyAdhaH pravartate|

vastrapANigrahaiH kaNThaM rundhyAnna mriyate yathA||35||

prANodAnanirodhAddhi prasiddhataramArgavAn |

apAnaH pavano bastiM tamAshvevApakarShati||36||

tataH kramukakalkAkShaM pAyayetAmlasaMyutam|

auShNyAttaikShyAt saratvAcca bastiM so~asyAnulomayet||37||

pakvAshayasthite svinne nirUho dAshamUlikaH|

yavakolakulatthaishca vidheyo mUtrasAdhitaH||38||

bilvAdipa~jcamUlena siddho bastiruraHsthite|

shiraHsthe nAvanaM dhUmaH pracchAdyaM sarShapaiH shiraH||39||

Etiology, clinical manifestation and management of basti complication - urdhvagamana

Basti dravya will be expelled from *mukha* (orally), after administration of *basti*,

- If the person suppresses the urge of *vata* (flatus), *mutra* (urine) and *purisha* (stool) or
- If administered with more pressure.

Management

- Initially when *murchha* is seen, cold water sprinkling should be done on face.
- Followed by rubbing on sides of chest, abdomen and lower parts of body and cooling with fan.
- Raise the patient holding his hair only, into air and shake.
- Frighten him by ox, donkey, horse, elephant, lion, servants of king, snakes, *ulka* (fiery meteor), or by other threatening things.
- These cause *adhopravartana* of *basti* (normal intestinal movement will be restored).
- Press the throat (*kantha*) with either cloth or hand, taking care to prevent any death.
- This obstruction of throat leads to obstructing *prana* and *udana vata*, thus leading *apana vata* to take its normal path, reaches *basti* and eliminates the *dosha*.
- Then administer drink made with one *aksha* (*karsha*=12g) of *kramuka* (Areca catechu Linn.) paste along with *amla* (sour) *dravya*.
- Due to *ushna* (hot), *teekshna* (sharply acting), *sara* (moving) qualities, *basti* does *anulomana* (normalize peristaltic movements).
- If *basti dravya* stabilises in *pakvashaya* (large instestine), after *swedana, niruha basti* has to be administered prepared with *dashamula* (*bilva, agnimantha, shyonaka, patala, gambhari, brihati, kantakari, shaliparni, prishniparni* and *gokshura*) or *yava* (Hordeum vulgare Linn.), *kola* (Zizyphus jujube Ram.), *kulattha* (Dolichos biflorus Linn.), with *gomutra* (cow urine).
- If *basti dravya* is in *ura-pradesha* (chest region), administer *niruha basti* prepared of *bilvadipanchamula* decoction (roots of *bilva* (Aegle marmelos Carr.), *agnimantha* (Premna integrifolia Linn), *shyonaka* (Oroxylum indicum Vent.), *patala* (Stereospermum suaveolens DC.) and *gambhari* (Gmelina arborea Linn.).
- If *basti dravya* stay in head, administer *navana* (nasal administration), *dhuma* (smoke therapy) and external application of *sarshapa* (Brassica campestris Var. *sarson* prain) paste on head. [32-39]

Complication of *pravahika* (dysentery) due to *basti*

स्निग्धस्विन्नेमहादोषेबस्तिर्मृद्वल्पभेषजः|

उत्क्लिश्याल्पंहरेद्दोषंजनयेच्चप्रवाहिकाम्||४०||

सबस्तिपायुशोफेनजङ्घोरुसदनेनवा|

निरुद्धमारुतोजन्तुरभीक्ष्णंसम्प्रवाहते||४१||

स्वेदाभ्यङ्गान्निरूहांश्चशोधनीयानुलोमिकान्|

विदध्याल्लङ्घयित्वातुवृत्तिंकुर्याद्विरिक्तवत्||४२||

snigdhasvinnēmahādōṣēbastirmṛdvalpabhēṣajaḥ|

utkliśyālpaṁharēddōṣaṁjanayēccapravāhikām||40||

sabastipāyuśōphēnajaṅghōrusadanēnavā|

niruddhamārutōjanturabhīkṣṇaṁsampravāhatē||41||

svēdābhyaṅgānnirūhāṁścaśōdhanīyānulōmikān|

vidadhyāllaṅghayitvātuvṛttiṁkuryādviriktavat||42||

snigdhasvinne mahAdoShe bastirmRudvalpabheShajaH|

utklishyAlpaM hareddoShaM janayecca pravAhikAm||40||

sa bastipAyushophena ja~gghorusadanena vA|

niruddhamAruto janturabhIkShNaM sampravAhate||41||

svedAbhya~ggAnnirUhAMshca shodhanIyAnulomikAn|

vidadhyAlla~gghayitvA tu vRuttiM kuryAdviriktavat||42||

Etiology, clinical manifestation and management of pravahika, a basti complication

Pravahika occurs when patient of *mahadosha* (excessively vitiated *dosha*) having undergone *snehana* (oleation) and *swedana* (sudation), administered with *niruha basti*, prepared of drugs with *mridu* quality and in lower dose. In such conditions *dosha* undergo *utklesha* (exciting) and *doshas* are expelled in *alpamatra* (little quantity) thus result in *pravahika* (dysentery).

Following other signs and symptoms are also seen:

- *Shopha* (swelling/inflammation) of *basti/mutrashaya* (bladder) & *payu* (anorectal region)
- *Sadana* (exhaustion) of *jangha* (calf region) and *uru* (thighs).
- Increased frequency of bowels due to obstructed *vata*

Management

- *Abhyanga* (oil massage)
- *Swedana* (sudation)
- *Niruha basti* (non-unctous enema with decoction)
- *Shodhana dravya* (*trivrit* etc. as mentioned in[Cha. Sa. Kalpa Sthana 1] and
- *Anulomana* drugs (like *ksheera* (milk), *ikshurasa* (Saccharum officinarum Linn.)
- *Langhana* (fasting)
- Patient is to be advised to adopt *vritti* (specific diet regimen) i.e. *peyadi krama* /*samsarjanakarma* (post *virechana* management as per [Cha.Sa.Sutra Sthana 15/16]. [40-42]

Complication of *shiro-arti* (headache)

दुर्बलेक्रूरकोष्ठेचतीव्रदोषेतनुर्मृदुः|

शीतोऽल्पश्चावृतोदोषैर्बस्तिस्तद्विहतोऽनिलः||४३||

मार्गैर्गात्राणिसन्धावन्नूर्ध्वंमूर्ध्निविहन्यते|

ग्रीवांमन्येचगृह्णातिशिरःकण्ठंभिनत्तिच||४४||

बाधिर्यंकर्णनादंचपीनसंनेत्रविभ्रमम्|

कुर्यादभ्यञ्जनंतैललवणेनयथाविधि||४५||

युञ्ज्यात्प्रधमनैर्नस्यैर्धूमैरस्यविरेचयेत्|

तीक्ष्णानुलोमिकेनाथस्निग्धंभुक्तेऽनुवासयेत् ||४६||

durbalēkrūrakōṣṭhēcatīvradōṣē tanurmṛduḥ|

śītō:'lpaścāvṛtōdōṣairbastistadvihatō:'nilaḥ||43||

mārgairgātrāṇisandhāvannūrdhvaṁ mūrdhnivihanyatē|

grīvāṁmanyēcagṛhṇātiśiraḥ kaṇṭhaṁ bhinattica||44||

bādhiryaṁkarṇanādaṁcapīnasaṁ nētravibhramam|

kuryādabhyañjanaṁtailalavaṇēnayathāvidhi||45||

yuñjyātpradhamanairnasyairdhūmairasyavirēcayēt|

tīkṣṇānulōmikēnāthasnigdhaṁ bhuktē:'nuvāsayēt ||46||

durbale krUrakoShThe ca tIvradoShe tanurmRduH|

shIto~alpashcAvRuto doShairbastistadvihato~anilaH||43||

mArgairgAtrANi sandhAvannUrdhvaM mUrdhni vihanyate|

grIvAM manye ca gRuhNAti shiraH kaNThaM bhinatti ca||44||

bAdhiryaM karNanAdaM ca pInasaM netravibhramam|

kuryAdabhya~jjanaM tailalavaNena yathAvidhi||45||

yu~jjyAt pradhamanairnasyairdhUmairasya virecayet|

tIkShNAnulomikenAtha snigdhaM bhukte~anuvAsayet ||46||

Etiology, clinical manifestation and management of shiro-arti basti complication

Shiro-arti complication occurs when *basti* having qualities of *tanu* (not thick), *mridu* (mild), *sheeta*(cold) quality and in less dose administered to patients of *durbala* (weak), *krura koshtha*(hard bowel) and *tivra dosha* (severely vitiated *dosha*).

Avarita dosha (covered/ obstructed *dosha*) will further vitiate the agitated *vata* by *niruha basti*. Vitiated *vata* will run in all directions in the body, especially upward and affect the head.

Signs & symptoms

- *Greeva manya graham* (stiffness of muscles & tendons of neck)
- *Shira, kantha bhedana* (breaking type of pain in head & neck region)
- *Badhirya* (deafness)
- *karnanada* (tinnitus)
- *pinasa*, (rhinorrhoea)
- *netra vibhrama* (giddiness)

Management

- *Abhyanga* with *lavana taila* as per standard methods
- *Shirovirechana* with *pradhamananasya* and *dhumapana*
- *Snigdha, teekshna, anulomaka bhojana*
- Followed by *teekshna, anulomika, anuvasana basti*.[43-46]

Complication of *anga-arti* (body-ache)

अङ्गार्तिबस्ति व्यापत् हेतु-लक्षण-चिकित्सा

स्नेहस्वेदैरनापाद्यगुरुस्तीक्ष्णोऽतिमात्रया|

यस्यबस्तिःप्रयुज्येतसोऽतिमात्रंप्रवर्तयेत्||४७||

स्रुतेषुतस्यदोषेषुनिरूढस्यातिमात्रशः|

स्तब्धोदावृतकोष्ठस्यवायुःसम्प्रतिहन्यते||४८||

विलोमनसमुद्भूतोरुजत्यङ्गानिदेहिनः|

गात्रवेष्टननिस्तोदभेदस्फुरणजृम्भणैः ||४९||

तंतैललवणाभ्यक्तंसेचयेदुष्णवारिणा|

एरण्डपत्रनिष्क्वाथैःप्रस्तरैश्चोपपादयेत्||५०||

यवान्कुलत्थान्कोलानिपञ्चमूलेतथोभये|

जलाढकद्वयेपक्त्वापादशेषेणतेनच||५१||

कुर्यात्सबिल्वतैलोष्णलवणेननिरूहणम्|

तंनिरूढंसमाश्वस्तंद्रोण्यांसमवगाहयेत्॥५२॥

ततोभुक्तवतस्तस्यकारयेदनुवासनम्।

यष्टीमधुकतैलेनबिल्वतैलेनवाभिषक्॥५३॥

snēhasvēdairanāpādyagurustīkṣṇō:'timātrayā|

yasyabastiḥprayujyētasō:'timātraṁpravartayēt||47||

srutēṣutasyadōṣēṣunirūḍhasyātimātraśaḥ|

stabdhōdāvṛtakōṣṭhasyavāyuḥsampratihanyatē||48||

vilōmanasamudbhūtōrujatyaṅgānidēhinaḥ|

gātravēṣṭananistōdabhēdasphuraṇajṛmbhaṇaiḥ ||49||

taṁtailalavaṇābhyaktaṁsēcayēduṣṇavāriṇā|

ēraṇḍapatraniṣkvāthaiḥprastaraiścōpapādayēt||50||

yavānkulatthānkōlānipañcamūlētathōbhayē|

jalāḍhakadvayēpaktvāpādaśēṣēṇatēnaca||51||

kuryātsabilvatailōṣṇalavaṇēnanirūhaṇam|

taṁnirūḍhaṁsamāśvastaṁdrōṇyāṁsamavagāhayēt||52||

tatōbhuktavatastasyakārayēdanuvāsanam|

yaṣṭīmadhukatailēnabilvatailēnavābhiṣak||53||

snehasvedairanApAdya gurustIkShNo~atimAtrayA|

yasya bastiH prayujyeta so~atimAtraM pravartayet||47||

sruteShu tasya doSheShu nirUDhasyAtimAtrashaH|

stabdhodAvRutakoShThasya vAyuH sampratihanyate||48||

vilomanasamudbhUto rujatya~ggAni dehinaH|

gAtraveShTananistodabhedasphuraNajRumbhaNaiH ||49||

taM tailalavaNAbhyaktaM secayeduShNavAriNA|

eraNDapatraniShkvAthaiH prastaraishcopapAdayet||50||

yavAn kulatthAn kolAni pa~jcamUle tathobhaye|

jalADhakadvaye paktvA pAdasheSheNa tena ca||51||

kuryAt sabilvatailoShNalavaNena nirUhaNam|

taM nirUDhaM samAshvastaM droNyAM samavagAhayet||52||

tato bhuktavatastasya kArayedanuvAsanam|

yaShTImadhukatailena bilvatailena vA bhiShak ||53||

Etiology, clinical manifestation and management of angarti basti complication

Angarti (body ache) occurs when *doshas* are eliminated in excess.

When *basti* having *guru* (heavy to digest) & *tikshna* (Sharply acting) properties is administered in patient who have not undergone proper *purvakarma* (*snehana* & *swedana*), the *doshas* are eliminated in excess and thus *angarti* is resulted.

Due to excessive elimination there will be *stabdha* (dullness of abdomen) & *avrita koshthata* (intestinal obstruction/ intussusception) and the *vata* gets affected.

Pain over body parts is produced due to upward movement of *vata*.

Signs & Symptoms:

- *Gatra vesthana,* (somatic pain)
- *Nistoda,* (pricking pain)
- *Bheda* (piercing type of pain)
- *Sphurana* (fasciculations)
- *Jrimbhana* (yawning) are also seen.

Management

- *Abhyanga* with *lavanataila* followed by sprinkling of hot water all over body.
- *Prastara sweda* through *eranda patra kwatha* (decoction of leaves of Ricinus communis Linn.).
- *Yava* (Hordeum vulgare Linn), *kulattha* (Dolichos biflorus Linn.), *kola* (Zizyphus jujube Lam.) and both types of *panchamula* i.e. *Dashamula* (as described in *shloka* no.37) added with two *adhakha* (12 kg. 228 g.) 13 of water and reduced to one-fourth. To this decoction add *bilva* (Aegle marmelos Carr.) *taila* and *lavana*. This is to be given as *niruha basti* when it is warm. Patient is to be given assurance as well as *avagahasveda* (sudation therapy through tub-bath). When once the patient taken food *anuvasana basti* is to be given with *bilwa-taila* (Aegle marmelos Carr.) or *yastimadhu* (Glycyrrhizaglabra Linn.) *taila*. [47-53]

Complication of *parikartika* (fissure in ano)

मृदुकोष्ठाल्पदोषस्य रूक्षस्तीक्ष्णोऽतिमात्रवान्|

बस्तिर्दोषान्निरस्याशु जनयेत् परिकर्तिकाम्||५४||

त्रिकवङ्क्षणबस्तीनां तोदं नाभेरधो रुजम्|

विबन्धोऽल्पाल्पमुत्थानं बस्तिनिर्लेखनाद्भवेत्||५५||

स्वादुशीतौषधैस्तत्र पय इक्ष्वादिभिः शृतम्|

यष्ट्याह्वतिलकल्काभ्यां बस्तिः स्यात् क्षीरभोजिनः||५६||

ससर्जरसयष्ट्याह्वजिङ्गिनीकर्दमाञ्जनम्|

विनीय दुग्धे बस्तिः स्यात् व्यक्ताम्लमृदुभोजिनः||५७||

mṛdukoṣṭhālpadoṣasyarūkṣastīkṣṇo:'timātravān|

bastirdoṣānnirasyāśujanayetparikartikām||54||

trikavaṅkṣaṇabastīnāṃtodaṃnābheradhorujam|

vibandho:'lpālpamutthānaṃbastinirlekhanādbhavet||55||

svāduśītauṣadhaistatrapayaikṣvādibhiḥśṛtam|

yaṣṭyāhvatilakalkābhyāṃbastiḥsyātkṣīrabhojinaḥ||56||

sasarjarasayaṣṭyāhvajiṅginīkardamāñjanam|

vinīyadugdhebastiḥsyātvyaktāmlamṛdubhojinaḥ||57||

mRudukoShThAlpadoShasya rUkShastIkShNo~atimAtravAn|

bastirdoShAnnirasyAshu janayet parikartikAm||54||

trikava~gkShaNabastInAM todaM nAbheradho rujam|

vibandho~alpAlpamutthAnaM bastinirlekhanAdbhavet||55||

svAdushItauShadhaistatra paya ikShvAdibhiH shRutam|

yaShTyAhvatilakalkAbhyAM bastiH syAt kShIrabhojinaH||56||

sasarjarasayaShTyAhvaji$_{gginIkardamA}$jjanam|

vinIya dugdhe bastiH syAt vyaktAmlamRudubhojinaH||57||

Etiology, clinical manifestation and management of parikartika basti complication

Parikartika (anal pain due to proctitis) manifested when the patients of *mridu koshtha, alpa dosha* are administered with *niruha basti* of qualities -*ruksha, tikshna* or in higher dose.

Clinical manifestations

- *Toda* (pricking type of pain) over low-back, groins and urinary bladder.
- *Ruja* (pain) over lower umbilical region
- *Lekhana* effect of *basti* may result in constipation and bowel evacuation in little quantities

Management

- *Basti* prepared out of milk processed with drugs having *madhura* & *sita* properties for example *ikshurasa* (sugar cane juice); and by adding paste of *yastimadhu* (Glycyrrhiza glabra Linn.) & *tila* (Sesamum indicum Linn.) is to be administered.
- Patient is to be kept on milk diet.
- Administer *basti* prepared with milk by adding *sarjarasa* (Vateria indica Linn.), *yastimadhu* (Glycyrrhiza glabra Linn.), *jingini* (Lannea grandis Engi.), *kardama* (Nelumbium speciosum Willd.), *anjana* (Extract of Berberis asiatica - Roxb. ex DC). The patient is to be kept on *mridubhojana* (soft diet) with *amla rasa* (little sour in taste). [54-57]

Complication of *paristrava* (oozing through anus)

पित्तरोगेऽम्ल उष्णो वा तीक्ष्णो वा लवणोऽथवा|

बस्तिर्लिखति पायुं तु क्षिणोति विदहत्यपि||५८||

स विदग्धः स्रवत्यस्रं पित्तं चानेकवर्णवत्|

सार्यते बहुवेगेन मोहं गच्छति चासकृत्||५९||

आर्द्रशाल्मलिवृन्तैस्तु क्षुण्णैराजं पयः शृतम्|

सर्पिषा योजितं शीतं बस्तिमस्मै प्रदापयेत्||६०||

वटादिपल्लवेष्वेष कल्पो यवतिलेषु च|

सुवर्चलोपोदिकयोः कर्बुदारे च शस्यते||६१||

गुदे सेकाः प्रदेहाश्च शीताः स्युर्मधुराश्च ये|

रक्तपित्तातिसारघ्नी क्रिया चात्र प्रशस्यते||६२||

pittaroge:'mlauṣṇovātīkṣṇovālavaṇo:'thavā|

bastirlikhatipāyuṃtukṣiṇotividahatyapi||58||

savidagdhaḥsravatyasraṃpittaṃcānekavarṇavat|

sāryatebahuvegenamohaṃgacchaticāsakṛt||59||

ārdraśālmalivṛntaistukṣuṇṇairājaṃpayaḥśṛtam|

sarpiṣāyojitaṃśītaṃbastimasmaipradāpayet||60||

vaṭādipallaveṣveṣakalpoyavatileṣuca|

suvarcalopodikayoḥkarbudārecaśasyate||61||

gudesekāḥpradehāścaśītāḥsyurmadhurāścaye|

raktapittātisāraghnīkriyācātrapraśasyate||62||

pittaroge~amla uShNo vA tIkShNo vA lavaNo~athavA|

bastirlikhati pAyuM tu kShiNoti vidahatyapi||58||

sa vidagdhaH sravatyasraM pittaM cAnekavarNavat|

sAryate bahuvegena mohaM gacchati cAsakRut||59||

ArdrashAlmalivRuntaistu kShuNNairAjaM payaH shRutam|

sarpiShA yojitaM shItaM bastimasmai pradApayet||60||

vaTAdipallaveShveSha kalpo yavatileShu ca|

suvarcalopodikayoH karbudAre ca shasyate||61||

gude sekAH pradehAshca shItAH syurmadhurAshca ye|

raktapittAtisAraghnI kriyA cAtra prashasyate||62||

Etiology, clinical manifestation and management of parisrava (rectal oozing), a basti complication

In a patient of *pitta roga* (pitta dominant disorders), if *basti* having any of the qualities of *amla* (sour), *ushna* (hot potency), *tikshna* (sharply acting), *lavana*(salt) is administered, the *basti dravya* causes *lekhana* (irritates and injures) of *payu* (anus) resulting in injury and even *vidaha* (burning sensation). This leads to *rakta* (blood) and *pitta* oozes in different colors. Frequent/forced excretion will be followed by *moha* (unconsciousness) and *asakrit* (feeling of continuous defecation).

Management

- *Basti* made with –paste of *ardra shalmali vrinta* (leaf stalk/petioles of Bombax malabaricum DC) and goat milk, then heat it. Along with *ghee basti* is to be given when it is cold.
- Or administer *basti* prepared as a *kalpa* (like the above mentioned *Shalmalivrintaksheerasamksarakalpa*), with tender leaves of *vata* (Ficus bengalensis Linn.) etc., *Yava* (Hordeum vulgare Linn.), *tila* (Sesamum indicum Linn.), *sauvarchala, upodika* (Bacellaalba), *karbudara* (Bauhinia variegate Linn.).
- *Sheka* (sprinkling) or *pradeha* (application of paste) on anal region is also indicated with the drugs of *madhura rasa* (sweet taste) and *shita guna* (cold property).
- Therapies indicated in *raktapitta* and *atisara* are also beneficial.[58-62]

तीक्ष्णत्वं मूत्रपील्वग्निलवणक्षारसर्षपैः|

प्राप्तकालं विधातव्यं क्षीराद्यैर्मार्दवं तथा||६३||

tīkṣṇatvaṃmūtrapīlvagnilavaṇakṣārasarṣapaiḥ|

prāptakālaṃvidhātavyaṃkṣīrādyairmārdavaṃtathā||63||

tIkShNatvaM mUtrapIlvagnilavaNakShArasarShapaiH|

prAptakAlaM vidhAtavyaM kShIrAdyairmArdavaM tathA||63||

The *tikshnata* (strong sharp action) of *basti dravya* may be increased by adding *gomutra* (cow urine), *pilu* (Salvadora persica Linn.), *agni* (Chitraka-Plumbago zeylanica Linn.), *lavana* (salt), *kshara* (alkali), *sarshapa* (Brassica campestris Var.sarson Prain) and to improve *mridutva* of *basti dravya, ksheera* (milk) etc. is to be added.[63]

Overall cleansing effect of *basti*

आपादतलमूर्धस्थान् दोषान् पक्वाशये स्थितः|

वीर्येण बस्तिरादत्ते खस्थोऽर्को भूरसानिव||६४||

āpādatalamūrdhasthāndoṣānpakvāśayesthitaḥ|

vīryeṇabastirādattekhastho:'rkobhūrasāniva||64||

ApAdatalamUrdhasthAn doShAn pakvAshaye sthitaH|

vIryeNa bastirAdatte khastho~arko bhUrasAniva||64||

As sun located high in the sky dries up moisture of earth, in the same fashion *basti* situated in the *pakvashaya* due to its potency draws the *doshas* present entire in the body (head to toe).[64]

यद्वत् कुसुम्भसम्मिश्रात्तोयाद्रागं हरेत् पटः|

तद्वद्द्रवीकृताद्देहान्निरूहो निर्हरेन्मलान्||६५||

yadvatkusumbhasammiśrāttoyādrāgaṃharetpaṭaḥ|

tadvaddravīkṛtāddehānnirūhonirharenmalān||65||

yadvat kusumbhasammishrAttoyAdrAgaM haret paTaH|

tadvaddravIkRutAddehAnnirUho nirharenmalAn||65||

Purvakarma in the form of *sneha* and *sweda* commonly dissolves the *doshas* as well as body nutrients. However *basti dravya* eliminates only *doshas* as a piece of cloth soaked in a mixture of *kusumbha* (Carthamus tinctorius Linn.) (dye) and water get only dye.

Niruha basti will eliminate the liquefied *malas* (*doshas*) from body like the cloth which will remove (attains) the color of *kusumbha* (Carthamus tinctorius Linn.) mixed water. [65]

Summary

तत्र श्लोकः

इत्येता व्यापदः प्रोक्ता बस्तेः साकृतिभेषजाः|

बुद्ध्वा कात्स्न्र्येन तान् बस्तीन्नियुञ्जन्नापराध्यति||६६||

tatraślokaḥ

ityetāvyāpadaḥproktābasteḥsākṛtibheṣajāḥ|

buddhvākārtsnyenatānbastīnniyuñjannāparādhyati||66||

tatra shlokaH

ityetA vyApadaH proktA basteH sAkRutibheShajAH|

buddhvA kArtsnyena tAn bastInniyu~jjannAparAdhyati||66||

To summarize, complications of *basti* along with their causes, signs, symptoms and management are described. If a physician administers *basti* with proper knowledge and understanding of all these will never commit a mistake.[66]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते

सिद्धिस्थाने बस्तिव्यापत्सिद्धिर्नाम सप्तमोऽध्यायः||७||

ityagniveśakṛtetantrecarakapratisaṃskṛte:'prāptedṛḍhabalasampūrite

siddhisthānebastivyāpatsiddhirnāmasaptamo:'dhyāyaḥ||7||

In this way seventh chapter namely successful treatment of complications of *basti* of Siddhi Sthana of Charaka Samhita written by Agnivesha, edited by Charaka and redacted by Dridhabala is completed.[7]

Tattva Vimarsha (Fundamental Principles)

- *Basti* therapy has local and systemic effects on the body. *Basti* drugs can enter into systemic circulation.
- Properties of ingredients in *basti* formulation, its composition shall be considered in order to assess pharmaceutical properties of *basti*.
- Examination of *koshtha* (bowel habit), *agni* (digestive power), *prakriti* (constitution) and *dosha* dominance of disease are important assessment factors for deciding appropriate *basti* formulation in the condition.
- The above factors and skill of administration are important to have desired effect and avoid complications.

Vidhi Vimarsha (Applied Inferences)

There is debate in Ayurveda community on action of *basti* i.e. whether *basti* have local action or systemic action. The example coated by Charaka: “as sun located high in the sky dries up moisture of earth, in the same fashion *basti* situated in the *pakvashaya* due to its potency draws the *doshas* present in the entire body, similarly, *basti* acts locally as

well as systemically". To exert systemic effect the active ingredients of *basti* need to be absorbed. In general osmosis, pH difference, active absorption, facilitated diffusion, electrochemical gradient, micelles facilitated transportation etc. are the methods of intestinal absorption. Hence composition of *basti* need to be compounded in such a way so that the active ingredients of *basti* are absorbed by following any one of the principles as explained earlier. Further *basti dravya* also need to address intestinal motility related issues.

When we analyze the method of *niruha basti* preparation i.e *kashaya, kalka, sneha, saindhavalavana* etc. clearly indicates that *basti kalpana* is made very carefully to maintain desired pH, osmotic pressure, micelle formation etc.

In spite of taking care of *yogya* (suitable), *ayogya*(unsuitable) for *basti* and other aspects of *basti dosha* still there are chances of complications. All the factors leading to *basti* complications may be explained broadly under the headings of:

- Factors related to basti composition, consistency & dose
- Factors related to basti administration
- Factors related to patients' clinical condition

The signs and symptoms described for various basti complications are broadly categorised under

- Intestinal motility related
- Water and electrolyte balance related
- Local anal inflammatory conditions

Complications of *basti* may result either due to errors in compounding it or consistency *basti*, dose or temperature of *basti dravya* at the time of administration. However, these complications may result depending on body response to the above-mentioned factors. The responses may be explained under three headings viz. excessive response (*atiyoga*), poor/low/no response (*ayoga*) and faulty response (*mithyayoga*). [5-6]

Etiology, clinical manifestation and management of *basti* complication-*ayoga*

Ayoga (poor/low/no response) complication of *basti* may result either due to quality of *dravya* or due to patient condition or combination of both.

Poor response due to quality of basti dravya

Sheeta guna causes *stambhana. Stambhana* means stationary or movement less. In this context decreased intestinal motility is to be considered. Decreased intestinal motility may result in abdominal distension.

- Sufficient quantity of *lavana* (salt – rock salt) is required to maintain optimum osmotic pressure so that ionic exchange takes place. If optimum osmolality is not attained the active ingredients which are supposed to be absorbed through

osmotic pressure are not absorbed and thus desired efficacy may not be achieved.

- Sufficient quantity of *sneha* (unctuous part - oil/ghee) is also important. Lipids in the form of *sneha* facilitate lipid mediated transportation. Insufficient quantity of *sneha* minimizes the lipid mediated transportation and thus desired efficacy is not achieved. Further salt present in *basti* helps in micelle (smallest particle of lipid) formation of lipids and facilitates absorption of lipids.

Poor response due to patient condition

- *Guru koshtha* (hard bowel) is the condition where in the digestion process is delayed mostly due to sluggish intestinal motility. In such cases *basti* predominant of *sheeta guna* further worsen the problem as *sheeta* does *stambhana*.
- *Vata* predominance in general or *ruksha* in particular both require *lavana* or *sneha* to counteract. If *basti dravya* is compounded with insufficient quantity of *lavana* and *sneha*, there will be further aggravation of *vata* or *ruksha* of *vata dosha*. In this case it should be understood that, there is already negative ionic gradient (both osmotic / lipid mediated) and hence sufficient quantity of *lavana/sneha* are required to convert it into positive ionic gradient so that active ingredients are transported through osmotic pressure or lipid mediated ionic transportation.

The management is mainly aimed at inducing/increasing intestinal peristaltic movements. *Dipana-pachana* drugs stimulates gastro-intestinal tract secretions and increases intestinal motility. Anal suppository, *virechana* and *basti* also induces/increases intestinal motility. [7-11]

Etiology, clinical manifestation and management of *basti* complication-*atiyoga*

Atiyoga (excessive response) complication of basti is seen when patients of *mridukostha* (sensitive GI tract) had undergone *sneha* and *sveda* which further sensitize the GI tract when administered with *basti*, prepared out of *ushna* and *tikshna* (high potent/irritant drugs), leads to hyper stimulation of intestinal tract, excessive elimination of bodily fluids, thus results in electrolyte imbalance and dehydration. The signs and symptoms mentioned are related to dehydration and electrolyte imbalance.

The drugs and other mediums used for management of *atiyoga* are rich in *drava guna*, also having characteristics like *balya* (promotive of strength) *brimhana* (promotes growth) and *jeevaniya* (promotes life). These can help to make up for the loss of body fluids and other vital body elements that may be lost due to *atiyoga* of *basti*. [12-14]

Management

Amashesha indicates incomplete digestion process. In such conditions *mridu basti* further suppress digestion. In case of indigestion we need to stimulate secretion of

digestive juices and hence the management is to use measures which hasten the digestive process.

Management with *pachana* in conditions precipitated with presence of *ama* is very logical. *Ama* primarily accounts for *agnimandya* (lowers the digestive power) and action of *pachana* as told by Arundatta [120] is removing causes of obstruction that come in the way of function of *agni*, and *ama* is one of them, signifying role of *pachana*.

Basti given in this *avastha* (condition) should be *vyakta lavana* (salt in profound quantity). Basic characteristics of *lavana* as told by Vagbhata [121], are *vishyandi* (means one which helps to liquify and release the *doshas* from obstruction if any), *sukshma* (which can reach easily at cellular level), *srishtamala* (which accounts for easy elimination of *mutra* (urine) *purisha* (stool) etc. *ama* in present context), and *mridu* (soft) in nature.

These characteristics of *lavana* helps in releasing the obstruction caused by *pitta kapha dosha* along with *ama*.[15-20]

As already discussed, the *basti* should contain enough *tikshanata* to induce enough peristalsis as well as to stimulate secretion of digestive enzymes. In case of *krura kostha* naturally there will be alternate phases of *samavastha* and *vishamagni*. Hence in *krurakostha, mahadoshavastha* drugs with less potency are administered which further decrease peristaltic movements thus leading to abdominal distension.

Due to doshas obstructing the path of *vayu* by covering it, resultant *vata prakopa* causes *vimargagamana* of *vayu* (*vayu* changing its normal path) leading to *adhmana* (flatulance) which creates *marmapida* (pain in vital parts) making *koshtha* (abdomen) *guru* i.e. *krura* (which leads to constipating habits) or *malapurna* (due to inaction of *vayu mala* gets accumulated [Cha. Sa. Siddhi Sthana 7/7-11,Chakrapani]. [21-26]

Due to excess elimination of *doshas* from strong *basti* given to weak patient, *vata prakopa* takes place leading to upward movement of vitiated *vata*, as a result of which *hikka*, which originates from *amashaya* (stomach) is observed.

Line of treatment of *hikka* along with *brimhana* is applied. *Brimhana* counters *vata* and at the same time will also increase *dhatu* which is in a debilitated state in this case.[27-29]

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[120] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

[121] Chakrapani, Charak. Siddhi Sthana, Cha.8 Bastivyapad Siddhi ver.04. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed.New Delhi:Munshiram Manoharlal publishers pvt. Ltd; 1981; P 713

Considering aetiology, signs & symptoms and management, *hritghattana* may be understood as epigastric discomfort. The air present in the *basti* may cause obstruction. The management is also aimed to stimulate gastrointestinal secretions, and intestinal motility to relieve colic.

In the management *amla* and *lavana rasa* is prefered over other *rasa*, because of its *anulomana* (downward direction) action. Furthermore *amla rasa* is known for its specific function related to *vata*, as *moodhavatanulomana* (brings about *vata* doing abnormal movement to its normal movement). In this *vyapat* as *hridaya* is involved *amla* which is best among *hridya* articles [Cha. Sa.Sutra Sthana 25/40] is a natural choice. [30-31]

The management is done by *shodhaniya* and *anulomika basti*. *Anulomika basti* is to be given by *ksheera* (milk) *ikshurasa* (sugarcane juice). Here milk, *ikshurasa* etc is *brimhana*, which acts as *vatashamana*, at the same time it induces *shodhana* due to its *sara guna*. This can be understood by opinion of Arundatta [122]where he says that in case of *vata* and *vata-pitta, brimhana* like milk etc. acts as *shodhana*.[40-42]

The treatment goes in a very methodical way with application of oil with salt for countering *vata* vitiation, followed by *nasya* in form of powders blown in to nostrils and *dhoom* medicated fumes made to inhale, acts for elimination of *doshas* that are present in the head. This is followed by food which is *tikshna* in property and *anulomika* which helps to regulate *vata* in its normal direction, followed by *anuvasana basti*. This takes care of agitated *vata* having taken the course of head to go out through anus which is its normal root of elimination.[43-46]

To manage *angarti* (bodyache) types of *swedana* selected are *sarvadehika* (applicable to whole body) like *prastara*, *seka*. To counter *vata* these are preceded with application of oil with salt. Which takes care of vitiation of *vata* all over the body.[47-53]

The management given aims at soothening and softening the bowels and to also promote healing. Milk, sugarcane juice helps in countering dryness of the large intestine due to their *snigdha guna*. Diet rich in *mridu guna* and *amla rasa* further helps in keeping softness of the bowel intact as well as maintaining normal actin of *vata*. [54-57]

Basti dominating with *amla lavana rasa* and *ushna tikshna* properties in a patient suffering from disease of *pitta dosha* leads to further vitiation of *pitta*, this in turn vitiates *rakta* which is seat of *pitta dosha*, starts coming out through anus. The best remedy for this is piccha basti which has medicines acting for stopping the blood flow and also promotes healing. [58-62]

Related Links

1. Rogabhishagjitiya Vimana Verse 140-141
2. Grahani Chikitsa

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[122] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20

3. Atisara Chikitsa Verse 19-22
4. Madanakalpa Adhyaya Verse 6
5. Bastisutriyam Siddhi Verse 14-15
6. Bastisutriyam Siddhi Verse 35-36
7. Bastisutriyam Siddhi Verse 35-45
8. Vamana Virechana Vyapat Siddhi Verse 45-46
9. Uttar Basti Siddhi Verse 13,18

Further reading

1. Kim E. Barret, Susan M. Burman, Scott Boitano, Heddwen L. Brooks, Ganong's physiology: "ch.26 Overview of gastrointestinal function & Regulation",23rd Edition, Tata MCGraw Hill Education Private Limited, NewDelhi,2010, p.448.
2. Ibid.,ch.28, Gastrointestinal motility, p.478.

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Prasrita Yogiyam Siddhi

Siddhi Sthana Chapter 8. Standardized therapeutic enema formulations in a dose of *Prasrita* Unit Abstract

This chapter describes recipes of *prasritayogiya bastis* (enema formulation in which ingredients are measured in unit of *prasrita*). *Prasrita* is a measurement, which is approximately equal to 100 millilitre. Nine types of *basti* therapies for various clinical conditions including *prameha* (urinary disorders including diabetes), *abhishyanda* (oozing), *kushtha* (skin diseases), *krimi* (worm infestation), *mutrakrichchra* (dysuria) and alike are described. *Atisara*, a clinical condition characterized by frequent defecation with altered composition and consistency of stool is described in detail. *Atisara* has various forms depending upon involvement of six morbid components in the pathogenesis viz. *ama* (stool with undigested material), *shakrita* (stool only), *vata* (with dominant flatulence), *asrik* (stool with blood), *pitta* and *kapha*. Different recipes of *basti*, oral medicaments and food preparations are described to treat these *atisara* conditions. These remedies are practically quite useful in several modern diseases like ulcerative colitis and irritable bowel syndrome. **Keywords**: *atisara, basti, doshanulomana, grahi, karsha, karmanaviplutanam, niruha, pachana,* Panchakarma, *prasrita, prastha, snehabasti, vyapat,* enema in delicate persons, complication of Panchakarma.

Introduction

There are two main types of *basti* according to the composition and the action. *Anuvasana basti* is composed of unctuous substance and it is to be retained for minimum nine hours. *Asthapana basti* contains mainly decoction with least oil and is evacuated after few minutes. *Basti* is administered through ano-rectal route and acting through the *pakvashaya* (colon). It is useful in several diseases particularly vata disorders having roots in *pakvashaya*. It is claimed to be half a treatment or even a complete treatment by ancient practitioners[123]. It is not only a procedure of *shodhana* but also providing a recto-colonic route of drug administration.

Previous chapter (Bastivyapat Siddhi) deals with the *vyapat* (complications) arising due to faulty application of *bastis*. Present chapter begins with the treatment of those patients who developed complications as a result of faulty application of therapies (*karmana viplutanam*) and for the tender persons who are not able to tolerate strong measures. For this purpose, chapter describes mild form of *niruha bastis*. The ingredients of these *bastis* are measured in the unit of *prasrita*. Therefore the name of

[123] Vishwakarma R, Goswami PK. A review through Charaka Uttara-Tantra. AYU [serial online] 2013 [cited 2019 Jun 11];34:17-20. Available from: http://www.ayujournal.org/text.asp?2013/34/1/17/115438

the chapter is Prasrita Yogiyam Siddhi. The unit *prasrita* is equal to two *palas*, which is approximately equal to 100 milliliter (1 *pala*= approx. 50 ml).[124][125]

Sanskrit text, Transliteration and English Translation

अथातः प्रासृतयोगीयां सिद्धिं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

Athātaḥ prāsṛtayōgīyāṁ siddhiṁ vyākhyāsyāmaḥ ||1||

iti ha smāha bhagavānātrēyaḥ ||2||

athAtaH prAsRutayogIyAM siddhiM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Prasrita Yogiyam Siddhi” (Standardized therapeutic enema formulations in a dose of *Prasrita* Unit). Thus said Lord Atreya. [1-2]

Note: The chapter describes the formulations having ingredients measured in the unit *prasrita*(approximately equal to 100 millilitre).

Objective of *prasrita basti*

अथेमान् सुकुमाराणां निरूहान् स्नेहनान् मृदून्|

कर्मणा विप्लुतानां च वक्ष्यामि प्रसृतैः पृथक्||३||

athēmān sukumārāṇāṁ nirūhān snēhanān mṛdūn|

karmaṇā viplutānāṁ ca vakṣyāmi prasṛtaiḥ pṛthak||3||

athemAn sukumArANAM nirUhAn snehanAn mRudUn|

karmaNA viplutAnAM ca vakShyAmi prasRutaiH pRuthak||3||

Now, I (Atreya) shall explain oleaginous and mild form of *niruha bastis*, for the tender persons and the patients suffered from complications as a result of therapies. Composition of those will be in the unit of *prasrita*. [3]

Pancha prasritiki Basti-I

क्षीराद्द्वौ प्रसृतौ कार्यौ मधुतैलघृतात्त्रयः|

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[124] Chakrapani, Charak. Siddhi Sthana, Cha.8 Bastivyapad Siddhi ver.04. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed.New Delhi:Munshiram Manoharlal publishers pvt. Ltd; 1981; P 713

[125] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20

खजेन मथितो बस्तिर्वातघ्नो बलवर्णकृत्||४||

kṣīrāddvau prasṛtau kāryau madhutailaghṛtāttrayaḥ|

khajēna mathitō bastirvātaghno balavarṇakṛt||4||

kShIrAddvau prasRutau kAryau madhutailaghRutAttrayaH|

khajena mathito bastirvAtaghno balavarNakRut||4||

Two *prasritas* of milk and three *prasritas* of *madhu* (honey), *taila* (sesame oil) and *ghrita* (clarified butter) are taken together and churned with a churning stick. This *basti* eliminates *vata*, and promotes strength as well as complexion. [4]

Ashta-prasritiki basti

एकैकः प्रसृतस्तैलप्रसन्नाक्षौद्रसर्पिषाम्|

बिल्वादिमूलक्वाथाद्द्वौ कौलत्थाद्द्वौ स वातनुत्||५||

ēkaikaḥ prasṛtastailaprasannākṣaudrasarpiṣām|

bilvādimūlakvāthāddvau kaulatthāddvau sa vātanut||5||

ekaikaH prasRutastailaprasannAkShaudrasarpiShAm|

bilvAdimUlakvAthAddvau kaulatthAddvau sa vAtanut||5||

Basti, composed of one *prasrita* each of *taila* (sesame oil), *prasanna*(supernatant part of *sura*- a type of alcoholic preparation), *kshaudra* (honey) and *ghrita* (clarified butter) and two *prasritas* each of the decoctions of roots of *bilvadi* (a group of plants that begins with *bilva*-Aegle marmelos Carr.) as well as two *prasritas* of *kulattha* (Phaseolus biflorus Linn.), antagonizes *vata*. [5]

Nava–prasritiki basti

पञ्चमूलरसात् पञ्च द्वौ तैलात् क्षौद्रसर्पिषोः|

एकैकः प्रसृतो बस्तिः स्नेहनीयोऽनिलापहः||६||

pañcamūlarasāt pañca dvau tailāt kṣaudrasarpiṣoḥ|

ēkaikaḥ prasṛto bastiḥ snēhanīyō’nilāpahaḥ||6||

pa~jcamUlarasAt pa~jca dvau tailAt kShaudrasarpiShoH|

ekaikaH prasRuto bastiH snehanIyo~anilApahaH||6||

Basti prepared with five *prasritas* of the decoction of *panchamula* (*bilva, shyonaka, gambhari, patala* and *agnimantha*), two *prasritas* of *taila* (sesame oil) and one *prasrita* each of *kshaudra* (honey) as well as *sarpi* (*ghrita*), oleates (the body) and expels *vata*. [6]

Chatu-prasritiki basti-I

सैन्धवार्धाक्ष एकैकः क्षौद्रतैलपयोघृतात्|

प्रसृतो हपुषाकर्षो निरूहः शुक्रकृत् परम्||७||

saindhavārdhākṣa ēkaikaḥ kṣaudratailapayōghṛtāt|

prasṛtō hapuṣākarṣō nirūhaḥ śukrakṛt param||7||

saindhavArdhAkSha ekaikaH kShaudratailapayoghRutAt|

prasRuto hapuShAkarSho nirUhaH shukrakRut param||7||

Niruha basti, prepared with half *aksha* (about 6 grams) of *saindhava* (rock salt) one *prasrita* each of honey, sesame oil, milk, and *ghrita*, and one *karsha* (about 12 grams) of *hapusha* (Juniperus communis Linn.), is an excellent promoter of *shukra*. [7]

Panchatikta niruha basti

पटोलनिम्बभूनिम्बरास्नासप्तच्छदाम्भसः|

चत्वारः प्रसृता एको घृतात् सर्षपकल्कितः||८||

निरूहः पञ्चतिक्तोऽयं मेहाभिष्यन्दकुष्ठनुत् |९|

paṭōlanimbabhūnimbarāsnāsaptacchadāmbhasaḥ|

catvāraḥ prasṛtā ēkō ghṛtāt sarṣapakalkitaḥ||8||

nirūhaḥ pañcatiktō'yaṁ mēhābhiṣyandakuṣṭhanut |9|

paTolanimbabhUnimbarAsnAsaptacchadAmbhasaH|

catvAraH prasRutA eko ghRutAt sarShapakalkitaH||8||

nirUhaH pa$_{\text{jcatikto}}$ayaM mehAbhiShyandakuShThanut |9|

A *basti* prepared by mixing four *prasritas* of decoction of *patola* (Trichosanthes dioica Roxb.), *nimba* (Azadirachta indica A.Juss.), *bhunimba* (Andrographis paniculata Nees.), *rasna* (Pluchea lanceolata Oliver &Hiern.), *saptacchada* (Alstonia scholaris R.Br.); one *prasrita* of *ghrita*, mixed with a *kalka* (paste) of *sarshapa* (Brassica campestris Linn.) is known as *panchatikta niruha* and is acting against *prameha, abhishyanda* and *kushtha*. [8-8½]

Note: The quantity of *kalka* of *sarshapa* is not mentioned in the above recipe. According to commentary of Chakrapani on this verse, it may be decided.[126] In the *niruha basti*

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[126] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

with an amount of twelve *prasritas*, the amount of *kalka* is usually two *palas* (about 100 gms). In present recipe, the amount is five *prasritas* and therefore the amount of *kalka* of *sarshapa* would be about 40 gms. This principle is applicable in latter recipes also where the amount of *kalka* is not mentioned.

Shat-prasritika basti

विडङ्गत्रिफलाशिग्रुफलमुस्ताखुपर्णिजात्॥९॥

कषायात् प्रसृताः पञ्च तैलादेको विमथ्य तान्॥

विडङ्गपिप्पलीकल्को निरूहः क्रिमिनाशनः॥१०॥

viḍaṅgatriphalāśigruphalamustākhuparṇijāt||9||

kaṣāyāt prasṛtāḥ pañca tailādēkō vimathya tān|

viḍaṅgapippalīkalkō nirūhaḥ krimināśanaḥ||10||

viDa~ggatriphalAshigruphalamustAkhuparNijAt||9||

kaShAyAt prasRutAH pa~jca tailAdeko vimathya tAn|

viDa~ggapippalIkalko nirUhaH kriminAshanaH||10||

Five *prasritas* of decoction of *vidanga* (Embelia ribes Burm.), *triphala* (a combination of three fruits viz. Emblica officinalis Gaertn, terminalia chebula Retz. and terminalia belerica Roxb.), *shigru* (Moringa oleifera Linn.), *madanaphala* (Randia dumetorum Lam.), *musta* (Cyperus rotundus Linn.) and *akhuparni* (Merremia emarginata Burm.) and one *prasrita* of *tila taila* (sesame oil) churned together with a paste of *vidanga* (Embelia ribes Burm.) and *pippali* (Piper longum Linn.) is *kriminashana niruha* (*niruha* acting against parasites) [9-10]

Sapta-prasritika basti

पयस्येक्षुस्थिरारास्नाविदारीक्षौद्रसर्पिषाम्॥

एकैकः प्रसृतो बस्तिः कृष्णाकल्को वृषत्वकृत्॥११॥

payasyēkṣusthirārāsnāvidārīkṣaudrasarpiṣām|

ēkaikaḥ prasṛtō bastiḥ kṛṣṇākalkō vṛṣatvakṛt||11||

payasyekShusthirArAsnAvidArIkShaudrasarpiShAm|

ekaikaH prasRuto bastiH kRuShNAkalko vRuShatvakRut||11||

Basti prepared with decoction of one *prasrita* of each of *payasya* (Fritillaria roylei Hook.), *ikshu* (Saccharum officinarum Linn.), *sthira* (Desmodium gangeticum DC.), *rasna* (Pluchea lanceolata Oliver & Hiern.) and *vidari* (Pueraria tuberosa DC.); one

prasrita each of honey and *ghrita*, and paste of *pippali* (Piper longum Linn.) is *vrishya* (enhancing libido and sexual vigour). [11]

Chatu-prasritika basti-II

चत्वारस्तैलगोमूत्रदधिमण्डाम्लकाञ्जिकात्|

प्रसृताः सर्षपैः कल्कैर्विट्सङ्गानाहभेदनः ||१२||

catvārastailagōmūtradadhimaṇḍāmlakāñjikāt

prasṛtāḥ sarṣapaiḥ kalkairviṭsaṅgānāhabhēdanaḥ ||12||

catvArastailagomUtradadhimaNDAmlakA~jjikAt|

prasRutAH sarShapaiH kalkairviTsa~ggAnAhabhedanaH ||12||

Basti prepared with a total of four *prasritas* of *tila taila* (sesame oil), cow's urine, *dadhimanda* (whey) and *amlakanji* (fermented sour gruel) mixed with a paste of *sarshapa* (Brassica campestris Linn.) relieves the stagnation of stool and constipation. [12]

Pancha-prasritika basti-II

श्वदंष्ट्राश्मभिदेरण्डरसात्तैलात् सुरासवात्|

प्रसृताः पञ्च यष्ट्याह्वकौन्तीमागधिकासिताः||१३||

कल्कः स्यान्मूत्रकृच्छ्रे तु सानाहे बस्तिरुत्तमः|

एते सलवणाः कोष्णा निरूहाः प्रसृतैर्नव||१४||

śvadaṁṣṭrāśmabhidēraṇḍarasāttailāt surāsavāt|

prasṛtāḥ pañca yaṣṭyāhvakauntīmāgadhikāsitāḥ||13||

kalkaḥ syānmūtrakṛcchrē tu sānāhē bastiruttamaḥ|

ētē salavaṇāḥ kōṣṇā nirūhāḥ prasṛtairnava||14||

shvadaMShTrAshmabhideraNDarasAttailAt surAsavAt|

prasRutAH pa~jca yaShTyAhvakauntImAgadhikAsitAH||13||

kalkaH syAnmUtrakRucchre tu sAnAhe bastiruttamaH|

ete salavaNAH koShNA nirUhAH prasRutairnava||14||

Basti prepared with five *prasritas* decoction of *shvadamshtra* (Tribulus terrestris Linn.), *ashmabhida* (Bergenia ligulata Wall.), *eranda* (Ricinus communis Linn.) together, *taila* and *surasava* (an alcoholic preparation) added with paste of *yashti* (Glycyrrhiza glabra Linn.), *kaunti* (Piper aurantiacum Wall.), *magadhika* (Piper longum Linn.) and *sitah*

(sugar candy) is useful in *mutrakricchra* (a condition characterized by difficult and painful micturition) and *anaha* (constipation). These nine *prasrita bastis* are given with salt and moderately warm. [13-14]

Treatment of stagnated *basti*

मृदुबस्तिजडीभूते तीक्ष्णोऽन्यो बस्तिरिष्यते|

तीक्ष्णैर्विकर्षिते स्वादु प्रत्यास्थापनमिष्यते ||१५||

mṛdubastijaḍībhūtē tīkṣṇō'nyō bastiriṣyatē|

tīkṣṇairvikarṣitē svādu pratyāsthāpanamiṣyatē [1] ||15||

mRudubastijaDIbhUte tIkShNo~anyo bastiriShyate|

tIkShNairvikarShite svAdu pratyAsthApanamiShyate ||15||

If a *mridubasti* (mild acting *basti*) gets stagnated, that needs another *teekshna basti* (strong and sharp acting *basti*). One, who is emaciated because of strong *bastis*, requires *asthapana basti* prepared with *madhura* (sweet) substances. [15]

Treatment of *guda-daha* (burning sensation in anus)

वातोपसृष्टस्योष्णैः स्युर्गुददाहादयो यदि|

द्राक्षाम्बुना त्रिवृत्कल्कं दद्याद्दोषानुलोमनम्||१६||

तद्धि पित्तशकृद्वातान् हृत्वा दाहादिकाञ्जयेत्|

शुद्धश्चापि पिबेच्छीतां यवागूं शर्करायुताम्||१७||

vātōpasṛṣṭasyōṣṇaiḥ syurgudadāhādayō yadi|

drākṣāmbunā trivṛtkalkaṁ dadyāddōṣānulōmanam||16||

taddhi pittaśakṛdvātān hṛtvā dāhādikāñjayēt|

śuddhaścāpi pibēcchītāṁ yavāgūṁ śarkarāyutām||17||

vAtopasRuShTasyoShNaiH syurgudadAhAdayoyadi|

drAkShAmbunA trivRutkalkaM dadyAddoShAnulomanam||16||

taddhi pittashakRudvAtAn hRutvA dAhAdikA~jjayet|

shuddhashcApi pibecchItAM yavAgUM sharkarAyutAm||17||

If a patient with *vata* disorder suffers from anorectal burning (and other similar *pitta*-related symptoms) due to (administration of) hot *bastis*, a mixture of *drakshambu* (grape juice or decoction of raisins) and *trivritkalka* (paste of Operculina turpethum Linn.), which is *doshanulshmana* (bringing the movement of *dosha* in right direction) is

given. This relieves burning sensation and similar conditions by expelling the *pitta*, stool and *vata*. After the body is cleansed, the patient has to take cold *yavagu* added with sugar. [16-17]

Treatment of *mala kshaya* (depletion of stool)

अथवाऽतिविरिक्तः स्यात् क्षीणविट्कः स भक्षयेत्|

माषयूषेण कुल्माषान् पिबेन्मध्वथवा सुराम्||१८||

athavā'tiviriktaḥ syāt kṣīṇaviṭkaḥ sa bhakṣayēt

māṣayūṣēṇa kulmāṣān pibēnmadhvathavā surām||18||

athavA~ativiriktaH syAt kShINaviTkaH sa bhakShayet|

mAShayUSheNa kulmAShAn pibenmadhvathavA surAm||18||

On the other hand, if a patient has excessive purgation and suffers from depletion of stool (and other essential body components e.g. fluids), he or she has to take *kulmasha* (half cooked grains) with *mashayoosha* (soup of Phaseolus mungo Linn.), or *sura* (an alcoholic preparation) or honey. [18]

Treatment of *amaja shula* (abdominal pain due to improper digestion)

सामं चेत् कुणपं शूलैरुपविशेदरोचकी|

स घनातिविषाकुष्ठनतदारुवचाः पिबेत्||१९||

sāmaṁ cēt kuṇapaṁ śūlairupaviśēdarōcakī|

sa ghanātiviṣākuṣṭhanatadāruvacāḥ pibēt||19||

sAmaM cet kuNapaM shUlairupavishedarocakI|

sa ghanAtiviShAkuShThanatadAruvacAH pibet||19||

(A decoction of) *musta* (Cyperus rotundus Linn.), *ativisha* (Aconitum heterophyllum wall.), *kushtha* (Saussurea lappa C.B.Clarke.), *nata* (Valeriana wallichii DC.), *daru* (Cedrus deodara Roxb.) and *vacha* (Acorus calamus Linn.) is recommended to a patient with loss of appetite, passing *sama* stool (i.e., stool containing *ama*) smelling like a dead (decomposing) body and with abdominal pain. [19]

Treatment of *atisara* (diarrhea)

शकृद्वातमसृक् पित्तं कफं वा योऽतिसार्यते|

पक्वं , तत्र स्ववर्गीयैर्बस्तिः श्रेष्ठं भिषग्जितम्||२०||

śakṛdvātamasṛk pittaṁ kaphaṁ vā yō'tisāryatē|

pakvaṁ , tatra svavargīyairbastiḥ śrēṣṭhaṁ bhiṣagjitam||20||

shakRudvAtamasRuk pittaM kaphaM vA yo~atisAryate|

pakvaM , tatra svavargIyairbastiH shreShThaM bhiShagjitam||20||

When a patient has *pakva atisara* (without undigested material) passing *shakrita* (stool), *vata, asrika* (blood), *pitta* or *kapha*, then *basti* prepared with a specific group of medicines acting against each of these pathologies is best measure. [20]

Six types of *atisara* and its common complications

षण्णामेषां द्विसंसर्गात् त्रिंशद्भेदा भवन्ति तु|

केवलैः सह षट्त्रिंशद्विद्यात् सोपद्रवानपि||२१||

शूलप्रवाहिकाध्मानपरिकर्त्यरुचिज्वरान्|

तृष्णोष्णदाहमूर्च्छादींश्चैषां विद्यादुपद्रवान्||२२||

ṣaṇṇāmēṣāṁ dvisaṁsargāt triṁśadbhēdā bhavanti tu|

kēvalaiḥ saha ṣaṭtriṁśadvidyāt sōpadravānapi||21||

śūlapravāhikādhmānaparikartyarucijvarān|

tṛṣṇōṣṇadāhamūrcchādīṁścaiṣāṁ vidyādupadravān||22||

ShaNNAmeShAM dvisaMsargAt triMshadbhedA bhavanti tu|

kevalaiH saha ShaTtriMshadvidyAt sopadravAnapi||21||

shUlapravAhikAdhmAnaparikartyarucijvarAn|

tRuShNoShNadAhamUrcchAdIMshcaiShAM vidyAdupadravAn||22||

These six types of *atisara* may have thirty variants as a result of mutual combination of two morbid factors. Together with basic six, they constitute thirty six types, which manifest along with their complications. *Shoola* (abdominal pain), *pravahika* (dysentery), *adhmana* (abdominal distension) *parikarti* (anal pain), *aruchi* (distaste for food), *jwara* (fever), *tṛishna* (thirst), *ushnatva* (feeling of heat), *daha* (burning sensation) and *murccha*(syncope) are its complications (*upadrava*). [21-22]

Treatment of *ama-atisara* (diarrhea with improper digestion)

तत्रामेऽन्तरपानं स्यात् व्योषाम्ललवणैर्युतम्|

पाचनं शस्यते बस्तिरामे हि प्रतिषिध्यते||२३||

tatrāmē'ntarapānaṁ syāt vyōṣāmlalavaṇairyutam|

ṁ śasyatē bastirāmē hi pratiṣidhyatē||23||

tatrAme~antarapAnaM syAt vyoShAmlalavaNairyutam|

pAcanaM shasyate bastirAme hi pratiShidhyate||23||

In case of *amatisara*, a drink having *pachana* action added with *trikatu* (a group of three pungent drugs viz. rhizome of Zingiber officinalis Roxb.; fruits of Piper nigrum Linn. and Piper longum Linn.), *amla* (sour) and *lavana* (salty) substances is recommended. *Bastis* are contraindicated in *ama* condition. [23]

Treatment of *shakrita-atisara* and *vata atisara*(diarrhea with excess stools and *vata*)

वातघ्नैर्ग्राहिवर्गीयैर्बस्तिः शकृति शस्यते |

स्वाद्वम्ललवणैः शस्तः स्नेहबस्तिः समीरणे||२४||

vātaghnairgrāhivargīyairbastiḥ śakṛti śasyatē

svādvamlalavaṇaiḥ śastaḥ snēhabastiḥ samīraṇē||24||

vAtaghnairgrAhivargIyairbastiH shakRuti shasyate

svAdvamlalavaNaiH shastaH snehabastiH samIraNe||24||

In *shakritatisara* (*atisara* in which only stool is passed), *basti* with *vataghna* and *grahi* category of medicines is recommended. In *vata* related *atisara, sneha basti* with *svadu* (sweet), *amla* (sour) and *lavana* (salty) substances is acclaimed. [24]

Treatment of *rakta atisara, pitta atisara* and *kapha atisara* (diarrhea with blood, *pitta* and *kapha*)

रक्ते रक्तेन, पित्ते तु कषायस्वादुतिक्तकैः|

सार्यमाणे कफे बस्तिः कषायकटुतिक्तकैः||२५||

raktē raktēna, pittē tu kaṣāyasvādutiktakaiḥ|

sāryamāṇē kaphē bastiḥ kaṣāyakaṭutiktakaiḥ||25||

rakte raktena, pitte tu kaShAyasvAdutiktakaiH|

sAryamANe kaphe bastiH kaShAyakaTutiktakaiH||25||

In *rakta atisara* (diarrhea with blood) *basti* with blood, in *pitta atisara basti* with *kashaya* (astringent), *madhura* (sweet) and *tikta* (bitter) substances and in *kapha atisara* with *kashaya* (astringent), *katu* (pungent) and *tikta* (bitter) substances is to be administered. [25]

Treatment of *atisara* (diarrhea) mixed with *shakrita-ama* and *vata*

शकृता वायुना वाऽऽमे तेन वर्चस्यथानिले|

संसृष्टेऽन्तरपानं स्याद् व्योषाम्ललवणैर्युतम्||२६||

śakṛtā vāyunā vā”me tena varcasyathānilē|

saṁsṛṣṭē’ntarapānaṁ syād vyōṣāmlalavaṇairyutam||26||

shakRutA vAyunA vA$_a$ame tena varcasyathAnile|

saMsRuShTe~antarapAnaM syAd vyoShAmlalavaNairyutam||26||

In the conditions where *ama* is associated with *shakrita* (stool) or *vata*, or *shakrita* (stool) or *vata* is associated with *ama* a drink, prepared with *vyosha* (a group of three pungent drugs, commonly known as *trikatu*, viz. rhizome of Zingiber officinalis Roxb.; fruits of Piper nigrum Linn. and Piper longum Linn.), sour and salty substances, is recommended. [26]

Treatment of *atisara* (diarrhea) mixed with *pitta-rakta* and *ama*

पित्तेनामेऽसृजा वाऽपि तयोरामेन वा पुनः|

संसृष्टयोर्भवेत् पानं सव्योषस्वादुतिक्तकम्||२७||

pittēnāmē’sṛjā vā’pi tayōrāmēna vā punaḥ|

saṁsṛṣṭayōrbhavēt pānaṁ savyōṣasvādutiktakam||27||

pittenAme~asRujA vA~api tayorAmena vA punaH|

saMsRuShTayorbhavet pAnaM savyoShasvAdutiktakam||27||

If there is association of *ama* with *pitta* or *rakta* or of both separately with *ama* then a drink with *trikaṭu*, sweet and bitter substances is indicated. [27]

Treatment of *atisara* (diarrhea)mixed with *kapha-ama*

तथाऽऽमे कफसंसृष्टे कषायव्योषतिक्तकम्|

आमेन तु कफे व्योषकषायलवणैर्युतम्||२८||

tathā’’mē kaphasaṁsṛṣṭē kaṣāyavyōṣatiktakam|

āmēna tu kaphē vyōṣakaṣāyalavaṇairyutam||28||

tathA$_a$ame kaphasaMsRuShTe kaShAyavyoShatiktakam|

Amena tu kaphe vyoShakaShAyalavaNairyutam||28||

If *ama* is associated with *kapha*, a *basti* containing *kashaya* (astringent), *trikatu* and bitter substances and when *kapha* is associated with *ama*, a *basti* containing *trikatu, kashaya* (astringent) and salty substances is recommended. [28]

Treatment of *atisara* (diarrhea) mixed with *pitta-vata-shakrita*

वातेन विशि पित्ते वा विट्पित्ताभ्यां तथाऽनिले|

मधुराम्लकषायः स्यात् संसृष्टे बस्तिरुत्तमः||२९||

vātēna viśi pittē vā viṭpittābhyāṁ tathā'nilē|

madhurāmlakaṣāyaḥ syāt saṁsṛṣṭē bastiruttamaḥ||29||

vAtena vishi pitte vA viTpittAbhyAM tathA~anile|

madhurAmlakaShAyaH syAt saMsRuShTe bastiruttamaH||29||

When stool or *pitta* is associated with *vata* or *vata* is associated with stool and *pitta*, a *basti* with sweet, sour and astringent substances, is excellent. [29]

Treatment of *atisara* (diarrhea) mixed with *pitta-rakta-shakrita*

शकृच्छोणितयोः पित्तशकृतो रक्तपित्तयोः|

बस्तिरन्योन्यसंसर्गे कषायस्वादुतिक्तकः||३०||

śakṛcchōṇitayōḥ pittaśakṛtō raktapittayōḥ|

bastiranyōnyasaṁsargē kaṣāyasvādutiktakaḥ||30||

shakRucchoNitayoH pittashakRuto raktapittayoH|

bastiranyonyasaMsarge kaShAyasvAdutiktakaH||30||

In case of morbid mutual associations of *pitta* with stool and *rakta*, as well as stool with *rakta* and *pitta, basti* with astringent, sweet and bitter ingredients. [30]

Treatment of *atisara* (diarrhea) mixed with *kapa-rakta-pitta-shakrita*

कफेन विशि पित्ते वा कफे विट्पित्तशोणितैः|

व्योषतिक्तकषायः स्यात् संसृष्टे बस्तिरुत्तमः||३१||

kaphēna viśi pittē vā kaphē viṭpittaśōṇitaiḥ|

vyōṣatiktakaṣāyaḥ syāt saṁsṛṣṭē bastiruttamaḥ||31||

kaphena vishi pitte vA kaphe viTpittashoNitaiH|

vyoShatiktakaShAyaH syAt saMsRuShTe bastiruttamaH||31||

In case of similar associations of *kapha* with stool or *pitta*; or of stool or *pitta* or *rakta* with *kapha*, a *basti* with *trikatu*, bitter and *kashaya* ingredients is to be recommended. [31]

Treatment of *atisara* (diarrhea) mixed with *vata-kapha-shakrita* and *rakta-kapha*

स्याद्बस्तिर्व्योषतिक्ताम्लः संसृष्टे वायुना कफे|

मधुरव्योषतिक्तस्तु रक्ते कफविमूर्च्छिते||३२||

syādbastirvyōṣatiktāmlaḥ saṁsṛṣṭē vāyunā kaphē|

madhuravyōṣatiktastu raktē kaphavimūrcchitē||32||

syAdbastirvyoShatiktAmlaH saMsRuShTe vAyunA kaphe|

madhuravyoShatiktastu rakte kaphavimUrcchite||32||

In *atisara* where *kapha* is associated with *vata, basti* with *trikatu*, bitter and sour ingredients, and if *rakta* is associated with *kapha* then with sweet, *trikatu* and bitter is recommended. [32]

Treatment of *atisara* (diarrhea) mixed with *kapha- vata -shakrita* and *vata-pitta*

मारुते कफसंसृष्टे व्योषाम्ललवणो भवेत्|

बस्तिर्वातेन पित्ते तु कार्यः स्वाद्वम्लतिक्तकः||३३||

mārutē kaphasaṁsṛṣṭē vyōṣāmlalavaṇō bhavēt|

bastirvātēna pittē tu kāryaḥ svādvamlatiktakaḥ||33||

mArute kaphasaMsRuShTe vyoShAmlalavaNo bhavet|

bastirvAtena pitte [2] tu kAryaH svAdvamlatiktakaH||33||

If *vata* is accompanied by *kapha*, a *basti* with *trikatu*, sour and salty ingredients; and when *pitta* is associated with *vata, basti* with sweet, sour and bitter substances is to be administered. [33]

Treatment for conditions due to *samsarga* (combination of *dosha*)

त्रिचतुःपञ्चसंसर्गानेवमेव विकल्पयेत्|

युक्तिश्चैषातिसारोक्ता सर्वरोगेष्वपि स्मृता||३४||

tricatuḥpañcasaṁsargānēvamēva vikalpayēt|

yuktiścaiṣātisārōktā sarvarōgēṣvapi smṛtā||34||

tricatuHpa~jcasaMsargAnevameva vikalpayet|

yuktishcaiShAtisAroktA sarvarogeShvapi smRutA||34||

Similarly a plan may be designed in cases of morbid combinations of three, four or five components. This planning for *atisara* is applicable in all disease conditions. [34]

युगपत् षड्रसं षण्णां संसर्गे पाचनं भवेत् |

निरामाणां तु पञ्चानां बस्तिः षाड्रसिको मतः||३५||

yugapat ṣaḍrasaṁ ṣaṇṇāṁ saṁsargē pācanaṁ bhavēt [1] |

nirāmāṇāṁ tu pañcānāṁ bastiḥ ṣāḍrasikō mataḥ||35||

yugapat ShaDrasaM ShaNNAM saMsarge pAcanaM bhavet [1] |

nirAmANAM tu pa~jcAnAM bastiH ShADrasiko mataH||35||

In *atisara*, if all six pathological components are simultaneously involved, a *pachana* (causing or promoting digestion or transformation) medicine containing the drugs of all six tastes is useful, while in *nirama* (without *ama*) condition, where other five are involved a *basti* consisting of all six *rasas* (tastes) is indicated. [35]

Sarvatisara nashaka ghrita (medicated ghee for treatment of all types of diarrhea)

उदुम्बरशलाटूनि जम्ब्वाम्रोदुम्बरत्वचः|

शङ्खं सर्जरसं लाक्षां कर्दमं च पलांशिकम्||३६||

पिष्ट्वा तैः सर्पिषः प्रस्थं क्षीरद्विगुणितं पचेत्|

अतीसारेषु सर्वेषु पेयमेतद्यथाबलम्||३७||

udumbarani jambvāmrōdumbaratvacaḥ|

śaṅkhaṁ sarjarasaṁ lākṣāṁ kardamaṁ ca palāṁśikam||36||

piṣṭvā taiḥ sarpiṣaḥ prasthaṁ kṣīradviguṇitaṁ pacēt|

atīsārēṣu sarvēṣu pēyamētadyathābalam||37||

udumbarashalATUni jambvAmrodumbaratvacaH|

sha~gkhaM sarjarasaM lAkShAM kardamaM ca palAMshikam||36||

piShTvA taiH sarpiShaH prasthaM kShIradviguNitaM pacet|

atIsAreShu sarveShu peyametadyathAbalam||37||

A freshly prepared paste of *udumbarashalaatu* (unripe fruits of Ficus glomerata Roxb.), bark of *jaambu* (Syzygium cumini Skeels.), *amra* (Mangifera indica Linn.) and *udumbara* (Ficus glomerata Roxb.); *sankha* (conch shell), *sarjarasa* (resin of Vateria indica Linn.), *laaksha* (resinous secretion of Laccifera lacca Kerr.) and *kardama* (a type of rice), each one *pala* (about 50 grams) is to be cooked with one *prastha* (about 800 ml.) of *ghrita*, and two *prastha* of milk. This (thus prepared *ghrita*) is to be taken in all types of *atisara* according to *bala* (strength of the patient as well as disease). [36-37]

Sarvatisara nashaka yavagu (medicated gruel for treatment of all types of diarrhea)

कच्छुराधातकीबिल्वसमङ्गारक्तशालिभिः|

मसूराश्वत्थशुङ्गैश्च यवागूः स्याज्जले शृतैः||३८||

बालोदुम्बरकट्वङ्गसमङ्गाप्लक्षपल्लवैः |

मसूरधातकीपुष्पबलाभिश्च तथा भवेत्||३९||

kacchurādhātakībilvasamaṅgāraktaśālibhiḥ|

masūrāśvatthaśuṅgaiśca yavāgūḥ syājjalē śṛtaiḥ||38||

bālōdumbarakaṭvaṅgasamaṅgāplakṣapallavaiḥ |

masūradhātakīpuṣpabalābhiśca tathā bhavēt||39||

kacchurAdhAtakIbilvasama~ggAraktashAlibhiH|

masUrAshvatthashu~ggaishca yavAgUH syAjjale shRutaiH||38||

bAlodumbarakaTva$_{ggasama}$ggAplakShapallavaiH |

masUradhAtakIpuShpabalAbhishca tathA bhavet||39||

A *yavagu* (gruel) prepared by cooking *raktashali* (a variety of rice brownish in color) and *masura* (Lens culinaris Medic.)) in a decoction of *kacchura* (Mucuna pruriens Baker.), *dhataki* (Woodfordia fruticosa Kurz.), *bilva* (Aegle marmelos Carr.), *samanga* (Mimosa pudica Linn.) and *ashvatthashunga* (leaf bud of Ficus religiosa Linn.) is beneficial in *atisara*.

Similar preparation can be made with unripe fruit of *udumbara*, leaves of *kathvanga* (Ailanthus excelsa Roxb.) and *samanga* as well as *plaksha* (Ficus lacor Buch.), *masura* (Lens culinaris Medic.) and *dhataki* flowers. [38-39]

Treatment of all types of diarrhea

स्थिरादीनां बलादीनामिक्ष्वादीनामथापि वा|

क्वाथेषु समसूराणां यवाग्वः स्युः पृथक् पृथक्||४०||

कच्छुरामूलशाल्यादितण्डुलैरुपसाधिताः|

दधितक्रारनालाम्लक्षीरेष्विक्षुरसेऽपि वा||४१||

शीताः सशर्कराक्षौद्राः सर्वातिसारनाशनाः|

ससर्पिर्मरिचाजाज्यो मधुरा लवणाः शिवाः||४२||

sthirādīnāṁ balādīnāmikṣvādīnāmathāpi vā|

kvāthēṣu samasūrāṇāṁ yavāgvaḥ syuḥ pṛthak pṛthak||40||

kacchurāmūlaśālyāditaṇḍulairupasādhitāḥ|

dadhitakrāranālāmlakṣīrēṣvikṣurasē'pi vā||41||

śītāḥ saśarkarākṣaudrāḥ sarvātisāranāśanāḥ|

sasarpirmaricājājyō madhurā lavaṇāḥ śivāḥ||42||

sthirAdInAM balAdInAmikShvAdInAmathApi vA|

kvAtheShu samasUrANAM yavAgvaH syuH pRuthak pRuthak||40||

kacchurAmUlashAlyAditaNDulairupasAdhitAH|

dadhitakrAranAlAmlakShIreShvikShurase~api vA||41||

shItAH sasharkarAkShaudrAH sarvAtisAranAshanAH|

sasarpirmaricAjAjyo madhurA lavaNAH shivAH||42||

Different *yavagus* can be prepared by combining *masura* (Lens culinaris Medic.) with the decoctions of *sthiradi, baladi* and *ikshvadi* (groups of plants). [40]

Roots of *kacchura* (Mucuna pruriens Baker.) and rice of *shali* and other varieties cooked with *dadhi* (yogurt), *takra* (churned yogurt), *aranala* (sour fermented supernatant of cooked rice), *ksheera* (milk) or *ikshurasa* (sugarcane juice), and after being cooled added with sugar and honey, is able to treat all types of *atisara*. The above-mentioned gruels are promising (anti-diarreal) when added with *ghrita*, pepper and cumin (Cuminum cyminum Linn.), sweet substances and rock salt. [41-42]

Treatment principles

भवन्ति चात्र श्लोकाः-

स्निग्धाम्ललवणमधुरं पानं बस्तिश्च मारुते कोष्णः|

शीतं तिक्तकषायं मधुरं पित्ते च रक्ते च||४३||

तिक्तोष्णकषायकटुश्लेष्मणि सङ्ग्राहि वातनुच्छकृति|

पाचनमामे पानं पिच्छासृग्बस्तयो रक्ते||४४||

अतिसारं प्रत्युक्तं मिश्रं द्वन्द्वादियोगजेष्वपि च|

तत्रोद्रेकविशेषाद्दोषेषूपक्रमः कार्यः||४५||

bhavanti cātra ślōkāḥ-

snigdhāmlalavaṇamadhuraṁ pānaṁ bastiśca mārutē kōṣṇaḥ|

śītaṁ tiktakaṣāyaṁ madhuraṁ pittē ca raktē ca||43||

tiktōṣṇakaṣāyakaṭuślēṣmaṇi saṅgrāhi vātanucchakṛti|

pācanamāmē pānaṁ picchāsṛgbastayō raktē||44||

atisāraṁ pratyuktaṁ miśraṁ dvandvādiyōgajēṣvapi [1] ca|

tatrōdrēkaviśēṣāddōṣēṣūpakramaḥ kāryaḥ||45||

bhavanti cAtra shlokAH-

snigdhAmlalavaNamadhuraM pAnaM bastishca mArute koShNaH|

shItaM tiktakaShAyaM madhuraM pitte ca rakte ca||43||

tiktoShNakaShAyakaTushleShmaNi sa~ggrAhi vAtanucchakRuti|

pAcanamAme pAnaM picchAsRugbastayo rakte||44||

atisAraM pratyuktaM mishraM dvandvAdiyogajeShvapi ca|

tatrodrekavisheShAddoSheShUpakramaH kAryaH||45||

Here the *shlokas* (verses) remain-

(Besides the above some more treatment-principles useful in *atisaras* are given below as per the factors involved)

1. *Vata: snigdha* (unctuous) *amla* (sour) *lavana* (salty) and *madhura* (sweet) liquids orally and warm *bastis* with same substances.
2. *Pitta* and *rakta*: cold bitter astringent and sweet substances.
3. *Kapha*: bitter, hot, astringent and pungent substances.
4. *Shakrita* (stool): *sangrahi* (checks *atisara* through improving the digestion) and *vataghna* (measures)
5. *Ama: pachana* (measures digesting *ama*)
6. *Rakta: picchabasti* and *raktabasti*
7. *Atisara* may also be in combination of two or more factors. In those conditions treatment is to be planned according to dominance of the *doshas* (and the factors involved). [43-45]

Summary

तत्र श्लोकः-

प्रासृतिकाः सव्यापत्क्रिया निरूहास्तथाऽतिसारहिताः|

रसकल्पघृतयवाग्वश्चोक्ता गुरुणा प्रसृतसिद्धौ||४६||

tatra ślōkaḥ-

prāsṛtikāḥ savyāpatkriyā nirūhāstathā'tisārahitāḥ|

rasakalpaghṛtayavāgvaścōktā [1] guruṇā prasṛtasiddhau||46||

tatra shlokaH-

prAsRutikAH savyApatkriyA nirUhAstathA~atisArahitAH|

rasakalpaghRutayavAgvashcoktA [1] guruNA prasRutasiddhau||46||

In this chapter of Prasrita Yogiyam Siddhi management of the complications, *prasritika niruhas*, and the *bastis,* decoctions, *ghrita*, gruels useful in the management of *atisaras* are presented by the teacher. [46]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते

दृढबलसम्पूरिते सिद्धिस्थाने प्रासृतयोगीयसिद्धिर्नामाष्टमोऽध्यायः ||८||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē'prāptē

dṛḍhabalasampūritē siddhisthānē prāsṛtayōgīyasiddhirnāmāṣṭamō'dhyāyaḥ [1] ||8||

ityagniveshakRute tantre carakapratisaMskRute~aprApte

dRuDhabalasampUrite siddhisthAne prAsRutayogIyasiddhirnAmAShTamo~adhyAyaH [1] ||8||

Thus in the treatise (originally) prepared by Agnivesha, edited by Charak and supplemented the lost parts by Dridhabala, in Siddhi Sthana, the eighth chapter entitled Prasrita Yogiyam Siddhi is concluded.

Tattva Vimarsha (Fundamental Principles)

- A milder form of *basti* can get stagnated inside leading to complications of not eliminating *doshas*. This may result into *ayoga* or *heenayoga* (insufficient action). On the contrary if a *basti* is stronger it may cause an *atiyoga* (action in excess) causing excessive evacuation of *dosha* along with body constituents.
- Faulty application of *bastis* may cause a complication in the form of *atisara* (diarrhea).
- *Atisara* (diarrhea) may be either acute with undigested material associated with *ama* or chronic without much undigested material/ *pakwa*.
- *Pakwa* type of *atisara* is again of five types as with *shakrita* (fecal matter), with *vata* (flatus), with *asrika* (blood), with *pitta* and with *kapha*.
- Basic principle of treatment of every condition associated with *ama* is *amapachana*. Decoction / powder of *musta, ativisha, kushtha, nata, daru* and *vacha* are ideal for *amapachana*. This recipe is useful in *amatisara*.
- To manage *pakvatisara*, medicines of two categories viz. *vataghna* (anti-*vata*) and *grahi* (anti-diarrheal by promoting digestion and absorption) are used.
- *Picchabasti* and *raktabasti* are treatments for diarrhea with blood.These can be considered as *stambhana* (stop bleeding) and *vishesha brimhana* (enhance internal strength).

- The treatment principles of various types of *atisara* due to complications of *basti* therapy:
    - *Vata*: *snigdha* (unctuous), *amla* (sour), *lavana* (salty) and *madhura* (sweet) liquids orally and warm *bastis* with same substances.
    - *Pitta* and *rakta*: cold bitter astringent and sweet substances.
    - *Kapha*: bitter, hot, astringent and pungent substances.
    - *Shakrita* (stool): *sangrahi* (checks *atisara* through improving the digestion) and *vataghna* (measures)
    - *Ama: pachana* (measures digesting *ama*)
    - *Rakta: picchabasti* and *raktabasti*.

Vidhi Vimarsha (Applied Inferences)

The unit *prasrita*, according to Charak Samhita is an amount of two *palas* which is approximately equal to 100 milliliter (1*pala*=50ml).[127],[128] (verse 1-2)Charak Samhita is written in the form of dialogue between the teacher (Atreya) and his disciples (mainly Agnivesha). Mild form of *shodhana* measures are for those subjects who are not suitable for strong measures and for the patients who suffered with the complications of the measures described in previous chapters. *Vamana* and *virechana* are major procedures for *shodhana*. However, these are contraindicated for the tender persons. Tender persons may not tolerate even *basti*. Therefore, mild forms of *bastis* are described for them. Similarly, the measures to treat the complications developed due to the faulty application of the procedures especially the *basti*.

Some translators interpreted the phrase *karmana viplutanama* as ‘exhausted of hard work’.[129] However, the meaning of this phrase can be taken as ‘complicated by the consequences of the therapies’, which seems to be more appropriate in this context. The complications may be natural consequences of the therapies or may be due to faulty application. (verse 3)

The recipe in verse 4 is composed of total five *prasritas* (2 *prasritas* of milk, 1 *prasrita* each of honey, sesame oil and *ghrita*), therefore this *basti* is named by Gangadhara as

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[127] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.4. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[128] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 7-20.

[129] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.3. In: Dash Bhagavan & Sharma R K, Editor. Charak Samhita.2nd ed. Varanasi: Chowkhamba Sanskrit Series, 2005; P 310

panchaprasrtika basti.[130] This *basti* is useful for eliminating *vata* as well as promoting the strength and the complexion.

Vata eliminating measures usually promotes quality of *dhatus* and *upadhatus* (structural components of the body). This eventually results in promotion of the body strength and the complexion. Word *bala* also denotes the immune function; hence this may also be interpreted as promoting immune activity. In ancient time to mix a *basti* material, churning stick was used. In modern time an electric blender is an ideal alternative. With a blender the mixture is better homogenized than a manual churning stick.

Chakrapani considered *bilvadi* group in his Ayurveda *deepika* commentary as *dashamula*.[131] This group consists of roots of ten plants viz. *bilva* (Aegle marmelos Carr.), *shyonaka* (Oroxylum indicumVent.),*gambhari* (Gmelina arborea Roxb.), *patala* (Stereospermum suaveolensDC.),*agnimantha* (Premna integrifolia Roxb.), *shalaparni* (Desmodium gangeticumDC.), *prishniparni* (Uraria picta Desr.) *brihati* (Solanum indicum Linn.), *kantakari* (Solanum suranttense Burm.) and *gokshura* (Tribulus terrestris Linn.).

While Gangadhara in his *Jalpakalpataru* commentary mentions this as *panchamula* –the roots of a group of five plants viz. *bilva,shyonaka, gambhari, patala* and *agnimantha*.[132]Since next verse (5th) describes a recipe with *panchamula*, in this verse considering *bilvadi* as *dashamula* is more logical and practical. This *basti* consists a total of eight *prasritas* (one *prasrita* each of *taila, prasanna, madhu* and *ghrita* and two *prasritas* each of *bilvadi* decoction and *kulattha* decoction). Therefore, Gangadhara names this as *ashtaprasritika basti*.[133]

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[130] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[131] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.5. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[132] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya.Verse 5 In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

[133] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3735.

The *basti* in verse six, consists of total nine *prasritas* i.e. *panchamula* decoction- five *prasritas*, sesame oil - two *prasritas*, honey- one *prasrita, ghrita*- one *prasrita*. Therefore, Gangadhara names this as *navaprasritika basti*.[134] (verses 4-6)

Aksha and *karsha* are the units of same amount, which is equal to about twelve grams. Hence the amount of rock salt in this basti would be about 6 grams. *Shukra* is one of the seven *dhatus* (structural components). *Shukra* is not a single entity. It comprises male reproductive cells and substances including the androgenic hormones responsible for manhood in a man. This *basti* promotes quality and quantity of all these entities in the body.

The usual contents of a *niruha basti* are salt, honey, oil*, kalka* and decoction (or a liquid). These are to be mixed by churning in the sequence as mentioned above. Here the mixing may be in this sequence- *saindhava*, honey, oil, *ghrita, hapusha* (fruits of Juniperus communis Linn.)and milk.(verse 7)

Basti is usually contraindicated in *kushtha*[135]. However, Sushruta Samhita recommends *niruhabastis* in this condition.[136] Practically *niruha basti*, with bitter substances e.g. *panchatikta niruha*, is useful in *kushtha*.

The quantity of *kalka* of *sarshapa* is not mentioned in the above recipe. According to commentary of Chakrapani on this verse, it may be decided. [137] In the *niruha bastis* with an amount of twelve *prasritas*, the amount of *kalka* is usually two *palas* (about 100gms). In present recipe, the amount is five *prasritas* and therefore the amount of *kalka* of *sarshapa* would be about 40 gms. This principle is applicable in latter recipes also where the amount of *kalka* is not mentioned.

This *basti* contains *vidanga* (Embelia ribes Burm.) which is the best among *krimighna*(anti-parasitic) [Cha. Sa. Sutra Sthana 25/40] substances. Therefore, it has a *kriminashana* effect. (verse 9-10)

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[134] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3736.

[135] Charak. Sidhi Sthana, Cha.2 Panchakamiya Siddhi ver.14. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 688.

[136] Sushruta. Chikitsa Sthana, Cha.35 Netrabastipramana pravibhaga Chikitsitam Adhyaya verse 22. In: Jadavaji Trikamji Aacharya and Narayana Ram Acharya, Editors. Sushruta Samhita. 4th ed. Varanasi: Chaukhambha Orientalia;1980, P 527.

[137] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.8-9. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

Gangadhara in his *Jalpakalpataru* commentary considers *payasyas ksheerakakoli*, which is Fritillaria roylei Hook. Some scholars consider *payasyaas vidari*, but at present, *vidari* recipies already include one ingredient therefore to consider it *ksheerakakoli* is appropriate.

In the recipes of verse 11-12, the amount of paste is not mentioned. This may be calculated as stated in earlier verse 8th -9th. (verse 11-12)

In above verses from 4 to 14, nine recipes of *prasrita bastis* are described. Here a special and practical instruction is given that even if salt is not mentioned in any of the recipes, rock salt is to be added and these *bastis* are always given with a moderate warm temperature.

While preparing the *bastis*, rock salt is to be added. The amount is to be calculated according to the principle described in the 7th verse i.e. about 6 gms. After preparing the *basti*, to keep it warm until it is administered, a hot water bath may be used. (verse 13-14)

In the verse 15-16, two opposite possibilities are described. It may be milder than normal or it may be stronger than a normal. A mild *basti* is unable not only to eliminate *doshas*, but it itself is not ableto come out. This is *ayoga* or *heenayoga* (insufficient action). In such a case a *basti* is to be repeated with a stronger recipe. Contrary to this, if a *basti* is stronger it may cause an *atiyoga* (action in excess) causing evacuation of colonic contents more than required and eventually loss of essential substances.

A soft acting *basti* is not able to eliminate the *doshas* and may get stagnated and cause disturbance. To eliminate it, a strong and sharp acting *basti* is recommended. If strong *bastis* have caused emaciation, dehydration or weakness, the *bastis* with *madhura* (sweet) substances are useful because *madhura* substances are nourishing in action. (verses 15-16)

In *vata*-related disorders, *basti* material with physically and pharmacologically hot property is preferred. It may cause *pitta* aggravation resulting in burning sensation and other such *pitta*-related symptoms. In such a condition, grape juice or decoction of raisins added with a *kalka* (paste) of *trivrita* (Operculina turpethum Linn.) is given. In case of unavailability of *kalka*, its powder can be used. This cures the burning sensation and other *pitta*-related symptoms with its anti-*pitta* action and expulsion of stool, *pitta* and *vata*. *Yavagu* with sugar is given for nourishing purpose after this laxation. (verses 16-17)

If the purgation is in excess, it may cause significant loss of stool along with essential substances (e.g.water and electrolytes). This requires immediate attention to prevent the harm due to depletion of essential body components.

In such a condition it is to be corrected by eating *mashayusha* (soup of black beans) and *kulmasha* (half cooked grains); and by taking honey or *sura*. *Kulmasha* is also interpreted as a sour gruel (prepared by the spontaneous fermentation of fruit-juices or

boiled rice). However, according to Chakrapani this is half cooked grain (barley etc.), which is popularly known as *ghughuni*.[138],[139]. This is known as *ghughari* in Gujarat and western Madhya Pradesh. This is more suitable interpretation. This is considered to be well nourishing food article. (verse 18)

Faulty application of *bastis* may cause a complication in the form of atisāra. *Atisāra* is a clinical condition of colon characterized by excessive and frequent defecation with altered consistency of stool. In short it may be interpreted as diarrhea. In next verse different forms of atisāra and their management are described. In this verse the condition is characterized by sāma stool (stool containing āma- undigested material), which smells like a decomposing body (putrid smell) and is associated with abdominal pain. Āma is a substance produced due to weak agni resulting in incomplete transformation of substance. In the present context, due to weak jatharāgni the transformation of food in to digested absorbable substances is incomplete resulting in to production of some intermediate substances.[140] ,[141]These substances are known as āma. Because of its adherent quality it is supposed to be a pathogenic substance.In this condition a decoction of *mustā, ativiṣā, kuṣṭha, nata, dāru* and *vacā* is recommended. These medicines help in *pachana* (termination) of āma.

This chapter describes six types of *atisāra* based on the pathogens being excreted in excess. This verse explains the remedy for one of them in which patient passes stool with significant undigested material. This undigested material causes putrid smell after decomposition. Decomposition also produces some toxic substances, which cause abdominal pain and loss of appetite. The recipe described here is not useful in atisāra produced as complication of basti but also in āmātisāra of any origin. (verse 19)

This verse number 20 describes other five types of atisāra. In this way, six types of atisāras those are depicted in above verses are as follow.

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[138] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.18. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 713.

[139] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya. Verse 13-14.In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3738.

[140] Vagbhata. Sutra Sthana, Cha.13 Doshopakramaniya Adhyaya verse 25. In: Bhiṣagācārya Hariśāstrī Parādakara Vaidya, Editors. Ashtanga Hridayam. 1oth ed. Varanasi: Chaukhambha Orientalia;2000.p.4.2014; P 216.

[141] Vijayarakshita and Srikanthadata, Madavakara chapter 25,Amavata nidana Verse 5, In: Brakmanand Tripathi Editor, Madhava Nidana ? ed. Varanasi: Chaukhamba Surabharati Prakashan,2012; P 573-574.

1. *Atisara* (diarrhea) in which stool contains *ama* (undigested material)
2. Atisāra (diarrhea) in which stool is pakva i.e.free from āma (undigested material)
3. Atisāra (diarrhea) in which stool is pakva and containing vata i.e. significant flatulence.
4. Atisāra (diarrhea) in which stool is pakva and containing asṛk (blood).
5. Atisāra (diarrhea) in which stool is pakva and containing pitta.
6. Atisāra (diarrhea) in which stool is pakva and containing kapha.

For the management of these conditions bastis prepared with the svavargīya medicines (group of medicines acting against particular pathologies) are given.[142] For example the vargas (classified groups) described in Ṣaḍvirecanaśatāśrīya chapter (chapter 4th) of sūtrasthāna of Carakasaṁhitā. So, the recommended group of medicines for last five conditions of pathology is purīṣasaṁgrahaṇīya [Cha.Sa.Sutra Sthana 4/8/31], vātaghna, śoṇitasthāpana [Cha.Sa.Sutra Sthana 4/8/46], pittaghna and kaphaghna vargas respectively.[143].Purīṣasaṁgrahaṇīya group consists of priyaṅgu (Callicarpa macrophylla R.Br.), ananta (Hemidesmus indicusR.Br.), Seed of mango, kaṭvaṅga (Ailanthus excelsa Roxb.), lodhra (Symplocos racemosa Roxb.), mocharasa (secretion of Salmalia malabarica Scott&Endl.), samṅgā (Mimosa pudica Linn.), dhātakī (Woodfordia fruticosa Kurz.), padmā (Clerodendrum serratum Linn.) and padmakesara (Stamen of Nelumbo nucifera Gaertn.). shoṇitasthāpana group consists of honey, madhuka (Glycyrrhiza glabra Linn.), saffron, mocarasa (secretion of Salmalia malabarica Scott &Endl.), broken earthen vessel, lodhra (Symplocos racemosa Roxb.), gairika (red ochre), priyaṅgu (Callicarpa macrophylla R.Br.), sharkarā(sugar) and lājā (puffed rice).[144]The form of basti is not described here. However, this may be decided according to disease condition and patient's tolerance. (verse 20)

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[142] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.20. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 714.

[143] Chakrapani, Charak. Sidhi Sthana, Cha.4 Snehavyapat Siddhi ver.8. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 714. P 33 & 34.

[144] Chakrapani, Charak. Sidhi Sthana, Cha.4 Snehavyapat Siddhi ver.8. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 714. P 33 & 34.

In this version of Charak Samhita thirty six variants are cited, but another version ‘kēvalaiḥ saha ceṭ triṁśadvidyāt sōpadravānapi’ mentions only thirty.[145] Gaṅgādhara also explains thirty forms in the following manner.[146]

The six basic forms of atisāra are:

1. āmātisāra (diarrhea with undigested material)
2. śakṛdatisāra (frequent stool only)
3. vātātisāra (that with significant flatulence)
4. asṛkātisāra (that with blood)
5. pittātisāra (that with pitta) and
6. kaphātisāra (that with kapha).

Due to saṁsarga (mutual combinations of two) a total of fifteen variants occur, viz.

1. āma-śakṛd, āma-vata, āma-asṛk, āma-pitta, āma-kapha,
2. śakṛd-vata, śakṛd-asṛk, śakṛd-pitta, śakṛd-kapha,
3. vāta-asṛk, vata-pitta, vata-kapha,
4. asṛk-pitta, asṛk-kapha, and
5. pitta-kapha.

Nine *upadrava* as cited above.

The upadravas in present version of chapter are ten. Gaṅgādhara has taken description of nine upadravas from another version.[147] But upadravas cannot be counted among types of a disease. Hence the thirtysix variants would be in following manner.

The six basic forms of atisāra are as mentioned above.

Due to saṁsarga (mutual combinations of two) a total of thirty variants occur, viz. fifteen samsargas as mentioned above and other fifteen are as below:

1. śakṛd- āma, vata-āma, asṛk-āma, pitta-āma, kapha-āma,
2. vata-śakṛd, asṛk-śakṛd, pitta-śakṛd, kapha-śakṛd,
3. asṛk-vata, pitta-vata, kapha-vata,

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[145] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya . In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3739.

[146] Gangadhara, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya.Verse 17 In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3739.

[147] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya. In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3739.

4. pitta-asṛk, kapha-asṛk, and
5. kapha-pitta.

Moreover Charak Samhita describes types of atisāra in its chapter 19th of Sutra Sthana and 19th chapter of Chikitsa Sthana differently. [148],[149] The context of the topic atisāra in present chapter is absolutely different. Here it is described first as a complication of basti, which eloborted further in the chapter. In earlier sections atisāra was described as a primary disease manifested because of its own physical and mental etiological factors. (verse 21-22)

Basic principle of treatment of every condition associated with āma is āmapāchana (termination of āma by promoting function of agni). For this purpose mustā, ativiṣā, kuṣṭha, nata, dāru and vacā (which are mentioned in 19th verse) are to be given. This combination may be given in form of powder or as decoction. This recipe is useful in āmātisāra every origin. (verse 23)

For vātaghna medicines to be used in vata associated atisara, Cakrapāṇi recommends daśhamula, while Gaṅgādhara considers bṛhat pañchamūla (see the commentary on 5th verse). For grāhī purpose the medicines of purīṣasaṁgrahaṇīya varga [Cha.Sa.Sutra Sthana.4/8/31] are to be used.[150]

Next condition in which atisāra is associated with dominance of vata, snēha basti supplemented with sweet, sour and salty substances is recommended. Being opposite to the properties of vata, the substances in this basti antagonizes the vata principle. (verse 24)

Now the management of other conditions - raktātisāra, pittātisāra and kaphātisāra is explained. In raktātisāra, a basti with blood of animals e.g. goat, is given. This not only stops the bleeding but also supplements the substances to produce blood, which is lost due to colonic bleeding. Pitta pacifying remedies also helpful in this condition and therefore the remedies useful in pittātisāra can also be given in raktātisāra. Substances with astringent, sweet and bitter tastes have pitta-antagonizing action and hence the basti consists of such substances are helpful in management of pittātisāra. Substances

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[148] Charak. Sutra Sthana, Cha.19 Ashtodariya Adhyaya ver.4/3. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 110.

[149] Charak. Chiktsa Sthana, Cha.19 Atisara Chikitsitam Adhyaya. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 547-549.

[150] Charak. Chiktsa Sthana, Cha.19 Atisara Chikitsitam Adhyaya. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 33 & 34.

with astringent, pungent and bitter tastes have kapha-antagonizing action; therefore, a basti with such medicines is beneficial in kaphātisāra.

The basti used in pittātisāra is useful in raktātisāra also. Applying this principle, this type of basti may be used in a disease entity known as ulcerative colitis. (verse 25)

These verses number 26-27 describe management plan for the saṁsargaja atisāras (in which two morbid components are associated and have mutual vitiation). Cakrapāṇi in his commentary decides the main and secondary role of the involved components on the basis of vibhakti (noun case) of the words. 7th vibhakti signifies the main role while 3rd expresses secondary role of the factors.[151]

In the 26th verse the possible combination are-

1. āma is associated with śakṛt i.e.stool (āma is primary and stool is secondary)
2. āma is associated with vata (āma is primary and vata is secondary)
3. śakṛt (stool) is associated with āma (stool is primary āma is secondary)
4. vata is associated with āma (vata is primary and āma is secondary)

In the 27th verse the possible combination are-

1. āma is associated with pitta (āma is primary and pitta is secondary)
2. āma is associated with rakta (āma is primary and rakta is secondary)
3. pitta is associated with āma (pitta is primary and āma is secondary)
4. rakta is associated with āma (rakta is primary and āma is secondary)

In these conditions in mentioned in 26th verse, a drink prepared with trikaṭu, sour and salty substances is recommended. While the conditions mentioned in 27th verse, are manageable with adrink, prepared with trikaṭu, sweet and bitter substances are useful. (verse 26-27)

The description of saṁsargaja atisāras continues in these verses 28-29. In the 28th verse, the possible combination are-

1. āma is associated with kapha (āma is primary and kapha is secondary)
2. kapha is associated with āma (kapha is primary and āma is secondary)

In 1st condition the recommended basti is with trikaṭu, astringent and bitter substances while in 2nd condition with trikaṭu, astringent and salty medicines.

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[151] Chakrapani, Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Siddhi ver.26-31. In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 714.

In a pāthabheda (another version) of 29th verse[152], raktais also included. With this inclusion the possible combination are-

1. śakṛt (stool) is associated with vāta (stool is primary and vata is secondary)
2. pitta is associated with vāta (pitta is primary and vata is secondary)
3. rakta is associated with vāta (pitta is primary and āma is secondary)
4. vata is associated withstool(vata is primary and stool is secondary)
5. vata is associated with pitta (vata is primary and pitta is secondary)
6. vata is associated with rakta (vata is primary and rakta is secondary)

In these pathological conditions a basti with sweet, sour and astringent materials is acclaimed. (verse 28-29)

The management of saṁsargaja atisāras further continues in these verses. In the 30th verse the possible combination are-

1. rakta is associated with śakṛt i.e. stool(rakta is primary and stool is secondary)
2. rakta is associated with pitta (rakta is primary and pitta is secondary)
3. śakṛt (stool) is associated with pitta (stool is primary and pitta is secondary)
4. śakṛt stool is associated with rakta (stool is primary and rakta is secondary)
5. pitta is associated with rakta (pitta is primary and rakta is secondary)
6. pitta is associated with śakṛt stool (pitta is primary and stool is secondary)

In the 31st verse the possible combination are-

1. stool is associated with kapha (stool is primary and kapha is secondary)
2. pitta is associated with kapha (pitta is primary and kapha is secondary)
3. kapha is associated with stool (kapha is primary andstool is secondary)
4. kapha is associated with pitta (kapha is primary and pitta is secondary)
5. kapha is associated with rakta (kapha is primary and rakta issecondary)

The conditions mentioned in 30th verse are managed by administration of basti prepared with astringent, sweet and bitter ingredients. While the pathologies in 31stverse, are manageable by a basti with trikaṭu, bitter and astringent ingredients. (verse 30-31)

In these verses 32-33, four more combinations of pathology are described with their management. In 32nd verse the kapha is main factor with vata as secondary and rakta as main with kapha as secondary while in 33rd verse vata is main factor with kapha as secondary and pitta as main with vata as secondary.

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[152] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya.Verse 23 In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3741.

Type of atisāra according to involvement of factors. Reccommended material for basti Kapha is main factor with vata as secondary trikaṭu, bitter and sour ingredients Rakta as main with kapha as secondary sweet,trikaṭu and bitter Vata is main factor with kapha as secondary trikaṭu,sour and salty Pitta is main with vata as secondary. sweet, sour and bitter(verse 32-33)

There are six components involved in the pathogenesis of atisāra. In earlier verses the combinations of two components are described. The combinations of three, four or five are also possible. Gaṅgādhara in his Jalpakalpataru commentary mentions the possibility of combination of all six also.[153] This appears logical, as when five may combine six together may also be possible.

According to Gaṅgādhara, the following combinations may happen viz. ten clinical forms due to combinations of three, six forms due to combinations of four, three forms due to combinations of five and one form with all six. In this way twenty forms are possible. These combinations are as below.

Combinations of three Combinations of four Combinations of five Combination of six āmaviḍvātaja āmaviḍasṛja āmaviḍpittaja āmaviḍkaphaja viḍvātāsṛja viḍvātapittaja viḍvātakaphaja vātāsṛkpittaja vātāsṛkkaphaja asṛkpittakaphaja āmaviḍvātāsṛja āmaviḍvātapittaja āmaviḍvātakaphaja viḍvātāsṛkpittaja viḍvātāsṛkkaphaja vātāsṛkpittakaphaja āmaviḍvātāsṛkpittaja āmaviḍvātāsṛkkaphaja viḍvātāsṛkpitta kaphaja āmaviḍvātāsṛkpittakaphaja(verse 34)

If case of association of āma, bastis are contraindicated. This is a general rule. In such condition the āmapācana (preparation to terminate āma)is given. However, in nirāma condition (without association of āma), bastis are recommended. (verse 35)

In these verses 36-37, two new units of measurement are described i.e. pala and prastha. After calculating these amounts in modern units of metric system, pala is around 50 gms or 50 ml while prastha around 800 ml. Though, in previous verses the management of different types of atisāras, has been described. In coherence of the topic, more remedies for atisāra are described in present verses.

This medicated ghṛta is processed with plants having stambhana action. Therefore, it is useful in all types of atisāra. Being a nourishing preparation, it is useful in compensating the loss of the essential body substances. A basti may also be given with this preparation and should be retained as much as possible. This type of basti may be useful in inflammatory bowel diseases. (verse 36-37)

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[153] Charak. Sidhi Sthana, Cha.8 Prasrita Yogiyam Sidhi Adhyaya. In: Kaviraj shree Narendranath sen Gupta, and kaviraj shree Balaichandra sen Gupta, Editors. Charak Samhita.? ed. New Delhi;Rastriya Samskrita Samsthana, 2002; P 3742-43.

The remedies for atisāra continue in these verses 38-39. These verses describe recipe of medicated gruels useful in management of this disease. First the decoction is prepared according to the recipe of ṣaḍaṅgapānīya.[154],[155]

For this purpose one part of the course powder of all plants is boiled with 64 parts of water. When water is reduced to half, this is to be taken to cook yavāgū. There are three varieties of yavāgū-maṇḍa, peyā and vilepī. These three are gradually thicker in consistency and may be chosen according to strength of a patient and his agni. (verse 38-39)

Gaṅgādhara considers Sthirādi group of plants as Svalpapañcamūla consists of śālaparṇī (Desmodium gangeticum DC.), pṛśniparṇī (Uraria picta Desr.) bṛhatī (Solanum indicum Linn.) kaṇṭakārī (Solanum suranttense Burm.) and gokṣura (Tribulus terrestris Linn.). About balādi group there is no clarification by any commentator however the plants Sida cordifolia Linn., abutilon indicum Linn., Sida rhombifolia Linn. and Grewia hirsute Vahl. may be taken for this purpose. Ikṣvādi is considered by Cakrapāṇi as roots of Saccharum officinarum Linn., Desmostachya bipinnata Stapf., Saccharum spontaneum Linn. and roots of rice. There is another version of verse 42, which mentions last line as ‘sasarpirlavaṇā yojyā madhurā lavaṇāpi vā’ which means that this preparation can be used with ghṛta and rock salt in sweet or salty form.

Above verses give some more recipes for medicated yavāgūs those are helpful in management of atisāra. (verse 40-42) In these verses some additional and useful remedies for management of various types of atisāra are given. It is to be recalled that in this chapter, authors have considered six factors responsible in pathogenesis and manifestation of atisāra viz. āma vata, pitta, kapha, rakta and sakṛt (stool). The treatments are to be considered as per the factors involved. (verse 43-45) The chapter describes various clinical forms of atisara according to the components involved in the pathogenesis. The therapeutics for these various forms of atisāra is described in a planned manner. Ayurvedic management is not merely medicaments but it recommends the food preparations those are helpful in restoring the normalcy of the body components of the patient. Thus the chapter is significantly useful for clinical practice of basti therapies and the treatment of disease atisāra, which includes several modern diseases such as ulcerative colitis, Crohn’s dieases and irritable bowel syndrome. (verse 46) The basti formulations mentioned in this chapter are used widely in today’s clinical practice. However, though atisara (diarrhea) is explained in detail as complication of improperly administered basti, in todays clinical practice, this complication is observed rarely.

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[154] Chakrapani, Charak. Chikitsa Sthana, Cha.3 Jwara Chikitsitam ver.145 In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.4th ed. New Delhi: Munshiram Manoharlal publishers pvt. Ltd; 4th edition 1981; P 714.P 410.

[155] Agnihotri Avadhabihari; Bhaiṣajyakalpanā Vijñāna; Chaukhamba orientalia publication, 6th edition, 2006, P 146-147.

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Trimarmiya Siddhi

Siddhi Sthana Chapter 9. Management of diseases of three vital organs Abstract

This chapter describes importance of three vital organs viz. *hridaya* (heart), *shiras* (head) and *basti* (urinary bladder) during purification procedures. The etio-pathogenesis of *marma* disorders are elaborated in detail with their management. The diseases include *apatantraka* (Opisthotomus), *tandra* (drowsiness) related to *hridaya* involvement, thirteen types of *mutra dosha* (diseases caused due to vitiation of urine), and diseases related to head viz. *shankhaka* (acute temporal headache), *ardhavabhedaka* (one sided headache or migraine), *suryavarta* (headache that increases with sun rise) and *anantavata* (headache that starts from an area and then gradually involves the entire head and face). *Uttara basti* (per urethral and per vaginal drug delivery) as a treatment modality, its procedure of administration and dimensions of *netra* (nozzle) are discussed in detail for the management of urinary and reproductive systemic disorders. *Nasya* therapy (nasal errhines) is described for the management of disorders of head. The chapter emphasizes on importance of sustaining health of *marma* by following preventive measures and timely treatment. **Keywords**: *Marma* (vital points), Diseases of head and nervous system, Heart and cardiovascular system, bladder, kidney and urinary system, *Apatantraka, Ardhavabhedaka, Basti, Hridaya, Mutradosha, Nasya, Shiromarma, Suravarta, Tandra, Trimarma, Udavarta,Uttara basti,* per vaginal drug delivery, per urethral drug delivery.

Introduction

Panchakarma and *basti* in particular can cause complications pertaining to *marmas* especially to the three vital points (*trimarma-hridaya, shiras* and *basti*) and successful treatment entails the proper administration of *basti*. All marmas fall under the *madhyama rogamarga* (disease pathways including internal systems) [Cha.Sa.Sutra Sthana 11/48], and their diseases are difficult to manage. *Vata dosha* is important in etio-pathology of any disease, because the it is responsible for movement of vitiated *doshas* to other sites of disease (*roga marga*). *Basti* is the best treatment to alleviate *vata* and manage these diseases [Cha.Sa Siddhi Sthana 1/38-39]. Some diseases described in this chapter are not mentioned in the Trimarmiya Chikitsa chapter [Cha. Sa.Chikitsa Sthana 26] described earlier.

Uttara basti (per urethral and per vaginal drug delivery) is the third type of *basti* in the management of *shukravaha srotas* (reproductive system) and *mutravaha srotas* (urinary systems). This treatment modality to deliver drug in bladder in case of urinary system disorders and in uterus in case of uterine and reproductive system disorders is explained in detail. *Nasya* therapy (nasal errhines), its types and its importance in management of disorders of head is described further. Thus, the present chapter encompasses etio-pathology and medical management of all disorders related to heart, head and urinary system.

Sanskrit text, Transliteration and English Translation

अथातस्त्रिमर्मीयां सिद्धिं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātastrimarmīyāṁ siddhiṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtastrimarmIyAM siddhiM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

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

Description of *marma* (vital points and organs)

सप्तोत्तरं मर्मशतमस्मिञ्छरीरे स्कन्धशाखासमाश्रितमग्निवेश!|

तेषामन्यतमपीडायां समधिका पीडा भवति, चेतनानिबन्धवैशेष्यात्|

तत्र शाखाश्रितेभ्यो मर्मभ्यः स्कन्धाश्रितानि गरीयांसि, शाखानां तदाश्रितत्वात्; स्कन्धाश्रितेभ्योऽपि हृद्वस्तिशिरांसि, तन्मूलत्वाच्छरीरस्य||३||

saptōttaraṁ marmaśatamasmiñcharīrē skandhaśākhāsamāśritamagnivēśa!|

tēṣāmanyatamapīḍāyāṁ samadhikā pīḍā bhavati, cētanānibandhavaiśēṣyāt|

tatra śākhāśritēbhyō marmabhyaḥ skandhāśritāni garīyāṁsi, śākhānāṁ tadāśritatvāt; skandhāśritēbhyō’pi hṛdvastiśirāṁsi, tanmūlatvāccharīrasya||3||

saptottaraM marmashatamasmi~jcharIre skandhashAkhAsamAshritamagnivesha!|

teShAmanyatamapIDAyAM samadhikA pIDA bhavati, cetanAnibandhavaisheShyAt|

tatra shAkhAshritebhyo marmabhyaH skandhAshritAni garIyAMsi, shAkhAnAM tadAshritatvAt; skandhAshritebhyo~api hRudvastishirAMsi, tanmUlatvAccharIrasya||3||

Hey Agnivesha! There are 107 *marmas* in this *sharira* situated in the *skandha* (trunk) and *shakha* (extremities or limbs). Trauma or pain occurring in these areas is much more intense as compared to other parts because of *chetana* (life) is bound to these sites.

The *marmas* related to *skandha* are more important than those situated in the *shakha* because the *shakha* is attached to the *skandha* and more so among the *skandha* situated *marmas, hrid, basti* and *shiras* are important owing to the fact that they are the root cause of body (on them depends the existence or otherwise of the body).[3]

Description of three vital organs

तत्र हृदये दश धमन्यः प्राणापानौ मनो बुद्धिश्चेतना महाभूतानि च नाभ्यामरा इव प्रतिष्ठितानि, शिरसि इन्द्रियाणि इन्द्रियप्राणवहानि च स्रोतांसि सूर्यमिव गभस्तयः संश्रितानि, बस्तिस्तु स्थूलगुदमुष्कसेवनीशुक्रमूत्रवाहिनीनां नाडी(ली)नां मध्ये मूत्रधारोऽम्बुवहानां सर्वस्रोतसामुदधिरिवापगानां प्रतिष्ठा, बहुभिश्च तन्मूलैर्मर्मसञ्ज्ञकैः स्रोतोभिर्गगनमिव दिनकरकरैर्व्याप्तमिदं शरीरम्॥४॥

तेषां त्रयाणामन्यतमस्यापि भेदादाश्वेव शरीरभेदः स्यात्, आश्रयनाशादाश्रितस्यापि विनाशः; तदुपघातात्तु घोरतरव्याधिप्रादुर्भावः; तस्मादेतानि विशेषेण रक्ष्याणि बाह्याभिघाद्वातादिभ्यश्च॥५॥

tatra hṛdayē daśa dhamanyaḥ prāṇāpānau manō buddhiścētanā mahābhūtāni ca nābhyāmarā iva pratiṣṭhitāni, śirasi indriyāṇi indriyaprāṇavahāni ca srōtāṁsi sūryamiva gabhastayaḥ saṁśritāni, bastistu sthūlagudamuṣkasēvanīśukramūtravāhinīnāṁ nāḍī(lī)nāṁ m adhyē mūtradhārō'mbuvahānāṁ sarvasrōtasāmudadhirivāpagānāṁ pratiṣṭhā, bahubhiśca tanmūlairmarmasañjñakaiḥ srōtōbhirgaganamiva dinakarakarairvyāptamidaṁ śarīram||4||

tēṣāṁ trayāṇāmanyatamasyāpi bhēdādāśvēva śarīrabhēdaḥ syāt, āśrayanāśādāśritasyāpi vināśaḥ; tadupaghātāttu ghōrataravyādhiprādurbhāvaḥ; tasmādētāni viśēṣēṇa rakṣyāṇi bāhyābhighādvātādibhyaśca||5||

tatra hRudaye dasha dhamanyaH prANApAnau mano buddhishcetanA mahAbhUtAni ca nAbhyAmarA iva pratiShThitAni, shirasi indriyANi indriyaprANavahAni casrotAMsi sUryamiva gabhastayaH saMshritAni, bastistu sthUlagudamuShkasevanIshukramUtravAhinInAM nADI(lI)nAM madhye mUtradhAro~ambuvahAnAMsarvasrotasAmudadhirivApagAnAM pratiShThA , bahubhishca tanmUlairmarmasa$_{jj}$jakaiH srotobhirgaganamiva dinakarakarairvyAptamidaM sharIram||4||

teShAM trayANAmanyatamasyApi bhedAdAshveva sharIrabhedaH syAt, AshrayanAshAdAshritasyApi vinAshaH; tadupaghAtAttu ghorataravyAdhiprAdurbhAvaH;tasmAdetAni visheSheNa rakShyANi bAhyAbhighAdvAtAdibhyashca||5||

In the *hridaya* (heart), are situated the ten *dhamani* (ten great vessels arising from the heart), *prana, apana, manas* (mind), *buddhi* (intellect), *chetana* (life), *mahabhutas* (5 fundamental elements) just like spokes to the axle in the center of a wheel.

In the *shiras* (head) are situated the *indriyas* (the seat of special senses), the *srotas* (channels) pertaining to the conduction of *indriya* and *prana* like the radiating spicules of the rays of sunlight.

The *basti* (bladder) situated in the midst of *sthula guda* (rectum), *mushka* (scrotum), *sevani* (perineal raphe), *nadis* carrying *mutra* (urine) and *shukra* (semen) is the *mutradhara* (reservoir of urine) in to which drain all the *ambuvaha srotas*, similar to the *udadhi* (sea/ ocean) into which drain all the rivers. Hence, the body may be described to be pervaded by innumerable *srotas* nourishing *marmas* similar to the sky which is pervaded by the rays of sunlight.

Among all the *marmas, bheda* (injury) to these 3 *marmas* (*hridaya, shiras* and *basti*) leads to sudden loss to the body. The destruction of substance (*ashraya*) leads to the destruction of the substrate. Its injury leads to severe disease manifestation. Hence, these should be especially protected against external injury and *vatadi doshas*.[5]

Clinical signs of injury to three *marmas*

तत्र हृद्यभिहते
कासश्वासबलक्षयकण्ठशोषक्लोमाकर्षणजिह्वानिर्गममुखतालुशोषापस्मारोन्मादप्रलापचित्तनाशादयः स्युः; शिरस्यभिहते
मन्यास्तम्भार्दितचक्षुर्विभ्रममोहोद्वेष्टनचेष्टानाशकासश्वासहनुग्रहमूकगद्गदत्वाक्षिनिमीलन-
गण्डस्पन्दनजृम्भणलालास्रावस्वरहानिवदनजिह्मत्वादीनि, बस्तौ तु
वातमूत्रवर्चोनिग्रहवङ्क्षणमेहनबस्तिशूलकुण्डलोदावर्तगुल्मानिलाष्ठीलोपस्तम्भनाभिकुक्षिगुदश्रोणिग्रहादयः; वातादयुपसृष्टानां त्वेषां लिङ्गानि चिकित्सिते सक्रियाविधीन्युक्तानि||६||

tatra hṛdyabhihatē
kāsaśvāsabalakṣayakaṇṭhaśōṣaklōmākarṣaṇajihvānirgamamukhatāluśōṣāpasmārōnmādapralāpacittanāśādayaḥ syuḥ; śirasyabhihatē
manyāstambhārditacakṣurvibhramamōhōdvēṣṭanacēṣṭānāśakāsaśvāsahanugrahamūkagadgadatvākṣinimīlana-
gaṇḍaspandanajṛmbhaṇalālāsrāvasvarahānivadanajihmatvādīni, bastau tu
vātamūtravarcōnigrahavaṅkṣaṇamēhanabastiśūlakuṇḍalōdāvartagulmānilāṣṭhīlōpastambhanābhikukṣigudaśrōṇigrahādayaḥ ; vātādyupasṛṣṭānāṁ tvēṣāṁ liṅgāni cikitsitē sakriyāvidhīnyuktāni||6||

tatra hRudyabhihate
kAsashvAsabalakShayakaNThashoShaklomAkarShaNajihvAnirgamamukhatAlushoShApasmAronmAdapralApacittanAshAdayaH syuH; shirasyabhihate
manyAstambhArditacakShurvibhramamohodveShTanaceShTAnAshakAsashvAsahanugrahamUkagadgadatvAkShinimIlana-
gaNDaspandanajRumbhaNalAlAsrAvasvarahAnivadanajihmatvAdIni, bastau tu
vAtamUtravarconigrahava~gkShaNamehanabastishUlakuNDalodAvartagulmAnilAShThIlopastambhanAbhikukShigudashroNigrahAdayaH; vAtAdyupasRuShTAnAM tveShAM li~ggAni cikitsite sakriyAvidhInyuktAni||6||

Injury to the *hridaya* leads to *kasa* (cough), *shwasa* (breathlessness), *balakshaya* (weakness), *kantashosha* (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* (irrelevant speech), *chittanahsa* (loss of mental integrity) etc.

Injury to the *shiras* 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.

Affliction of *basti* causes *vata- mutra- varcha nigraha* (retention of flatus, urine and stools), *vankshana- mehana- basti shula* (pain in groin, genitals and bladder region), *kundala* (retrogressive movement of *vata* or *mutra*), *udavarta* (reflux of *vata* or *mutra*), *gulma* (abdominal lumps), *anila asthila* (a solid mass due to aggravated *vata*), *upastambha* (obstruction or retention of urine), *nabhi- kukshi- guda- shroni graha* (stiffness in umbilicus, epigastrium, rectum and pelvis) etc.

These mentioned symptoms due to affliction by *vatadi doshas* have been explained in Chikitsa Sthana with their management. [6]

Importance of *vata dosha* and *basti* therapy

किन्त्वेतानि विशेषतोऽनिलाद्रक्ष्याणि, अनिलो हि पित्तकफसमुदीरणे हेतुः प्राणमूलं च, स बस्तिकर्मसाध्यतमः, तस्मान्न बस्तिसमं किञ्चित् कर्म मर्मपरिपालनमस्ति| तत्र षडास्थापनस्कन्धान् विमाने द्वौ चानुवासनस्कन्धाविह च विहितान् बस्तीन् बुद्ध्या विचार्य महामर्मपरिपालनार्थं प्रयोजयेद्वातव्याधिचिकित्सां च||७||

kintvētāni viśēṣatō'nilādrakṣyāṇi, anilō hi pittakaphasamudīraṇē hētuḥ prāṇamūlaṁ ca, sa bastikarmasādhyatamaḥ, tasmānna bastisamaṁ kiñcit karma marmaparipālanamasti| tatra ṣaḍāsthāpanaskandhān vimānē dvau cānuvāsanaskandhāviha ca vihitān bastīn buddhyā vicārya mahāmarmaparipālanārthaṁ prayōjayēdvātavyādhicikitsāṁ ca||7||

kintvetAni visheShato~anilAdrakShyANi, anilo hi pittakaphasamudIraNe hetuH prANamUlaM ca, sa bastikarmasAdhyatamaH, tasmAnna bastisamaM ki~jcit karma marmaparipAlanamasti| tatra ShaDAsthApanaskandhAn vimAne dvau cAnuvAsanaskandhAviha ca vihitAn bastIn buddhyA vicArya mahAmarmaparipAlanArthaM prayojayedvAtavyAdhicikitsAM ca||7||

However, these *marmas* have to be protected especially from *anila* (*vata*), as *vata* is the prime factor or cause for the aggravation of *pitta* and *kapha* and also it is the cause of *prana* (life) and is best palliable by *basti*. Hence, there is no treatment better than *basti* to maintain the *marma*. Hereby, the six *asthapana skandhas* (decoction enemas) and also the two *anuvasana skandhas* described in Vimana Sthana, as well as the *bastis* described in Siddhi Sthana with the treatment of *vatavyadhi chikitsa* may be rationally employed in the protection and restoration of the *maha marmas* (three great *marmas*).[7]

Management of *marma* disorders

भूयश्च हृद्युपसृष्टे हिङ्गुचूर्णं लवणानामन्यतमचूर्णसंयुक्तं मातुलुङ्गस्य रसेनान्येन वाऽम्लेन हृद्येन वा पाययेत्, स्थिरादिपञ्चमूलीरसः सशर्करः पानार्थे, बिल्वादिपञ्चमूलरससिद्धा च यवागूः, हृद्रोगविहितं च कर्म; मूर्ध्नि तु वातोपसृष्टेऽभ्यङ्गस्वेदनोपनाहस्नेहपाननस्तःकर्मोवपीडनधूमादीनि; बस्तौ तु कुम्भीस्वेदः, वर्तयः, श्यामादिभिर्गोमूत्रसिद्धो निरूहः, बिल्वादिभिश्च सुरासिद्धः, शरकाशेक्षुदर्भगोक्षुरकमूलशृतक्षीरैश्च त्रपुसैर्वारुखराश्वाबीजयवर्षभकवृद्धिकल्कितो निरूहः,

पीतदारुसिद्धतैलेनानुवासनं, तैल्वकं च सर्पिर्विरेकार्थं,
शतावरीगोक्षुरकबृहतीकण्टकारिकागुडूचीपुनर्नवोशीरमधुकद्विसारिवालोध्रश्रेयसीकुशकाशमूलकषायक्षीरचतुर्गुणं
बलावृषर्षभकखराश्वोपकुञ्चिकावत्सकत्रपुसैर्वारुबीजशितिवारकमधुकवचाशतपुष्पाश्मभेदकवर्षाभूमदनफलकल्कसिद्धं तैलमुत्तरबस्तिर्निरूहो वा शुद्धस्निग्धस्विन्नस्य बस्तिशूलमूत्रविकारहर इति||८||

bhūyaśca hṛdyupasṛṣṭē hiṅgucūrṇaṁ lavaṇānāmanyatamacūrṇasaṁyuktaṁ mātuluṅgasya rasēnānyēna vā'mlēna hṛdyēna vā pāyayēt, sthirādipañcamūlīrasaḥ saśarkaraḥ pānārthaṁ, bilvādipañcamūlarasasiddhā ca yavāgūḥ, hṛdrōgavihitaṁ ca karma; mūrdhni tu
vātōpasṛṣṭē'bhyaṅgasvēdanōpanāhasnēhapānanastaḥkarmāvapīḍanadhūmādīni; bastau tu kumbhīsvēdaḥ, vartayaḥ, śyāmādibhirgōmūtrasiddhō nirūhaḥ, bilvādibhiśca surāsiddhaḥ, śarakāśēkṣudarbhagōkṣurakamūlaśṛtakṣīraiśca trapusairvārukharāśvābījayavarṣabhakavṛddhikalkitō nirūhaḥ, pītadārusiddhatailēnānuvāsanaṁ, tailvakaṁ ca sarpirvirēkārthaṁ, śatāvarīgōkṣurakabṛhatīkaṇṭakārikāguḍūcīpunarnavōśīramadhukadvisārivālōdhraśrēyasīkuśakāśamūlakaṣāyakṣīracaturguṇaṁ balāvṛṣarṣabhakakharāśvōpakuñcikāvatsakatrapusairvārubījaśitivārakamadhukavacāśatapuṣpāśmabhēdakavarṣābhūmadanaphalakalkasiddhaṁ tailamuttarabastirnirūhō vā śuddhasnigdhasvinnasya bastiśūlamūtravikārahara iti||8||

bhUyashca hRudyupasRuShTe hi~ggucUrNaM lavaNAnAmanyatamacUrNasaMyuktaM mAtulu~ggasya rasenAnyena vA~amlena hRudyena vA pAyayet, sthirAdipa~jcamUlIrasaH sasharkaraH pAnArthaM, bilvAdipa~jcamUlarasasiddhA ca yavAgUH, hRudrogavihitaM ca karma; mUrdhni tu
vAtopasRuShTe$_{abhya}$ggasvedanopanAhasnehapAnanastaHkarmAvapIDanadhUmAdIni; bastau tu kumbhIsvedaH, vartayaH, shyAmAdibhirgomUtrasiddho nirUhaH, bilvAdibhishca surAsiddhaH, sharakAshekShudarbhagokShurakamUlashRutakShIraishca trapusairvArukharAshvAbIjayavarShabhakavRuddhikalkito nirUhaH, pItadArusiddhatailenAnuvAsanaM, tailvakaM ca sarpirvirekArthaM, shatAvarIgokShurakabRuhatIkaNTakArikAguDUcIpunarnavoshIramadhukadvisArivAlodhrashreyasIkushakAshamUlakaShAyakShIracaturguNaM balAvRuSharShabhakakharAshvopaku~jcikAvatsakatrapusairvArubIjashitivArakamadhukavacAshatapuShpAshmabhedakavarShAbhUmadanaphalakalkasiddhaM tailamuttarabastirnirUho vA shuddhasnigdhasvinnasya bastishUlamUtravikArahara iti||8||

When the *hridaya* is predominantly affected, one should consume powdered *hingu* (asafetida) with *lavana* (rock salt) (primary base, in a powdered form) admixed with juice of *matulunga* (Citrus indica) or any other juice which is predominantly sour in taste and liked by the individual. *Sthiradi panchamula* (Five roots comprising *sthira/ salaparni*- Desmodium gangeticum, *Prishniparni*- Uraria picta, *brihati*- Solanum indicum, *kantakari*- Solanum surattense/ xanthocarpum, *gokshura*- Tribulus terrestris) *rasa* with sugar for drinking, *yavagu* (porridge) prepared out of *bilvadi panchamula* (five great roots comprising *bilva*- Aegle marmelos, *agnimantha*- Clerodendrum phlomides, *syonaka*-

Oroxylum indicum , *patala*- Stereospermum tetragonum , *Gambhari*- Gmelina arborea) *rasa*, treatment modalities described under *hridroga*.

When *murdhni* (shiras) is afflicted by *vata, abhyanga* (oil massage), *sweda* (fomentation), *upanaha* (poultice), *snehapana* (internal oleation), *nastah* (nasal drug aministration errhines) such as *avapidana* (with *churnas*), *dhuma* (smoke) should be employed.

In disorders of *basti, kumbhisweda* (a type of *mahasweda* described in [Cha.Sa.Sutra Sthana 14/56-58], *varti prayoga* (urethral suppository), *niruha basti* (decoction enema) prepared of *shyamadi* (Operculina turpethum etc) drugs with *gomutra* (Cows Urine) or *bilvadi* (Aegle marmelos etc) drugs with *sura* (fermented liquid), or with *sara* (Saccharum munja), *kasa* (Saccharum spontaneum), *ikshu* (Saccharum officinarum), *darbha* (Eragrostis cynosuroides/ Desmostachya bipinnata), *gokshura* (Tribulus terrestris), *mulaka* (Raphanus sativus) *kvatha* mixed with milk and paste of *trapusa* (Cucumis sativus), *ervaruka* (Cucumis sativus- bitter), *kharasvabija* (Ajamoda- Apium graveolens), *yava* (Hordeum vulgare), *rishabhaka* (Microstylis muscifera Ridley), *vriddhi* ((Habenaria intermedia D.Don syn. Habenaria arietina H.f.)); *anuvasana* (Oil enema) with *taila* prepared from *pitadaru* (Berberis aristata), ghee prepared out of *tilvaka* (Symplocos racemosa or Viburnum sp.) for *virechana* (purgation); oil prepared out of *kashaya* (decoction) of *shatavari* (Asparagus racemosus), *gokshura* (Tribulus terrestris), *brahati* (Solanum indicum), *kantakari* (Solanum xanthocarpum), *guduchi* (Tinospora cordifolia), *punarnava* (Boerhavia diffusa), *usira* (Vetiveria zizanoides), *madhuka* (Glycyrrhiza glabra), 2 *sariva*(*sveta sariva*- Hemidesmus indicus and *krishna sariva*- Cryptolepis buchanana), *lodhra* (Symplocos racemosa), *shreyasi* (Cavya-Piper chaba), *kusha* (Desmostachys bipinnata), *kasha* (Saccharum spontaneum) roots, with 4 times *kshira* (milk), *kalka*(paste) made of *bala* (Sida cordifolia), *vrisha* (Adhatoda vasica), *rishabhaka* (Microstylis muscifera Ridley), *kharashva* (Ajamoda- Apium graveolens), *upakunchika* (Elatteria cardomum), *vatsaka* (Holarrhena antidysenterica), *trapusha* (Cucumis sativus), *ervarubija* (Cucumis sativus seeds), *shitivaraka* (Sunishannaka- Marsilea quadrifida), *madhuka* (Glycyrrhiza glabra), *vacha* (Acorus calamus), *shatapushpa* (Peucedanum graveolens/ Anethum graveolens), *asmabhedaka* (Bergenia ligulata), *varshabhu* (Trianthema monogyna/ crystallina), *madanaphala* (Randia spinosa) should be used for *uttara basti* (enema into urethral route), and *niruha* (decoction enema) after *shodhana* (purification) , in an individual who is *snigdha svinna* (who is properly oleated and fomented) alleviates *basti shula* (pain in *basti*) and *mutra vikara* (urinary disorders). [8]

भवन्ति चात्र श्लोकाः- हृदये मूर्ध्नि बस्तौ च नृणां प्राणाः प्रतिष्ठिताः| तस्मात्तेषां सदा यत्नं कुर्वीत परिपालने||९|| आबाधवर्जनं नित्यं स्वस्थवृत्तानुवर्तनम्| उत्पन्नार्तिविघातश्च मर्मणां परिपालनम्||१०||

bhavanti cātra ślōkāḥ- hṛdayē mūrdhni bastau ca nṛṇāṁ prāṇāḥ pratiṣṭhitāḥ| tasmāttēṣāṁ sadā yatnaṁ kurvīta paripālanē||9|| ābādhavarjanaṁ nityaṁ svasthavṛttānuvartanam| utpannārtivighātaśca marmaṇāṁ paripālanam||10|| bhavanti cAtra shlokAH- hRudaye mUrdhni bastau ca nRuNAM prANAH pratiShThitAH|

tasmAtteShAM sadA yatnaM kurvIta paripAlane||9|| AbAdhavarjanaM nityaM svasthavRuttAnuvartanam| utpannArtivighAtashca marmaNAM paripAlanam||10||

Thereby concluding the *Slokha*-

In the *hridaya, murdhna* (head) and *basti* of individuals is situated the *prana* (life element) and hence attempts should be made to maintain *paripalana* (maintain normalcy) them. *Abadhavarjana* (avoidance of factors that cause affliction to *marmas*), *svasthavrittanuvartana* (following the healthy regimen), *utpannarti vighata* (management of the existing conditions) ensures maintenance of *marmas* (*marma paripalana*).[9-10]

अत ऊर्ध्वं विकारा ये त्रिमर्मीये चिकित्सिते| न प्रोक्ता मर्मजास्तेषां कांश्चिद्वक्ष्यामि सौषधान्||११||

ata urdhvaṁ vikārā yē trimarmīyē cikitsitē| na prōktā marmajāstēṣāṁ kāṁścidvakṣyāmi sauṣadhān||11|| ata urdhvaM vikArA ye trimarmIye cikitsite| na proktA marmajAsteShAM kAMshcidvakShyAmi sauShadhAn||11||

Hence forward, will be described some of the diseases related to *marma* that have not been described in the chapter Trimarmiya Chikitsa, alongwith their treatment.[11]

Etiopathology of *apatantraka* (Opisthtomus)

क्रुद्धः स्वैः कोपनैर्वायुः स्थानादूर्ध्वं प्रपद्यते| पीडयन् हृदयं गत्वा शिरः शङ्खौ च पीडयन्||१२|| धनुर्वन्नमयेद्गात्राण्याक्षिपेन्मोहयेत्तथा| (नमयेच्चाक्षिपेच्चाङ्गान्युच्छ्वासं निरुणद्धि च)| कृच्छ्रेण चाप्युच्छ्वसिति स्तब्धाक्षोऽथ निमीलकः ||१३|| कपोत इव कूजेच्च निःसञ्ज्ञः सोऽपतन्त्रकः| दृष्टिं संस्तम्भ्य सञ्ज्ञां च हत्वा कण्ठेन कूजति||१४|| हृदि मुक्ते नरः स्वास्थ्यं याति मोहं वृते पुनः| वायुना दारुणं प्राहुरेके तमपतानकम्||१५||

kruddhaḥ svaiḥ kōpanairvāyuḥ sthānādūrdhvaṁ prapadyatē| pīḍayan hṛdayaṁ gatvā śiraḥ śaṅkhau ca pīḍayan||12|| dhanurvannamayēdgātrāṇyākṣipēnmōhayēttathā| (namayēccākṣipēccāṅgānyucchvāsaṁ niruṇaddhi ca)| kṛcchrēṇa cāpyucchvasiti stabdhākṣō'tha nimīlakaḥ ||13|| kapōta iva kūjēcca niḥsañjñaḥ sō'patantrakaḥ| dṛṣṭiṁ saṁstambhya sañjñāṁ ca hatvā kaṇṭhēna kūjati||14|| hṛdi muktē naraḥ svāsthyaṁ yāti mōhaṁ vṛtē punaḥ| vāyunā dāruṇaṁ prāhurēkē tamapatānakam||15|| kruddhaH svaiH kopanairvAyuH sthAnAdUrdhvaM prapadyate| pIDayan hRudayaM gatvA shiraH sha~gkhau ca pIDayan||12|| dhanurvannamayedgAtrANyAkShipenmohayettathA| (namayeccAkShipeccA~ggAnyucchvAsaM niruNaddhi ca)| kRucchreNa cApyucchvasiti stabdhAkSho~atha nimIlakaH ||13|| kapota iva kUjecca niHsa$_{jj}$jaH so~apatantrakaH| dRuShTiM saMstambhya sa$_{jj}$jAM ca hatvA kaNThena kUjati||14|| hRudi mukte naraH svAsthyaM yAti mohaM vRute punaH| vAyunA dAruNaM prAhureke tamapatAnakam||15||

Vata aggaravated by its own causative factors moves upwards from its *sthana* (site), reaching the *hridaya* produces pain or discomfort in *hridaya* (heart) and also in *shira* (head) and *shankha* (temporal area). It causes a bow-like bending of the body, *akshipet* (involuntary jerks) and *mohayet* (altered consciousness). (It causes involuntary bending or contractures and jerky movements and also obstruction to breathing). The person breathes out with difficulty, has spasm of eye movements or drooping, makes cooing

sounds like a dove, becomes unconscious. The condition is called *apatantraka*. Some authors call a variant of this condition as *apatanaka*, in which there is fixity of eyes (gaze fixed) and grunting sounds from throat. When *hridaya* is free of *doshas* the person becomes healthy and becomes unconscious again when gets afflicted with *doshas* and is due to severe aggravation of *vata*. [12-15]

Management of *apatantraka* (opisthotomus)

श्वसनं कफवाताभ्यां रुद्धं तस्य विमोक्षयेत्| तीक्ष्णैः प्रधमनैः सञ्ज्ञां तासु मुक्तासु विन्दति||१६|| मरिचं शिग्रुबीजानि विडङ्गं च फणिज्झकम्| एतानि सूक्ष्मचूर्णानि दद्याच्छीर्षविरेचनम्||१७|| तुम्बुरूण्यभया हिङ्गु पौष्करं लवणत्रयम्| यवक्वाथाम्बुना पेयं हृद्ग्रहे चापतन्त्रके ||१८|| हिङ्ग्वम्लवेतसं शुण्ठीं ससौवर्चलदाडिमम्| पिबेद्वातकफघ्नं च कर्म हृद्रोगनुद्धितम्||१९|| शोधना बस्तयस्तीक्ष्णा न हितास्तस्य कृत्स्नशः| सौवर्चलाभयाव्योषैः सिद्धं तस्मै घृतं हितम्||२०||

śvasanaṁ kaphavātābhyāṁ ruddhaṁ tasya vimōkṣayēt| tīkṣṇaiḥ pradhamanaiḥ sañjñāṁ tāsu muktāsu vindati||16|| maricaṁ śigrubījāni viḍaṅgaṁ ca phaṇijjhakam| ētāni sūkṣmacūrṇāni dadyācchīrṣavirēcanam||17|| tumburūṇyabhayā hiṅgu pauṣkaraṁ lavaṇatrayam| yavakvāthāmbunā pēyaṁ hṛdgrahē cāpatantrakē ||18|| hiṅgvamlavētasaṁ śuṇṭhīṁ sasauvarcaladāḍimam| pibēdvātakaphaghnaṁ ca karma hṛdrōganuddhitam||19|| śōdhanā bastayastīkṣṇā na hitāstasya kṛtsnaśaḥ| sauvarcalābhayāvyōṣaiḥ siddhaṁ tasmai ghṛtaṁ hitam||20|| shvasanaM kaphavAtAbhyAM ruddhaM tasya vimokShayet| tIkShNaiH pradhamanaiH sa$_{jj}$jAM tAsu muktAsu vindati||16|| maricaM shigrubIjAni viDa~ggaM ca phaNijjhakam| etAni sUkShmacUrNAni dadyAcchIrShavirecanam||17|| tumburUNyabhayA hi~ggu pauShkaraM lavaNatrayam| yavakvAthAmbunA peyaM hRudgrahe cApatantrake ||18|| hi~ggvamlavetasaM shuNThIM sasauvarcaladADimam| pibedvAtakaphaghnaM ca karma hRudroganuddhitam||19|| shodhanA bastayastIkShNA na hitAstasya kRutsnashaH| sauvarcalAbhayAvyoShaiH siddhaM tasmai ghRutaM hitam||20||

The aggravated *kapha vata doshas* cause obstruction to *shvasana* (breathing) which should be cleared by *tikshna pradhamana nasya* (powder blowing into nostrils). This restores the *sanjna* (consciousness). *Sirsha virechana* (purification of head) should be given using very fine powder of *maricha* (black peper/Piper indicum), *shigrubija* (seeds of Moringa olifera), *vidanga* (Embelia ribes) and *phaninjjaka* (Marubaka- Origanum majorana). In *hridgraha* (stiffness or tightness in Heart) and *apatantraka* one should consume *tumburu* (Zanthoxylum alatum), *abhaya* (Terminalia chebula fruit), *hingu* (Asafoetida), *pushkara* (Inula racemosa), three types of *lavana* (*saindhava, sauvarcala* and *bida lavana*) with decoction of *yava* (Hordeum vulgare). Consume *hingu* (Asafoetida), a*mlavetasa* (Garcinia pedunculata), *sunthi* (Zingiber officinale), with *sauvarchala* (sorchal salt) and *dadima* (juice of pomergranate/ Punica granatum) and employ treatment that alleviates *vata kapha doshas* and which cures *hridroga* (cardiac disorders). *Tikshna shodhana basti* (strong purificatory enemas) is totally unsuitable. *Ghrita* prepared by *sauvarchala* salt, *abhaya* (Terminalia chebula), *vyosha* (*pippali, maricha, sunthi* i.e., Piper longum, Piper indicum and Zingiber officinale) is suitable. [16-20]

Etiopathology and treatment of *tandra* (drowsiness)

मधुरस्निग्धगुर्वन्नसेवनाच्चिन्तनाच्छ्रमात् | शोकाद्व्याध्यनुषङ्गाच्च वायुनोदीरितः कफः||२१|| यदाऽसौ समवस्कन्द्य हृदयं हृदयाश्रयान्| समावृणोति ज्ञानादींस्तदा तन्द्रोपजायते||२२|| हृदये व्याकुलीभावो वाक्चेष्टेन्द्रियगौरवम्| मनोबुद्ध्यप्रसादश्च तन्द्राया लक्षणं मतम्||२३|| कफघ्नं तत्र कर्तव्यं शोधनं शमनानि च| व्यायामो रक्तमोक्षश्च भोज्यं च कटुतिक्तकम्||२४||

madhurasnigdhagurvannasēvanāccintanācchramāt | śōkādvyādhyanuṣaṅgācca vāyunōdīritaḥ kaphaḥ||21|| yadā'sau samavaskandya hṛdayaṁ hṛdayāśrayān| samāvṛṇōti jñānādīṁstadā tandrōpajāyatē||22|| hṛdayē vyākulībhāvō vākcēṣṭēndriyagauravam| manōbuddhyaprasādaśca tandrāyā lakṣaṇaṁ matam||23|| kaphaghnaṁ tatra kartavyaṁ śōdhanaṁ śamanāni ca| vyāyāmō raktamōkṣaśca bhōjyaṁ ca kaṭutiktakam||24|| madhurasnigdhagurvannasevanAccintanAcchramAt | shokAdvyAdhyanuSha~ggAcca vAyunodIritaH kaphaH||21|| yadA~asau samavaskandya hRudayaM hRudayAshrayAn| samAvRuNoti j~jAnAdIMstadA tandropajAyate||22|| hRudaye vyAkulIbhAvo vAkceShTendriyagauravam| manobuddhyaprasAdashca tandrAyA lakShaNaM matam||23|| kaphaghnaM tatra kartavyaM shodhanaM shamanAni ca| vyAyAmo raktamokShashca bhojyaM ca kaTutiktakam||24||

Due to consumption of *anna* (foods) that are *madhura* (sweet), *snigdha* (unctuous), *guru* (heavy to digest), *chintana* (excessive thinking), *shrama* (exertion), *shoka* (grief), *vyadhyanushanga* (chronicity of diseases), *kapha* aggravated by *vata* in association when gets lodged in *hridaya*, obscures the process of *jnana, tandra* (drowsiness) occurs. The symptoms of *tandra* are *hridaye vyakulibhava* (uneasiness or discomfort in the region of heart), sluggishness of speech and physical activity, decreased acuity of the sense organs, clouding of mind and intellect. This condition should be managed by *shodhana* and *shamana* measures that are *kaphahara, vyayama* (exercise), *raktamokshana* (blood letting) and intake of foods that are predominantly *katu* (pungent) and *tikta* (bitter).[21-24]

Thirteen types of urinary disorders

मूत्रौकसादो जठरं कृच्छ्रमुत्सङ्गसङ्क्षयौ| मूत्रातीतोऽनिलाष्ठीला वातबस्त्युष्णमारुतौ||२५|| वातकुण्डलिका ग्रन्थिर्विड्घातो बस्तिकुण्डलम्| त्रयोदशैते मूत्रस्य दोषास्तॉंल्लिङ्गतः शृणु||२६||

mūtraukasādō jaṭharaṁ kṛcchramutsaṅgasaṅkṣayau| mūtrātītō'nilāṣṭhīlā vātabastyuṣṇamārutau||25|| vātakuṇḍalikā granthirviḍghātō bastikuṇḍalam| trayōdaśaitē mūtrasya dōṣāstām॔lliṅgataḥ śṛṇu||26|| mUtraukasAdo jaTharaM kRucchramutsa$_{ggasa}$gkShayau| mUtrAtIto~anilAShThIlA vAtabastyuShNamArutau||25|| vAtakuNDalikA granthirviDghAto bastikuNDalam| trayodashaite mUtrasya doShAstA@mlli~ggataH shRuNu||26||

Mutraukasada(dense urine), *mutrajathara* (accumulation of urine in abdominal cavity), *mutrakrichchra* (dysuria), *mutrotsanga* (residual urination), *mutrasamkshaya* (suppression of urine formation), *mutratita* (delayed micturition), *vatashthila* (hard globular swelling like tumor), *vatabasti* (vata affection of bladder), *ushnavata* (vata-pitta

vitiation of urine/burning micturition), *vatakundalika* (scanty and painful flow of urine), *granthi* (cyst at the neck of bladder), *vidghata* (feces coming through urine) and *bastikundala* (circular distension of bladder) are the thirteen varieties of *mutra dosha* (urinary disorders) and listen to them with their symptoms.[25-26]

Mutraukasada (dense urine)

पित्तं कफो द्वावपि वा बस्तौ संहन्यते यदा| मारुतेन तदा मूत्रं रक्तं पीतं घनं सृजेत्||२७|| सदाहं श्वेतसान्द्रं वा सर्वैर्वा लक्षणैर्युतम्| मूत्रौकसादं तं विद्यात् पित्तश्लेष्महरैर्जयेत्||२८||

pittaṁ kaphō dvāvapi vā bastau saṁhanyatē yadā| mārutēna tadā mūtraṁ raktaṁ pītaṁ ghanaṁ sṛjēt||27|| sadāhaṁ śvētasāndraṁ vā sarvairvā lakṣaṇairyutam| mūtraukasādaṁ taṁ vidyāt pittaślēṣmaharairjayēt||28|| pittaM kapho dvAvapi vA bastau saMhanyate yadA| mArutena tadA mUtraM raktaM pItaM ghanaM sRujet||27|| sadAhaM shvetasAndraM vA sarvairvA lakShaNairyutam| mUtraukasAdaM taM vidyAt pittashleShmaharairjayet||28||

Pitta, kapha both or singly getting aggravated with *vata*, when reach into the *basti* cause reddish, yellowish, thick urine to flow, with burning, or whitish, thick or with all the symptoms. The condition is called *mutraukasada* and should be treated with *pitta kaphahara* measures.[27-28]

Mutra jathara (accumulation of urine in abdominal cavity)

विधारणात् प्रतिहतं वातोदावर्तितं यदा| पूरयत्युदरं मूत्रं तदा तदनिमित्तरुक्||२९|| अपक्तिमूत्रविट्सङ्गैस्तन्मूत्रजठरं वदेत्| मूत्रवैरेचनीं तत्र चिकित्सां सम्प्रयोजयेत्||३०|| हिङ्गुद्विरुत्तरं चूर्णं त्रिमर्मीये प्रकीर्तितम्| हन्यान्मूत्रोदरानाहमाध्मानं गुदमेढ्रयोः||३१||

vidhāraṇāt pratihataṁ vātōdāvartitaṁ yadā| pūrayatyudaraṁ mūtraṁ tadā tadanimittaruk||29|| apaktimūtraviṭsaṅgaistanmūtrajaṭharaṁ vadēt| mūtravairēcanīṁ tatra cikitsāṁ samprayōjayēt||30|| hiṅgudviruttaraṁ cūrṇaṁ trimarmīyē prakīrtitam| hanyānmūtrōdarānāhamādhmānaṁ gudamēḍhrayōḥ||31|| vidhAraNAt pratihataM vAtodAvartitaM yadA| pUrayatyudaraM mUtraM tadA tadanimittaruk||29|| apaktimUtraviTsa~ggaistanmUtrajaTharaM vadet| mUtravairecanIM tatra cikitsAM samprayojayet||30|| hi~ggudviruttaraM cUrNaM trimarmIye prakIrtitam| hanyAnmUtrodarAnAhamAdhmAnaM gudameDhrayoH||31||

Withholding the urge to urinate, causes *vata* to get obstructed in its normal pathway which causes *udavarta* (reversal of movements) and thereby the *mutra* fills up in the *udara* producing inconsistent pain, sense of indigestion, obstruction to the flow of *mutra* and *vid*. This is called *mutra jathara*. *Mutra virechana chikitsa* (diuresis) should be employed in this condition. *Hingu dvirittara churna* clears *mutrodara* (distension of abdomen due to urinary retention), *anaha* (simple distension due to indigestion or constipation), *adhmana* (distension with pain) of *guda* (anus) and *medhra* (phallum).[29-31]

Mutra krichchra (dysuria)

मूत्रितस्य व्यवायात्तु रेतो वातोद्धतं च्युतम्। पूर्वं मूत्रस्य पश्चाद्वा स्रवेत् कृच्छ्रं तदुच्यते॥३२॥

mūtritasya vyavāyāttu rētō vātōddhataṁ cyutam| pūrvaṁ mūtrasya paścādvā sravēt kr̥cchraṁ taducyatē||32|| mUtritasya vyavAyAttu reto vAtoddhataM cyutam| pUrvaM mUtrasya pashcAdvA sravet kRucchraM taducyate||32||

Indulgence in sexual intercourse by a person with active urge to micturate causes affliction of the dislodged *shukra* (seminal secretions) which flows either before or after the urine stream and this is called *mutra krichchra*.[32]

Mutrotsanga (residual urination)

खवैगुण्यानिलाक्षेपैः किञ्चिन्मूत्रं च तिष्ठति| मणिसन्धौ स्रवेत् पश्चात्तदरुग्वाऽथ चातिरुक्॥३३॥ मूत्रोत्सङ्गः स विच्छिन्नमुच्छेषगुरुशेफसः |

khavaiguṇyānilākṣēpaiḥ kiñcinmūtraṁ ca tiṣṭhati| maṇisandhau sravēt paścāttadarugvā'tha cātiruk||33|| mūtrōtsaṅgaḥ sa vicchinnamucchēṣaguruśēphasaḥ| khavaiguNyAnilAkShepaiH ki~jcinmUtraM ca tiShThati| maNisandhau sravet pashcAttadarugvA~atha cAtiruk||33|| mUtrotsa~ggaH sa vicchinnamuccheShagurushephasaH |

Due to *khavaigunya* (structural deformity) in the *mutravaha srotas*, severe *vata* aggravation, some urine remains in the *manisandhi* (base of penis) and discharges sometime later either without pain or with severe pain. *Mutra* passes in *vichchinna* (split form) and *uchchesha* (with some residual urine in the enlarged or engorged penis) from the *guru shepha* (enlarged penis due to accumulation of excess urine in the penis). This is *mutrotsanga*. [33-33½]

Mutra samkshaya (suppression of urine formation)

वाताकृतिर्भवेद्वातान्मूत्रे शुष्यति सङ्क्षयः॥३४॥

vātākr̥tirbhavēdvātānmūtrē śuṣyati saṅkṣayaḥ||34||

vAtAkRutirbhavedvAtAnmUtre shuShyati sa~gkShayaH||34||

Due to aggravation of *vata*, the urine gets decreased with manifestation of *vatakriti* (symptoms of aggravated *vata*). The condition is *mutra kshaya*. [34]

Mutratita (delayed micturition)

चिरं धारयतो मूत्रं त्वरया न प्रवर्तते| मेहमानस्य मन्दं वा मूत्रातीतः स उच्यते॥३५॥

ciraṁ dhārayatō mūtraṁ tvarayā na pravartatē| mēhamānasya mandaṁ vā mūtrātītaḥ sa ucyatē||35|| ciraM dhArayato mUtraM tvarayA na pravartate| mehamAnasya mandaM vA mUtrAtItaH sa ucyate||35||

In a person withholding for long, the urge to urinate, the urine does not flow instantly or flows with mild stream. This is called *mutratita*.[35]

Ashthila (hard globular swelling like tumor)

आध्मापयन् बस्तिगुदं रुद्ध्वा वायुश्चलोन्नताम्| कुर्यात्तीव्रार्तिमष्ठीलां मूत्रविण्मार्गरोधिनीम्||३६||

ādhmāpayan bastigudaṁ ruddhvā vāyuścalōnnatām| kuryāttīvrārtimaṣṭhīlāṁ mūtraviṇmārgarōdhinīm||36|| AdhmApayan bastigudaM ruddhvA vAyushcalonnatAm| kuryAttIvrArtimaShThIlAM mUtraviNmArgarodhinIm||36||

When *vata* obstructs the path of *mutra*, it causes *adhmana* (distension) of *basti* (bladder area) and *guda* (rectal area) producing *ashthila* (stone like hard mass or swelling) which is *chala* (freely mobile), *unnata* (elevated) which causes *tivra arti* (severe pain) and *vinmutrarodhini* (obstruction to stools and urine). [36]

Vatabasti (*vata* affliction of bladder)

मूत्रं धारयतो बस्तौ वायुः क्रुद्धो विधारणात्| मूत्ररोधार्तिकण्डूभिर्वातबस्तिः स उच्यते||३७||

mūtraṁ dhārayatō bastau vāyuḥ kruddhō vidhāraṇāt| mūtrarōdhārtikaṇḍūbhirvātabastiḥ sa ucyatē||37|| mUtraM dhArayato bastau vAyuH kruddho vidhAraNAt| mUtrarodhArtikaNDUbhirvAtabastiH sa ucyate||37||

Withholding the urine in the *basti* causes *vata* to aggravate which causes *mutrarodha* (urinary obstruction), *arti* (pain), *kandu* (itching) and this is called *vatabasti*. [37]

Ushnavata ((*vata-pitta* affliction of urine/burning micturition)

उष्मणा सोष्मकं मूत्रं शोषयन् रक्तपीतकम्| उष्णवातः सृजेत् कृच्छ्राद्बस्त्युपस्थार्तिदाहवान्||३८||

uṣmaṇā sōṣmakaṁ mūtraṁ śōṣayan raktapītakam| uṣṇavātaḥ sr̥jēt kr̥cchrādbastyupasthārtidāhavān||38|| uShmaNA soShmakaM mUtraM shoShayan raktapItakam| uShNavAtaH sRujet kRucchrAdbastyupasthArtidAhavAn||38||

Due to indulgence in *ushma* (factors that increase the heat in the body), there will be *mutra shosha* (decrease in *mutra*), *raktapita mutra* (reddish or yellowish urine), passed with difficulty (*krichchrat*), causing *arti* (pain) and *daha* (burning) in *basti* (urinary bladder) and *upastha* (genitalia). This is *ushnavata*. [38]

Vatakundalika (scanty and painful flow of urine)

गतिसङ्गादुदावृत्तः स मूत्रस्थानमार्गयोः| मूत्रस्य विगुणो वायुर्भग्नव्याविद्धकुण्डली||३९|| मूत्रं विहन्ति संस्तम्भभङ्गगौरववेष्टनैः| तीव्ररुङ्मूत्रविट्सङ्गैर्वातकुण्डलिकेति सा||४०||

gatisaṅgādudāvr̥ttaḥ sa mūtrasthānamārgayōḥ| mūtrasya viguṇō vāyurbhagnavyāviddhakuṇḍalī||39|| mūtraṁ vihanti saṁstambhabhaṅgagauravavēṣṭanaiḥ| tīvraruṅmūtraviṭsaṅgairvātakuṇḍalikēti sā||40|| gatisa~ggAdudAvRuttaH sa mUtrasthAnamArgayoH| mUtrasya viguNo

vAyurbhagnavyAviddhakuNDalI||39|| mUtraM vihanti saMstambhabha~ggagauravaveShTanaiH| tIvraru$_{gmUtraviTsa}$ggairvAtakuNDaliketi sA||40||

Due to *gatisanga* (obstruction in the pathway) of *mutra* in the *mutrasthana* (*mutrasaya*) and *mutramarga* (*mutravaha srotas*), the *viguna vayu* (aggravated *vata*) becomes *udavratta* (reflux or moves in opposite direction) and thereby *bhagna* (broken), *vyaviddha* (zigzag) or *kundali* (rotatory) in its pathway. It then affects the *mutra* with *samstambha* (stiffness or rigidity), *bhanga* (breaking pain), *gaurava* (heaviness), *veshtana* (twisting pain), *tivraruk* (severe pain) and *mutravitsanga* (retention of urine and feces). The condition is called *vata kundalika*. [39-40]

Raktagranthi (nodular swelling in bladder)

रक्तं वातकफाद्दुष्टं बस्तिद्वारे सुदारुणम्| ग्रन्थिं कुर्यात् स कृच्छ्रेण सृजेन्मूत्रं तदावृतम्||४१|| अश्मरीसमशूलं तं रक्तग्रन्थिं प्रचक्षते|

raktaṁ vātakaphāddusṭaṁ bastidvārē sudāruṇam| granthiṁ kuryāt sa kr̥cchrēṇa sr̥jēnmūtraṁ tadāvr̥tam||41|| aśmarīsamaśūlaṁ taṁ raktagranthiṁ pracakṣatē| raktaM vAtakaphAdduShTaM bastidvAre sudAruNam| granthiM kuryAt sa kRucchreNa sRujenmUtraM tadAvRutam||41|| ashmarIsamashUlaM taM raktagranthiM pracakShate|

Rakta getting vitiated by *vata* and *kapha*, produces a grievous nodular swelling (*granthi*) which obstructs the *mutra* and as a result the *mutra* is eliminated with difficulty and pain similar to urinary calculus. The condition is called *raktagranthi*. [41-41½]

Vid vighata (feces coming through urine)

रूक्षदुर्बलयोर्वातेनोदावृत्तं शकृद्यदा||४२|| मूत्रस्रोतः प्रपद्येत विट्संसृष्टं तदा नरः| विड्गन्धं मूत्रयेत् कृच्छ्राद्विड्विघातं विनिर्दिशेत्||४३||

rūkṣadurbalayōrvātēnōdāvr̥ttaṁ śakr̥dyadā||42|| mūtrasrōtaḥ prapadyēta viṭsaṁsr̥ṣṭaṁ tadā naraḥ| viḍgandhaṁ mūtrayēt kr̥cchrādviḍvighātaṁ vinirdiśēt||43|| rUkShadurbalayorvAtenodAvRuttaM shakRudyadA||42|| mUtrasrotaH prapadyeta viTsaMsRuShTaM tadA naraH| viDgandhaM mUtrayet kRucchrAdviDvighAtaM vinirdishet||43||

In a *ruksha* (emaciated) and *durbala* (weak) person, due to aggravated *vata* when *shakrita* (stool matter) becomes *udavarta* (moves into other pathway) and enters the channels of *mutra*, the person passes *mutra* admixed with stool matter bearing a fecal odor with difficulty. The condition is called *vidvighata*.[42-43]

Basti kundala (circular distension of bladder)

द्रुताध्वलङ्घनायासादभिघातात् प्रपीडनात्| स्वस्थानाद्वस्तिरुद्वृत्तः स्थूलस्तिष्ठति गर्भवत्||४४|| शूलस्पन्दनदाहार्तो बिन्दुं बिन्दुं स्रवत्यपि| पीडितस्तु सृजेद्धारां संस्तम्भोद्वेष्टनार्तिमान्||४५|| बस्तिकुण्डलमाहुस्तं घोरं शस्त्रविषोपमम्| पवनप्रबलं प्रायो दुर्निवारमबुद्धिभिः||४६|| तस्मिन् पित्तान्विते दाहः शूलं मूत्रविवर्णता| श्लेष्मणा गौरवं शोफः स्निग्धं मूत्रं घनं सितम्||४७|| श्लेष्मरुद्धबिलो बस्तिः

पित्तोदीर्णो न सिध्यति| अविभ्रान्तबिलः साध्यो न तु यः कुण्डलीकृतः||४८|| स्याद्वस्तौ कुण्डलीभूते हृन्मोहः श्वास एव च|४९|

drutādhvalaṅghanāyāsādabhighātāt prapīḍanāt| svasthānādvastirudvṛttaḥ sthūlastiṣṭhati garbhavat||44|| śūlaspandanadāhārtō binduṁ binduṁ sravatyapi| pīḍitastu sr̥jēddhārāṁ saṁstambhōdvēṣṭanārtimān||45|| bastikuṇḍalamāhustaṁ ghōraṁ śastraviṣōpamam| pavanaprabalaṁ prāyō durnivāramabuddhibhiḥ||46||

tasmin pittānvitē dāhaḥ śūlaṁ mūtravivarṇatā| ślēṣmaṇā gauravaṁ śōphaḥ snigdhaṁ mūtraṁ ghanaṁ sitam||47|| ślēṣmaruddhabilō bastiḥ pittōdīrṇō na sidhyati| avibhrāntabilaḥ sādhyō na tu yaḥ kuṇḍalīkr̥taḥ||48|| syādvastau kuṇḍalībhūtē hr̥nmōhaḥ śvāsa ēva ca|49|| drutAdhvala~gghanAyAsAdabhighAtAt prapIDanAt| svasthAnAdvastirudvRuttaH sthUlastiShThati garbhavat||44|| shUlaspandanadAhArto binduM binduM sravatyapi| pIDitastu sRujeddhArAM saMstambhodveShTanArtimAn||45|| bastikuNDalamAhustaM ghoraM shastraviShopamam| pavanaprabalaM prAyo durnivAramabuddhibhiH||46|| tasmin pittAnvite dAhaH shUlaM mUtravivarNatA| shleShmaNA gauravaM shophaH snigdhaM mUtraM ghanaM sitam||47|| shleShmaruddhabilo bastiH pittodIrNo na sidhyati| avibhrAntabilaH sAdhyo na tu yaH kuNDalIkRutaH||48|| syAdvastau kuNDalIbhUte hRunmohaH shvAsa eva ca|49|

Due to factors such as fast walking, fasting, exhaustion, injury and compression, the *basti* is displaced upwards giving the appearance of distended gravid uterus. The patient manifests with *shula* (severe pain), *spandana* (involuntary contractions or spasms) and *daha* (burning) and passes urine drop by drop. On straining there is streamed urine with *samstambha* (griping pain), *udvestana* (twisting pain) or *arti* (simple pain). The condition is called *basti kundala* and is similar to *shastra* (sharp weapon), *visha* (poison) in its action. The condition is dominant of *vata* and is incurable by the unintelligent.

When *vata* is associated with *pitta*, there occurs *daha* (burning), *shula* (colicky pain) and discoloration of urine.

Association with *kapha* causes *gaurava* (heaviness), *shopha* (swelling), and the *mutra* is *snigdha* (unctuous), *ghana* (thick) and *sita* (whitish).

When *kapha* obstructs the bladder neck or when *pitta* is severely aggravated it is incurable. If bladder neck is unobstructed, it is curable but not when there is circumgyration. When there is circumgyration in bladder it causes *hrid moha* (altered consciousness) and breathlessness. [44-48½]

Management of urinary disorders

दोषाधिक्यमवेक्ष्यैतान् मूत्रकृच्छ्रहरैर्जयेत्॥४९॥

बस्तिमुत्तरबस्तिं च सर्वेषामेव दापयेत् |

dōṣādhikyamavēkṣyaitān mūtrakr̥cchraharairjayēt||49||

bastimuttarabastiṁ ca sarvēṣāmēva dāpayēt|50|

doShAdhikyamavekShyaitAn mUtrakRucchraharairjayet||49||

bastimuttarabastiM ca sarveShAmeva dApayet|50|

These conditions should be examined in terms of dominance of *dosha* and treated by measures that relieve *mutrakrichchra* (dysuria). *Basti* (rectal enemas) and *uttara basti* (Bladder enemas) should be administered in all these conditions. [49-49½]

Description of *uttara basti* (urethral/per vaginal drug administration)

पुष्पनेत्रं तु हैमं स्याच्छ्लक्ष्णमौत्तरबस्तिकम्||५०|| जात्यश्वहनवृन्तेन समं गोपुच्छसंस्थितम्| रौप्यं वा सर्षपच्छिद्रं द्विकर्णं द्वादशाङ्गुलम्||५१|| तेनाजबस्तियुक्तेन स्नेहस्यार्धपलं नयेत्| यथावयोविशेषेण स्नेहमात्रां विकल्प्य वा||५२|| स्नातस्य भुक्तभक्तस्य रसेन पयसाऽपि वा| सृष्टविण्मूत्रवेगस्य पीठे जानुसमे मृदौ||५३|| ऋजोः सुखोपविष्टस्य हृष्टे मेढ्रे घृताक्तया| शलाकयाऽन्विष्य गतिं यद्यप्रतिहता व्रजेत्||५४|| ततः शेफःप्रमाणेन पुष्पनेत्रं प्रवेशयेत्| गुदवन्मूत्रमार्गेण प्रणयेदनु सेवनीम्||५५|| हिंस्यादतिगतं बस्तिमूने स्नेहो न गच्छति| सुखं प्रपीड्य निष्कम्पं निष्कर्षेन्नेत्रमेव च||५६|| प्रत्यागते द्वितीयं च तृतीयं च प्रदापयेत्| अनागच्छन्नुपेक्ष्यस्तु रजनीव्युषितस्य च||५७||

puṣpanētraṁ tu haimaṁ syācchlakṣṇamauttarabastikam||50|| jātyaśvahanavṛntēna samaṁ gōpucchasaṁsthitam| raupyaṁ vā sarṣapacchidraṁ dvikarṇaṁ dvādaśāṅgulam||51|| tēnājabastiyuktēna snēhasyārdhapalaṁ nayēt| yathāvayōviśēṣēṇa snēhamātrāṁ vikalpya vā||52|| snātasya bhuktabhaktasya rasēna payasā'pi vā| sṛṣṭaviṇmūtravēgasya pīṭhē jānusamē mṛdau||53|| ṛjōḥ sukhōpaviṣṭasya hṛṣṭē mēḍhrē ghṛtāktayā| śalākayā'nviṣya gatiṁ yadyapratihatā vrajēt||54|| tataḥ śēphaḥpramāṇēna puṣpanētraṁ pravēśayēt| gudavanmūtramārgēṇa praṇayēdanu sēvanīm||55|| hiṁsyādatigataṁ bastimūnē snēhō na gacchati| sukhaṁ prapīḍya niṣkampaṁ niṣkarṣēnnētramēva ca||56|| pratyāgatē dvitīyaṁ ca tṛtīyaṁ ca pradāpayēt| anāgacchannupēkṣyastu rajanīvyuṣitasya ca||57|| puShpanetraM tu haimaM syAcchlakShNamauttarabastikam||50|| jAtyashvahanavRuntena samaM gopucchasaMsthitam| raupyaM vA sarShapacchidraM dvikarNaM dvAdashA~ggulam||51|| tenAjabastiyuktena snehasyArdhapalaM nayet| yathAvayovisheSheNa snehamAtrAM vikalpya vA||52|| snAtasya bhuktabhaktasya rasena payasA~api vA| sRuShTaviNmUtravegasya pIThe jAnusame mRudau||53|| RujoH sukhopaviShTasya hRuShTe meDhre ghRutAktayA| shalAkayA~anviShya gatiM yadyapratihatA vrajet||54|| tataH shephaHpramANena puShpanetraM praveshayet| gudavanmUtramArgeNa praNayedanu sevanIm||55|| hiMsyAdatigataM bastimUne sneho na gacchati| sukhaM prapIDya niShkampaM niShkarShennetrameva ca||56|| pratyAgate dvitIyaM ca tRutIyaM ca pradApayet| rajanIvyuShitasya ca||57||

Pushpanetra (*uttara basti* nozzle) used for *uttara basti* should be made of gold or silver, smooth, be similar to stalk of *jati* (Jasminum officinale), or *asvahana* (*Karavira*- Nerium odorum/ indicum) and like cow's tail (tapering). It should be 12 *angulas* long, have two ridges (*dvikarna*) and *sarshapachidra* (permitting the passage of mustard seed). It fitted on to goats bladder, half *pala* (25ml) of *sneha* should be taken or the quantity of *sneha* should be judiciously calculated in consideration of the patient's age.

The patient having bathed, taken food with *mamsarasa* or milk, after clearing the urges of urine and feces, seated erect comfortably on a soft seat of knee height, the erect penis probed with a *shalaka* (metallic probe) duly lubricated with ghee and if found to be unobstructed, then in accordance with the size of penis the enema nozzle should be introduced as per the procedure of *gudabasti* i.e., along the direction of perineal raphe. If it is excessively introduced it causes pain and if insufficiently introduced the *snehana* does not occur. After compressing the *basti yantra* (douche bag) without shaking and comfortably (without causing discomfort to the patient) the *basti netra* should be removed. In case, the *basti* medicine comes out, a second and even a third enema may be given. If it does not come out then it can be ignored for a night. [50-57]

Pippalyadi varti (medicated wick/suppository)

पिप्पलीलवणागारधूमापामार्गसर्षपैः| वार्ताकुरसनिर्गुण्डीशम्पाकैः ससहाचरैः||५८|| मूत्राम्लपिष्टैः सगुडैर्वर्तिं कृत्वा प्रवेशयेत्| अग्रे तु सर्षपाकारां पश्चार्धे माषसम्मिताम्||५९|| नेत्रदीर्घां घृताभ्यक्तां सुकुमारामभङ्गुराम्| नेत्रवन्मूत्रनाड्यां तु पायौ चाङ्गुष्ठसम्मिताम्||६०|| स्नेहे प्रत्यागते ताभ्यामानुवासनिको विधिः| परिहारश्च सव्यापत् ससम्यग्दत्तलक्षणः||६१||

pippalīlavaṇāgāradhūmāpāmārgasarṣapaiḥ| vārtākurasanirguṇḍīśampākaiḥ sasahācaraiḥ||58|| mūtrāmlapiṣṭaiḥ saguḍairvartiṁ kṛtvā pravēśayēt| agrē tu sarṣapākārāṁ paścārdhē māṣasammitām||59|| nētradīrghāṁ ghṛtābhyaktāṁ sukumārāmabhaṅgurām| nētravanmūtranāḍyāṁ tu pāyau cāṅguṣṭhasammitām||60|| snēhē pratyāgatē tābhyāmānuvāsanikō vidhiḥ| parihāraśca savyāpat sasamyagdattalakṣaṇaḥ||61|| pippalIlavaNAgAradhUmApAmArgasarShapaiH| vArtAkurasanirguNDIshampAkaiH sasahAcaraiH||58|| mUtrAmlapiShTaiH saguDairvartiM kRutvA praveshayet| agre tu sarShapAkArAM pashcArdhe mAShasammitAm||59|| netradIrghAM ghRutAbhyaktAM sukumArAmabha~ggurAm| netravanmUtranADyAM tu pAyau cA~gguShThasammitAm||60|| snehe pratyAgate tAbhyAmAnuvAsaniko vidhiH| parihArashca savyApat sasamyagdattalakShaNaH||61||

Varti (suppository) prepared out of *pippali* (Piper longum), *lavana* (rock salt), *agaradhuma* (house soot), *apamarga* (Achyranthus aspera), *sarshapa* (Brassica campestris), *vartaku* (Solanum melongena), *nirgundi* juice (juice of Vitex negundo), *shampaka* (Cassia fistula), *sahachara* (Barleria prionitis), *mutra* (Urine of cattle etc. 8 animals), *amla* (*amlavarga dravyas* like *nimbuka* etc) with *gud* (jaggery) all pounded together and *varti* prepared which is introduced into the urinary passage. The tip of *varti* should be of the size of *sarshapa* (seed of Brassica campestris) and the other end resembling *masha* (Phaseolus radiatus). In the *mutranadi* (urinary passage), it should be introduced like the *bastinetra* and in the *payu* (anal orifice) it should be of thickness upto 1 *angushta*. When the *sneha* comes out, it should be followed by *anuvasana basti vidhi* (procedures mentioned in the after care of *anuvasana basti*). The *vyapat* (complications), their management and symptoms of proper administration are also similar to *anuvasana basti* procedure.[58-61]

Time of administration of *uttara basti*

स्त्रीणामार्तवकाले तु प्रतिकर्म तदाचरेत्| गर्भासना सुखं स्नेहं तदाऽऽदत्ते ह्यपावृता||६२|| गर्भं योनिस्तदा शीघ्रं जिते गृहणाति मारुते| बस्तिजेषु विकारेषु योनिविभ्रंशजेषु च||६३|| योनिशूलेषु तीव्रेषु योनिव्यापत्स्वसृग्दरे| अप्रस्रवति मूत्रे च बिन्दुं बिन्दुं स्रवत्यपि||६४|| विदध्यादुत्तरं बस्तिं यथास्वौषधसंस्कृतम् |६५|

strīṇāmārtavakālē tu pratikarma tadācarēt| garbhāsanā sukhaṁ snēhaṁ tadā''dattē hyapāvṛtā||62|| garbhaṁ [1] yōnistadā śīghraṁ jitē gṛhṇāti mārutē| bastijēṣu vikārēṣu yōnivibhraṁśajēṣu ca||63|| yōniśūlēṣu tīvrēṣu yōnivyāpatsvasṛgdarē| aprasravati mūtrē ca binduṁ binduṁ sravatyapi||64|| vidadhyāduttaraṁ bastiṁ yathāsvauṣadhasaṁskṛtam [2] |65| strINAmArtavakAle tu pratikarma tadAcaret| garbhAsanA sukhaM snehaM tadA$_a$adatte hyapAvRutA||62|| garbhaM [1] yonistadA shIghraM jite gRuhNAti mArute| bastijeShu vikAreShu yonivibhraMshajeShu ca||63|| yonishUleShu tIvreShu yonivyApatsvasRugdare| aprasravati mUtre ca binduM binduM sravatyapi||64|| vidadhyAduttaraM bastiM yathAsvauShadhasaMskRutam [2] |65|

In women, *uttarabasti* should be administered during the menses as the vagina is then open and easily receives the *sneha* administered, thereby the *vata* being subdued it easily becomes impregnable. *Uttarabasti* with appropriate medicines should be administered in disorders of *basti* (Urinary bladder), prolapse of uterus, severe pain related to uterus, 20 diseases of uterus and vagina (described in [Cha.Sa.Chikitsa Sthana 30th chapter], menorrhagia-metrorrhagia conditions, retention of urine and dribbling incontinence.[62-64½]

Dimensions of nozzle for *uttara basti* and its procedure

पुष्पनेत्रप्रमाणं तु प्रमदानां दशाङ्गुलम्||६५|| मूत्रस्रोतःपरीणाहं मुद्गस्रोतोऽनुवाहि च| अपत्यमार्गे नारीणां विधेयं चतुरङ्गुलम्||६६|| द्व्यङ्गुलं मूत्रमार्गे तु बालायास्त्वेकमङ्गुलम्| उत्तानायाः शयानायाः सम्यक् सङ्कोच्य सक्थिनी||६७|| अथास्याः प्रणयेन्नेत्रमनुवंशगतं सुखम्| द्विस्त्रिश्चतुरिति स्नेहानहोरात्रेण योजयेत्||६८|| बस्तौ, बस्तौ प्रणीते च वर्तिः पीनतरा भवेत्| त्रिरात्रं कर्म कुर्वीत स्नेहमात्रां विवर्धयेत्||६९|| अनेनैव विधानेन कर्म कुर्यात् पुनस्त्र्यहात्|७०|

puṣpanētrapramāṇaṁ tu pramadānāṁ daśāṅgulam||65|| mūtrasrōtaḥparīṇāhaṁ mudgasrōtō'nuvāhi ca| apatyamārgē nārīṇāṁ vidhēyaṁ caturaṅgulam||66|| dvyaṅgulaṁ mūtramārgē tu bālāyāstvēkamaṅgulam| uttānāyāḥ śayānāyāḥ samyak saṅkōcya sakthinī||67|| athāsyāḥ praṇayēnnētramanuvaṁśagataṁ sukham| dvistriścaturiti snēhānahōrātrēṇa yōjayēt||68|| bastau, bastau praṇītē ca vartiḥ pīnatarā bhavēt| trirātraṁ karma kurvīta snēhamātrāṁ vivardhayēt||69|| anēnaiva vidhānēna karma kuryāt punastryahāt|70| puShpanetrapramANaM tu pramadAnAM dashA~ggulam||65|| mUtrasrotaHparINAhaM mudgasroto~anuvAhi ca| apatyamArge nArINAM vidheyaM catura~ggulam||66|| dvya~ggulaM mUtramArge tu bAlAyAstvekama~ggulam| uttAnAyAH shayAnAyAH samyak sa~gkocya sakthinI||67|| athAsyAH praNayennetramanuvaMshagataM sukham| dvistrishcaturiti snehAnahorAtreNa yojayet||68|| bastau, bastau praNIte ca vartiH pInatarA bhavet| trirAtraM karma kurvIta snehamAtrAM vivardhayet||69|| anenaiva vidhAnena karma kuryAt punastryahAt|70|

The *uttarabasti* nozzle for females should be 10 *angulas* in length, circumference as equal to that of urethra and its inner lumen permitting a seed of *mudga* (whole green gram/ phaseolus mungo). It should be introduced to a length of 4 *angulas* in the genital tract and 2 *angulas* into urinary tract for adult females and 1 *angula* for *bala* (unmarried below 16 years of age). The lady lying down supine with thighs folded upon itself, should be introduced the nozzle comfortably in the direction parallel to the spine. Two, three or four unctuous enemas may be administered in a span of 24 hours. The *varti* (suppository) to be administered for elimination of *basti* medicament should be thicker than the enema nozzle. This *uttarabasti* should be done for three consecutive nights with gradual increase in the dose of unctuous medicament. The procedure should be likewise repeated after 3 days.[65-69½]

Etiopathology and management of diseases of Head

Shankhaka (temporal headache)

अतः शिरोविकाराणां कश्चिद्भेदः प्रवक्ष्यते||७०|| रक्तपित्तानिला दुष्टाः शङ्खदेशे विमूर्च्छिताः| तीव्ररुग्दाहरागं हि शोफं कुर्वन्ति दारुणम्||७१|| स शिरो विषवद्वेगी निरुध्याशु गलं तथा| त्रिरात्राज्जीवितं हन्ति शङ्खको नाम नामतः||७२|| परं त्र्यहाज्जीवति चेत् प्रत्याख्यायाचरेत् क्रियाम्| शिरोविरेकसेकादि सर्वं वीसर्पनुच्च यत्||७३||

ataḥ śirōvikārāṇāṁ kaścidbhēdaḥ pravakṣyatē||70|| raktapittānilā duṣṭāḥ śaṅkhadēśē vimūrcchitāḥ| tīvrarugdāharāgaṁ hi śōphaṁ kurvanti dāruṇam||71|| sa śirō viṣavadvēgī nirudhyāśu galaṁ tathā| trirātrājjīvitaṁ hanti śaṅkhakō nāma nāmataḥ||72|| paraṁ tryahājjīvati cēt pratyākhyāyācarēt kriyām| śirōvirēkasēkādi sarvaṁ vīsarpanucca yat||73|| ataH shirovikArANAM kashcidbhedaH pravakShyate||70|| raktapittAnilA duShTAH sha~gkhadeshe vimUrcchitAH| tIvrarugdAharAgaM hi shophaM kurvanti dAruNam||71|| sa shiro viShavadvegI nirudhyAshu galaM tathA| trirAtrAjjIvitaM hanti sha~gkhako nAma nAmataH||72|| paraM tryahAjjIvati cet pratyAkhyAyAcaret kriyAm| shirovirekasekAdi sarvaM vIsarpanucca yat||73||

Here after shall be elaborated certain diseases of the head. The aggravated *rakta, pitta* and *vata* getting lodged in the *shankhadesha* (temporal area) produce a severe painful swelling with redness. It is acute in manifestation like poison and obstructs the channels of the head and neck, killing the patient in 3 nights. If the patient survives beyond these 3 days, then considering the condition as *pratyakhyeya* (incurable but manageable) one should administer treatment modalities such as *shirovirecha* (errhines), *seka* (affusions) etc., which are curative of *visarpa* (erysipelas like lesions).[70-73]

Ardhavabhedaka (migraine affecting one side of head)

रूक्षात्यध्यशनात् पूर्ववातावश्यायमैथुनैः| वेगसन्धारणायासव्यायामैः कुपितोऽनिलः||७४|| केवलः सकफो वाऽर्धं गृहीत्वा शिरसस्ततः| मन्याभ्रूशङ्खकर्णाक्षिललाटार्धेऽतिवेदनाम्||७५|| शस्त्रारणिनिभां कुर्यात्तीव्रां सोऽर्धावभेदकः| नयनं वाऽथवा श्रोत्रमतिवृद्धो विनाशयेत्||७६|| चतुःस्नेहोत्तमा मात्रा शिरःकार्यविरेचनम्| नाडीस्वेदो घृतं जीर्णं बस्तिकर्मानुवासनम्||७७|| उपनाहः शिरोबस्तिर्दहनं चात्र शस्यते| प्रतिश्याये शिरोरोगे यच्चोद्दिष्टं चिकित्सितम्||७८||

rūkṣātyadhyaśanāt pūrvavātāvaśyāyamaithunaiḥ| vēgasandhāraṇāyāsavyāyāmaiḥ kupitō'nilaḥ||74|| kēvalaḥ sakaphō vā'rdhaṁ gṛhītvā śirasastataḥ| manyābhrūśaṅkhakarṇākṣilalāṭārdhē'tivēdanām||75|| śastrāraṇinibhāṁ kuryāttīvrāṁ sō'rdhāvabhēdakaḥ| nayanaṁ vā'thavā śrōtramativṛddhō vināśayēt||76|| catuḥsnēhōttamā mātrā śiraḥkāyavirēcanam| nāḍīsvēdō ghṛtaṁ jīrṇaṁ bastikarmānuvāsanam||77|| upanāhaḥ śirōbastirdahanaṁ cātra śasyatē| pratiśyāyē śirōrōgē yaccōddiṣṭaṁ cikitsitam||78|| rUkShAtyadhyashanAt pUrvavAtAvashyAyamaithunaiH| vegasandhAraNAyAsavyAyAmaiH kupito~anilaH||74|| kevalaH sakapho vA~ardhaM gRuhItvA shirasastataH| manyAbhrUsha$_{gkhakarNAkShilalATArdhe}$ativedanAm||75|| shastrAraNinibhAM kuryAttIvrAM so~ardhAvabhedakaH| nayanaM vA~athavA shrotramativRuddho vinAshayet||76|| catuHsnehottamA mAtrA shiraHkAyavirecanam| nADIsvedo ghRutaM jIrNaM bastikarmAnuvAsanam||77|| upanAhaH shirobastirdahanaM cAtra shasyate| pratishyAye shiroroge yaccoddiShTaM cikitsitam||78||

Vata aggravated due to consumption of *ruksha* (dry/ ununctuous) substances, excessive quantity or frequent intake (*adhyashana*), easterly breeze, dew/snow, sexual intercourse, withholding of urges, exhaustion and exercise, either singly or along with *kapha*, affecting either half of the head produces severe pain in neck, eyebrow, temples, ear, eye, forehead of one side. The condition is acutely severe like a sharp weapon or fire-log and is called *ardhavabhedaka*. The condition when severe may impair the functions of an eye or an ear. The 4 *snehas* (*taila, ghrita, vasa* and *majja*) in the maximum dose, *kayavirechana* (purgation), *sirovirechana* (purificatory errhines), *nadisweda*, 10 year old ghee, oil enemas, poultices, *shirobasti*, cautery are advocated here. The management told for *pratishyaya* (rhinitis) and headaches as mentioned should also be employed appropriately. [74-78]

Suryavarta (headache increasing after sun-rise and in noon)

सन्धारणादजीर्णाद्यैर्मस्तिष्कं रक्तमारुतौ| दुष्टौ दूषयतस्तच्च दुष्टं ताभ्यां विमूर्च्छितम्||७९|| सूर्योदयेऽशुसन्तापाद्द्रवं विष्यन्दते शनैः| ततो दिने शिरःशूलं दिनवृद्ध्या विवर्धते||८०|| दिनक्षये ततः स्त्याने मस्तिष्के सम्प्रशाम्यति| सूर्यावर्तः स तत्र स्यात् सर्पिरौत्तरभक्तिकम्||८१|| शिरःकायविरेकौ च मूर्ध्ना स्नेहधारणम् | जाङ्गलैरुपनाहश्च घृतक्षीरैश्च सेचनम् ||८२|| बर्हितित्तिरिलावादिशृतक्षीरोत्थितं घृतम्| स्यान्नावनं जीवनीयक्षीराष्टगुणसाधितम्||८३||

sandhāraṇādajīrṇādyairmastiṣkaṁ raktamārutau| duṣṭau dūṣayatastacca duṣṭaṁ tābhyāṁ vimūrcchitam||79|| sūryōdayēṁ'śusantāpāddravaṁ viṣyandatē śanaiḥ| tatō dinē śiraḥśūlaṁ dinavṛddhyā vivardhatē||80|| dinakṣayē tataḥ styānē mastiṣkē sampraśāmyati| sūryāvartaḥ sa tatra syāt sarpirauttarabhaktikam||81|| śiraḥkāyavirēkau ca mūrdhnā trisnēhadhāraṇam | jāṅgalairupanāhaśca ghṛtakṣīraiśca sēcanam ||82|| barhititтirilāvādiśṛtakṣīrōtthitaṁ ghṛtam| syānnāvanaṁ jīvanīyakṣīrāṣṭaguṇasādhitam||83|| sandhAraNAdajIrNAdyairmastiShkaM raktamArutau| duShTau dUShayatastacca duShTaM tAbhyAM vimUrcchitam||79|| sUryodayeM~ashusantApAddravaM viShyandate shanaiH| tato dine shiraHshUlaM dinavRuddhyA vivardhate||80|| dinakShaye tataH styAne mastiShke samprashAmyati| sUryAvartaH sa tatra syAt sarpirauttarabhaktikam||81|| shiraHkAyavirekau ca mUrdhnA

trisnehadhAraNam | jA~ggalairupanAhashca ghRutakShIraishca secanam ||82||
barhititTirilAvAdishRutakShIrotthitaM ghRutam| syAnnAvanaM jIvanIyakShIrASHTaguNasAdhitam||83||

Witholding the urges, indigestion etc. leads to the vitiation of *rakta* and *vata* which in turn vitiate the *mastishka* (brain). Thus, affected by the vitiated *rakta* and *vata*, at sunrise due to the heat of sunrays these slowly liquefy and thereby during the day there is headache which increases with the day. At the end of the day as they solidify, the headache subsides. The condition is called *suryavarta* and is managed by post-prandial ghee consumption, *shirovireka* (purificatory errhines), *kayavireka* (purgation), *shiropichu* (holding a gauze or piece of cotton soaked in medicated oil over the vertex) or *shirobasti* (holding medicated oil in a circular tank like formation over the head) with *trisnehas*, poultices prepared with *jangala mamsa* (meat of animals living in dry lands), affusions with ghee and milk, ghee (*nasya*) errhines prepared out of *ksheerapaka* of *barhi, tittiri, lava* (birds that live on land) etc. and *navana* (unctuous errhines) with ghee processed with 8 parts milk and *jeevaniya* drugs (*jeevaka, jeevanti*- Leptadenia reticulata, *rishabhaka, kakoli, kshirakakoli* etc.).[79-83]

Anantavata (pulsating headache involving all areas of head)

(उपवासातिशोकातिरूक्षशीताल्पभोजनैः)| दुष्टा दोषास्त्रयो मन्यापश्चाद्घाटासु वेदनाम्||८४|| तीव्रां कुर्वन्ति सा चाक्षिभ्रूशङ्खेष्ववतिष्ठते| स्पन्दनं गण्डपार्श्वस्य नेत्ररोगं हनुग्रहम्||८५|| सोऽनन्तवातस्तं हन्यात् सिरार्कावर्तनाशनैः| वातो रूक्षादिभिः क्रुद्धः शिरःकम्पमुदीरयेत्||८६|| तत्रामृताबलारास्नामहाश्वेताश्वगन्धकैः| स्नेहस्वेदादि वातघ्नं शस्तं नस्यं च तर्पणम्||८७||

(upavāsātiśōkātirūkṣaśītālpabhōjanaiḥ)| duṣṭā dōṣāstrayō manyāpaścādghāṭāsu vēdanām||84|| tīvrāṁ kurvanti sā cākṣibhrūśaṅkhēṣvavatiṣṭhatē| spandanaṁ gaṇḍapārśvasya nētrarōgaṁ hanugraham||85|| sō'nantavātastaṁ hanyāt sirārkāvartanāśanaiḥ| vātō rūkṣādibhiḥ kruddhaḥ śiraḥkampamudīrayēt||86|| tatrāmṛtābalārāsnāmahāśvētāśvagandhakaiḥ| snēhasvēdādi vātaghnaṁ śastaṁ nasyaṁ ca tarpaṇam||87|| (upavAsAtishokAtirUkShashItAlpabhojanaiH)| duShTA doShAstrayo manyApashcAdghATAsu vedanAm||84|| tIvrAM kurvanti sA cAkShibhrUsha~gkheShvavatiShThate| spandanaM gaNDapArshvasya netrarogaM hanugraham||85|| so~anantavAtastaM hanyAt sirArkAvartanAshanaiH| vAto rUkShAdibhiH kruddhaH shiraHkampamudIrayet||86|| tatrAmRutAbalArAsnAmahAshvetAshvagandhakaiH| snehasvedAdi vAtaghnaM shastaM nasyaM ca tarpaNam||87||

The three *doshas* aggravated due to fasting, severe grief, consumption of food which is ununctuous, cold and less in quantity, producing severe pain in *manya* (antero lateral part of neck) and then *ghata* (posterior part of neck). Later the pain localizes to the eye, eyebrow and temples, causes twitching in the cheek, diseases of the eye and stiffness of the jaw. The condition is called *anantavata*. It is treated by *siravyadha* (venesection) and medicines that cure *suryavarta*. The *vata* aggravated by *ruksha* etc factors produces tremors of the head. In this condition *amrita* (Tinospora cordifolia), *bala* (Sida cordifolia), *rasna* (Pluchea lanceolata), *mahashveta* (Clitoria ternatea Linn.),

ashvagandha (Withania sommifera) which are alleviators of *vata* should be used for oleation, fomentation and *tarpana nasya* (nourishing errhines) should be employed.[84-87]

नस्तःकर्म च कुर्वीत शिरोरोगेषु शास्त्रविद्| द्वारं हि शिरसो नासा तेन तद् व्याप्य हन्ति तान्||८८||

nastaḥkarma ca kurvīta śirōrōgēṣu śāstravid| dvāraṁ hi śirasō nāsā tēna tad vyāpya hanti tān||88|| nastaHkarma ca kurvIta shirorogeShu shAstravid| dvAraM hi shiraso nAsA tena tad vyApya hanti tAn||88||

A physician proficient in the Ayurveda scriptures should employ *nasya karma* (errhines) in diseases of the head as the nose being the gateway of head, the medicines administered thereby pervades into the head and cures diseases pertaining to the head.[88]

Types of *nasya* (nasal drug delivery therapy)

नावनं चावपीडश्च ध्मापनं धूम एव च| प्रतिमर्शश्च विज्ञेयं नस्तःकर्म तु पञ्चधा||८९|| स्नेहनं शोधनं चैव द्विविधं नावनं स्मृतम्| शोधनः स्तम्भनश्च स्यादवपीडो द्विधा मतः ||९०|| चूर्णस्याध्मापनं तद्धि देहस्रोतोविशोधनम् | विज्ञेयस्त्रिविधो धूमः प्रागुक्तः शमनादिकः||९१|| प्रतिमर्शो भवेत् स्नेहो निर्दोष उभयार्थकृत्| एवं तद्रेचनं कर्म तर्पणं शमनं त्रिधा||९२||

nāvanaṁ cāvapīḍaśca dhmāpanaṁ dhūma ēva ca| pratimarśaśca vijñēyaṁ nastaḥkarma tu pañcadhā||89|| snēhanaṁ śōdhanaṁ caiva dvividhaṁ nāvanaṁ smṛtam| śōdhanaḥ stambhanaśca syādavapīḍō dvidhā mataḥ ||90|| cūrṇasyādhmāpanaṁ taddhi dēhasrōtōviśōdhanam | vijñēyastrividhō dhūmaḥ prāguktaḥ śamanādikaḥ||91|| pratimarśō bhavēt snēhō nirdōṣa ubhayārthakṛt| ēvaṁ tadrēcanaṁ karma tarpaṇaṁ śamanaṁ tridhā||92|| nAvanaM cAvapIDashca dhmApanaM dhUma eva ca| pratimarshashca vij~jeyaM nastaHkarma tu pa~jcadhA||89|| snehanaM shodhanaM caiva dvividhaM nAvanaM smRutam| shodhanaH stambhanashca syAdavapIDo dvidhA mataH ||90|| cUrNasyAdhmApanaM taddhi dehasrotovishodhanam | vij~jeyastrividho dhUmaH prAguktaH shamanAdikaH||91|| pratimarsho bhavet sneho nirdoSha ubhayArthakRut| evaM tadrecanaM karma tarpaNaM shamanaM tridhA||92||

Nasya karma is said to be of 5 types- *navana* (unctuous errhines), *avapida* (expressed errhines), *dhmapana* (powder errhines), *dhuma* (smoke inhalation) and *pratimarsha* (low dose unctuous errhines). *Navana* (unctuous errhines) is of two types viz, *snehana* (oleating) and *shodhana* (purificatory). *Avapida* (Expressed errhine) is of two types-*shodhana* (purificatory) and *stambhana* (astringent). Blowing of *churna* (powder errhine) is said to cleanse the body passages. *Dhuma* (smoke inhalation) is said to be of three types ie, *shamana* etc (palliative, oleating and purificatory) as mentioned before. *Pratimarsha* is an oleative type of errhine without any adverse effects whatsoever and serves both (oleation and purification). Hence, the above mentioned 5 types of errhines fall into 3 categories – *rechana* (purificatory), *tarpana* (nourishing) and *samana* (palliative). [89-92]

स्तम्भसुप्तिगुरुत्वाद्याः श्लैष्मिका ये शिरोगदाः| शिरोविरेचनं तेषु नस्तःकर्म प्रशस्यते||९३|| ये च वातात्मका रोगाः शिरःकम्पार्दितादयः| शिरसस्तर्पणं तेषु नस्तःकर्म प्रशस्यते ||९४|| रक्तपित्तादिरोगेषु शमनं नस्यमिष्यते| ध्मापनं धूमपानं च तथा योग्येषु शस्यते ||९५|| (दोषादिकं समीक्ष्यैव भिषक् सम्यक् च कारयेत्)|९६|

stambhasuptigurutvādyāḥ ślaiṣmikā yē śirōgadāḥ| śirōvirēcanaṁ tēṣu nastaḥkarma praśasyatē||93|| yē ca vātātmakā rōgāḥ śiraḥkampārditādayaḥ| śirasastarpaṇaṁ tēṣu nastaḥkarma praśasyatē ||94|| raktapittādirōgēṣu śamanaṁ nasyamiṣyatē| dhmāpanaṁ dhūmapānaṁ ca tathā yōgyēṣu śasyatē ||95|| (dōṣādikaṁ samīkṣyaiva bhiṣak samyak ca kārayēt)|96| stambhasuptigurutvAdyAH shlaiShmikA ye shirogadAH| shirovirecanaM teShu nastaHkarma prashasyate||93|| ye ca vAtAtmakA rogAH shiraHkampArditAdayaH| shirasastarpaNaM teShu nastaHkarma prashasyate ||94|| raktapittAdirogeShu shamanaM nasyamiShyate| dhmApanaM dhUmapAnaM ca tathA yogyeShu shasyate ||95|| (doShAdikaM samIkShyaiva bhiShak samyak ca kArayet)|96|

In *kaphaja shirorogas* characterized by stiffness, numbness, heaviness etc. *Nasta karma*(nasal errhines) especially purificatory type is beneficial. Those diseases of head which are due to vata such as tremors of the head, facial palsy etc in them *nastakarma* in the form of *tarpana* is most suited. In diseases like *raktapitta* (bleeding dyscrasias) palliative errhines are indicated. Powder errhines and smoke inhalation are indicated for appropriate ones (treatment should be carried out by the physician after duly considering the *dosha* etc factors).[93-95½]

फलादिभेषजं प्रोक्तं शिरसो यद्विरेचनम्||९६|| तच्चूर्णं कल्पयेत्तेन पचेत् स्नेहं विरेचनम्| यदुक्तं मधुरस्कन्धे भेषजं तेन तर्पणम्||९७|| साधयित्वा भिषक् स्नेहं नस्तः कुर्याद्विधानवित्|९८|

phalādibhēṣajaṁ prōktaṁ śirasō yadvirēcanam||96|| taccūrṇaṁ kalpayēttēna pacēt snēhaṁ virēcanam| yaduktaṁ madhuraskandhē bhēṣajaṁ tēna tarpaṇam||97|| sādhayitvā bhiṣak snēhaṁ nastaḥ kuryādvidhānavit|98| phalAdibheShajaM proktaM shiraso yadvirecanam||96|| taccUrNaM kalpayettena pacet snehaM virecanam| yaduktaM madhuraskandhe bheShajaM tena tarpaNam||97|| sAdhayitvA bhiShak snehaM nastaH kuryAdvidhAnavit|98|

The fruit etc. seven categories of medications suitable as errhines for purification of head mentioned in Rogabhishagjitiya Vimana may be used as powder and in oil base for purification. The drugs of sweet category mentioned in the that chapter may be used for *tarpana* (nourishing). With these mentioned drugs the *sneha* should be prepared and used by the physician who is skillful in the errhine therapy.[96-97½]

Procedure of nasya therapy

प्राक्सूर्ये मध्यसूर्ये वा प्राक्कृतावश्यकस्य च||९८|| उत्तानस्य शयानस्य शयने स्वास्तृते सुखम्| प्रलम्बशिरसः किञ्चित् किञ्चित् पादोन्नतस्य च||९९|| ददयान्नासापुटे स्नेहं तर्पण बुद्धिमान् भिषक्| अनवाक्शिरसो नस्यं न शिरः प्रतिपद्यते||१००|| अत्यवाक्शिरसो नस्यं मस्तुलुङ्गेऽवतिष्ठति| अत एवंशयानस्य शुद्ध्यर्थं स्वेदयेच्छिरः||१०१|| संस्वेद्य नासामुन्नम्य वामेनाङ्गुष्ठपर्वणा| हस्तेन दक्षिणेनाथ कुर्योदुभयतः समम्||१०२|| प्रणाड्या पिचुना वाऽपि नस्तःस्नेहं यथाविधि| कृते च स्वेदयेद्भूय आकर्षेच्च पुनः पुनः||१०३|| तं स्नेहं श्लेष्मणा साकं तथा स्नेहो न तिष्ठति|

prāksūryē madhyasūryē vā prākkr̥tāvaśyakasya ca||98|| uttānasya śayānasya śayanē svāstr̥tē sukham| pralambaśirasaḥ kiñcit kiñcit pādōnnatasya ca||99|| dadyānnāsāpuṭē snēhaṁ tarpaṇaṁ buddhimān bhiṣak| anavākśirasō nasyaṁ na śiraḥ pratipadyatē||100|| atyavākśirasō nasyaṁ mastuluṅgē'vatiṣṭhati| ata ēvaṁśayānasya śuddhyarthaṁ svēdayēcchiraḥ||101|| saṁsvēdya nāsāmunnamya vāmēnāṅguṣṭhaparvaṇā| hastēna dakṣiṇēnātha kuryādubhayataḥ samam||102|| praṇāḍyā picunā vā'pi nastaḥsnēhaṁ yathāvidhi| kr̥tē ca svēdayēdbhūya ākarṣēcca punaḥ punaḥ||103|| taṁ snēhaṁ ślēṣmaṇā sākaṁ tathā snēhō na tiṣṭhati| prAksUrye madhyasUrye vA prAkkRutAvashyakasya ca||98|| uttAnasya shayAnasya shayane svAstRute sukham| pralambashirasaH ki~jcit ki~jcit pAdonnatasya ca||99|| dadyAnnAsApuTe snehaM tarpaNaM buddhimAn bhiShak| anavAkshiraso nasyaM na shiraH pratipadyate||100|| atyavAkshiraso nasyaM mastulu$_{gge}$avatiShThati| ata evaMshayAnasya shuddhyarthaM svedayecchiraH||101|| saMsvedya nAsAmunnamya vAmenA~gguShThaparvaNA| hastena dakShiNenAtha kuryAdubhayataH samam||102|| praNADyA picunA vA~api nastaHsnehaM yathAvidhi| kRute ca svedayedbhUya AkarShecca punaH punaH||103|| taM snehaM shleShmaNA sAkaM [1] tathA sneho na tiShThati|

Tarpana sneha nasya should be administered into the nostrils of a patient in the early morning or mid noon, who has attended to his ablutions lying down supine comfortably on a well spread couch, with head extended and the foot slightly raised. If the head is not lowered at all, the medication does not reach the head. If the head is excessively lowered the nasya medication may reach into the brain. Hence, a reclining patient for proper purification should be administered fomentation to the head. After proper fomentation, the tip of nose elevated with the thumb of left hand and with the right hand the unctuous errhine should be dropped into the nostril through a tube or gauze, equally into both the nostrils. After having done this, the head should be duly fomented and the instilled medicine should be repeatedly extracted along with the phlegmmatous discharge so that no medicine remains. (98-103½)

Dhumapana (medicated smoking) and post *nasya* therapy

स्वेदेनोत्क्लेशितः श्लेष्मा नस्तःकर्मण्युपस्थितः ||१०४|| भूयः स्नेहस्य शैत्येन शिरसि स्त्यायते ततः| श्रोत्रमन्यागलाद्येषु विकाराय स कल्पते||१०५|| ततो नस्तःकृते धूमं पिबेत् कफविनाशनम् | हितान्नभुङ्निवातोष्णसेवी स्यान्नियतेन्द्रियः||१०६|| विधिरेषोऽवपीडस्य कार्यः प्रध्मापनस्य तु| तत् षडङ्गुलया नाड्या धमेच्चूर्णं मुखेन तु||१०७|| विरिक्तशिरसं तूष्णं पाययित्वाऽम्बु भोजयेत्| लघु त्रिष्वविरुद्धं च निवातस्थमतन्द्रितः||१०८|| विरेकशुद्धो दोषस्य कोपनं यस्य सेवते| स दोषो विचरंस्तत्र करोति स्वान् गदान् बहून्||१०९|| यथास्वं विहितां तेषु क्रियां कुर्याद्विचक्षणः| अकालकृतजातानां रोगाणामनुरूपतः||११०||

svēdēnōtklēśitaḥ ślēṣmā nastaḥkarmaṇyupasthitaḥ ||104|| bhūyaḥ snēhasya śaityēna śirasi styāyatē tataḥ| śrōtramanyāgalādyēṣu vikārāya sa kalpatē||105|| tatō nastaḥkr̥tē dhūmaṁ pibēt kaphavināśanam | hitānnabhuṅnivātōṣṇasēvī syānniyatēndriyaḥ||106|| vidhirēṣō'vapīḍasya kāryaḥ pradhmāpanasya tu| tat ṣaḍaṅgulayā nāḍyā dhamēccūrṇaṁ mukhēna tu||107|| viriktaśirasaṁ tūṣṇaṁ pāyayitvā'mbu bhōjayēt| laghu triṣvaviruddhaṁ ca nivātasthamatandritaḥ||108|| virēkaśuddhō dōṣasya kōpanaṁ yasya sēvatē| sa dōṣō vicaraṁstatra karōti svān gadān bahūn||109|| yathāsvaṁ vihitāṁ tēṣu kriyāṁ

kuryādvicakṣaṇaḥ| akālakṛtajātānāṁ rōgāṇāmanurūpataḥ||110|| svedenotkleshitaH shleShmA nastaHkarmaNyupasthitaH ||104|| bhUyaH snehasya shaityena shirasi styAyate tataH| shrotramanyAgalAdyeShu vikArAya sa kalpate||105|| tato nastaHkRute dhUmaM pibet kaphavinAshanam | hitAnnabhu~gnivAtoShNasevI syAnniyatendriyaH||106|| vidhireSho~avapIDasya kAryaH pradhmApanasya tu| tat ShaDa~ggulayA nADyA dhameccUrNaM mukhena tu||107|| viriktashirasaM tUShNaM pAyayitvA~ambu bhojayet| laghu triShvaviruddhaM ca nivAtasthamatandritaH||108|| virekashuddho doShasya kopanaM yasya sevate| sa doSho vicaraMstatra karoti svAn gadAn bahUn||109|| yathAsvaM vihitAM teShu kriyAM kuryAdvicakShaNaH| akAlakRutajAtAnAM rogANAmanurUpataH||110||

The mucus liquefied by the sudation, accumulated by the administration of errhine will get condensed back in the head due to the inherent coldness of the unctuous errhine which leads to diseases of ears, neck and throat. Hence, after the errhine therapy, one should take smoking which eliminates *kapha*, consume wholesome diet, resort to breezeless, warm residence and observe self restraint.

The same procedure should be employed for administration of *avapida nasya* (expressed errhine). As regards *pradhmapana* (powder inhalation), the medicinal powder should be blown by mouth through a 6 *Angula* long tube. After purification of the head he should be made to drink hot water followed by predominant fluid diet which is light and not against the three *doshas*, and then made to reside in a breezeless place by vigilant physician. One who is purified off the *doshas* if indulges in factors which cause *dosha* aggravation, the *doshas* getting provoked move about in the body producing many diseases due to them. In these the wise physician should carry out treatments as mentioned and as appropriate for diseases arising due to untimely administration of errhine therapy. [104-110]

The treatment of vitiated *doshas* after *nasya*

अजीर्णे भोजने भुक्ते तोये पीतेऽथ दुर्दिने| प्रतिश्याये नवे स्नाते स्नेहपानेऽनुवासने||१११|| नावनं स्नेहनं रोगान् करोति श्लैष्मिकान् बहून्| तत्र श्लेष्महरः सर्वस्तीक्ष्णोष्णादिर्विधिर्हितः||११२|| क्षामे विरेचिते गर्भे व्यायामाभिहते तृषि| वातो रूक्षेण नस्येन क्रुद्धः स्वाञ्जनयेद्गदान्||११३|| तत्र वातहरः सर्वो विधिः स्नेहनबृंहणः| स्वेदादिः, स्याद्घृतं क्षीरं गर्भिण्यास्तु विशेषतः||११४|| ज्वरशोकातितप्तानां तिमिरं मद्यपस्य तु| रूक्षैः शीताञ्जनैर्लेपैः पुटपाकैश्च साधयेत् ||११५||

ajīrṇē bhōjanē bhuktē tōyē pītē'tha durdinē| pratiśyāyē navē snātē snēhapānē'nuvāsanē||111|| nāvanaṁ snēhanaṁ rōgān karōti ślaiṣmikān bahūn| tatra ślēṣmaharaḥ sarvastīkṣṇōṣṇādirvidhirhitaḥ||112|| kṣāmē virēcitē garbhē vyāyāmābhihatē tṛṣi| vātō rūkṣēṇa nasyēna kruddhaḥ svāñjanayēdgadān||113|| tatra vātaharaḥ sarvō vidhiḥ snēhanabṛṁhaṇaḥ| svēdādiḥ, syādghṛtaṁ kṣīraṁ garbhiṇyāstu viśēṣataḥ||114|| jvaraśōkātitaptānāṁ timiraṁ madyapasya tu| rūkṣaiḥ śītāñjanairlēpaiḥ puṭapākaiśca sādhayēt ||115|| ajIrNe bhojane bhukte toye pIte~atha durdine| pratishyAye nave snAte snehapAne~anuvAsane||111|| nAvanaM snehanaM rogAn karoti shlaiShmikAn bahUn| tatra shleShmaharaH sarvastIkShNoShNAdirvidhirhitaH||112|| kShAme virecite garbhe vyAyAmAbhihate

tRuShi| vAto rUkSheNa nasyena kruddhaH svA~jjanayedgadAn||113|| tatra vAtaharaH sarvo vidhiH snehanabRuMhaNaH| svedAdiH, syAdghRutaM kShIraM garbhiNyAstu visheShataH||114|| jvarashokAtitaptAnAM timiraM madyapasya tu| rUkShaiH shItA~jjanairlepaiH puTapAkaishca sAdhayet ||115||

Unctuous errhine administered in patients of indigestion, soon after major food, water consumption, on an unsuitable (cloudy) day, in case of acute rhinitis, after bath, internal oleation, oil enema gives rise to many diseases of *kapha*. In these conditions all measures that alleviate *kapha* such as penetrating, hot etc are beneficial.

Ununctuous or dry errhines in persons who are emaciated, after purgation, pregnant, exhausted due to severe exercise, thirsty, leads to aggravation of *vata* and produce diseases due to it. In such conditions all *vata* alleviating measures such as oleation, nourishing therapy, sudation etc should be done. In case of pregnant especially, ghee and milk should be administered. Unctuous errhine administered in those afflicted by severe fever, grief and alcoholics causes dimness of vision. It should be managed by collyrium and applications to the eye and instillation of medicine prepared by *putapaka* method which are un-unctuous and cold. [111-115]

Types of *navana* (unctuous errhines)

स्नेहनं शोधनं चैव द्विविधं नावनं मतम्| प्रतिमर्शस्तु नस्यार्थं करोति न च दोषावान्||११६|| नस्तः स्नेहाङ्गुलिं दद्यात् प्रातर्निशि च सर्वदा| न चोच्छिङ्घेदरोगाणां प्रतिमर्शः स दार्ढ्यकृत्||११७||

snēhanaṁ śōdhanaṁ caiva dvividhaṁ nāvanaṁ matam| pratimarśastu nasyārthaṁ karōti na ca dōṣāvān||116|| nastaḥ snēhāṅguliṁ dadyāt prātarniśi ca sarvadā| na cōcchiṅghēdarōgāṇāṁ pratimarśaḥ sa dārḍhyakṛt||117|| snehanaM shodhanaM caiva dvividhaM nAvanaM matam| pratimarshastu nasyArthaM karoti na ca doShAvAn||116|| nastaH snehA~gguliM dadyAt prAtarnishi ca sarvadA| na cocchi~gghedarogANAM pratimarshaH sa dArDhyakRut||117||

Unctuous errhine (all errhines for that matter) is of two types- oleating and purificatory. *Pratimarsha* (low dose unctuous errhine) serves both the purpose and does not produce any ill effects. In the morning, night and at all times, one should use an oleated finger for *pratimarsha*. It should not be inhaled deeply. It is suitable for healthy and serves to strengthen the head.[116-117]

Summary

तत्र श्लोकौ त्रीणि यस्मात् प्रधानानि मर्माण्यभिहतेषु च| तेषु लिङ्गं चिकित्सां च रोगभेदाश्च सौषधाः||११८|| विधिरुत्तरबस्तेश्च नस्तःकर्मविधिस्तथा| सव्यापद्भेषजं सिद्धौ मर्माख्यायां प्रकीर्तितम्||११९||

tatra ślōkau trīṇi yasmāt pradhānāni marmāṇyabhihatēṣu ca| tēṣu liṅgaṁ cikitsāṁ ca rōgabhēdāśca sauṣadhāḥ||118|| vidhiruttarabastēśca nastaḥkarmavidhistathā| savyāpadbhēṣajaṁ siddhau marmākhyāyāṁ prakīrtitam||119|| tatra shlokau trINi yasmAt pradhAnAni marmANyabhihateShu ca| teShu li~ggaM cikitsAM ca

rogabhedAshca sauShadhAH||118|| vidhiruttarabasteshca nastaHkarmavidhistathA| savyApadbheShajaM siddhau marmAkhyAyAM praklrtitam||119||

To conclude the verses-

The 3 most important among the *marmas*, signs and symptoms due to their injury, their treatment, diseases affecting these *marmas* with their management, *uttarabasti* procedure, procedure of *nasyakarma*, their complications with management have all been described in the chapter on *siddhi* related to three *marmas*.[118-119]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते सिद्धिस्थाने त्रिमर्मीयसिद्धिर्नाम नवमोऽध्यायः||९||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē'prāptē dṛḍhabalasampūritē siddhisthānē trimarmīyasiddhirnāma navamō'dhyāyaḥ||9||

ityagniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite siddhisthAne trimarmIyasiddhirnAma navamo~adhyAyaH||9||

Hence, the 9th chapter of Siddhi Sthana named Trimarmiya Siddhi, which was unavailable and hence, completed by Dridhabala in Agnivesha's compendium redacted by Charaka.

Tattva Vimarsha (Fundamental Principles)

- *Marmas* are the vital junctions and organs in the body.
- *Marmas* are the site of *chetana* (vital power of life). Therefore, their diseases/injuries are more severe and need immediate attention in treatment.
- The vital organs in trunk and abdomen are more important that those in extremities or at superficial level.
- *Hridaya* (heart including cardio-vascular system), *basti* (Urinary bladder including urinary system and kidneys) and *shiras* (head including sensory-motor nervous system) are important owing to the fact that they are the roots of body and the existence of life depends on them.
- *Hridaya* (heart) is the center for receiving the ten *dhamani* (ten great vessels arising from the heart), *prana, apana, manas* (mind), *buddhi* (intellect), *chetana* (life), *mahabhutas* (5 fundamental elements) just like spokes to the axle in the center of a wheel.
- *Shiras* (head) is the centre for the *indriyas* (the seat of special senses), the *srotas* (channels) pertaining to the conduction of *indriya* and *prana* like the radiating spicules of the rays of sunlight.
- The *basti* (bladder) is center that is related with the functions of *sthula guda* (rectum), *mushka* (scrotum), *sevani* (perineal raphe), urinary channels and *shukra* (semen). It is also the *mutradhara* (reservoir of urine) in to all the water carrying channels in the body drain, similar to all the rivers drain into the *udadhi* (sea/ ocean).

- Injury to these three *marmas* (*hridaya, shiras* and basti) leads to sudden loss to the life. Therefore these should be especially protected against external injury and *vatadi doshas*.
- *Vata* is the prime factor or cause for the aggravation of *pitta* and *kapha* and also it is the cause of *prana* (life) and is best managed by *basti*.
- *Prana* (life) is situated at *hridaya* (heart), *murdhna* (head) and *basti* (bladder and urinary system). Hence attempts should be made to maintain *paripalana* (maintain normalcy) them. *Abadhavarjana* (avoidance of factors that cause affliction to *marmas*), *svasthavrittanuvartana* (following the healthy regimen), *utpannarti vighata* (management of the existing conditions) ensures maintenance of *marmas* (*marma paripalana*).
- *Apatantraka* (opisthotomus) disease is caused by *kapha-vata* dominance and it shall be managed by *kapha-vata* pacifying measures including *tikshna pradhamana nasya* (powder blowing into nostrils). Strong purification enemas are contraindicated in the treatment of *apatantraka*.
- *Tandra* (drowsiness) is caused due to vitiation of *vata* and *kapha dosha*. This condition should be managed by *shodhana* and *shamana* measures that are *kaphahara, vyayama* (exercise), *raktamokshana* (bloodletting) and intake of foods that are predominantly *katu* (pungent) and *tikta* (bitter).
- The urinary disorder occur mainly due to suppression of urine urge, vitiation of *doshas* in urine. These conditions should be treated based on dominance of *dosha* and by measures that relieve *mutrakrichchra* (dysuria), *basti* (per rectal enemas) and *uttara basti* (per urethral enemas).
- Improper diet and lifestyle habits are causative factors for various types of headaches. The *doshas* with *rakta* are involved in the etio-pathology of head diseases.
- Administration of four *snehas* (*taila, ghrita, vasa* and *majja*) in the maximum dose, *Kayavirechana* (purgation), *shirovirechana* (purificatory errhines), *nadisweda* (fomentation), 10 year old ghee, oil enemas, poultices, *shirobasti*, cautery are advocated in the management of head diseases.
- The disorders of head and organs in the supra-clavicular region can be managed by *nasya karma* (errhines). Nasal drug administration is the gateway of head, the medicines administered thereby pervade into the head and cures diseases pertaining to the head.
- In *kapha* dominant diseases of head with obstructive pathology, *nasya* (nasal errhines) of purificatory type are advised.
- In *vata* dominant diseases of head with degenerative pathology, *nasya* (nasal errhines) of nourishing type are advised.
- In *pitta* dominant diseases of head with hemorrhagic pathology, *nasya* (nasal errhines) of palliative type are advised.

Vidhi Vimarsha (Applied Inferences)

The concept of *marma* described in Ayurveda texts differs with those described in *Keraliya Marma Chikitsa* (*Kalari Marma*) and the Tamilian *marma* concept. The numbers and positions also vary greatly. The Keraliyan *marma* concept seems to be more related to warfare medicine and the management of trauma while the tamilian *marma* concept is more so as described in Ayurveda related to *kshata* as well well as *doshaja aghata*. Ayurveda believes that suppression of urges, over enthusiastic activities, strainful activities, faulty treatment practices can actually cause *doshaja marmaghata*.

Clinical conditions like paralysis, paresis, paraplegia, quadriplegia, haemorrhage can be understood on Ayurvedic lines by taking clue from here. When it takes place at *shirasthana* above mentioned conditions can manifest. They need to be treated on the lines of treatment of *marmaghata* rather than only treating them as *vatavyadhi*.

The clinical presentations described to occur under the affection of three *marmas* are almost practically found in relation to *dosha* aggravations affecting the *marmas* and also in case of their injury. Some symptoms are due to direct organ damage and others due to reflex neurological or hormonal disturbances.

Vata is considered to be cause of provocation of *pitta* and *kapha*. In the process of disease formation direct reference of involvement of *vata* as early as in the stage of *prasara* (third out of six stages of disease formation) *vata* is also said to be cause of life to underline its importance as well as the need to address it urgently. Amongst all the treatments of *vata, basti* is the best purely on its merits to take care of *vata* disorders of all the systems throughout the body.

Hridaya when gets affected, is managed by juices which are *amla* (sour) in taste ,as it is best among *hridya dravyas*. The drug *hingu* (asafoetida) has been found to be effective as a *vatanulomaka, pachana, amahara,* and *sulaghna*. It is also widely used in *udavarta* conditions, to relieve functional spasms of smooth muscles as in intestinal colic. *Hingu vachadi churna* is specifically used for such conditions. Clinical conditions related to *Trimarma* are alarmingly high today. By effecting subtle changes in life style in accordance with classical guidelines will help to reduce life risk to great extent. Preventing the injury to vital organs and timely appropriate management in case of diseases is the key to prevention of diseases and promotion of health.

Apatantraka(opisthotomus) is due to obstruction of *kapha* to *vata*, *apatanaka*(status epilepticus) is only due to *vata*.

Based on the descriptions of the condition involving the heart which is the *manasa sthana* and the involvement of head as well, with clinical manifestations like unconsciousness with flexion spasms or bending of the body, which is temporary, this condition may be considered as a form of syncope.

Treatment schedule for *apatantraka* starts with *tikshna pradhamana* as *prana vilomatva* has to be corrected to maintain the life of the patient. Second in line is *shirovirechana*,

as vitiated *vata* creates pain in *sirah* and *shankha* by taking upward course. Then treatment for pacification of *vata kapha* in *hridroga* is applied to take care of *hridaya*, as *vata* also occupies *hridaya* when does upward direction. Further *basti* would have been an ideal option to take *vata* into its own site and pacify it, but it should not be strong, it is to be given in lesser quantity. Involvement of *hridaya* in pathogenesis might have prompted this thought, as strong *basti* might cause dehydration due to excess elimination leading to fatal condition of *hridaya*.

Fine powders of *shirovirechana* medicines can clear obstructive pathology faster and hence are preferred. *Maricha* which is *pramathi* i.e., with its potency drags the *doshas* out of *srotasas* (channels) and removes them from the system. Other medicines *shigrubija, vidanga* are known for their *shirovirechana* activity.

Vata and *kapha* are both considered as causative factors for the onset of *tandra*. *Vata* agitates *kapha*, which in turn occupies *hridaya*. The knowledge process gets blocked leading to *tandra*. Treatment aims at eliminating and pacifying *kapha*. *Vyayama* and diet of pungent and bitter tastes which acts against *kapha* are suitable. The unusual reference of blood letting can be attributed to involvement of *hridaya*, which is an organ made up of purest form of *rakta*.

The factors that bring about physical and mental exertion with foods that prolong the digestion or are heavy for digestion bring about an aggravation of *kapha* with *vata* and *tamo guna* thereby producing *tandra* (drowsiness). Hence, all medicines that help to clear the *avarana* of *manas* by these *doshas]* may be employed, especially so *teekshna pradhamana nasya*.

The *mutravaha srotovikaras* have been broadly classified into *mutra atipravrittija* (excess urination) and *mutra apravrittija* (less urination) *vikaras* by Vagbhata (A.H.Ni.9/40). The former includes twenty varieties of *prameha* and the latter includes two categories of disorders – 8 types of *mutrakrichchra* (dysuria) and 12 types *mutraghata* (urinary disorders), though both the set of disorders are described under the title *mutraghata*. Under *mutraghata, bastikundala* (circular distension of bladder) is not described.

In general terms though we find that *mutraghata* is described as condition with suppression or less production of urine and *mutrakrichchra* as dysuria, not all conditions described under *mutraghata* are characterized by oliguria or reduced output.

Most of the conditions seem to occur predominantly by retention of urine or bladder distension. *Mutrasaada, mutraukasaada* and *ushnavata* may be considered as scanty urination or oliguria; *Mutrakshaya* may be equated to oliguria or anuria.

Mutrakrichchra is a condition of dysuria due to spermorrhoea. Others like *vatabasti, mutratita, mutrajathara* seem to occur due to voluntary withholding of the urge of micturition resulting in physiological bladder atony as in mutratita or retention with pain as in *vatabasti* and atonied distended bladder in *mutrajathara* all progressive conditions of the same pathological process.

Bastikundala also seems to be a condition of bladder atony but with superadded cystitis due to severe physical stress and states of dehydration. In *vatashthila* and *mutragranthi* there seems to be an obvious anatomical growth which causes obstruction to the urine pathway which may be considered as prostatomegaly and vesicle tumors respectively. The condition of *vatakundalika*, though from the *Nidana* seems to be similar to the conditions of withholding the urge of urination, due to the symptoms seems more or less like urethral stricture. *Mutrotsanga* seems to be a condition of acute urethritis or cystitis where there is stranguary, dysuria, hesitancy and sometimes blood in urine. *Mutrakshaya* more or less seems like anuria or oliguria due to dehydration. *Vidvighata* clearly seems a case of recto vesicle or rectourethral fistula.

Susruta describes *pittaja* and *kaphaja* types of *mutraukasada* (dense urine) as two different conditions. In *pittaja mutraukasada* he describes that on drying, the urine resembles *gorochana churna* (powder of a stone or 'bezoar' found in cattle) and in case of *kaphaja* variety, on drying the urine becomes like *shankha churna* (powder of conch shell).

Due to holding of natural urges, obstruction to the downward movement of *vata* makes *vata gati* in to upward and circular, manifesting in to severe condition called *mutrajathara* (accumulation of urine in abdominal cavity). Along with symptoms like retention of urine and stool, indigestion is also one of the symptoms.

Based on the descriptions, the condition seems to be a neurological disturbance of bladder function due to repeated withholding the urge of micturition.

All the above mentioned *mutradoshas* are in accordance with the *nidanas* described under Ca.Vi.5/20 ie, drinking water, consuming food, indulging in sexual intercourse when one feels the urge to micturate and withholding the urge of micturition especially in an emaciated or traumatized individual.

The condition *mutratita* seems to be a physiological atony of bladder owing to prolonged withholding the urge to micturate, thereby the bladder contractions wean away and paves the way for atony. Recurrent withholding the urge may result in pathological atony as well as neurological disturbances in bladder function due to disturbances in the balance between sympathetic and parasympathetic functions. This concept may be practically found in patients of diabetes mellitus with recurrent urinary tract infections (cystitis), wherein USG reveals significant residual urine in bladder due to bladder atony. Such patients are immensely benefited by toilet training ie, developing a habit of regular micturition at timely intervals which in due course reduces the incidence of recurrent urinary tract infections and in due course significantly reduces the residual urine, possibly improving the bladder tone and nervous integrity.

The role of *basti chikitsa* and specifically *uttarabasti* in the management of *apana vata vikriti* and also *sthana dushti* (local vitiation) has been highlighted in the classical texts.

The drugs having *mutrala* (mutravirecaneeya and mutravirajaneeya) actions are all useful in the above mentioned *mutradoshas*. The *mutravirajaneeya, mutravirechaneeya gana dravyas*[Cha.Sa.Sutra Sthana 4/15] are very helpful.

The descriptions of the procedure with materials or equipment used thereby are clearly stated in the texts. Gold and silver are metals considered to be soft and malleable. The *uttarabasti* nozzle prepared out of these are specially suited for introducing into urethra as it is extremely vulnerable to trauma during the procedure which can be minimized by these metals. Primarily the chance of injury is due to the fact that male urethra is curved ('S' shaped) and straightened slightly when the penis is erect. Nevertheless, when fully straight there is a increased chance of trauma. Further these metals have a protective effect on the body.

In clinical practice, simple rubber catheters no. 6 or 7 may be used for the procedure after sterilization by autoclaving and so should be the medicine used for *uttarabasti*. With due aseptic precautions, the procedure should be carried out in a fumigated room preferably like an O.T. procedure which reduces the likely chances of U.T.I. Nevertheless, in the outcome the chances of asymptomatic pyuria or abacteriuric pyuria are always there. These possibly can be minimized with the use of filtered medicament (so as to ensure no particles), pre-autoclaved and administered with nozzle of gold or silver. Though the classical position of the patient is seating, lying down position is equally easy and the patient may be made to feel more comfortable. An hour after the procedure, the patient should be instructed to consume plenty of oral fluids to maintain a high urine output. The patients comfortably retain the medicament for 2-4 hours. The procedure may be done daily for 8 days after an initial *gudagata asthapana basti*. The procedure is done after asking the patient to evacuate the bladder and bowel.

The drugs described are mostly *ushna veerya, vatanulomana* and hence are highly beneficial in clearing the *avarodha*(obstruction) of *aushadha*.

The indication of administration of *varti* into *gudamarga* as well, probably indicates that some reflex mechanisms are involved in the evacuation of bladder in case of retained medicament. This in the classical description may be explained as causing *apanavatanulomana*.

The modern gynecological texts describe per vaginal investigative procedures to be carried out soon after the menses after the stoppage of bleeding. In practice, it's the ideal time for the *uttarabasti* as it's the time wherein this is naturally open to shed the endometrium which almost closes by the period of ovulation. Further, not only do the medicament enter the uterus with ease but also it acts at a time ideal for it to receive the sperms as well as provides a conducive environment for implantation of fertilized ovum maximizing the chances to conceive.

Vitiated *rakta, pitta* and *vata* takes course of *shirah*(head), especially *shankha* (temporal region), a *marma* of the type *sadyahpranahara* (acute life threatening), making the condition incurable. Involvement of *rakta dhatu* in diseases of *shirah* is appreciated by Charaka in [Cha.Sa.Sutra Sthana 17/11] *Pitta* dominating symptoms like *daha* (burning

sensation), *raga* (redness) and vitiation of *rakta dhatu* brings in treatment of *visarpa* in to picture, as it also has both these entities vitiated.

The consideration of *shankhaka* as *pratyakhyeya vyadhi* and the initiation of treatment in case of survival probably indicates the fact that there could be residual symptoms needing effective management and also that there is a likely chance of recurrence.

Pathogenesis of the disease indicates two different ways of vitiation of *dosha, vata* and *vatakapha*. Further treatment can also be understood on this basis. Use of *Chatusneha* (all four *snehas ghrita, taila, vasa, majja*), procedures like *shirobasti, anuvasanabasti,* aimed at pacifying *vata* while more aggresive treatments like *shirovirechana, virechana,* use of 10 year old ghee, *upanaha* (poultice), *dahana* (cautery) are useful in *vatakapha* dominating condition.

From the descriptions, it appears that this condition could possibly be migraine. The possible triggering factors such as sleep deprivation, physical exhaustion, mental factors such as anxiety, stress etc, may all be understood under the *nidanas* described in the classics. The location of pain is also similar. The severity of pain and the disturbances of vision and audition are all classical being found in the stage of aura and may even associate with the proper stage.

Treatment is aimed at elimination of *dosha* initially followed by pacification of them by various means. Three *sneha* viz, *taila, ghrita, vasa* to be used in *murdha taila* form (holding these materials on head). Here *majja* is excluded as it is *gurutara* (most heavy amongst *snehas*). *Seka*(effusion) in the form of *ghrita*, milk will help in pacifying *vata* by acting as *brimhana* (nourishment), at the same time *raktaprasadana* (pacifying the impurities in blood) is achieved. *Nasya* with *jeevaniya ghrita* is also to pacify *vata* and to account for *raktaprasadana*.

In Bhavaprakasa Nighantu, due to non availability, *pratinidhi* (substitutes) have been described for *ashtha varga* (group of eight vitalizer herbs) drugs like *vidarikanda* (Pueraria tuberosa) for *jeevaka* and *rshabhaka, ashvagandha* (Withania somnifera) for *kakoli* and *kshirakakoli, varahikanda* (Dioscorea bulbifera) for *riddhi* and *vriddhi, shatavari* (Asparagus racemosus) for *meda* and *mahameda*.

The description of the incidence and timing of the symptoms point to the condition of frontal sinusitis which usually starts as a dull headache in the morning that increases in severity as the day progresses. Occasionally it may be relieved by sleep or sometimes not which depends on the relative dominance of *rakta* and *vata*.

As the condition is purely *vata* dominant, all the treatments described for *suryavarta* such as *ghritapana, ghrita nasya, siropichu, sirobasti* are all beneficial. If the condition is associated with *raktavrita vata, siravyadha* is utmost beneficial. This condition may be possibly correlated with Trigeminal neuralgia, based on the location of pain. *Siravyadha* at the temporal area is of utmost benefit in neuralgic headaches.

It is uncontroversial that nose is the gateway of head as all the authors of *brihattrayis* and *laghutrayis* have shared the importance of *nasyakarma* in *shirorogas*.

Though the exact mode of action of *nasya* is not studied some hypotheses have been put forward by the scholars of Ayurveda. One of them is that the medicament directly penetrates into the brain, as fat soluble substances can easily diffuse through the cribriform plate of ethmoid bone (which forms the roof of the nasal cavity) which is porous and owing to the location of olfactory bulbs the medicament can percolate along the fibers of olfactory nerve. The second most agreeable hypothesis is the receptor theory, which believes stimulation of certain brain centers through specific receptors situated in the nasal cavity. The administration of posterior pituitary extract into nostrils by means of sprays, practically and successfully followed in diabetes insipidus is a proof sufficient that through suitable formulation, medicament may be made to act on the brain.

It is clearly described that *sneha nasya* should be done in *vata* aggravation and *ruksha nasya* should be done in *kaphaja* diseases. If this indication is ignored the complications that may follow and the measures to tackle them is described in the above verses.

In Ashtanga Hridaya, ten specific timings suitable for administration of *pratimarsha* have been described.

In practice, especially in conditions of migraine, allergic rhinitis and atopic rhinitis we advise patients to smear medicated oil or ghee into the nostrils using an oleated finger. This may be considered a form of *pratimarsha* itself.

Related Chapters

- Kiyanta Shiraseeya Adhyaya
- Trimarmiya Chikitsa

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Basti Siddhi

Siddhi Sthana Chapter 10.Successful administration of therapeutic enema

Abstract

This chapter deals with the effective formulations used as therapeutic enema in specific diseases by using disease specific drugs, considering the underlying factors in the disease and the patient. Therapeutic enema is a fast acting safe and effective therapy better than therapeutic purgation. Nourishing therapeutic enema is contraindicated in the diseases suitable for purification and depleting therapeutic enema is contraindicated in weak, emaciated and debilitated persons. Specific drugs can be added to the main recipe of therapeutic enema in accordance to the *dosha* etc. to make it more effective. In this chapter, three formulations for therapeutic enema each for *vata, pitta* and *kapha*; four formulations each for cleansing the colon, for enhancing semen and muscle and for astringent action; two formulations each for stopping excessive discharge, burning sensation, cutting pain in anal region, tenesmus, over action of therapeutic enema; Three formulations for excessive life threatening bleeding; two formulations for bleeding disorder and one formulation of therapeutic enema for excessive urination including diabetes are described.

Keywords : Anabolic enema, *Basti vyapad, Jeevadana, Parisrava, Parikarta, Pravahana*, Successful and efficacious therapeutic enema, Semenotropic,Tenesmus,Standard basti,therapeutic enema.

Introduction

In the previous chapter various diseases particularly of vital organs like heart, brain and kidney are described. *Vata* is the main causative factor for these diseases of vital organs and *basti* is the best therapy for the effective treatment of *vata* thereby to maintain the health of vital organs. In the present chapter, effective *dosha* and disease specific *basti* formulations are described. *Basti* can be practiced as a rectal route of drug administration in any disease by using specific drugs in accordance to the strength of the patient, *dosha*, season, disease and constitution of the patient. It is fast acting, easier and safe cleansing therapy can cause both nourishment and depletion effect on the body by using the specific drugs. It is better than therapeutic purgation as far as safety and palatability is concerned, can be used in all age groups and can produce any desired effect. Contraindications of nourishing enema and purifying enema shall be considered as per suitability of conditions during administration. Formulations of therapeutic enema for the treatment of specific *dosha* like *vata, pitta* and *kapha* and disease like excessive discharge, burning sensation, cutting pain in anal region, tenesmus, complications due to over action of therapeutic enema, life threatening bleeding, bleeding disorder and excessive urination including diabetes, colon cleansing, astringent effect and to enhance semen and muscle tissue are described in this chapter.

Certain drugs should be added later on to the main formulation of *basti* in accordance to the *dosha* and desired effect to make it more effective. As a general rule *basti* prepared

from strong drugs should be used in chronic and severe diseases and *basti* prepared from mild drugs should be used in mild diseases.

Sanskrit text, Transliteration and English Translation

अथातो बस्तिसिद्धिं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेय||२||

athātō bastisiddhiṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēya||2||

athAto bastisiddhiM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreya||2||

Now we shall expound the chapter “Basti Siddhi” (Successful administration of therapeutic enema). Thus said Lord Atreya. (1-2)

सिद्धानां बस्तीनां शस्तानां तेषु तेषु रोगेषु| शृण्वग्निवेश ! गदतः सिद्धिं सिद्धिप्रदां भिषजाम्||३||

siddhānāṁ bastīnāṁ śastānāṁ tēṣu tēṣu rōgēṣu| śr̥ṇvagnivēśa ! gadataḥ siddhiṁ siddhipradāṁ bhiṣajām||3|| siddhAnAM bastInAM shastAnAM teShu teShu rogeShu| shRuNvagnivesha ! gadataH siddhiM siddhipradAM bhiShajAm||3||

Listen, O Agnivesha, to the discourse on various highly fruitful and efficacious *basti* for specific diseases which successfully treats the disease and provides success to the physician.[3]

Disease specific actions and advantages of *basti*

बलदोषकालरोगप्रकृतीः प्रविभज्य योजिताः सम्यक् स्वैः स्वैरौषधवर्गैः स्वान् स्वान् रोगान्नियच्छन्ति||४|| कर्मान्यद्बस्तिसमं न विद्यते शीघ्रसुखविशोधित्वात्| आश्वपतर्पणतर्पणयोगाच्च निरत्ययत्वाच्च||५||

baladōṣakālarōgaprakr̥tīḥ pravibhajya yōjitāḥ samyak svaiḥ svairauṣadhavargaiḥ svān svān rōgānniyacchanti||4|| karmānyadbastisamaṁ na vidyatē śīghrasukhaviśōdhitvāt| āśvapatarpaṇatarpaṇayōgācca niratyayatvācca||5|| baladoShakAlarogaprakRutIH pravibhajya yojitAH samyak svaiH svairauShadhavargaiH svAn svAn rogAnniyacchanti||4|| karmAnyadbastisamaM na vidyate shIghrasukhavishodhitvAt| AshvapatarpaNatarpaNayogAcca niratyayatvAcca||5||

Basti if properly administered in accordance to the strength of the patient, *dosha*, time, nature of the disease and constitution of the person by using the specific group of drugs prescribed for the treatment of the respective diseases will cure those diseases. No other therapeutic procedure is equivalent to *basti* as far as its actions like rapid and comfortable cleansing, immediate depletion and replenishment and is devoid of complications. [4-5]

Advantages of *asthapana basti* (purification enema) over *virechana* (therapeutic purgation)

सत्यपि दोषहरत्वे कटुतीक्ष्णोष्णादि भेषजादानात्| दुःखोद्गारोत्क्लेशाहृद्यत्वकोष्ठरुजा विरेके स्युः||६|| अविरेच्यौ शिशुवृद्धौ तावप्राप्तप्रहीनधातुबलौ| आस्थापनमेव तयोः सर्वार्थकृदुत्तमं कर्म||७|| बलवर्णहर्षमार्दवगात्रस्नेहान्नृणां ददात्याशु|८|

satyapi dōṣaharatvē kaṭutīkṣṇōṣṇādi bhēṣajādānāt| duḥkhōdgārōtklēśāhṛdyatvakōṣṭharujā virēkē syuḥ||6|| avirēcyau śiśuvṛddhau tāvaprāptaprahīnadhātubalau| āsthāpanamēva tayōḥ sarvārthakṛduttamaṁ karma||7|| balavarṇaharṣamārdavagātrasnēhānnṛṇāṁ dadātyāśu|8| satyapi doShaharatve kaTutIkShNoShNAdi bheShajAdAnAt| duHkhodgArotkleshAhRudyatvakoShTharujA vireke syuH||6|| avirecyau shishuvRuddhau tAvaprAptaprahInadhAtubalau| AsthApanameva tayoH sarvArthakRuduttamaM karma||7|| balavarNaharShamArdavagAtrasnehAnnRuNAM dadAtyAshu|8|

Although *virechana* (therapeutic purgation) does eliminate the *dosha* but the drugs used for *virechana* are *katu* (pungent), *teekshna* (sharp) and *ushna* (hot) in nature, unpleasant in taste and causes *duhkha* (discomfort), *udgara* (eructations), *utklesha* (nausea) and *koshtharuja* (pain in gastro-intestinal tract). Children and aged person are unfit for *virechana*, on account of former having not attained completely developed *dhatu* (tissues) and *bala* (strength) and the latter due to excessive diminution of *dhatu* and *bala*. *Asthapana* type of *basti* (decoction based therapeutic enema) in both the cases is most suitable procedure and the one that can produce all the desired actions. This *basti* therapy instantaneously provides *bala*, *varna* (complexion), *harsha* (exhilaration), *mardava* (softness) and *sneha* (unctuousness) to the body of the persons.[6-7½]

Three types of *basti* and its indications

अनुवासनं निरूहश्चोत्तरबस्तिश्च स त्रिविधः||८|| शाखावातार्तानां सकुञ्चितस्तब्धभग्नरुग्णानाम् | विट्सङ्गाध्मानारुचिपरिकर्तिरुगादिषु च शस्तः||९|| उष्णार्तानां शीताञ्छीतार्तानां तथा सुखोष्णांश्च| तद्योग्यौषधयुक्तान् बस्तीन् सन्तर्क्य विनियुञ्जात्||१०||

anuvāsanaṁ nirūhaścōttarabastiśca sa trividhaḥ||8|| śākhāvātārtānāṁ sakuñcitastabdhabhagnarugṇānām | viṭsaṅgādhmānāruciparikartirugādiṣu ca śastaḥ||9|| uṣṇārtānāṁ śītāñchītārtānāṁ tathā sukhōṣṇāṁśca| tadyōgyauṣadhayuktān bastīn santarkya viniyujyāt||10|| anuvAsanaM nirUhashcottarabastishca sa trividhaH||8|| shAkhAvAtArtAnAM saku~jcitastabdhabhagnarugNAnAm | viTsa~ggAdhmAnAruciparikartirugAdiShu ca shastaH||9|| uShNArtAnAM shItA~jchItArtAnAM tathA sukhoShNAMshca| tadyogyauShadhayuktAn bastIn santarkya viniyujyAt||10||

The *basti* is of three types viz: *anuvasana basti* (enema with fatty substance like oil etc.), *niruha basti* (enema with herbal decoction, honey, rock salt, herbal paste and fatty substance) and *uttara basti* (trans- urethral/vaginal administration of medicine). The *basti* is beneficial for the patients who are suffering with the affliction of *shakha*

(extremities) by *vata, sankuchita* (contractures), *stabdha* (stiffness), *bhagna* (fractures), *vitsanga* (constipation), *adhmana* (gaseous distention of abdomen), *aruchi* (anorexia), *parikartika*, (cutting pain in anal region), rug (pain) etc. *ushnartanam* (patients afflicted with heat) should be given cold *basti* and for *sheetartanam* (those who are afflicted with cold) should be given warm *basti* by using suitable drugs based on proper reasoning. [8-10]

Contraindications of *asthapana* and *anuvasana basti*

बस्तीन्न बृंहणीयान् दद्याद् व्याधिषु विशोधनीयेषु| मेदस्विनो विशोध्या येऽपि नराः कुष्ठमेहार्ताः||११|| न क्षीणक्षतदुर्बलमूर्च्छितकृशशुष्कदेहानाम्| युञ्जाद्विशोधनीयान् दोषनिबद्धायुषो ये च||१२||

bastīnna bṛṁhaṇīyān dadyād vyādhiṣu viśōdhanīyēṣu| mēdasvinō viśōdhyā yē'pi narāḥ kuṣṭhamēhārtāḥ||11|| na kṣīṇakṣatadurbalamūrcchitakṛśaśuṣkadēhānām| yuñjādviśōdhanīyān dōṣanibaddhāyuṣō yē ca||12|| bastInna bRuMhaNIyAn dadyAd vyAdhiShu vishodhanIyeShu| medasvino vishodhyA ye~api narAH kuShThamehArtAH||11|| na kShINakShatadurbalamUrcchitakRushashuShkadehAnAm| yu~jjAdvishodhanIyAn doShanibaddhAyuSho ye ca||12||

Nourishing type of *basti* (*brimhana anuvasana basti*) should not be given to the persons who are indicated for cleansing treatments and to the patients suffering with the diseases indicated for cleansing treatments like obesity, skin diseases and excessive urination including diabetes. Cleansing *basti* (*shodhana asthapana basti*) should not be given to the persons who are suffering from consumption, phthisis, debility, fainting, emaciation, dehydration of the body, as well as in those whose life is sustained due to retention of *dosha* itself.[11-12]

Specific liquid media for enema solution

वाजीकरणेऽसृक्पित्तयोश्च मधुघृतपयोयुक्ताः| शस्ताः सतैलमूत्रारनाललवणाश्च कफवाते||१३|| युञ्जाद्द्रव्याणि बस्तिष्वम्लं मूत्रं पयः सुरां क्वाथान्| अविरोधाद्धातूनां रसयोनित्वाच्च जलमुष्णम्||१४||

vājīkaraṇē'sṛkpittayōśca madhughṛtapayōyuktāḥ| śastāḥ satailamūtrāranālalavaṇāśca kaphavātē||13|| yuñjāddravyāṇi bastiṣvamlaṁ mūtraṁ payaḥ surāṁ kvāthān| avirōdhāddhātūnāṁ rasayōnitvācca jalamuṣṇam||14|| vAjIkaraNe~asRukpittayoshca madhughRutapayoyuktAH| shastAH satailamUtrAranAlalavaNAshca kaphavAte||13|| yu~jjAddravyANi bastiShvamlaM mUtraM payaH surAM kvAthAn| avirodhAddhAtUnAM rasayonitvAcca jalamuShNam||14||

For aphrodisiac effect and for the diseases caused by *rakta* (blood) and *pitta*, the *basti* prepared with *madhu* (honey), *ghrita* (cow's ghee), *paya* (cow's milk) are recommended. For diseases caused by *kapha* and *vata*, the *basti* prepared with *tila taila* (sesame oil), *mootra* (cow's urine), *aranala* (sour rice gruel), *lavana* (rock salt) are recommended.

In the preparation of enema solution the ingredients like *amla* (sour substances), *mootra* (cow's urine), *paya* (cow's milk), *sura* (alcoholic beverages), and *kvatha* (herbal decoctions) are to be added, particularly hot water should be added as it is not antagonistic to *dhatu* and is source of *rasa dhatu* (nutrient fluid).[13-14]

Prakshepa (additives) to enema solutions

सुरदारुशताह्वैलाकुष्ठमधुकपिप्पलीमधुस्नेहाः| ऊर्ध्वानुलोमभागाः ससर्षपाः शर्करा लवणम्||१५|| आवापा बस्तीनामतः प्रयोज्यानि येषु यानि स्युः| युक्तानि सह कषायैस्तान्युत्तरतः प्रवक्ष्यामि||१६|| चिरजातकठिनबलेषु व्याधिषु तीक्ष्णा विपर्यये मृदवः| सप्रतिवापकषाया योज्यास्त्वनुवासननिरूहाः||१७||

suradāruśatāhvailākuṣṭhamadhukapippalīmadhusnēhāḥ| ūrdhvānulōmabhāgāḥ sasarṣapāḥ śarkarā lavaṇam||15|| āvāpā bastīnāmatḥ prayōjyāni yēṣu yāni syuḥ| yuktāni saha kaṣāyaistānyuttarataḥ pravakṣyāmi||16|| cirajātakaṭhinabalēṣu vyādhiṣu tīkṣṇā viparyayē mṛdavaḥ| sapravāpakaṣāyā yōjyāstvanuvāsananirūhāḥ||17|| suradArushatAhvailAkuShThamadhukapippalImadhusnehAH| UrdhvAnulomabhAgAH sasarShapAH sharkarA lavaNam||15|| AvApA bastInAmatH prayojyAni yeShu yAni syuH| yuktAni saha kaShAyaistAnyuttarataH pravakShyAmi||16|| cirajAtakaThinabaleShu vyAdhiShu tIkShNA viparyaye mRudavaH| sapravApakaShAyA yojyAstvanuvAsananirUhAH||17||

Suradaru (Cedrus deodara), *shatahva* (Anethum sowa), *ela* (Elletaria cardamom), *kushtha* (Sassurea lappa), *madhuka* (Glycerrhiza glabra), *pippali* (Piper Longum), *madhu, sneha* (unctuous substances like ghee/oil/muscle fat/bone marrow), *urdhvanulomabhagah* (drugs inducing vomiting, purgation), *sarshapa* (Brassica camprestris), *sharkara* (sugar), *lavanam* are to be added to the enema solution. Among these ingredients which are to be added in which kind of enema and with what kind of decoction will be described hereafter. In disease conditions which are chronic, obstinate and severe, *anuvasana* and *niruha basti* prepared with strong decoction and later added with strong ingredients should be used. While in opposite disease conditions (which are mild and of recent origin) ingredients having mild effects should be used. [15-17]

Vata dosha pacifying *basti* formulations

अर्धश्लोकैरतः सिद्धान् नानाव्याधिषु सर्वशः | बस्तीन् वीर्यसमैर्भागैर्यथार्हालोडनाञ्छृणु||१८|| बिल्वोऽग्निमन्थः श्योनाकः काश्मर्यः पाटलिस्तथा| शालपर्णी पृश्निपर्णी बृहत्यौ वर्धमानकः||१९|| यवाः कुलत्थाः कोलानि स्थिरा चेति त्रयोऽनिले| शस्यन्ते सचतुःस्नेहाः पिशितस्य रसान्विताः||२०||

ardhaślōkairataḥ siddhān nānāvyādhiṣu sarvaśaḥ | bastīn vīryasamairbhāgairyathārhālōḍanāñchṛṇu||18|| bilvō'gnimanthaḥ śyōnākaḥ kāśmaryaḥ pāṭalistathā| śālaparṇī pṛśniparṇī bṛhatyau vardhamānakaḥ||19|| yavāḥ kulatthāḥ kōlāni sthirā cēti trayō'nilē| śasyantē sacatuḥsnēhāḥ piśitasya rasānvitāḥ||20|| ardhashlokairataH siddhAn nAnAvyAdhiShu sarvashaH | bastIn vIryasamairbhAgairyathArhAloDanA~jchRuNu||18|| bilvo~agnimanthaH shyonAkaH kAshmaryaH pATalistathA| shAlaparNI pRushniparNI bRuhatyau vardhamAnakaH||19|| yavAH kulatthAH kolAni sthirA ceti trayo~anile| shasyante sacatuHsnehAH pishitasya rasAnvitAH||20||

Listen to the comprehensive description of fruitful formulations of *basti* in different diseases, each one of which is described in half verse as follows:

These formulations contain the drugs which are harmonious to each other in potency and proportion and added with suitable drugs as *alodana/avapa* (drugs which are added later on to the main formulation).

Three formulations of *basti* for *vata* disorders:

1. *Bilva* (Aegle marmelos), *agnimanthah* (Premna mucronata roxb.) *shyonakah* (Oroxylum indicum vent.,) *kashmaryah* (Gmelina arboria linn.), *paatali*(Stereospermum serveolens).
2. *Shalaparni* (Desmodium Gangeticum), *prashniparni* (Uraria Picta), *brihati* (Solanum indicum), *kantakari* (Solanum surattense), *vardhamanaka* (Ricinus communis)
3. *Yava* (Hordeum vugare), *kulattha* (Dolichos biflones Linn.), *kola* (Ziziphus mauritiana Linn.), *sthira* (Desmodium gangeticum)

These above three groups of drugs are to be used along with four types of unctuous substances (ghee, oil, muscle fat, bone marrow) and meat soup as *basti* in diseases caused by *vata*. [18-20]

*Pitta

dosha* pacifying *basti* formulations

नलवञ्जुलवानीरशतपत्राणि शैवलम्| मञ्जिष्ठा सारिवाऽनन्ता पयस्या मधुयष्टिका||२१|| चन्दनं पद्मकोशीरं तुङ्गं ते पैत्तिके त्रयः| सशर्कराक्षौद्रघृताः सक्षीरा बस्तयो हिताः||२२||

nalavañjulavānīraśatapatrāṇi śaivalam| mañjiṣṭhā sārivā'nantā payasyā madhuyaṣṭikā||21|| candanaṁ padmakōśīraṁ tuṅgaṁ tē paittikē trayaḥ| saśarkarākṣaudraghṛtāḥ sakṣīrā bastayō hitāḥ||22|| nalava~jjulavAnIrashatapatrANi shaivalam| ma~jjiShThA sArivA~anantA payasyA madhuyaShTikA||21|| candanaM padmakoshIraM tu~ggaM te paittike trayaH| sasharkarAkShaudraghRutAH sakShIrA bastayo hitAH||22||

Three formulations of *basti* for *pitta* disorders:

1. *Nala* (Arundo donax), *vanjula* (Salix tetrasperma Roxb.), *vaanira* (Salix caprea Linn), *shatapatrani* (Rosa centifolia Linn), *shaivalam* (Ceratophyllum demursum Linn.)
2. *Manjishtha* (Rubia cordifolia Linn.), *sariva* (Hemidesmus indicus), *ananta* (Fagonia cretica Linn.), *payasya* (Ipomea batata), *madhuyashthika* (Glycerrhiza glabra).
3. *Chandana* (Santaluma album), *padmak* (Pranus cerasoides), *usheeram*(Vetiveria zizanoidis), *tungam*(Cocus nucifera).

These above three groups of drugs are to be used along with sugar, honey, ghee and milk as *basti* in diseases caused by *pitta*. [21-22]

*Kapha

dosha* pacifying *basti* formulations

अर्कस्तथैव चालर्क एकाष्ठीला पुनर्नवा| हरिद्रा त्रिफला मुस्तं पीतदारु कुटन्नटम्||२३||
पिप्पल्यश्चित्रकश्चेति त्रयस्ते श्लेष्मरोगिषु | सक्षारक्षौद्रगोमूत्रा नातिस्नेहान्विता हिताः||२४||

arkastathaiva cālarka ēkāṣṭhīlā punarnavā| haridrā triphalā mustaṁ pītadāru kuṭannaṭam||23|| pippalyaścitrakaścēti trayastē ślēṣmarōgiṣu | sakṣārakṣaudragōmūtrā nātisnēhānvitā hitāḥ||24|| arkastathaiva cAlarka ekAShThIlA punarnavA| haridrA triphalA mustaM pItadAru kuTannaTam||23|| pippalyashcitrakashceti trayaste shleShmarogiShu | sakShArakShaudragomUtrA nAtisnehAnvitA hitAH||24||

Three formulations of *basti* for *kapha* disorders are:

1. *Arka* (Calatropis procera R. br.), *alarka* (Calatropis gigantia Linn.) *ekashthīla* (Cissampelos pariera), *punarnava* (Boerhavia diffusa).
2. *Haridra* (Curcuma longa), *triphala* (fruits of three myrobelons viz: Embellica officinalis, Terminalia belerica, terminalia chebula), *musta* (Cypurus rotundus Linn.), *peetadaru* (Adina cardifolia), *kuannatham* (Oroxylum indicum).
3. *Pippali* (Piper longum) and *chitraka* (Plumbago zeylanica Linn.)

These above three groups of drugs are to be used along with *kshara* (alkali), honey, cow's urine as *basti* in diseases caused by *kapha*.[23-24]

Pakvashaya shodhaka basti (colon cleansing enema)

फलजीमूतकेक्ष्वाकुधामार्गवकवत्सकाः | श्यामा च त्रिफला चैव स्थिरा दन्ती द्रवन्त्यपि||२५|| प्रकीर्या चोदकीर्या च नीलिनी क्षीरिणी तथा| सप्तला शङ्खिनी लोध्रं फलं कम्पिल्लकस्य च||२६|| चत्वारो मूत्रसिद्धास्ते पक्वाशयविशोधनाः| (व्यस्तैरपि समस्तैश्च चतुर्योगा उदाहृताः)||२७||

phalajīmūtakēkṣvākudhāmārgavakavatsakāḥ | śyāmā ca triphalā caiva sthirā dantī dravantyapi||25|| prakīryā cōdakīryā ca nīlinī kṣīriṇī tathā| saptalā śaṅkhinī lōdhraṁ phalaṁ kampillakasya ca||26|| catvārō mūtrasiddhāstē pakvāśayaviśōdhanāḥ| (vyastairapi samastaiśca caturyōgā udāhṛtāḥ)||27||
phalajImUtakekShvAkudhAmArgavakavatsakAH| shyAmA ca triphalA caiva sthirA dantI dravantyapi||25|| prakIryA codakIryA ca nIlinI kShIriNI tathA| saptalA sha~gkhinI lodhraM phalaM kampillakasya ca||26|| catvAro mUtrasiddhAste pakvAshayavishodhanAH| (vyastairapi samastaishca caturyogA udAhRutAH)||27||

Four formulations of *basti* for *pakvashayavishodhanah* (colon cleansing):

1. *Phala* (Randia spinosa Poir.), *jimutaka* (Luffa echinata Roxb.), *ikshvaku* (Lageraria siceraria Mol.), *dhamargava* (Luffa cylindrical Linn.), vatsaka (Holarrhena antidysentrica linn.)
2. *Shyama* (Operculina turpethum Linn.), *triphala*(fruits of three myrobelons viz: Embellica officinalis, Terminalia belerica, terminalia chebula), *sthira* (Desmodium gangeticum), *danti* (Baliospermum montanum), *dravanti* (Croton tiglium Linn.)

3. *Prakeerya* (Pongamia pinnata), *udakeerya* (Pongamia glabra), *neelini* (Indigofera tinctoria Linn.), *ksheerini* (Euphorbia hirta Linn.).
4. *Saptala* (Euphorbia dracunculoides Lamk.), *shankhini* (Ctenolepis Cerasiformis), *lodhram* (Symplocos racemosa roxb.), *phalam*, *kampillakasya* (fruit of Mallotus philippinensis Muell arg.)

These above four groups of drugs prepared with cow's urine are to be used as *basti* for colon cleansing. These four groups of drugs can be used separately or jointly. [25-27]

Basti formulations for enhancing *shukra* and *mamsa* (semen and muscle tissue)

काकोली क्षीरकाकोली मुद्गपर्णी शतावरी| विदारी मधुयष्ट्याह्वा शृङ्गाटककशेरुके||२८|| आत्मगुप्ताफलं माषाः सगोधूमा यवास्तथा| जलजानूपजं मांसमित्येते शुक्रमांसलाः ||२९||

kākōlī kṣīrakākōlī mudgaparṇī śatāvarī| vidārī madhuyaṣṭyāhvā śr̥ṅgāṭakakaśērukē||28|| ātmaguptāphalaṁ māṣāḥ sagōdhūmā yavāstathā| jalajānūpajaṁ māṁsamityētē śukramāṁsalāḥ ||29|| kAkolI kShIrakAkolI mudgaparNI shatAvarI| vidArI madhuyaShTyAhvA shRu~ggATakakasheruke||28|| AtmaguptAphalaM mAShAH sagodhUmA yavAstathA| jalajAnUpajaM mAMsamityete shukramAMsalAH ||29||

Four formulations of *shukramamsalaah basti* (for promotion of semen and muscle tissue):

1. *Kakoli* (Roscoea procera wall.), *ksheerakakoli* (Roscoea procera/Lilium polyphyllum), *mudgaparni* (Phaseolus trilobus Ait.), *shatavari* (Asparagus racemosus wild.).
2. *Vidari* (Pueraria tuberosa), *madhuyashthi* (Glycerrhiza glabra), *shringathaka* (Trapa natans Linn.), *kasheruke* (Scirpus grossus Linn.).
3. *Atmaguptaphalam* (fruit seed of Mucuna prurita Hook.), *mashaah* (Phaseolus mungo Linn.), *godhuma* (Triticum aestivum Linn.), *yava* (hordeum vulgare Linn.).
4. *Jalajanupajam mamsam* (meat of aquatic and marshy land inhibiting animals).

These above four groups of drugs are to be used as *basti* for promotion of semen and muscle tissue. [28-29]

Sangrahi basti formulations (astringent action)

जीवन्ती चाग्निमन्थश्च धातकीपुष्पवत्सकौ| प्रग्रहः खदिरः कुष्ठं शमी पिण्डीतको यवाः||३०|| प्रियङ्गू रक्तमूली च तरुणी स्वर्णयूथिका| वटाद्याः किंशुकं लोध्रमिति साङ्ग्राहिका मताः||३१||

jīvantī cāgnimanthaśca dhātakīpuṣpavatsakau| pragrahaḥ khadiraḥ kuṣṭhaṁ śamī piṇḍītakō yavāḥ||30|| priyaṅgū raktamūlī ca taruṇī svarṇayūthikā| vaṭādyāḥ kiṁśukaṁ lōdhramiti sāṅgrāhikā matāḥ||31|| jIvantI cAgnimanthashca dhAtakIpuShpavatsakau| pragrahaH khadiraH kuShThaM shamI piNDItako yavAH||30|| priya~ggU raktamUlI ca taruNI svarNayUthikA| vaTAdyAH kiMshukaM lodhramiti sA~ggrAhikA matAH||31||

Four formulations of *basti* for *saangraahika* (astringent action):

1. *Jeevanti* (Leptadenia raticulata), *agnimantha* (Premna mucronata Roxb.), *dhatakeepushpa* (flower of Woodfordia fruticosa), *vatsaka* (Holarrhina antidysentrica).
2. *Pragrahah* (Cassia fistula), *khadirah* (Acasia catechu wild.), *kushtham*(Sauserea Lappa), *shami* (Prosopis cineraria Druce.), *pindeetak* (Randia prunus), *yava* (barley).
3. *Priyangu* (Callicarpa macrophylla), *raktamooli* (Rubia cardifolia Linn.), *taruni* (rosa centifolia Linn.), *svarnayoothika* (Jasminum auriculatum)
4. *Vatadyaaha* (Ficus bengalensis Linn. and similar trees having latex), *kimshukam* (Butea monospermia), *lodhra* (Symplocos racemosa Roxb.)

These above four groups of drugs are to be used as *sangrahika basti*. [30-31]

Basti formulations in *parisraava* (excessive secretions from the body)

परिस्रावे शृतं क्षीरं सवृश्चीरपुनर्नवम्| आखुपर्णिकया वाऽपि तण्डुलीयकयुक्तया||३२||

parisrāvē śr̥taṁ kṣīraṁ savr̥ścīrapunarnavam| ākhuparṇikayā vā'pi taṇḍulīyakayuktayā||32|| parisrAve shRutaM kShIraM savRushcIrapunarnavam| AkhuparNikayA vA~api taNDulIyakayuktayA||32||

Two formulations of *basti* for arresting *parisraava* (excessive secretions from the body):

1. Milk boiled with *vrishcheera* (Trianthema portulacastrum) and *punarnavam* (Boerhavia diffusa Linn.).
2. Milk boiled with *akhuparnika* (kidney leaved ipomea) and *tanduliyaka* (prickly amaranth).[32]

Basti formulations in *daha* (burning sensation in the body)

कालङ्कतककाण्डेक्षुदर्भपोटगलेक्षुभिः | दाहघ्नः सघृतक्षीरो द्वितीयश्चोत्पलादिभिः||३३||

kālaṅkatakakāṇḍēkṣudarbhapōṭagalēkṣubhiḥ | dāhaghnaḥ saghr̥takṣīrō dvitīyaścōtpalādibhiḥ||33|| kAla~gkatakakANDekShudarbhapoTagalekShubhiH | dAhaghnaH saghRutakShIro dvitIyashcotpalAdibhiH||33||

Two formulations of *basti* for reducing *daha* (burning sensation):

1. *Kalankataka* (Cassia saphora), *kandekshu* (Sacharum spontaneum), *darbha* (Desmostachya bipinnata), *potagal* (Arundo donax Linn.), *ikshu* (sugar cane).
2. *Utpaladibhih* (blue water lily and other aquatic plants of its group)

These above two groups of drugs along with milk and ghee used as *basti* relieve *daha*. [33]

Basti formulations in *parikartika* (fissure in ano)

कर्बुदाराढकीनीपविदुलैः क्षीरसाधितैः| बस्तिः प्रदेयो भिषजा शीतः समधुशर्करः||३४|| परिकर्ते तथा वृन्तैः श्रीपर्णीकोविदारजैः| (देयो बस्तिः सुवैद्यैस्तु यथावद्विदितक्रियैः)||३५||

karbudārāḍhakīnīpavidulaiḥ kṣīrasādhitaiḥ| bastiḥ pradēyō bhiṣajā śītaḥ samadhuśarkaraḥ||34|| parikartē tathā vṛntaiḥ śrīparṇīkōvidārajaiḥ| (dēyō bastiḥ suvaidyaistu yathāvadviditakriyaiḥ)||35|| karbudArADhakInIpavidulaiH kShIrasAdhitaiH| bastiH pradeyo bhiShajA shItaH samadhusharkaraH||34|| parikarte tathA vRuntaiH shrIparNIkovidArajaiH| (deyo bastiH suvaidyaistu yathAvadviditakriyaiH)||35||

Two formulations of *basti* for treating *parikartika* (cutting pain in anal region):

1. Milk cooked with *karbudara* (Bauhania variegate Linn.), *adhaki* (Pigeon pea), *neepa* (Anthrocephalus indicus), *vidula* (Barringtonia acutangula) and added with honey and sugar should be given as cold *basti* in *parikartika* by the physician.
2. Milk cooked with stalks of *shriparni* (Gmelina arboria) and *kovidara* (Bauhania purpuria) and added with honey and sugar should be given as cold *basti* in *parikartika* by the good physician who have a correct knowledge of therapeutics. [34-35]

Basti formulations in *pravahika* (tenesmus)

बस्तिः शाल्मलिवृन्तानां क्षीरसिद्धो घृतान्वितः| हितः प्रवाहणे तद्वद्वेष्टैः शाल्मलिकस्य च||३६||

bastiḥ śālmalivṛntānāṁ kṣīrasiddhō ghṛtānvitaḥ| hitaḥ pravāhaṇē tadvadvēṣṭaiḥ śālmalikasya ca||36|| bastiH shAlmalivRuntAnAM kShIrasiddho ghRutAnvitaH| hitaH pravAhaNe tadvadveShTaiH shAlmalikasya ca||36||

Two formulations of *basti* beneficial in *pravahan* (Tenesmus): Milk prepared with the stalk of *shalmali* (Shalmali malabarica) mixed with ghee and milk prepared with the resin of *shalmali* (Shalmali malabarica) mixed with ghee used as *basti* are beneficial in *pravahan*.[36]

अश्वावरोहिकाकाकनासाराजकशेरुकैः| सिद्धाः क्षीरेऽतियोगे स्युः क्षौद्राञ्जनघृतैर्युताः||३७||
न्यग्रोधाद्यैश्चतुर्भिश्च तेनैव विधिना परः|३८|

aśvāvarōhikākākanāsārājakaśērukaiḥ| siddhāḥ kṣīrē’tiyōgē syuḥ kṣaudrāñjanaghṛtairyutāḥ||37|| nyagrōdhādyaiścaturbhiśca tēnaiva vidhinā paraḥ|38|
ashvAvarohikAkAkanAsArAjakasherukaiH| siddhAH kShIre~atiyoge syuH kShaudrA~jjanaghRutairyutAH||37|| nyagrodhAdyaishcaturbhishca tenaiva vidhinA paraH|38|

Two formulations of *basti* for treating the complications due to over action of *basti*:

1. Milk prepared with *ashvavarohika* (Withania somnifera or Dipterocarpus turbinatus), *kakanasa* (Martynia annua Linn.), *rajakasheruka* (Scirpus tuberosus Desf.) mixed with honey, *rasanjana* (water extract of Berberis aristata) and ghee.
2. Milk prepared with *nyagrodh* (Ficus bengalensis), *udumbara* (Ficus glomerata Roxb.), *ashvattha* (Ficus religiosa Linn.) and *plaksha* (Ficus lacor) mixed with honey, *rasanjana* (water extract of Berberis aristata) and ghee. [37-37½]

Jeevadana nashaka basti (life threatening bleeding)

बृहती क्षीरकाकोली पृश्निपर्णी शतावरी||३८|| काश्मर्यबदरीदूर्वास्तथोशीरप्रियङ्गवः| जीवादाने शृतौ क्षीरे दवौ घृताञ्जनसंयुतौ||३९|| बस्ती प्रदेयौ भिषजा शीतौ समधुशर्करौ| गोऽव्यजामहिषीक्षीरैर्जीवनीययुतैस्तथा||४०|| शशैणदक्षमार्जारमहिषाव्यजशोणितैः| सद्यस्कैर्मृदितैर्बस्तिर्जीवादाने प्रशस्यते||४१|| मधूकमधुकद्राक्षादूर्वाकाश्मर्यचन्दनैः| तेनैव विधिना बस्तिर्देयः सक्षौद्रशर्करः||४२||

bṛhatī kṣīrakākōlī pṛśniparṇī śatāvarī||38|| kāśmaryabadarīdūrvāstathōśīrapriyaṅgavaḥ| jīvādānē śṛtau kṣīrē dvau ghṛtāñjanasaṁyutau||39|| bastī pradēyau bhiṣajā śītau samadhuśarkarau| gō'vyajāmahiṣīkṣīrairjīvanīyayutaistathā||40|| śaśaiṇadakṣamārjāramahiṣāvyajaśōṇitaiḥ| sadyaskairmṛditairbastirjīvādānē praśasyatē||41|| madhūkamadhukadrākṣādūrvākāśmaryacandanaiḥ| tēnaiva vidhinā bastirdēyaḥ sakṣaudraśarkaraḥ||42|| bRuhatI kShIrakAkolI pRushniparNI shatAvarI||38|| kAshmaryabadarIdUrvAstathoshIrapriya~ggavaH| jIvAdAne shRutau kShIre dvau ghRutA~jjanasaMyutau||39|| bastI pradeyau bhiShajA shItau samadhusharkarau| go~avyajAmahiShIkShIrairjIvanIyayutaistathA||40|| shashaiNadakShamArjAramahiShAvyajashoNitaiH| sadyaskairmRuditairbastirjIvAdAne prashasyate||41|| madhUkamadhukadrAkShAdUrvAkAshmaryacandanaiH| tenaiva vidhinA bastirdeyaH sakShaudrasharkaraH||42||

Three formulations of *basti* for treating the *jeevadana* (life threatening bleeding):

1. Milk prepared with *brihati* (Solanum indicum Linn.), *ksheerakakoli* (Roscoea procera/Lilium polyphyllum), *prishniparni* (Uraria picta), *shatavari* (Asperagus racemosus) and mixed with ghee and *rasanjana* (water extract of Berberis aristata)
2. Milk prepared with *kashmarya* (Gmelina arborea Linn.), *badari* (Ziziphus jujuba), *doorva* (Cynodon dactylon Pers.), *usheera* (Vetiveria zizanoidis Linn.), *priyangavah* (Callicarpa macrophylla) and mixed with ghee and *rasanjana* (water extract of Berberis aristata)
3. *Madhuka* (Madhuka indica), *madhuka* (Glycerrhiza glabra), *draksha* (Vitis vinifera Linn.), *doorva* (Cynodon dactylon Pers.),*kashmarya* (Gmelina arborea Linn.) and *chandana* (Santalum album Linn.).

These above three groups of drugs mixed with honey, sugar, milk of cow, sheep, goat or buffalo mixed with the paste of *jeevaniya* (life promoter) group of drugs and the fresh blood of rabbit, deer, chicken, cat, buffalo, sheep or goat and administered as cold *basti* is highly beneficial in *jeevadana*. [38-42]

Basti formulations in *rakta-pitta* (bleeding disorders) and *prameha* (excessive urination including diabetes mellitus)

मञ्जिष्ठासारिवानन्तापयस्यामधुकैस्तथा| शर्कराचन्दनद्राक्षामधुधात्रीफलोत्पलैः| रक्तपित्ते, प्रमेहे तु कषायः सोमवल्कजः||४३||

mañjiṣṭhāsārivānantāpayasyāmadhukaistathā|
śarkarācandanadrākṣāmadhudhātrīphalōtpalaiḥ| raktapittē, pramēhē tu kaṣāyaḥ sōmavalkajaḥ||43|| ma~jjiShThAsArivAnantApayasyAmadhukaistathA|
sharkarAcandanadrAkShAmadhudhAtrIphalotpalaiH| raktapitte, pramehe tu kaShAyaH somavalkajaH||43||

Two formulations of *basti* for treating the *raktapitta* (bleeding disorders):

1. Decoction of *manjishtha* (Rubia cardifolia), *sariva* (Hemidesmus indicus), *ananta* (Fagonia cretica Linn.), *payasya* (Ipomea batata), and *madhuka* (Glycerrhiza glabra)
2. Decoction of *chandana* (Santalum album Linn), *draksha* (Vitis vinifera Linn.), *dhatriphala* (fruit of embellica officinalis), *utpala* (blue lotus) mixed with sugar and honey.

One formulation of *basti* for treating the *prameha* (excessive urination including diabetes mellitus):

1. Decoction of *somavalka* (Acacia farnisiana wild.). [43]

Basti formulations in various diseases

गुल्मातिसारोदावर्तस्तम्भसङ्कुचितादिषु| सर्वाङ्गैकाङ्गरोगेषु रोगेष्वेवंविधेषु च||४४|| यथास्वैरौषधैः सिद्धान् बस्तीन् दद्याद्विचक्षणः| पूर्वोक्तेन विधानेन कुर्वन् योगान् पृथग्विधान्||४५||

gulmātisārōdāvartastambhasaṅkucitādiṣu| sarvāṅgaikāṅgarōgēṣu rōgēṣvēvaṁvidhēṣu ca||44|| yathāsvairauṣadhaiḥ siddhān bastīn dadyādvicakṣaṇaḥ| pūrvōktēna vidhānēna kurvan yōgān pr̥thagvidhān||45|| gulmAtisArodAvartastambhasa~gkucitAdiShu|
sarvA$_{ggaikA}$ggarogeShu rogeShvevaMvidheShu ca||44|| yathAsvairauShadhaiH siddhAn bastIn dadyAdvicakShaNaH| pUrvoktena vidhAnena kurvan yogAn pRuthagvidhAn||45||

In conditions of *gulma* (abdominal lumps), *atisara* (diarrhea), *udavarta* (upward movement of *vata* in abdomen), *stambha* (stiffness), *sankuchita* (contractures), *sarvanga roga* (paralysis of the whole body), *ekanga roga* (paralysis of one limb) and for such other diseases the discerning physician should administer fruitful *basti* prepared with the drugs appropriate for each disease condition by adopting the method described earlier. [44-45]

Summary

तत्र श्लोकाः त्रिकास्त्रयोऽनिलादीनां चतुष्काश्चापरे त्रयः| पक्वाशयविशुद्ध्यर्थं वृष्याः साङ्ग्राहिकास्तथा||४६|| परिस्रावे तथा दाहे परिकर्ते प्रवाहणे| सातियोगे मतौ द्वौ द्वौ जीवादाने तथा त्रयः||४७|| द्वौ रक्तपित्ते मेहे च एकत्रिंशच्च सप्त ते| सुलभाल्पौषधक्लेशा बस्तयो गुणवत्तमाः||४८||

tatra ślōkāḥ trikāstrayō’nilādīnāṁ catuṣkāścāparē trayaḥ| pakvāśayaviśuddhyarthaṁ vr̥ṣyāḥ sāṅgrāhikāstathā||46|| parisrāvē tathā dāhē parikartē pravāhaṇē| sātiyōgē matau dvau dvau jīvādānē tathā trayaḥ||47|| dvau raktapittē mēhē ca ēkatriṁśacca sapta tē| sulabhālpauṣadhaklēśā bastayō guṇavattamāḥ||48|| tatra shlokAH

trikAstrayo~anilAdInAM catuShkAshcApare trayaH| pakvAshayavishuddhyarthaM vRuShyAH sA~ggrAhikAstathA||46|| parisrAve tathA dAhe parikarte pravAhaNe| sAtiyoge matau dvau dvau jIvAdAne tathA trayaH||47|| dvau raktapitte mehe ca ekatriMshacca sapta te| sulabhAlpauShadhakleshA bastayo guNavattamAH||48||

To sum up:

In this chapter, thirty seven excellent formulations of *basti* containing less number of ingredients, which are easily available and devoid of discomfort are described as follows:

- Three formulations of *basti* each for *vata, pitta* and *kapha* diseases.
- Four formulations of *basti* each for cleansing the colon, for promotion of virility and for astringent action.
- Two formulations of *basti* each for excessive secretion, burning sensation, cutting pain in anal region, tenesmus, over action of *basti*.
- Three formulations of *basti* for life threatening bleeding.
- Two formulations of *basti* for bleeding disorder and one formulation of *basti* for excessive urination including diabetes mellitus. [46-48]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते सिद्धिस्थाने बस्तिसिद्धिर्नाम दशमोऽध्यायः||१०||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē'prāptē dṛḍhabalasampūritē siddhisthānē bastisiddhirnāma daśamō'dhyāyaḥ||10||

ityagniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite siddhisthAne bastisiddhirnAma dashamo~adhyAyaH||10||

Thus, completes the tenth chapter entitled as successful therapeutic enema of Siddhi Sthana of the treatise compiled by Agnivesha, revised by Charaka and supplemented by Dridhabala because of its non-availability. [10]

Tattva Vimarsha (Fundamental Principles)

- In order to attain curative effects, *basti* should be properly administered in accordance to the strength of the patient, *dosha*, time, nature of the disease and constitution of the person by using the specific group of drugs prescribed for the treatment of the respective diseases.
- *Basti* (trans rectal drug administration through enema) is the fast acting and comfortable cleansing therapy that any other therapeutic procedures. It can lead to immediate depletion and replenishment.
- The *basti* is advantageous over *virechana* (therapeutic purgation) as it can be administered in children and old age with comfortable cleansing effect.
- *Basti* is beneficial for the patients of affliction of *vata* disorders including conditions like *sankuchita* (contractures), *stabdha* (stiffness), *bhagna* (fractures),

vitsanga (constipation), *adhmana* (gaseous distention of abdomen), *aruchi* (anorexia), *parikartika* (cutting pain in anal region), *rug* (pain) etc.

- *Ushnarta* (patients afflicted with heat) should be given cold *basti* and for *shitarta* (those who are afflicted with cold) should be given warm *basti* by using suitable drugs based on proper reasoning.
- Nourishing type of *basti* (*brimhana anuvasana basti*) is contraindicated in the persons who are suitable for cleansing treatments and to the patients suffering with the diseases indicated for cleansing treatments like obesity, skin diseases and excessive urination including diabetes.
- Cleansing *basti* (*shodhana asthapana basti*) is contraindicated in the persons who are suffering from consumption, phthisis, debility, fainting, emaciation, dehydration of the body, as well as in those whose life is sustained due to retention of *dosha* itself.
- The specific liquid media for preparing *basti* solution, drugs for preparing formulations and additives shall be decided as per *dosha* dominance and disease specificity. *Basti* formulation can be made more potent and suitable to particular *dosha* or condition by adding appropriate drugs to the main formulation like adding ghee and milk to achieve more aphrodisiac effect.

Vidhi Vimarsha (Applied Inferences)

Apart from selection of *basti* for treating *vata*, it should be selected in accordance to the disease (3).

The concept described in verse 4 can be explained with the example that the *kshaara basti* indicated in the treatment of *amavata* may not be suitable if the patient is devoid of *bala*, with the dominance of *vata dosha*, *vata prakriti*, and in *grishma ritu* (4).

During emergency where immediate cleansing or rapid nourishment is required without much preparation *basti* can be safely used (5).

Virechana drugs are unpalatable and may produce some sort of discomfort and not suitable in children and aged people, whereas *basti* can be given in all age groups and capable of producing all type of action. When the drug is unpalatable, oral administration of medicine is difficult and rectal administration can be easily done. *Virechana* may result in severe fluid loss and electrolyte imbalance causing dehydration and subsequent complications hence should be avoided in weak persons like children and aged on the other hand *basti* may not cause such severe fluid loss or electrolyte imbalance hence it is safe to use *basti* in any age group; moreover any desired effect can be achieved by *basti* like by using *lekhana basti* one can cause *lekhana* (weight reduction), by using *vrishya basti* (aphrodisiac) one can increase the virility.

When the oral root cannot be used for some reasons (e.g. Ca oesophagus, stomach) , *basti* can be a great help to maintain and nourish the patient by giving *yapana, brimhana* types of *basti*. [6-8].

The above principle can be explained by these examples viz. *raktapitta* is due to excessive heat hence in the treatment cold *basti* is indicated on the other hand *amavata* is due to excessive cold hence in the treatment hot *basti* like *kshara basti* is indicated (10).

Always one should take a precaution before selecting the type of *basti*; cleansing *basti* should never be given in emaciated, debilitated or dehydrated persons because even mild loss of fluid and electrolytes may result in fall of blood pressure and subsequently shock, replenishing *basti* should never be given in obesity which may cause further increase in weight and adiposity (11-12).

The use of specific *avapa* can be explained with examples viz. *ushakadi gana prativapa* is added in *lekhana basti* [Su.Sa.Chikitsa Sthana 38/82] to achieve more *lekhana* effect, *mamsarasa* is added in *mustadi yapana basti* [Cha.Sa.Siddhi Sthana 12/16-1] to make it more suitable for *vata* and to enhance its ability to nourish *mamsa dhatu*. *Ushna jala* is added in *basti* because it causes *shrotoshodhana* and *vatanulomana* which are essential actions in *basti karma* apart from its suitability to all *dosha* and *dhatu* (13-17).

Dashamula basti for *vata* disorders, *yashtimadhu ksheera basti* for *pitta* disorders and *lekhana basti* prepared with *triphala*, alkali and cow urine for *kapha* disorders are some of the common *basti* in practice for specific *dosha*.

Vata hara drugs are used along with fat and meat soup in preparing *basti* for *vata* disorders, *pitta hara* drugs are used along with fat and milk in preparing *basti* for *pitta* disorders and *kapha hara* drugs are used along with alkali, cow urine and little fat in preparing *basti* for *kapha* disorders (19 - 24).

Mainly cleansing (both purgative and emetic) drugs are used in colon cleansing *basti* by effectively cleansing *pakvashaya* which helps in regulating *vata dosha*, not only in *pakvashaya* but all over the body (25-27).

Mainly aphrodisiac and rejuvenating drugs and high protein substances are used in *shukramamsalaḥ basti*. Few researches were conducted at IPGT&RA, Jamnagar, India on *shukramamsalaḥ basti* by using some of these drugs to find out their effect on seminal parameters and sexual functioning. Positive effect was noted on both of these parameters (28-29). Ref.

Sangrahika basti can be of use in chronic conditions of *atisara* to arrest fluid loss and dehydration (30-31).

Both *parisraava* and *daha* are mainly due to *pitta* hence milk based *basti* are advised for these conditions further for effective management of *daha* ghee is added and mainly *pitta hara* drugs are used (32-33).

In *parikartika* to manage cutting pain and promote healing cold *basti* of medicated milk with honey and sugar is advised (34-35).

Piccha basti is described for the treatment of *pravahika*, one of the main ingredients of *piccha basti* is *shalmali* (Ca. Ci. 15/225-229); *shalmali* is rich in mucilage content which helps for wound healing. The disease *pravahika* is correlated with ulcerative colitis and in clinical practice *piccha basti*is given in ulcerative colitis shown encouraging result in terms of reduction in symptoms like tenesmus and mucus and blood discharge with stool. *Shalmali* is rich in *picchila* (slimy) property which causes *ropana* (wound healing) and reduces pain hence used in *pravahana* in which there is painful mucus discharge with stool (36)

Nyagrodh and similar plants are rich in tannin hence used as astringent to stop diarrhea. In *atiyoga* of *basti* there will be excessive diarrhea in order to stop it mainly *grahi* (astringent) drugs like *nyagrodh* etc. are used. *Atiyoga* accounts for depletion of *dhatu* as well as aggravation of *vata*; to arrest elimination of *dhatu* astringent drugs are selected and they are administered through medium of milk which is nourishing and also pacifies *vata* (37-38).

Mainly *rakta basti* is prepared by using *pitta shamaka*, *jeevaniya* drugs and fresh blood of animals. In *jeevadana* and *raktapitta* there is aggravation of *pitta* and excessive loss of blood from the body. Based on the principle of *dravya samanya* the fresh blood of specific animals is used along with other *jeevaniya* (life promoting) drugs as *rakta basti* to make up for severe blood loss, faster than any other remedial measures, it is a classical example of application of fundamental principle of *samanya* (38-43).

Basti can be used as rectal route of drug administration in any disease by using specific drugs in accordance to the disease and disease specific *basti* can be designed. (44-45).

Further reading

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Phalamatra Siddhi

Siddhi Sthana Chapter 11. Utility of medicinal fruits and other factors in standard therapeutic enema

Abstract

In this chapter, the therapeutic efficacy of the fruits of *jimutaka* (Luffa echinata), *dhamargava* (Luffa cylindrica), *kutaja* (Holorrhena antidysenterica), *kritavedhana* (Luffa acutangula), and *madana phala* (Randia dumetorum) is discussed. These fruits are used in therapeutic enemas for specific diseases. Therapeutic enemas are also used for treatment of various diseases in some animals, however size of enema nozzle, ingredients of enema recipes and quantity of enemas are different from human beings. In the present chapter, these differences of enema to be administered in animals like elephants, camels, cattle, horses, sheep and goats are described that can be useful in veterinary medicine. Four types of persons always remain sick such as *shrotiyas* (priest), *raja-sevakas* (servant of king), *veshyas* (courtesans), and *panya-jivinis* (merchant) due to their improper lifestyle habits. These specific etiological factors and therapies useful for these sick persons are described in Phalamatra Siddhi. **Keywords**: *Basti, Phala matra*, Panchakarma, *Sadatura* (always seeking), *Jimutaka* (Luffa echinata), *Katu tumbi* (Lagenaria siceraria), *Dhamargava* (Luffa cylindrica), *Kutaja* (Holorrhena antidysenterica), *Kritavedhana* (Luffa acutangula), and *Madana phala* (Randia dumetorum).

Introduction

Phalamatra Siddhi is the 11th chapter of Siddhi Sthana and is presented as a record of proceeding of a symposium and as a dialogue between the teacher and his disciples.

Various herbs are mentioned as ingredients of enema recipes in the previous chapters. The present chapter deals with therapeutic profile of some of these important and commonly used fruits. To discuss therapeutic efficiency of the fruits, an assemblage under the leadership of Punarvasu Atreya was organized in which scholars like Bhrigu, Kaushika, Kapya, Shaunaka, Pulastya and Asita Gautam participated. Therapeutic properties and efficacy of *jimutaka* (Luffa echinata), *dhamargava* (Luffa cylindrica), *kutaja* (Holorrhena antidysenterica), *kritavedhana*(Luffa acutangula), and *madana phala* (Randia dumetorum) fruits were discussed. At the end of the assemblage, Punarvasu Atreya concluded that each one of the fruit/drug mentioned by the scholars is effective in treating only certain specific conditions and none of them could be considered as a master drug. There is no drug which is entirely free from shortcomings or entirely free from good effects. He asserted that *madana-phala*(Randia dumetorum) is the best drug which can be used for therapeutic enema with adequate margin of *safety* in all possible conditions .

Basti (therapeutic enema) is defined as the therapy which goes up to the *nabhi* (umbilical region), *kati* (lumbar region), *parshva* (sides of the chest) and *kukshi* (pelvic region), churns up the fecal matter including all the other morbid matter located there

and appropriately eliminates them. Therapeutic enemas possess all attributes and actions for curing all type of diseases, due to its purifying action by causing downwards movement of *vata, pitta,* and *kapha doshas* as well as feces. Vitiation of *vata dosha* leads to many diseases in *shakha* (peripheral tissue elements), *koshtha* (visceras of thorax and abdomen), *marma* (vital spots including joints), *urdhva* (upper part of the body), *sarvavayava* (entire body) and *anga* (individual parts of the body). Due to *vikshepa* (sepration) and *sanghata* (combination) properties *vata dosha* is responsible for *vikshepa* (separation) and *sanghata* (combination) of feces, urine, *pitta dosha* including other excreta and tissue element and sustain body. When *vata dosha* get exceedingly aggravated there is no remedy other than *basti* for its alleviation. Therapeutic enema is also considered an important procedure in the treatment of diseases affecting elephants, camels, cattle, horses, sheep and goats. *Basti* is also an effective treatment for those with chronic sickness of the kinds mentioned above.

Sanskrit text, Transliteration and English Translation

अथातःफलमात्रासिद्धिंव्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ phalamātrāsiddhiṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH phalamAtrAsiddhiM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Phalamatra Siddhi” (Utility of medicinal fruits and other factors in standard therapeutic enema). Thus said Lord Atreya. [1-2]

Note: The chapter deals with determination of appropriateness of drugs for medicated enemas to achieve success.

Objective of the assemblage and list of participants

भगवन्तमुदारसत्त्वधीश्रुतिविज्ञानसमृद्धमत्रिजम्| फलबस्तिवरत्वनिश्चये सविवादा मुनयोऽभ्युपागमन्||३|| भृगुकौशिककाप्यशौनकाः सपुलस्त्यासितगौतमादयः| कतमत् प्रवरं फलादिषु स्मृतमास्थापनयोजनास्विति||४||

bhagavantamudārasattvadhīśrutivijñānasamṛddhamatrijam| phalabastivaratvaniścayē savivādā munayō’bhyupāgaman||3|| bhṛgukauśikakāpyaśaunakāḥ sapulastyāsitagautamādayaḥ| katamat pravaraṁ phalādiṣu smṛtamāsthāpanayōjanāsviti||4||
bhagavantamudArasattvadhIshrutivij~jAnasamRuddhamatrijam| phalabastivaratvanishcaye savivAdA munayo~abhyupAgaman||3|| bhRugukaushikakApyashaunakAH sapulastyAsitagautamAdayaH| katamat pravaraM phalAdiShu smRutamAsthApanayojanAsviti||4||

Lord Atreya is richly endowed with liberal intellect, perception, memory and everyday knowledge. To resolve the disputes regarding the therapeutic efficacy of the fruits for specific diseases and to determine their merit in the therapeutic enema, an assemblage was organised under the leadership of Lord Atreya in the presence of Bhrigu, Kaushika, Kapya, Shaunaka, Pulastya and Asita Gautam. [3-4]

Opinions of various participants on the most effective fruit to be used for enema

कफपित्तहरं वरं फलेष्वथ जीमूतकमाह शौनकः| मृदुवीर्यतयाऽभिनत्ति तच्छकृदित्याह नृपोऽथ वामकः||५|| कटुतुम्बममन्यतोत्तमं वमने दोषसमीरणं च तत्| तदवृष्यमशैत्यतीक्ष्णताकटुरौक्ष्यादिति गौतमोऽब्रवीत् ||६|| कफपित्तनिबर्हणं परं स च धामार्गवमित्यमन्यत |

kaphapittaharaṁ varaṁ phalēṣvatha jīmūtakamāha śaunakaḥ| mṛduvīryatayā'bhinatti tacchakṛdityāha nṛpō'tha vāmakaḥ||5|| kaṭutumbamamanyatōttamaṁ vamanē dōṣasamīraṇaṁ ca tat| tadavṛṣyamaśaityatīkṣṇatākaṭuraukṣyāditi gautamō'bravīt ||6|| kaphapittanibarhaṇaṁ paraṁ sa ca dhāmārgavamityamanyata | kaphapittaharaM varaM phaleShvatha jImUtakamAha shaunakaH| mRduvIryatayA~abhinatti tacchakRdityAha nRpo~atha vAmakaH||5|| kaTutumbamamanyatottamaM vamane doShasamIraNaM ca tat| tadavRuShyamashaityatIkShNatAkaTuraukShyAditi gautamo~abravIt ||6|| kaphapittanibarhaNaM paraM sa ca dhAmArgavamityamanyata |

Views of Shaunaka regarding jimutaka fruit

According to Shaunaka, first speaker in the assemblage, among the fruits, *jimutaka* (Luffa echinata,) is best drug to be used in medicated enema because it eliminate *kapha* and *pitta doshas* .

Views of Vamaka regarding katu tumbi fruit

According to Vamaka, due to its low potency, *jimutaka* is less effective in disintegrating and voiding of stool, while best emetic drug *katu tumbi* (Lagenaria siceraria) is the best drug to be used in medicated enema because it eliminates the *dosha* through enema.

Views of Asita Gautam regarding dhamargava fruit

According to Asita Gautam, *katu tumbi* (Lagenaria siceraria) is not an aphrodisiac due to its hot , sharp and non- unctuous properties while *dhamargava* (Luffa cylindrica) is excellent for eliminating *kapha dosha* and *pitta dosha*. So it may be considered to be the best drug for the medicated enema. [5-6]

तदमन्यतवातलंपुनर्बडिशोग्लानिकरंबलापहम्||७||

कुटजं प्रशशंस चोत्तमं न बलघ्नं कफपित्तहारि च|

tadamanyata vātalaṁ punarbaḍiśō glānikaraṁ balāpaham||7||

kuṭajaṁ praśaśaṁsa cōttamaṁ na balaghnaṁ kaphapittahāri ca|

tadamanyata vAtalaM punarbaDisho glAnikaraM balApaham||7||

kuTajaM prashashaMsa cottamaM na balaghnaM kaphapittahAri ca|

Views of Badisha regarding kutaja (Holorrhena antidysenterica) fruit

According to Badisha, *dhamargava* (Luffa cylindrica) aggravates *vata dosha*, causes despair and reduces strength of the body, so it is not suitable for medicated enema. While *kutaja* (Holorrhena antidysenterica) does not reduce the strength and it alleviates *kapha dosha* as well as *pitta dosha*, and thus, should be considered excellent for medicated enema. [7]

अतिविज्जलमौर्ध्वभागिकं पवनक्षोभि च काप्य आह तत्||८||

कृतवेधनमाह वातलं कफपित्तं प्रबलं हरेदिति|

ativijjalamaurdhvabhāgikaṁ pavanakṣōbhi ca kāpya āha tat||8||

kṛtavēdhanamāha vātalaṁ kaphapittaṁ prabalaṁ harēditi|

ativijjalamaurdhvabhAgikaM pavanakShobhi ca kApya Aha tat||8||

kRutavedhanamAha vAtalaM kaphapittaM prabalaM harediti|

Views of Kapya regarding kritavedhana (Luffa acutangula) fruit

According to Kapya, *kutaja* (Holorrhena antidysenterica) is very viscid, causing elimination of *doshas* through emesis and also causing aggravation of *vata dosha*. So it is not suitable for medicated enema, while *kritavedhana* (Luffa acutangula) is promoter of *vata dosha* and eliminate excessively aggravated *kapha dosha* and *pitta dosha*, so it is the best drug for medicated enema. [8]

Views of Bhadra Shaunaka regarding kritavedhana (Luffa acutangula)fruit

तदसाध्विति भद्रशौनकः कटुकं चातिबलघ्नमित्यपि||९||

tadasādhviti bhadraśaunakaḥ kaṭukaṁ cātibalaghnamityapi||9||

tadasAdhviti bhadrashaunakaH kaTukaM cAtibalaghnamityapi||9||

According to Bhadra Shaunaka, *kritavedhana* is pungent and it reduces strength in excess so it is not best for the medicated enemas. [9]

Punarvasu Atreya's final judgment regarding the best among the fruits for medicated enemas

इति तदवचनानि हेतुभिः सुविचित्राणि निशम्य बुद्धिमान् | प्रशशंस फलेषु निश्चयं परमं चात्रिसुतोऽब्रवीदिदम्||१०|| फलदोषगुणान् सरस्वती प्रति सर्वैरपि सम्यगीरिता| न तु किञ्चिददोषनिर्गुणं गुणभूयस्त्वमतो विचिन्त्यते ||११||

iti tadvacanāni hētubhiḥ suvicitrāṇi niśamya buddhimān | praśaśaṁsa phalēṣu niścayaṁ paramaṁ cātrisutō'bravīdidam||10|| phaladōṣaguṇān sarasvatī prati sarvairapi

samyagīritā| na tu kiñcidadōṣanirguṇaṁ guṇabhūyastvamatō vicintyatē ||11|| iti tadvacanAni hetubhiH suvicitrANi nishamya buddhimAn | prashashaMsa phaleShu nishcayaM paramaM cAtrisuto~abravIdidam||10|| phaladoShaguNAn sarasvatI prati sarvairapi samyagIritA| na tu ki~jcidadoShanirguNaM guNabhUyastvamato vicintyate ||11||

After hearing interesting statements of the therapeutic properties of various drugs with reasoning, Punarvasu Atreya, the leader of the assemblage, acknowledged their views and delivered his final outcome regarding the best among the fruits of medicated enemas. According to Punarvasu Atreya, there is no drug which is entirely free from shortcomings or entirely free from good effects, so we should think about drug which possesses superior quality for medicated enemas. [10-11]

इह कुष्ठहिता गरागरी हितमिक्ष्वाकु तु मेहिने मतम्| कुटजस्य फलं हृदामये प्रवरं कोठफलं च पाण्डुषु||१२|| उदरे कृतवेधनं हितं, मदनं सर्वगदाविरोधि तु| मधुरं सकषायतिक्तकं तदरूक्षं सकटूष्णविज्जलम्||१३|| कफपित्तहृदाशुकारि चाप्यनपायं पवनानुलोमि च| फलनाम विशेषतस्त्वतो लभतेऽन्येषु फलेषु सत्स्वपि||१४||

iha kuṣṭhahitā garāgarī hitamikṣvāku tu mēhinē matam| kuṭajasya phalaṁ hṛdāmayē pravaraṁ kōṭhaphalaṁ ca pāṇḍuṣu||12|| udarē kṛtavēdhanaṁ hitaṁ, madanaṁ sarvagadāvirōdhi tu| madhuraṁ sakaṣāyatiktakaṁ tadarūkṣaṁ sakaṭūṣṇavijjalam||13|| kaphapittahṛdāśukāri cāpyanapāyaṁ pavanānulōmi ca| phalanāma viśēṣatastvatō labhatē'nyēṣu phalēṣu satsvapi||14|| iha kuShThahitA garAgarI hitamikShvAku tu mehine matam| kuTajasya phalaM hRudAmaye pravaraM koThaphalaM ca pANDuShu||12|| udare kRutavedhanaM hitaM, madanaM sarvagadAvirodhi tu| madhuraM sakaShAyatiktakaM tadarUkShaM sakaTUShNavijjalam||13|| kaphapittahRudAshukAri cApyanapAyaM pavanAnulomi ca| phalanAma visheShatastvato labhate~anyeShu phaleShu satsvapi||14||

According to Punarvasu Atreya, *jimutaka* is useful for the treatment of *kushtha* (skin diseases), *katu tumbi* is useful for the treatment of *meha* (urinary disease including diabetes). Fruit of *kutaja* is useful for heart diseases, *dhamargava* is useful for *panduroga* (anemia), *kritavedhana* is useful for *udara roga* (abdominal diseases including acites) and *madana –phala* is useful for all disease, because it is sweet, slightly astringent as well as bitter in taste, ununctuous and slightly pungent, hot and viscid. It eliminates *kapha dosha* and *pitta dosha*, eliminates *doshas* (three entities regulating function of the body and mind), is harmless and cause downwards movement of *vata dosha*. The term *phala* specifically indicate *madana-phala*, even though there are several fruits which are used in the medicine.[12-14]

गुरुणेति वचस्युदाहृते मुनिसङ्घेन च पूजिते ततः | प्रणिपत्य मुदा समन्वितः सहितः शिष्यगणोऽनुपृष्टवान्||१५||

guruṇēti vacasyudāhṛtē munisaṅghēna ca pūjitē tataḥ | praṇipatya mudā samanvitaḥ sahitaḥ śiṣyagaṇō'nupṛṣṭavān||15|| guruNeti vacasyudAhRute munisa~gghena ca pUjite tataH | praNipatya mudA samanvitaH sahitaH shiShyagaNo~anupRuShTavAn||15||

All disciples were satisfied with the clarification of their teacher Punarvasu Atreya regarding therapeutic properties of various fruits for various diseases so, they honered their teacher and bowed before him with happiness and made their more quaries.(15)

Query regarding efficacy of basti (therapeutic enema)

सर्वकर्मगुणकृद्गुरुणोक्तो बस्तिरूर्ध्वमथ नैति नाभितः| नाभ्यधो गुदमतः स शरीरात् सर्वतः कथमपोहति दोषान् ||१६||

sarvakarmaguṇakr̥dguruṇōktō bastirūrdhvamatha naiti nābhitaḥ| nābhyadhō gudamataḥ sa śarīrāt sarvataḥ kathamapōhati dōṣān ||16|| sarvakarmaguNakRudguruNokto bastirUrdhvamatha naiti nAbhitaH| nAbhyadho gudamataH sa sharIrAt sarvataH kathamapohati doShAn ||16||

Therapeutic enema has been described as it posesses, all attributes and action for curing all type of disease. But here question is raised by the learned scholar that the medicated enema does not reach above the level of umbilicus, then how it is possible for medicated enema to eliminate all type of morbid *doshas* (*vata, pitta* and *kapha*)from all over the body? [16]

Effect of *basti* (therapeutic enemas)

तद्गुरुरब्रवीदिदं शरीरं तन्त्रयतेऽनिलः सङ्गविघातात् [३] |

केवल एव दोषसहितो वा स्वाशयगः प्रकोपमुपयाति||१७||

तपवनंसपित्तकफविट्कंशुद्धिकरोऽनुलोमयतिबस्तिः| सर्वशरीरगश्च गदसङ्घस्तत्प्रशमात् प्रशान्तिमुपयाति||१८||

tadgururabravīdidaṁ śarīraṁ tantrayatē'nilaḥ saṅgavighātāt [3] |

kēvala ēva dōṣasahitō vā svāśayagaḥ prakōpamupayāti||17||

taṁ pavanaṁ sapittakaphaviṭkaṁ śuddhikarō'nulōmayati bastiḥ| sarvaśarīragaśca gadasaṅghastatpraśamāt praśāntimupayāti||18||

tadgururabravIdidaM sharIraM tantrayate~anilaH sa~ggavighAtAt [3] |

kevala eva doShasahito vA svAshayagaH prakopamupayAti||17||

taM pavanaM sapittakaphaviTkaM shuddhikaro~anulomayati bastiH| sarvasharIragashca gadasa~gghastatprashamAt prashAntimupayAti||18||

While answering above question, Punarvasu Atreya has mentioned that two properties of *vata dosha*, detachment (*vighata*) and adhesion (*sanga*) is responsible for sustaining our body. This means that *vata dosha* is responsible for the separation (*vighata*) and combination (*sanga*) of stool, urine, *pitta, kapha* including other excretory product and tissue elements. *Vata dosha* aggravate alone or with the other *doshas* in its own habitat (i.e., *pakvashaya* or colon), in this condition medicated enema due to its purification

action causes alleviation of *vata dosha* along with *pitta dosha*, *kapha dosha* and feces, because of alleviation of *vata dosha* all disease of body are cured. [17-18]

Therapeutic enema in animals (veterinary medicine)

अथाधिगम्यार्थमखण्डितं धिया गजोष्ट्रगोश्वाव्यजकर्म रोगनुत्| अपृच्छदेनं स च बस्तिमब्रवीद्विधिं च तस्याह पुनः प्रचोदितः||१९||

athādhigamyārthamakhaṇḍitaṁ dhiyā gajōṣṭragōśvāvyajakarma rōganut| apr̥cchadēnaṁ sa ca bastimabravīdvidhiṁ ca tasyāha punaḥ pracōditaḥ||19||
athAdhigamyArthamakhaNDitaM dhiyA gajoShTragoshvAvyajakarma roganut| apRucchadenaM sa ca bastimabravIdvidhiM ca tasyAha punaH pracoditaH||19||

After understanding therapeutic properties of medicated enema scholar Agnivesha asked about importance of medicated enemas in the treatment of diseases affecting elephants, camels, cattle, horses, sheep and goats.[19]

Enema receptacle used for administrating medicated enemas in different animals

आजोरणौ सौम्य ! गजोष्ट्रयोः कृते गवाश्वयोर्बस्तिमुशन्ति माहिषम्| अजाविकानां तु जरद्गवोद्भवं वदन्ति बस्तिं तदुपायचिन्तकाः||२०||

ājōraṇau saumya! gajōṣṭrayōḥ kr̥tē gavāśvayōrbastimuśanti māhiṣam| ajāvikānāṁ tu jaradgavōdbhavaṁ vadanti bastiṁ tadupāyacintakāḥ||20|| AjoraNau saumya ! gajoShTrayoH kRute gavAshvayorbastimushanti mAhiSham| ajAvikAnAM tu jaradgavodbhavaM vadanti bastiM tadupAyacintakAH||20||

Answering above question, Punarvasu Atreya has mentioned that urinary bladder of goats and sheep should be use as enema receptacle in case of elephants and camels , urinary bladder of buffalo should be use in case of cows and horses and urinary bladder of old ox (*jarad gava*) should be used in case of goats and sheep, as veterinary physicians who are proficient in the administration of medicated enema to animals advise.[20]

Length of enema nozzles for different animals

अरत्निमष्टादशषोडशाङ्गुलं तथैव नेत्रं हि दशाङ्गुलं क्रमात्| गजोष्ट्रगोश्वाव्यजबस्तिसन्धौ चतुर्थभागोपनयं हितं वदेत् ||२१||

aratnimaṣṭādaśaṣōḍaśāṅgulaṁ tathaiva nētraṁ hi daśāṅgulaṁ kramāt| gajōṣṭragōśvāvyajabastisandhau caturthabhāgōpanayaṁ hitaṁ vadēt ||21||
aratnimaShTAdashaShoDashA~ggulaM tathaiva netraM hi dashA~ggulaM kramAt| gajoShTragoshvAvyajabastisandhau caturthabhAgopanayaM hitaM vadet ||21||

Length of enema nozzles for elephants should be one *aratni* (length of the fore arm), for camels should be 18 *angulas* (one *angula*=3/4 of an inch), for cattle or horses should be 16 *angulas*, for sheep and goats ten *angulas*. Only 1/4 of this length of the nozzle

should be inserted into the anus of the animals, while administering medicated enemas.[21]

Dosage of enema preparation for evacuation enema in different animals

प्रस्थस्त्वजाव्योर्हि निरूहमात्रा गवादिषु द्वित्रिगुणं यथाबलम्। निरूहमुष्ट्रस्य तथाऽऽढकद्वयं गजस्य वृद्धिस्त्वनुवासनेऽष्टमः||२२||

prasthastvajāvyōrhi nirūhamātrā gavādiṣu dvitriguṇaṁ yathābalam| nirūhamuṣṭrasya tathā''ḍhakadvayaṁ gajasya vr̥ddhistvanuvāsanē'ṣṭamaḥ||22|| prasthastvajAvyorhi nirUhamAtrA gavAdiShu dvitriguNaM yathAbalam| nirUhamuShTrasya tathA$_a$aDhakadvayaM gajasya vRuddhistvanuvAsane~aShTamaH||22||

Answering question regarding quantity of the fluid to be used as evacuation enema Punarvasu Atreya has mentioned that quantity of the fluid for evacuation enema in goats and sheep should be one *prastha* (736 gm), for cattle should be 2-3 *prastha* (1472 gm to 2208 gm) depending upon their physique, for camels should be two *Adhakas* (5888 gm) and for elephants should be four *adhaka*(11776 gm). For oily enema the quantity of the oil to be used for these animals should be one – eighth of quantity prescribed. [22]

Common recipes for all type veterinary enemas

कलिङ्गकुष्ठे मधुकं च पिप्पली वचा शताह्वा मदनं रसाञ्जनम्। हितानि सर्वेषु गुडः ससैन्धवो द्विपञ्चमूलं च विकल्पना त्वियम्||२३||

kaliṅgakuṣṭhē madhukaṁ ca pippalī vacā śatāhvā madanaṁ rasāñjanam| hitāni sarvēṣu guḍaḥ sasaindhavō dvipañcamūlaṁ ca vikalpanā tviyam||23|| kali~ggakuShThe madhukaM ca pippalI vacA shatAhvA madanaM rasA~jjanam| hitAni sarveShu guDaH sasaindhavo dvipa~jcamUlaM ca vikalpanA tviyam||23||

For all type of veterinary enemas the recipe containing ingredient like *kaliga*(Holarrhena antidysenterica), *kustha*(Saussurea lappa), *madhuka*(Madhuca indica), *pippali*(Piper longum), *vacha*(Acorus calamus), *satahva*(Anethum sowa), *madana*(Randia dumetorum), and *rasanjana* added with jaggery, rock salts and two variety of *panchamula bilva*(Aegle marmelos), *syonaka*(Oroxylum indicum), *gambhari*(Gmelina arborea), *patala*(Stereospermum suaveolens), *gani-karika*(Piper longum), *shala-parni* (Desmodium gangeticum), *prishna- parni*(Uraria picta), *brihati*(Solanum indicum), *kantakari*(Solanum surattense), and *goksura*(Tribulis Terrestris.), should be used.[23]

Specific enema for curing disease of animals

गजेऽधिकाऽश्वत्थवटाश्वकर्णकाः सखादिरप्रग्रहशालतालजाः| तथा च पण्यौ धवशिग्रुपाटली मधूकसाराः सनिकुम्भचित्रकाः||२४|| पलाशभूतीकसुराह्वरोहिणीकषाय उक्तस्त्वधिको गवां हितः| पलाशदन्तीसुरदारुकतृणद्रवन्त्य उक्तास्तुरगस्य चाधिकाः||२५|| खरोष्ट्रयोः पीलुकरीरखादिराः शम्याकबिल्वादिगणस्य च च्छदाः| अजाविकानां त्रिफलापरूषकं कपित्थकर्कन्धु सबिल्वकोलजम्||२६||

gajē'dhikā'śvatthavaṭāśvakarṇakāḥ sakhādirapragrahaśālatālajāḥ| tathā ca parṇyau dhavaśigrupāṭalī madhūkasārāḥ sanikumbhacitrakāḥ||24|| palāśabhūtīkasurāhvarōhiṇīkaṣāya uktastvadhikō gavāṁ hitaḥ| palāśadantīsuradārukattṛṇadravantya uktāsturagasya cādhikāḥ||25|| kharōṣṭrayōḥ pīlukarīrakhādirāḥ śamyākabilvādigaṇasya ca cchadāḥ| ajāvikānāṁ triphalāparūṣakaṁ kapitthakarkandhu sabilvakōlajam||26|| gaje$_{adhikA}$ashvatthavaTAshvakarNakAH sakhAdirapragrahashAlatAlajAH| tathA ca parNyau dhavashigrupATalI madhUkasArAH sanikumbhacitrakAH||24|| palAshabhUtIkasurAhvarohiNIkaShAya uktastvadhiko gavAM hitaH| palAshadantIsuradArukattRuNadravantya uktAsturagasya cAdhikAH||25|| kharoShTrayoH pIlukarIrakhAdirAH shamyAkabilvAdigaNasya ca cchadAH| ajAvikAnAM triphalAparUShakaM kapitthakarkandhu sabilvakolajam||26||

Specific enema for curing disease of elephants

For curing disease of elephant recipe of verse no.23 should be added with decoction of *ashvattha*(Ficus religiosa), *vata*(Ficus benghalensis), *khadira*(Acacia catechu), *pragraha*(Oroxylum indicum), *shala*(Shorea robusta), and fruit of *tala*(Borassus flabellifer).

Specific enema for curing disease of cattle

For curing disease of cattle, the recipe of verse no.23 should be added with decoction of *mudga-parni*(Vigna trilobata), *masa-parni*(Teramnus labialis), *dhava*(Anogeissus latifolia), *shigru* (Moringa oleifera), *patali*(Baliospermum montanum), *madhuka-sara*(Madhuca Indica), *nikumbha* (Baliospermum montanum), *chitraka*(Plumbago zeylanica), *palasha* (Butea monosperma), *bhutika* (Cymbopogon citratus), *deva-daru* (Cedrus deodara) and *katu-rohini* (Picrorhiza kurroa).

Specific enema for curing disease of horses

For curing disease of horses recipe of verse no.23 should be added in addition with decoction of *palasa*(Butea monosperma), *danti* (Baliospermum montanum), *sura-daru* (Cedrus deodara), *kattarina*(Sterculia urens) and *dravanti*(Croton tiglium).

Specific enema for curing disease of donkeys and camels

To cure diseases afflicting donkeys and camels the decoction of verse no.23 should be added in addition with *pilu* (Salvadora persica), *karta, khadira* (Acacia catechu), *samyaka* and leaves of drugs belonging to *bilvadi*-group. To cure disease of goat and sheep decoction of verse no.23 should be added in addition with *triphala* (Terminalia chebul, Terminalia belerica and Emblica officinalis), *parusaka* (Grewia asiatica), *kapitha* (Limonia acidissima), *karnakandu*(Zizyphus jujube), *bilva*(Aegle marmelos) and *kola*. [24-26]

Persons who are continuously ill because of their professions

अथाग्निवेशः सततातुरान् नरान् हितं च पप्रच्छ गुरुस्तदाह च| सदाऽऽतुराः श्रोत्रियराजसेवकास्तथैव वेश्या सह पण्यजीविभिः||२७||

athāgnivēśaḥ satatāturān narān hitaṁ ca papraccha gurustadāha ca| sadā''turāḥ śrōtriyarājasēvakāstathaiva vēśyā saha paṇyajīvibhiḥ||27|| athAgniveshaH satatAturAn narAn hitaM ca papraccha gurustadAha ca| sadA$_a$aturAH shrotriyarAjasevakAstathaiva veshyA saha paNyajIvibhiH||27||

Agnivesha asks about the persons who remains forever ill and also method of their treatment. Punarvasu Atreya replies that the persons who are eternally exposed to sickness are *shrotiyas* (people belonging to priest class), *raja-sevakas* (servant of king), *veshyas* (Courtesans) and *panya-jivina* (merchants).

Causes of continuous illness

द्विजो हि वेदाध्ययनव्रताह्निकक्रियादिभिर्देहहितं न चेष्टते | नृपोपसेवी नृपचित्तरक्षणात् परानुरोधाद्बहुचिन्तनाद्भयात् ||२८||

dvijō hi vēdādhyayanavratāhnikakriyādibhirdēhahitaṁ na cēṣṭatē | nr̥pōpasēvī nr̥pacittarakṣaṇāt parānurōdhādbahucintanādbhayāt ||28|| dvijo hi vedAdhyayanavratAhnikakriyAdibhirdehahitaM na ceShTate| nRupopasevInRupacittarakShaNAt parAnurodhAdbahucintanAdbhayAt ||28||

Since priest always remain busy in the study of *vedas*, observance of different kinds of sacred vows and performance of rituals so they became eternally sick. The king servants are always busy in such acts that would cause satisfaction to the mind of king, they also fulfill the requirement of the other subordinates of the king and due to extreme worry and fear they became eternally sick.[28]

नृचित्तवर्तिन्युपचारतत्परा मृजाभि(वि)भूषानिरता पणाङ्गना| सदासनादत्यनुबन्धविक्रयक्रयादिलोभादपि पण्यजीविनः||२९||

nr̥cittavartinyupacāratatparā mr̥jābhi(vi)bhūṣāniratā paṇāṅganā| sadāsanādatyanubandhavikrayakrayādilōbhādapi paṇyajīvinaḥ||29|| nRucittavartinyupacAratatparAmRujAbhi(vi)bhUShAniratA paNA~gganA| sadAsanAdatyanubandhavikrayakrayAdilobhAdapi paNyajIvinaH||29||

Depending upon the needs and mood of clients the courtesan dedicates herself to their leisure constantly by keeping her body clean and by using various cosmetics as well as ornaments. Thus, they fail to attend the regimens which are responsible for maintenance of health. Merchants constantly lead a sedentary life, being excessively attached to greediness involved in their profession, fail to attend the regimens which are responsible for maintenance of health. [29]

Common cause of eternally sickess of priests, king servents, courtesans and merchants

सदैव ते ह्यागतवेगनिग्रहं समाचरन्ते न च कालभोजनम्| अकालनिर्हारविहारसेविनो भवन्ति येऽन्येऽपि सदाऽऽतुराश्च ते||३०||

sadaiva tē hyāgatavēganigrahaṁ samācarantē na ca kālabhōjanam| akālanirhāravihārasēvinō bhavanti yē'nyē'pi sadā''turāśca tē||30|| sadaiva te hyAgataveganigrahaM samAcarante na ca kAlabhojanam| akAlanirhAravihArasevino bhavanti ye$_{anye}$api sadA$_{a}$aturAshca te||30||

All the above mentioned four categories of persons become eternally sick because of the following common factors.

- They always suppress the manifested natural urges.
- They never take food in time.
- They always void stool, urine, etc., untimely
- They resort to different regimens untimely

Other persons (apart from priests, king's servants, courtesans and merchants) who resort to the above mentioned irregularities also become eternally ill. [30]

समीरणं वेगविधारणोद्धतं विबन्धसर्वाङ्गरुजाकरं भिषक्| समीक्ष्य तेषां फलवर्तिमादितः सुकल्पितां स्नेहवतीं प्रयोजयेत्||३१||

samīraṇaṁ vēgavidhāraṇōddhataṁ vibandhasarvāṅgarujākaraṁ bhiṣak| samīkṣya tēṣāṁ phalavartimāditaḥ sukalpitāṁ snēhavatīṁ prayōjayēt||31|| samIraNaMvegavidhAraNoddhataMvibandhasarvA~ggarujAkaraMbhiShak| samIkShya teShAM phalavartimAditaH sukalpitAM snehavatIM prayojayet||31||

Because of the suppression of natural urges, *vata dosha* gets aggravated and cause constipation and pain all over the body. The physician, having ascertained this, in the beginning should give *phala-varti* (medicated suppository) well prepared with unctuous material.[31]

Basti (enema) formulations for treatment

पुनर्नवैरण्डनिकुम्भचित्रकान् सदेवदारुत्रिवृतानिदिग्धिकान्| महान्ति मूलानि च पञ्च यानि विपाच्य मूत्रे दधिमस्तुसंयुते||३२|| सतैलसर्पिर्लवणैश्च पञ्चभिर्विमूर्च्छितं बस्तिमथ प्रयोजयेत्| निरूहितं धन्वरसेन भोजितं निकुम्भतैलेन ततोऽनुवासयेत्||३३|| बलां सरास्नां फलबिल्वचित्रकान् द्विपञ्चमूलं कृतमालकात् फलम्| यवान् कुलत्थांश्च पचेज्जलाढके रसः स पेष्यैस्तु कलिङ्गकादिभिः||३४|| सतैलसर्पिर्गुडसैन्धवो हितः सदातुराणां बलवर्णवर्धनः| तथाऽनुवास्ये मधुकेन साधितं फलेन बिल्वेन शताह्वयाऽपि वा||३५||

punarnavairaṇḍanikumbhacitrakānsadēvadārutrivṛtānidigdhikān| mahānti mūlāni ca pañca yāni vipācya mūtrē dadhimastusaṁyutē||32|| satailasarpirlavaṇaiśca pañcabhirvimūrcchitaṁ bastimatha prayōjayēt| nirūhitaṁ dhanvarasēna bhōjitaṁ nikumbhatailēna tatō'nuvāsayēt||33|| balāṁ sarāsnāṁ phalabilvacitrakān dvipañcamūlaṁ kṛtamālakāt phalam| yavān kulatthāṁśca pacējjalāḍhakē rasaḥ sa pēṣyaistu kaliṅgakādibhiḥ||34|| satailasarpirguḍasaindhavō hitaḥ sadāturāṇāṁbalavarṇavardhanaḥ| tathā'nuvāsyē madhukēna sādhitaṁ phalēna bilvēna śatāhvayā'pi vā||35|| punarnavairaNDanikumbhacitrakAn sadevadArutrivRutAnidigdhikAn| mahAnti mUlAni ca pa~jca yAni vipAcyamUtredadhimastusaMyute||32|| satailasarpirlavaNaishca

pa~jcabhirvimUrcchitabastimathaprayojayet| nirUhitaM dhanvarasena bhojitaMnikumbhatailena tato~anuvAsayet||33|| balAM sarAsnAM phalabilvacitrakAn dvipa~jcamUlaM kRutamAlakAt phalam| yavAn kulatthAMshca pacejjalADhake rasaH sa peShyaistu kali~ggakAdibhiH||34|| satailasarpirguDasaindhavo hitaH sadAturANAMbalavarNavardhanaH| tathA~anuvAsye madhukena sAdhitaM phalena bilvena shatAhvayA~api vA||35||

Non unctuous enema with ingredients *punarvava* (Boerrhavia diffusa), *eranda* (Ricinus communis), *nikumbha* (Baliospermum montanum), *chitraka* (Plumbago zeylanica), *dev-daru* (Cedrus deodara), *trivrita* (Operculina turpethum), *nidigdhika* (Solanum surattense)and *maha-panchamula* should be cooked by adding cow's urine, curd and whey. To this preparation oil, ghee and five types of salt (*saindhava, samudra, vida, sauvarchala* and *audbhida* salt) should be added. With this recipe, evacuated medicated enema should be given. After medicated enema, food prepared by cooking with the meat- soup of animals living in arid zone should be given to the patient. Thereafter, he should be given *anuvasana* or unctuous type of enema with *nikumbha* (Baliospermum montanum)-oil.

Bala (Sida cordifolia), *rasna* (Pluchea lanceolata), *madana-phala* (Randia Dumetorum), *bilva*(Aegle marmelos), *chitraka*(Plumbago zeylanica), two variety of *panchamula* (Aegle marmelos, Oroxylum indicum, Gmelina arborea ,Stereospermum suaveolens, Desmodium gangeticum, Uraria picta, Solanum indicum,Solanum surattense and Tribulis terrestris.) , fruit of *krita-mala* (Cassia fistula), *yava* (Hordeum vulgare) and *kulattha* (Dolichos biflorus) should be boiled by adding one *adhaka* (256 tolas) of water.To this decoction, the paste of *kalinga*, etc., (vide verse no.23) oil, ghee, jaggery and rock-salt should be added. Medicated enema with this recipe is useful for persons who are eternally sick.

This enema promotes their strength and complexion. Similarly, for these patients, oil cooked with either *madhuka* (Madhuka indica), *phala* (*madana-phala*), *bilva* (Aegle marmelos) or *satahva* may be used for non-oily type of medicated enema.[32-35]

सजीवनीयस्तु रसोऽनुवासने निरूहणे चालवणः शिशोर्हितः| न चान्यदाश्वङ्गबलाभिवर्धनं निरूहबस्तेः शिशुवृद्धयोः परम्||३६||

sajīvanīyastu rasō'nuvāsanē nirūhaṇē cālavaṇaḥ śiśōrhitaḥ| na cānyadāśvaṅgabalābhivardhanaṁ nirūhabastēḥ śiśuvr̥ddhayōḥ param||36||
sajIvanIyastu raso~anuvAsane nirUhaNe cAlavaNaH shishorhitaH| na cAnyadAshva~ggabalAbhivardhanaM nirUhabasteH shishuvRuddhayoH param||36||

Unctuous type of medicated enema prepared of the decoction of drugs belonging to *jivaniya*-group (*jivaka, risabhaka, meda, maha-meda, kakoli, kshira-kakoli, mudga-parni masha-parni, jivanti* and *madhuka*) and evacuative type of medicated enema prepared of these drugs without adding salt are useful for children. There is no therapy other than evacuative type of medicated enema which efficiently and quickly promotes the growth of limbs and physical strength of both infants and old persons.[36]

Summary

तत्र श्लोकः- फलकर्म बस्तिवरता नेत्रं यद्बस्तयो गवादीनाम्| सततातुराश्च दिष्टाः फलमात्रायां हितं चैषाम्||३७||

tatra ślōkaḥ- phalakarma bastivaratā nētraṁ yadbastayō gavādīnām| satatāturāśca diṣṭāḥ phalamātrāyāṁ hitaṁ caiṣām||37|| tatra shlokaH- phalakarma bastivaratA netraM yadbastayo gavAdInAm| satatAturAshca diShTAH phalamAtrAyAM hitaM caiShAm||37||

Thus in this chapter entitled Phalamatra Siddhi therapeutic efficacy of the various fruits used in medicated enemas for specific diseases, importance of the medicated enemas therapies, enemas receptacle, length of enema nozzles for different animals, enema recipes for cattles, categories of persons who are eternally sick and their treatment are discussed .[37]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते सिद्धिस्थाने फलमात्रासिद्धिर्नामैकादशोऽध्यायः||११||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē'prāptē dṛḍhabalasampūritē siddhisthānē phalamātrāsiddhirnāmaikādaśō'dhyāyaḥ||11||

tyagniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite siddhisthAne phalamAtrAsiddhirnAmaikAdasho~adhyAyaH||11||

Thus, ends the eleventh chapter of Siddhi Sthana entitled Phalamatra Siddhi, Agnivesha work as redacted by Charaka and because of its non-availability supplemented by Dridhabala.[11]

Tattva Vimarsha (Fundamental Principles)

- Every drug has some good effects as well as some bad effects. There is no drug that is entirely free from shortcomings or entirely free from good effects. Therefore, in disease conditions, drug which posesses superior qualities shall be considered for medicated enemas.
- *Jimutaka* (Luffa echinata) is useful for the treatment of *kushtha* (skin diseases), *katu tumbi* (Lagenaria siceraria) is useful for treatment of *meha* (urinary disease including diabetes), fruit of *kutaja* (Holorrhena antidysenterica) is useful for heart diseases, *dhamargava* (Luffa cylindrica) is useful for *panduroga* (anemia), *kritavedhana* (Luffa acutangula) is useful for *udara roga* (abdominal diseases including acidities).
- *Madanaphala* (Randia dumetorum) is useful for all disease, because it is sweet, slightly astringent as well as bitter in taste, ununctuous and slightly pungent, hot and viscid. It eliminates *kapha* and *pitta dosha*, eliminates *doshas* (three entities regulating function of the body and mind), is harmless and cause downwards movement of *vata dosha*. It can be used in all types of purification enemas.
- *Vata dosha* is responsible for *vighata* (detachment) and *sanga* (adhesion) of stool, urine, pitta, *kapha* including other excretory products and tissue elements.

Therapeutic enema, due to its purification action causes alleviation of *vata dosha* along with *pitta* and *kapha dosha* and feces leading to disease pacification.

- Therapeutic enema can be used in veterinary medicine for treating various diseases of animals.
- The persons, who always suppress natural urges, never take food in time, always untimely void stool, urine, etc., and resort to untimely different regimens suffer from frequent and continuous illness. Certain persons like priests, king's servants, courtesans and merchants are frequently sick because of excessive stress of the job and suppression of natural urges.
- *Basti* (therapeutic) is the best treatment for most diseases.

Vidhi Vimarsha (Applied Inferences)

Various medicinal fruits, advantages and disadvantages

Jimutaka (Luffa echinata)

Advantages: Therapeutic properties of *jimutaka* (Luffa echinata) for emetic therapy with thirty nine recipes are described in second chapter of Kalpa Sthana. It is mentioned that *jimutaka* (Luffa echinata) taken with appropriate adjuvants cures all the three *dosha*. *Jimutaka* (Luffa echinata,) is used in medicated enema because it eliminate *kapha* and *pitta dosha* .It is useful for the treatment of *kustha* (skin diseases).

Disadvantages: Due to the low potency jimutaka is less effective in disintegrating and voiding of stool.

Katutumbi (Lagenaria siceraria)

Advantages: *Katutumbi* (Lagenaria siceraria) is used in medicated enema because it eliminates the *dosha* through enema. *Katutumbi* is useful for treatment of *meha* (urinary disease including diabetes). Therapeutic properties of *katutumbi* (Lagenaria siceraria) are described in third chapter of Kalpa Sthana and forty five recipes are described for emetic therapy.

Disadvantages: *Katutumbi* (Lagenaria siceraria) is not aphrodisiac due to its hot, sharp and non- unctuous properties.

Dhamargava (Luffa cylindrica)

Advantages: It is excellent for eliminating *kapha* and *pitta dosha*. *Dhamargava* is useful for *panduroga* (anemia). Therapeutic properties of *dhamargava* (Luffa cylindrica) are described in fourth chapter of Kalpa Sthana and sixty recipes are described for emetic therapy.

Disadvantages: It aggravates *vata dosha*, causes despair and reduces strength of the body.

Kutaja (Holorrhena antidysenterica)

Advantages: It does not reduce the strength and it alleviates *kapha* as well as *pitta dosha*. *Kutaja* (Holorrhena antidysenterica) is very viscid, it causes elimination of *doshas* through emesis. Therapeutic properties of *kutaja* (Holorrhena antidysenterica) are described in fifth chapter of Kalpa Sthana and eighteen recipes are described for emetic therapy.

Disadvantages: It causes aggravation of *vata dosha*.

Kritavedhana (Luffa acutangula)

Advantages: It is promoter of *vata dosha* and eliminate excessively aggravated *kapha* and *pitta dosha*. *Kritavedhana* is useful for *udara roga* (abdominal diseases including ascitis). Therapeutic properties of *kritavedhana* (Luffa acutangula) are described in sixth chapter of Kalpa Sthana and sixty recipes are described for emetic therapy.

Disadvantages: is pungent and it reduces strength in excess.

Madanaphala (Randia dumetorum)

Advantages: It is useful for all disease, because it is sweet, slightly astringent as well as bitter in taste, ununctuous and slightly pungent, hot and viscid properties. It eliminates *kapha* and *pitta dosha*, is harmless and cause downwards movement of *vata dosha*.

Hence it is concluded that use of *Madanaphala* is suitable for therapeutic enema.

Actions of *basti* (enema)

Action of medicated enemas are not only elimination of *vata dosha*, but is also eliminates all type of morbid *doshas* from all over the body due to its purification action. Due to *vighata* (detachment) property, *vata dosha* is responsible for detachment of stool, urine, *pitta* including other excreta and tissue element. Due to *sanga* (adhesion) property, *vata dosha* is responsible for formation all tissue elements, brings about compactness in all the tissue elements of the body and brings together different part of the body. *Vata dosha* is the most important causative factor of diseases in *shakha* (peripheral tissue elements), *koshtha* (viscera of the thorax and abdomen), *marma* (vital points and organs including joints), *urdhva* (upper part of the body), *sarvavayava* (covering the entire body) and *anga* (individual part of the body). *Vata dosha* generally gets aggravated in its own habitat and can spread all over body through disease pathways. Since medicated enema causes alleviation of this *vata dosha* in its basic habitat, others connected to *vata dosha* elsewhere in the body gets automatically alleviated.

Enema therapy in animals

Enema therapy advised in animals is a part of *pashu-ayurevda* (veterinary medical system). It is a part to be studied separately.

Reasons of frequent or permanent illnesses

Certain persons like priests, king servants, courtesans and merchants are frequently sick. This is because of inability to follow proper dietary regimen, improper lifestyle habits, excessive stress due to high responsibility in the job, greediness and suppression of natural urges. These patients are seen in today's clinical practice. Therefore, their training about the rules given in *swastha chatushka* (chapters 5 to 8 of Sutra Sthana) with *basti* therapy is important to avoid frequent illnesses.

Related Links

Deerghanjiviteeya Adhyaya Verse 7-14.

Deerghanjiviteeya Adhyaya Verse 123.

Shadvirechanashatashritiya Adhyaya Verse 9.

Naveganadharaniya Adhyaya Verse 3-4.

Naveganadharaniya Adhyaya Verse 12-13.

Vatakalakaliya Adhyaya Verse 3-15.

Yajjah Purushiya Adhyaya Verse 3-29.

Yajjah Purushiya Adhyaya Verse 40.

Atreyabhadrakapyiya Adhyaya Verse 3-9.

Arthedashmahamooliya Adhyaya Vese 26.

Rogabhishagjitiya Vimana Verse 6.

Khuddika Garbhavakranti Sharira Verse 3-5.

Sharira Vichaya Sharira Verse 21.

Madanakalpa Adhyaya Verse 16-27.

Jimutaka Kalpa Adhyaya Verse 1-15.

Ikshvaku Kalpa Adhyaya Verse 1-23.

Dhamargava Kalpa Adhyaya Verse 1-20.

Vatsaka Kalpa Adhyaya Verse 1-12.

Kritavedhana Kalpa Adhyaya Verse 1-14.

Kalpana Siddhi Verse 27.

Kalpana Siddhi Verse 38-40.

Kalpana Siddhi Verse 53.

Bastisutriyam Siddhi Verse 6-11.

Bastisutriyam Siddhi Verse 31-32.

Bastisutriyam Siddhi Verse 35-68.

Further Reading

Arunadatta, Vagbhata. Sutra Sthana, Cha.4 Roanuptadaneeya Adhyaya verse 22. In: Pt. Hari Sadasiva Sastri, Editors. Ashtanga Hridayam. ? ed. Varanasi: Chaukhambha Orientalia, Varanasi, Reprint - 2010.

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Uttar Basti Siddhi

Siddhi Sthana Chapter 12. Standard administration of best effective therapeutic enema Abstract

The last chapter of Siddhi Sthana, Uttar Basti Siddhi emphasizes upon the following:

1. Diet regimen known as *samsarjana krama*, to be followed after *samshodhana* (purification) therapy, in order to achieve normal health by enhancing appetite. Eight impediments occur if the prescribed precautions are not taken after undergoing a purification therapy. Their treatment is described.
2. Understanding the twenty nine *yapana bastis* (a type of therapeutic enema) that are suitable for all persons in all seasons, as well as their ingredients, methods of preparation and benefits.
3. Steps for compiling a treatise that is understandable by most readers by using thirty six *tantrayuktis* (canons of exposition or tricks to understand treatise). Their importance and application is described in some detail in this chapter.

Keywords: *Ashta Maha Dosha*, eight impediments, *Yapana basti*, therapeutic enema, *Tantrayukti*, tricks to understand the text.

Introduction

The *Samshodhana* therapy is practiced in different form for the elimination of *doshas* from different routes. This last section consists of 12 chapters dealing with different procedures like *vamana* (therapeutic emesis), *virechana* (therapeutic purgation) and *basti* (therapeutic enema), etc. for the purification of body. In the entire section, the Panchakarma therapy regarding its different aspects like methods of preparation used for different procedures, administration, indications, contraindications and complications are described in detail. *Samshodhana* (purification) therapy is also used in the healthy state to maintain the health and prevent disease.

The chapter mainly deals with the precautionary measures practiced after Panchakarma therapy and therapeutic enemas that are good for all persons in all seasons. After Panchakarma therapy the patient needs special care in terms of diet and lifestyle, in order to achieve positive health after purification. The eight impediments occur after therapy if, patient speaks loud, has jolting, excessive sitting, unwholesome diet and day time sleep etc. These are prohibited after Panchakarma therapy because they vitiate *doshas*. These types of improper diet and lifestyle factors vitiate *vata* leading to various disorders. *Basti* (therapeutic enema) is considered an excellent method for the pacification of *vata* and treatment of various *vata* dominant disorders. Two hundred and sixteen enemas that are useful for all persons and can be taken in all seasons are described in this chapter.

In this concluding chapter, thirty six tricks named *tantrayukti* to understand text better are enlisted. These indicate the technical aspect of writing a large text avoiding repetitions, useful cross linkage of texts, remembering the references given earlier and

later in the text. These are useful as learning techniques of ancient text. The chapter concludes with brief description about overall attributes of Charak Samhita and its constitution.

Sanskrit text, Transliteration and English Translation

अथातउत्तरबस्तिसिद्धिंव्याख्यास्यामः||१||

इतिहस्माहभगवानात्रेयः||२||

athātauttarabastisiddhiṁvyākhyāsyāmaḥ||1||

itihasmāhabhagavānātrēyaḥ||2||

athAtauttarabastisiddhiMvyAkhyAsyAmaH||1||

itihasmAhabhagavAnAtreyaH||2||

Now we shall expound the chapter “Uttar Basti Siddhi” (Standard administration of best effective therapeutic enema). Thus said Lord Atreya. [1-2]

Patient’s care after purification therapy

अथस्वल्वातुरंवैद्यःसंशुद्धंवमनादिभिः| दुर्बलंकृशमल्पाग्निंमुक्तसन्धानबन्धनम्||३||
निर्हृतानिलविण्मूत्रकफपित्तंकृशाशयम्| शून्यदेहंप्रतीकारासहिष्णुंपरिपालयेत्||४||
यथाऽण्डंतरुणंपूर्णंतैलपात्रंयथैव[१]च| गोपालइवदण्डीगाःसर्वस्मादपचारतः||५||

athasvalvāturaṁvaidyaḥsaṁśuddhaṁvamanādibhiḥ|
durbalaṁkṛśamalpāgniṁmuktasandhānabandhanam||3||
nirhṛtānilaviṇmūtrakaphapittaṁkṛśāśayam|
śūnyadēhaṁpratīkārāsahiṣṇuṁparipālayēt||4||
yathā’ṇḍaṁtaruṇaṁpūrṇaṁtailapātraṁyathaiva[1]ca|
gōpālaivadaṇḍīgāḥsarvasmādapacāratḥ||5||
athasvalvAturaMvaidyaHsaMshuddhaMvamanAdibhiH|
durbalaMkRushamalpAgniMmuktasandhAnabandhanam||3||
nirhRutAnilaviNmUtrakaphapittaMkRushAshayam|
shUnyadehaMpratIkArAsahiShNuMparipAlayet||4||
yathA~aNDaMtaruNaMpUrNaMtailapAtraMyathaiva[1]ca|
gopAlaivadaNDIgAHsarvasmAdapacAratH||5||

A person, after purification therapies like *vamana* and *virechana*, becomes *durbala*(weak), *krisha*(emaciated), has *alpagni* (decreased digestive power), *mukta sandhanabandhan* (the joints of body become loose), whose *vata* (flatus), *mala* (stool), *mutra* (urine), *kapha* and *pitta* (body *doshas*) have been evacuated, visceras, gastro-intestinal tract, urinary and gall bladder and other organ feel like empty. The body becomes free from vitiated *dosha* (body humor), *dhatu* (tissues) and *malas* (wastes). Not able to tolerate any type of therapeutic measures due to excessive weakness, the patient should be protected like “a freshly hatched egg”, like a brimful pot of oil or like

cattle that are protected by a cowherd with a stick in his hand. The physician should carefully protect the patient from the unwholesome effects of diet and lifestyle, etc. [3-5]

Sequence and diet regimen

अग्निसन्धुक्षणार्थंतुपूर्वंपेयादिनाभिषक्| रसोत्तरेणोपचरेत्क्रमेणक्रमकोविदः||६||
स्निग्धाम्लस्वादुहृद्यानिततोऽम्ललवणौरसौ| स्वादुतिक्तौततोभूयःकषायकटुकौततः||७||
अन्योऽन्यप्रत्यनीकानांरसानांस्निग्धरूक्षयोः| व्यत्यासादुपयोगेनप्रकृतिंगमयेद्भिषक्||८||

agnisandhukṣaṇārthaṁtupūrvaṁpēyādināBhiṣak|
rasōttarēṇōpacarētkramēṇakramakōvidaḥ||6||
snigdhāmlasvāduhṛdyānitatō'mlalavaṇaurasau|
svādutiktautatōbhūyaḥkaṣāyakaṭukautataḥ||7||
anyō'nyapratyanīkānāṁrasānāṁsnigdharūkṣayōḥ|
vyatyāsādupayōgēnaprakṛtiṁgamayēdbhiṣak||8||
agnisandhukShaNArthaMtupUrvaMpeyAdinABhiShak|
rasottareNopacaretkrameNakramakovidaH||6||
snigdhAmlasvAduhRudyAnitato~amlalavaNaurasau|
svAdutiktautatobhUyaHkaShAyakaTukautataH||7||
anyo~anyapratyanIkAnAMrasAnAMsnigdharUkShayoH|
vyatyAsAdupayogenaprakRutiMgamayedbhiShak||8||

For the enhancement of *agni* (power of digestion and metabolism), the physician should advise the patient to consume a *peya* (thin gruel) and certain dietary preparations (as described earlier in Sutra Sthana) after *vamana* and *virechana*, followed by *mamsa rasa* (meat soup), for the protection of his health. The patient should be given *snigdha* (unctous), *amla* (sour), *swadu* (sweet) and *hridya* (pleasing) food. A sequence of *rasas* (taste) with sour and salty tastes should be given first, then the food having *swadu* (sweet) and *tikta* (bitter) taste and lastly the food articles having astringent and pungent tastes should be given.[6-8]

Natural state of health after purification

सर्वक्षमोहयसंसर्गोरतियुक्तःस्थिरेन्द्रियः| बलवान्सत्त्वसम्पन्नोविज्ञेयःप्रकृतिंगतः||९||

sarvakṣamōhyasaṁsargōratiyuktaḥsthirēndriyaḥ|
balavānsattvasampannōvijñēyaḥprakṛtiṁgataḥ||9||
sarvakShamohyasaMsargoratiyuktaHsthirendriyaH|
balavAnsattvasampannovij~jeyaHprakRutiMgataH||9||

A patient is considered to be in a *prakritik* (natural) state of health if he exhibits characteristics such as *sarvaksham* (ability to tolerate (and adapt to) various types of diets and lifestyle), *asamsarga* (ability to manage natural urges), *ratiyukta* (endowed with a zest for life, i.e., is motivated to live), *sthirendriya* (has stable (not excited) senses), *balwaan* (strength of body and mind) and *satvasampanna* (endowed with strong will power).[9]

Eight impediments

एतांप्रकृतिमप्राप्तःसर्ववर्ज्यानिवर्जयेत्| महादोषकराण्यष्टाविमानितुविशेषतः||१०||
उच्चैर्भाष्यंरथक्षोभमविचङ्क्रमणासने| अजीर्णाहितभोज्येचदिवास्वप्नंसमैथुनम्||११||
तज्जादेहोर्ध्वसर्वाधोमध्यपीडामदोषजाः| श्लेष्मजाःक्षयजाश्चैवव्याध्यःस्युर्यथाक्रमम्||१२||

ētāṁprakṛtimaprāptaḥsarvavarjyānivarjayēt|
mahādōṣakarāṇyaṣṭāvimānituviśēṣataḥ||10||
uccairbhāṣyaṁrathakṣōbhamavicaṅkramaṇāsanē|
ajīrṇāhitabhōjyēcadivāsvapnaṁsamaithunam||11||
tajjādēhōrdhvasarvādhōmadhyapīḍāmadōṣajāḥ|
ślēṣmajāḥkṣayajāścaivavyādhyaḥsyuryathākramam||12||
etAMprakRutimaprAptaHsarvavarjyAnivarjayet|
mahAdoShakarANyaShTAvimAnituvisheShataH||10||
uccairbhAShyaMrathakShobhamavica~gkramaNAsane|
ajIrNAhitabhojyecadivAsvapnaMsamaithunam||11||
tajjAdehordhvasarvAdhomadhyapIDAmadoShajAH|
shleShmajAHkShayajAshcaivavyAdhyaHsyuryathAkramam||12||

Until the normal state of health is restored as mentioned above, the patient should avoid all the prohibited activities during that period. He should avoid the following eight dietary and lifestyle activities in particular which are considered very harmful:

1. *Ucchaih bhasya* (loudly speaking) : This causes pain in the upper part of the body.
2. *Ratha-kshobha* (jolting /inconvenience during journey): This causes pain all over the body.
3. *Ati-chakramana* (excessive walking): This causes pain in the lower part of the body.
4. *Ati-asana* (excessive /continuous sitting): This causes pain in the middle part of the body;
5. *Ajirna* (indigestion) : This cause diseases due to *ama* (undigested material)
6. *Ahita-bhojana* (intake of unwholesome diet): This causes diseases due to vitiated *doshas*.
7. *Diva-svapna* (sleeping during day time): This gives rise to diseases due to vitiated *kapha dosha*
8. *Maithuna* (sexual intercourse): This cause diseases due to *dhatu kshaya* (wasting/decay of body tissue)

तेषांविस्तरतोलिङ्गमेकैकस्यचभेषजम्| यथावत्सम्प्रवक्ष्यामिसिद्धान्बस्तींश्चयापनान्||१३||
तत्रोच्चैर्भाष्यातिभाष्याभ्यांशिरस्तापशङ्खकर्णनिस्तोदश्रोत्रोपरोध

मुखतालुकण्ठशोषतैमिर्यपिपासाज्वरतमक-

हनुग्रहमन्यास्तम्भनिष्ठीवनोरःपार्श्वशूलस्वरभेदहिक्काश्वासादयःस्युः(१)|

रथक्षोभात्सन्धिपर्वशैथिल्यहनुनासाकर्णशिरःशूलतोदकुक्षिक्षोभाटोपान्त्रकूजनाध्मानहृदयेन्द्रियोपरोध-

स्फिक्पार्श्ववङ्क्षणवृषणकटीपृष्ठवेदनासन्धिस्कन्धग्रीवादौर्बल्याङ्गाभितापपादशोफप्रस्वापहर्षणादयः (२)|

अतिचङ्कमणात्पादजङ्घोरुजानुवङ्क्षणश्रोणीपृष्ठशूलसक्थिसादनिस्तोद-

पिण्डिकोद्वेष्टनाङ्गमर्दांसाभितापसिराधमनीहर्षश्वासकासादयः(३)|

अत्यासनाद्रथक्षोभजाःस्फिक्पार्श्ववङ्क्षणवृषणकटीपृष्ठवेदनादयः(४)|

अजीर्णाध्यशनाभ्यांतुमुखशोषाध्मानशूलनिस्तोदपिपासा

गात्रसादच्छर्द्यतीसारमूर्च्छाज्वरप्रवाहणामविषादयः(५)|

विषमाहिताशनाभ्यामनन्नाभिलाषदौर्बल्यवैवर्ण्यकण्डू

पामागात्रसादवातादिप्रकोपजाश्चग्रहण्यर्शोविकारादयः(६)|

दिवास्वप्नादरोचकाविपाकाग्निनाशस्तैमित्यपाण्डुत्वकण्डू

पामादाहच्छर्द्यङ्गमर्दहृत्स्तम्भजाड्यतन्द्रानिद्रा

प्रसङ्गग्रन्थिजन्मदौर्बल्यरक्तमूत्राक्षितातालुलेपाः(७)|

व्यवायादाशुबलनाशोरुसादशिरोबस्तिगुदमेढ्रवङ्क्षणोरुजानुजङ्घापादशूल

हृदयस्पन्दननेत्रपीडाङ्गशैथिल्य

शुक्रमार्गशोणितागमनकासश्वासशोणितष्ठीवनस्वरावसाद

कटीदौर्बल्यैकाङ्गसर्वाङ्गरोगमुष्कश्वयथु-

वातवर्चोमूत्रसङ्गशुक्रविसर्गजाड्यवेपथुबाधिर्यविषादादयःस्युः;

अवलुप्यतइवगुदः,ताड्यतइवमेढ्रम्,अवसीदतीवमनो,

वेपतेहृदयं,पीड्यन्तेसन्धयः,तमःप्रवेश्यतइवच(८)|

इत्येवमेभिरष्टभिरपचारैरेतेप्रादुर्भवन्त्युपद्रवाः||१४||

tēṣāṁvistaratōliṅgamēkaikasyacabhēṣajam|
yathāvatsampravakṣyāmisiddhānbastīṁścayāpanān||13||
tatrōccairbhāṣyātibhāṣyābhyāṁśirastāpaśaṅkhakarṇanistōdaśrōtrōparōdhamukhatāluka
ṇṭhaśōṣataimiryapipāsājvaratamaka-hanugrahamanyāstambhaniṣṭhīvanōraḥpārśvaśūla
svarabhēdahikkāśvāsādayaḥ syuḥ(1)|

rathakṣōbhātsandhiparvaśaithilyahanunāsākarṇaśiraḥśūlatōdakukṣikṣōbhāṭōpāntrakūja
nādhmānahṛdayēndriyōparōdha-sphikpārśvavaṅkṣaṇavṛṣaṇakaṭīpṛṣṭhavēdanāsandhisk
andhagrīvādaurbalyāṅgābhitāpapādaśōphaprasvāpaharṣaṇādayaḥ (2)|

aticaṅkamaṇātpādajaṅghōrujānuvaṅkṣaṇaśrōṇīpṛṣṭhaśūlasakthisādanistōda-piṇḍikōdvē
ṣṭanāṅgamardāṁsābhitāpasirādhamanīharṣaśvāsakāsādayaḥ(3)|

atyāsanādrathakṣōbhajāḥsphikpārśvavaṅkṣaṇavr̥ṣaṇakaṭīpr̥ṣṭhavēdanādayaḥ(4)|

ajīrṇādhyaśanābhyāṁtumukhaśōṣādhmānaśūlanistōdapipāsāgātrasādacchardyatīsāra mūrcchājvarapravāhaṇāmaviṣādayaḥ(5)|

viṣamāhitāśanābhyāmanannābhilāṣadaurbalyavaivarṇyakaṇḍūpāmāgātrasādavātādiprakōpajāścagrahaṇyarśōvikārādayaḥ(6)|

divāsvapnādarōcakāvipākāgnināśastaimityapāṇḍutvakaṇḍūpāmādāhacchardyaṅgamardahr̥tstambhajāḍyatandrānidrā-prasaṅgagranthijanmadaurbalyaraktamūtrākṣitātālulēpāḥ(7)|

vyavāyādāśubalanāśōrusādaśirōbastigudamēḍhravaṅkṣaṇōrujānujaṅghāpādaśūlahr̥dayaspandananētrapīḍāṅgaśaithilya-śukramārgaśōṇitāgamanakāsaśvāsaśōṇitaṣṭhīvanasvarāvasādakaṭīdaurbalyaikāṅgasarvāṅgarōgamuṣkaśvayathu-vātavarcōmūtrasaṅgaśukravisargajāḍyavēpathubādhiryaviṣādādayaḥsyuḥ;avalupyataivagudaḥ,tāḍyata[4]

ivamēḍhram,avasīdatīvamanō,vēpatēhr̥dayaṁ,pīḍyantēsandhayaḥ,tamaḥpravēśyataiva ca(8)|

ityēvamēbhiraṣṭabhirapacārairētēprādurbhavantyupadravāḥ||14||

teShAMvistaratoli~ggamekaikasyacabheShajam|
yathAvatsampravakShyAmisiddhAnbastIMshcayApanAn||13||
tatroccairbhAShyatibhAShyAbhyAMshirastApasha~gkhakarNanistodashrotroparodhamukhatAlukaNThashoShataimiryapipAsAjvaratamaka-hanugrahamanyAstambhaniShThIvanoraHpArshvashUlasvarabhedahikkAshvAsAdayaH syuH(1)|

rathakShobhAtsandhiparvashaithilyahanunAsAkarNashiraHshUlatodakukShikShobhATopAntrakUjanAdhmAnahRudayendriyoparodha-sphikpArshvava$_{gkShaNavRuShaNakaTIpRuShThavedanAsandhiskandhagrIvAdaurbalyA}$ggAbhitApapAdashophaprasvApaharShaNAdayaH (2)|

atica$_{gkamaNAtpAdaja}$gghorujAnuva$_{gkShaNashroNIpRuShThashUlasakthisAdanistoda-piNDikodveShTanA}$ggamardAMsAbhitApasirAdhamanIharShashvAsakAsAdayaH(3)|

atyAsanAdrathakShobhajAHsphikpArshvava~gkShaNavRuShaNakaTIpRuShThavedanAdayaH(4)|

ajIrNAdhyashanAbhyAMtumukhashoShAdhmAnashUlanistodapipAsAgAtrasAdacchardyatIsAramUrcchAjvarapravAhaNAmaviShAdayaH(5)|

viShamAhitAshanAbhyAmanannAbhilAShadaurbalyavaivarNyakaNDUpAmAgAtrasAdavAtAdiprakopajAshcagrahaNyarshovikArAdayaH(6)|

divAsvapnAdarocakAvipAkAgninAshastaimityapANDutvakaNDUpAmAdAhacchardya$_{ggamardahRutstambhajADyatandrAnidrA-prasa}$ggagranthijanmadaurbalyaraktamUtrAkShitAtAlulepAH(7)|

vyavAyAdAshubalanAshorusAdashirobastigudameDhrava$_{gkShaNorujAnuja}$gghApAdashUlahRudayaspandananetrapIDA$_{ggashaithilya-shukramArgashoNitAgamanakAsashvAsashoNitaShThIvanasvarAvasAdakaTIdaurbalyaikA}$ggasarvA$_{ggarogamuShkashvayathu-vAtavarcomUtrasa}$ggashukravisargajADyavepathubAdhiryaviShAd

AdayaH syuH;avalupyataivagudaH,tADyata ivameDhram,avasIdatIvamano,vepatehRudayaM,pIDyantesandhayaH,tamaHpraveshya taivaca(8)|

ityevamebhiraShTabhirapacAraireteprAdurbhavantyupadravAH||14||

The description of eight type of Impediments:

Now the details of signs, symptoms, treatment and effective *yapana bastis* (medicated enemas) for each impediment are described:

Due to speaking loudly or in excess before attaining the normal state of health after purification therapy,various diseases like *shirahstapa* (headache), *shankha karna nistod* (pricking pain in the temporal region and ears), *shrotovarodha* (obstruction in channels/deafness), *mukha talu kantha shosha* (dryness of mouth and throat), *timir* (black out), *pipasa* (excussive thirst), *jwara* (fever), *tama* (feeling like entering into dark), *hanugrahamanyastmbha* (spasticity of jaws, torticolis and ptyalism), *nishthivan urah parshvashula* (excess sputum and pain in the chest and sides of the chest), *swarabheda* (hoarseness of voice), *hikka* and *shwasa* (hiccup and dyspnea) etc.

Disease cause due to jolting by conveyance

The inconvenience caused by *rathakshobha* (jolting) results into various disorder if practiced after purification therapy, before gaining normal health are *sandhiparva shaithilya* (looseness of big and small joints) *hanu nasa karnashirahshula-toda* (pain and pricking in jaws, nose, ears and head), *kukshi kshobha* (pain the pelvic region), *aatopa* (meteorism), *antrakujana* (gurgling in intestines) and *adhmana* (flatulence), *hridayendriyoparodha* (congestion in heart region and senses), *sphik, parshva, vankshana, vrushana, kati, prishtha vedana* (pain in the hips, sides of the chest, groin, scrotum, waist and back) *sandhi-skandha-greeva dourbalya* (weakness of joints, shoulders and neck), *angabhitapa* (burning sensation in limbs), *pada shotha, praswapa, harshabadaya* (edema, numbness and tingling sensation in feet), etc.

Disease due to excessive walking

Before regaining normal health after the purification therapy excessive walking causes *shula* (pain in the feet, calf regions, thighs, knees, groins, waist and back), *sakthi sada nistoda* (asthenia and pricking pain in legs), *pidikodveshtana* (cramps in the calf muscles) *angamarda* (malaise), *amsabhitap* (burning sensation in the shoulders), *siradhamniharsha* (swelling of the veins and arteries) *shwasa, kasa* (dyspnea and cough) and such other complications.

Disease due to constant sitting

Before regaining normal health after the purification therapy excessive/constant sitting causes *sphik, parshva, vankshana, vrihana, kati, prushtha vedana* (pain in the hips, sides of the chest, groins, scrotum, waist and back) and diseases that are described earlier in case of jolting.

Disease due to ajeerna and adhyashana (indigestion/ eating before the digestion of previous food)

Before attaining the normal health after the purification therapy, *ajeerna* (indigestion) and *adhyashana* (intake of food before the digestion of previous meal) results in to various health problems like *mukhshosha* (dryness of the mouth), *adhmana* (flatulence), *shola nistoda* (colicky and pricking pain), *pipasa*(thirst), *gatrasad* (bodyache), *chhardi* (vomiting), *atisara* (diarrhea), *murchha* (fainting), *jwara* (fever), *pravahana* (gripping pain) and *ama-visha* (food poisoning due to *ama*) and such other complications.

Disease due to vishama and ahitbhojana (irregular and unwholesome diet)

Irregular and unwholesome food is strictly prohibited before attaining the normal state of health. If it is not followed, health problems like *aruchi* (lack of desire for taking food), *durbalta* (weakness), *vaivarnya* (discoloration of the skin), *kandu* (itching), *pama* (scabies) and *gatravasada* (prostration of the body and *grahani* (sprue like disease, *arsha* (piles) and other diseases caused due to the vitiation and aggravation of *vata*.

Disorders due to day time sleep

Before regaining normal health after purification therapy day time sleep causes disorders like *arochak* (anorexia), *avipaka* (indigestion) and *agninasha* (suppression of the power of digestion), *staimitya* (feeling like body is covered with wet cloths), *pandu* (anemea), *kandu* (itching), *pama* and *daha* (scabies and burning sensation), *chhardi* (vomiting) *angamarda* (malaise), *hridsthambh* (impairment of the cardiac function), *jadya* (stiffness), *tandra* (drowsiness) *nidra* (sleep), *prasamga granthi* (appearance of nodular swelling), *dourbalya* (weakness), *raktamutrakshi* (red coloration of urine and eyes), *talulepa* (coating of the palate).

Disorders due to vyavaya (sexual intercourse)

Indulgence in the sexual intercourse without restoration of normal health after purification therapy causes various disorders such as sudden loss of strength, *urusad* (prostration of thighs) headache, pain in the region of urinary bladder, anus, phallus, groins, thighs, knees, calf muscles and feet), *hridayaspandan* (palpitation), *netrapeeda* (pain in the eyes), *angashethilya* (asthenia), *shukra marga shonita gaman* (bleeding through the seminal rout), *kasa* (cough), *shwas* (dyspnoea), *shonita shthivan* (hemoptysis) and *swaravsada* (asthenia of the voice), *katidourbalya* (weakness of lumbosacral region), *ekanga sarvanga* (paralysis of part or the whole body), *muskshvayatu* (edema in the scrotum/hydrocele), *vata-varchas-mutra sanga* (retention of flatus, stool and urine), *sukravisarga* (excessive discharge of semen), *jadya-vepathu-badhirya-vishada* (numbness, trembling, deafness and depression etc.), *avalupyata iva guda* (piercing pain in anus), *tadyata iva medhram* (cutting pain in the phallus), *avaseedat iva mana* (feeling like mind is shrinking), *veptehridyam* (trembling of the heart), *peedyante sandhi* (pain in joints), *tamapravesha* (feeling like entering into the darkness.) [14/8]

Hence the disorders caused due to eight types of impediments are described in detail. [13-14]

Treatment of these impediments

तेषांसिद्धिः-तत्रोच्चैर्भाष्यातिभाष्यजानामभ्यङ्गस्वेदोपनाह

धूमनस्योपरिभक्तस्नेहपानरसक्षीरादिर्वातहरःसर्वोविधिर्मौनंच(१)|

रथक्षोभातिचङ्क्रमणात्यासनजानां

स्नेहस्वेदादिवातहरंकर्मसर्वंनिदानवर्जनंच(२)|

अजीर्णाध्यशनजानांनिरवशेषतश्छर्दनं

रूक्षःस्वेदोलङ्घनीयपाचनीयदीपनीयौषधावचारणंच(३)|

विषमाहिताशनजानांयथास्वंदोषहराःक्रियाः(४)|

दिवास्वप्नजानांधूमपानलङ्घनवमनशिरोविरेचन

व्यायामरूक्षाशनारिष्टदीपनीयौषधोपयोगः

प्रघर्षणोन्मर्दनपरिषेचनादिश्चश्लेष्महरःसर्वोविधिः(५)|

मैथुनजानांजीवनीयसिद्धयोःक्षीरसर्पिषोरुपयोगः,

तथावातहराःस्वेदाभ्यङ्गोपनाहावृष्याश्चाहाराः

स्नेहाःस्नेहविधयोयापनाबस्तयोऽनुवासनंच;

मूत्रवैकृतबस्तिशूलेषुचोत्तरबस्तिर्विदारीगन्धादिगण

जीवनीयक्षीरसंसिद्धंतैलंस्यात्||१५||

tēṣāṁsiddhiḥ-tatrōccairbhāṣyātibhāṣyajānāmabhyaṅgasvēdōpanāhadhūmanasyōparibhaktasnēhapānarasakṣīrādirvātaharaḥsarvōvidhirmaunaṁca(1)|

rathakṣōbhāticaṅkramaṇātyāsanajānāṁsnēhasvēdādivātaharaṁkarmasarvaṁnidānavarjanaṁca(2)|

ajīrṇādhyaśanajānāṁniravaśēṣataśchardanaṁrūkṣaḥsvēdōlaṅghanīyapācanīyadīpanīyauṣadhāvacāraṇaṁca(3)|

viṣamāhitāśanajānāṁyathāsvaṁdōṣaharāḥkriyāḥ(4)|

divāsvapnajānāṁdhūmapānalaṅghanavamanaśirōvirēcanavyāyāmarūkṣāśanāriṣṭadīpanīyauṣadhōpayōgaḥpragharṣaṇōnmardanapariṣēcanādiścaślēṣmaharaḥsarvōvidhiḥ(5)|

maithunajānāṁjīvanīyasiddhayōḥkṣīrasarpiṣōrupayōgaḥ,tathāvātaharāḥsvēdābhyaṅgōpanāhāvṛṣyāścāhārāḥsnēhāḥ-

snēhavidhayōyāpanābastayō'nuvāsanaṁca;mūtravaikṛtabastiśūlēṣucōttarabastirvidārīgandhādigaṇajīvanīyakṣīrasaṁsiddhaṁtailaṁsyāt||15||

teShAMsiddhiH-tatroccairbhAShyatibhAShyajAnAmabhya~ggasvedopanAhadhUmanasyoparibhaktasnehapAnarasakShIrAdirvAtaharaHsarvovidhirmaunaMca(1)|

rathakShobhAtica~gkramaNAtyAsanajAnAMsnehasvedAdivAtaharaMkarmasarvaMnidAnavarjanaMca(2)|

ajIrNAdhyashanajAnAMniravasheShatashchardanaMrUkShaHsvedola~gghanIyapAcanIyadIpanIyauShadhAvacAraNaMca(3)|

viShamAhitAshanajAnAMyathAsvaMdoShaharAHkriyAH(4)|

divAsvapnajAnAMdhUmapAnala~gghanavamanashirovirecanavyAyAmarUkShAshanAriShTadIpanIyauShadhopayogaHpragharShaNonmardanapariShecanAdishcashleShmaharaHsarvovidhiH(5)|

maithunajAnAMjIvanIyasiddhayoHkShIrasarpiShorupayogaH,tathAvAtaharAHsvedAbhya~ggopanAhAvRuShyAsh-

cAhArAHsnehAHsnehavidhayoyApanAbastayo~anuvAsanaMca;mUtravaikRutabastishUleShucottarabastirvidArIgandhAdigaNajIvanIyakShIrasaMsiddhaMtailaMsyAt||15||

The treatment of eight type of Impediments-

Apart from the various disorders and their characteristics, the successful treatment of the same is described.

Treatment of the various disorders caused due loud and excessive speech

The disorders caused due loud and excessive speech can be cured by all the *vata shamaka* (*vayu*-alleviating) measures along with the methods like *abhyanga* (massage), *sweda* (fomentation), *upanaha* (application of hot poultices), *dhuma* (smoking therapy), *nasya* (inhalation therapy), *upari-bhakta sneha-pana* (intake of medicated ghee after the meal), *ksheera* (intake of milk), and *moun* (maintenance of silence), etc.

Treatment of the various disorders caused due to jolting, excessive walking and prolong sitting

The disorder caused due to jolting, long walking and prolonged sitting can be cured by the vata shamaka (vayu-alleviating) ahar (diet) vihar (life style) aushadha therapies like oleation, fomentation, etc. The patient should avoid vata vitiating factors.

Treatment of disorders Caused by Ajeerna and Adhyashana (Indigestion and frequent eating)

Indigestion and taking food before the previous meal is digested can be cured by the methods like *vamana* (emesis) *ruksha-sweda* (dry fomentation). Use of drugs which

produce *langhaniya* (lightening effect), *pachaniya* (which digest *ama*/undigested food materials) and *dipaniya* (stimulant of digestive power) effect.

Treatment of disorder caused vishama and ahitshana (irregular and unwholesome diet)

The disorder caused due to *vishama* and *ahitashana* (irregular and unwholesome diet) can be cured by the pacifying respective vitiated *doshas* by respective diet drug and lifestyle.

Treatment of disorders caused due to day time sleeping

The treatment of disorders caused due to day time sleep should be treated by all the *kapha*-alleviating measures including the diet drug and lifestyle by the following methods like *dhuma-pana* (medicated smoking), *langhana* (fasting or taking liquid diet), *vamana* (emesis), *shiro-virechana* (therapy of elimination of *doshas* from the head), *vyayama* (exercise), *ruksha-asana* (taking of dry diet), *arishta* (fermented syrup like preparations), *dipaniya* (intake digestive stimulant), and *pragharshana* (friction massage), *unmardana* (kneading the body) *parisechana* (hot liquid fomentation).

Treatment of disorders caused by sexual intercourse

The health hazards caused due sexual intercourse should be treated by the administration of milk and ghee cooked by adding drugs belonging to *jivaniya* group, i.e., *jivaka, rishabhaka, meda, maha-meda, kakoli, kshira-kakoli, mudga-parni, masha-parni, jivanti* and *madhuka* (Sutra Sthana 4:9:1), (administration of fomentation, massage and *upanaha* (application of hot poultice) which pacify the *vata dosha* (taking food which promote virility like milk, intake of unctuous food and application of unctuous therapies), *yapana* and *anuvasana basti* (medicated enema which pacify *vata*). If there are urinary morbidities, and pain in the region of urinary bladder, then *uttara-basti* (urethral douche) should be given with oil cooked by adding milk boiled with *vidari-gandhadi* and *jivaniya* (groups of drugs which promoting vitality Ch.Su.5). [15]

Yapana basti

यापनाश्चबस्तयःसर्वकालंदेयाः;तानुपदेक्ष्यामः

मुस्तोशीरबलारग्वधरास्नामञ्जिष्ठाकटुरोहिणीत्रायमाणापुनर्नवाबिभीतकगुडूची

स्थिरादिपञ्चमूलानिपलिकानिखण्डशःक्लृप्तान्यष्टौचमदनफलानिप्रक्षाल्यजलाढके

परिक्वाथ्यपादशेषोरसःक्षीरद्विप्रस्थसंयुक्तःपुनःशृतःक्षीरावशेषः

पादजाङ्गलरसस्तुल्यमधुघृतःशतकुसुमामधुककुटजफलरसाञ्जनप्रियङ्गुकल्कीकृतः

ससैन्धवःसुखोष्णोबस्तिःशुक्रमांसबलजननःक्षतक्षीणकासगुल्मशूलविषमज्वरब्रध्न(वर्ध्म)

-कुण्डलोदावर्तकुक्षिशूलमूत्रकृच्छ्रासृग्रजोविसर्पप्रवाहिकाशिरोरुजा

-जानूरुजङ्घाबस्तिग्रहाश्मर्युन्मादार्शःप्रमेहाध्मानवातरक्तपित्तश्लेष्मव्याधिहरः

सद्योबलजननोरसायनश्चेति(१)|

एरण्डमूलपलाशात्षट्पलंशालिपर्णीपृश्निपर्णीबृहतीकण्टकारिका

गोक्षुरकोरास्नाऽश्वगन्धागुडूचीवर्षाभूरारग्वधोदेवदार्विति

पलिकानिखण्डशःक्लृप्तानिफलानिचाष्टौप्रक्षाल्यजलाढकेक्षीरपादेपचेत्|

पादशेषंकषायंपूतंशतकुसुमाकुष्ठमुस्तपिप्पलीहपुषा

बिल्ववचावत्सकफलरसाञ्जनप्रियङ्गुयवानिप्रक्षेपकल्कितं[१]

मधुघृततैलसैन्धवयुक्तंसुखोष्णंनिरूहमेकंद्वौत्रीन्वाददद्यात्|

सर्वेषांप्रशस्तोविशेषतोललितसुकुमारस्त्रीविहारक्षीणक्षत

स्थविरचिरार्शसामपत्यकामानां[२]च(२)|

तद्वत्सहचरबलादर्भमूलसारिवासिद्धेनपयसा(३)|

तथाबृहतीकण्टकारीशतावरीच्छिन्नरुहाशृतेनपयसा

मधुकमदनपिप्पलीकल्कितेनपूर्ववद्वस्तिः(४)|

तथाबलातिबलाविदारीशालिपर्णीपृश्निपर्णीबृहतीकण्टकारिका

दर्भमूलपरूषककाश्मर्यबिल्वफलयवसिद्धेनपयसामधुक-

मदनकल्कितेनमधुघृतसौवर्चलयुक्तेन

कासज्वरगुल्मप्लीहार्दितस्त्रीमद्यक्लिष्टानांसद्योबलजननोरसायनश्च(५)|

बलातिबलारास्नारग्वधमदनबिल्वगुडूचीपुनर्नवैरण्डाश्वगन्धासहचर

पलाशदेवदारुद्विपञ्चमूलानि[३]पलिकानियवकोलकुलत्थद्विप्रसृतंशुष्कमूलकानां[४]

चजलद्रोणसिद्धंनिरूहप्रमाणावशेषंकषायंपूतंमधुकमदनशतपुष्पा

कुष्ठपिप्पलीवचावत्सकफलरसाञ्जनप्रियङ्गुयवानीकल्किकृतंगुडघृत

तैलक्षौद्रक्षीरमांसरसाम्लकाञ्जिकसैन्धवयुक्तंसुखोष्णंबस्तिंदद्या

-च्छुक्रमूत्रवर्चःसङ्गेऽनिलजेगुल्महृद्रोगाध्मानब्रध्नपार्श्वपृष्ठकटीग्रहसञ्ज्ञानाशबलक्षयेषुच(६)|

हपुषार्धकुडवोद्विगुणार्धक्षुण्णयवःक्षीरोदकसिद्धःक्षीरशेषोमधुघृततैललवणयुक्तः

सर्वाङ्गविसृतवातरक्तसक्तविण्मूत्रस्त्रीखेदितहितोवातहरोबुद्धिमेधाग्निबलजननश्च(७)|

ह्रस्वपञ्चमूलीकषायःक्षीरोदकसिद्धःपिप्पलीमधुकमदनकल्कीकृतः

सगुडघृततैललवणःक्षीणविषमज्वरकर्शितस्यबस्तिः(८)|

बलातिबलापामार्गात्मगुप्ताष्टपलार्धक्षुण्णयवाञ्जलिकषायः

सगुडघृततैललवणयुक्तःपूर्ववद्बस्तिःस्थविरदुर्बलक्षीणशुक्ररुधिराणांपथ्यतमः(९)|

बलामधुकविदारीदर्भमूलमृद्वीकायवैःकषायमाजेनपयसापक्त्वा

मधुकमदनकल्कितंसमधुघृतसैन्धवंज्वरार्तेभ्योबस्तिंदद्यात्(१०)|

शालिपर्णीपृश्निपर्णीगोक्षुरकमूलकाश्मर्यपरूषकखर्जूरफलमधूकपुष्पै

रजाक्षीरजलप्रस्थाभ्यांसिद्धःकषायःपिप्पलीमधुकोत्पलकल्कितः

सघृतसैन्धवःक्षीणेन्द्रियविषमज्वरकर्शितस्यबस्तिःशस्तः(११)|

स्थिरादिपञ्चमूलीपञ्चपलेनशालिषष्टिकयवगोधूममाषपञ्चप्रसृतेन

छागंपयःशृतंपादशेषंकुक्कुटाण्डरससममधुघृतशर्करा

सैन्धवसौवर्चलयुक्तोवस्तिर्वृष्यतमोबलवर्णजननश्च[५]|

इतियापनाबस्तयोद्वादश||१६||

कल्पश्चैषशिखिगोनर्दहंससारसाण्डरसेषुस्यात्||१७||

yāpanāścabastayaḥsarvakālaṁdēyāḥ;tānupadēkṣyāmaḥ

mustōśīrabalāragvadharāsnāmañjiṣṭhākaṭurōhiṇītrāyamāṇāpunarnavābibhītakaguḍūcīsthirādipañca-

mūlānipalikānikhaṇḍaśaḥklṛptānyaṣṭaucamadanaphalā

niprakṣālyajalāḍhakēparikvāthyapādaśēṣōrasaḥkṣīradviprasthasaṁyuktaḥpunaḥśṛtaḥkṣīrāvaśēṣaḥpāda-

jāṅgalarasastulyamadhughṛtaḥśatakusumāmadhukak

uṭajaphalarasāñjanapriyaṅgukalkīkṛtaḥsasaindhavaḥsukhōṣṇōbastiḥśukramāṁsabalajananaḥkṣatakṣīṇakā-

sagulmaśūlaviṣamajvarabradhna(vardhma)

-kuṇḍalōdāvartakukṣiśūlamūtrakṛcchrāsṛgrajōvisarpapravāhikāśirōrujā-

jānūrujaṅghābastigrahāśmaryunmādārśaḥpramēhādhmānavātaraktapittaślēṣmavyādhiharaḥsadyōbalajananōrasāyanaścēti(1)|

ēraṇḍamūlapalāśātṣaṭpalaṁśāliparṇīpṛśniparṇībṛhatīkaṇṭakārikāgōkṣurakōrāsnā’śvagandhāguḍūcīvar-

ṣābhūrāragvadhōdēvadārvitipalikānikhaṇḍaśaḥklṛ

ptāniphalānicāṣṭauprakṣālyajalāḍhakēkṣīrapādēpacēt|

pādaśēṣaṁkaṣāyaṁpūtaṁśatakusumākuṣṭhamustapippalīhapuṣābilvavacāvatsakaphalarasāñjanapriyaṅguyavāniprakṣēpakalkitaṁ[1]

madhughṛtatailasaindhavayuktaṁsukhōṣṇaṁnirūhamēkaṁdvautrīnvādadyāt|

sarvēṣāṁpraśastōviśēṣatōlalitasukumārastrīvihārakṣīṇakṣatasthaviracirārśasāmapatya
kāmānāṁ[2]ca(2)|

tadvatsahacarabalādarbhamūlasārivāsiddhēnapayasā(3)|

tathābr̥hatīkaṇṭakārīśatāvarīcchinnaruhāśr̥tēnapayasāmadhukamadanapippalīkalkitēna
pūrvavadvastiḥ(4)|

tathābalātibalāvidārīśāliparṇīpr̥śniparṇībr̥hatīkaṇṭakārikādarbhamūlaparūṣakakā-

śmaryabilvaphalayavasiddhēnapayasāmadhukamadanakalkitēnamadhugh

r̥tasauvarcalayuktēnakāsajvaragulmaplīhārditastrīmadyakliṣṭānāṁsadyōbalajananōrasā
yanaśca(5)|

balātibalārāsnāragvadhamadanabilvaguḍūcīpunarnavairaṇḍāśvagandhāsahacarapalāś
adēvadārudvipañcamūlāni[3]

palikāniyavakōlakulatthadviprasr̥taṁśuṣkamūlakānāṁ[4]

cajaladrōṇasiddhaṁnirūhapramāṇāvaśēṣaṁkaṣāyaṁpūtaṁmadhukamadanaśatapuṣpā
-

kuṣṭhapippalīvacāvatsakaphalarasāñjanapriyaṅguyavānīkalkikr̥taṁguḍagh

r̥tatailakṣaudrakṣīramāṁsarasāmlakāñjikasaindhavayuktaṁsukhōṣṇaṁbastiṁdadyācch
ukramūtra-

varcaḥsaṅgē’nilajēgulmahr̥drōgādhmānabradhnapārśvapr̥ṣṭh

akaṭīgrahasañjñānāśabalakṣayēṣuca(6)|

hapuṣārdhakuḍavōdviguṇārdhakṣuṇṇayavaḥkṣīrōdakasiddhaḥkṣīraśēṣōmadhughr̥tatail
ala-

vaṇayuktaḥsarvāṅgavisr̥tavātaraktasaktaviṇmūtrastrīkhēditahit

ōvātaharōbuddhimēdhāgnibalajananaśca(7)|

hrasvapañcamūlīkaṣāyaḥkṣīrōdakasiddhaḥpippalīmadhukamadanakalkīkr̥taḥsaguḍaghr̥
tatailalavaṇaḥkṣīṇaviṣamajvarakarśitasyabastiḥ(8)|

balātibalāpāmārgātmaguptāṣṭapalārdhakṣuṇṇayavāñjalikaṣāyaḥsaguḍaghr̥tatailalavaṇa
-

yuktaḥpūrvavadbastiḥsthaviradurbalakṣīṇaśukrarudhirāṇāṁpathy

atamaḥ(9)|

balāmadhukavidārīdarbhamūlamr̥dvīkāyavaiḥkaṣāyamājēnapayasāpaktvāmadhukamad
anakalkitaṁsamadhughr̥ta saindhavaṁjvarārtēbhyōbastiṁdadyāt(10)|

śāliparṇīpṛśniparṇīgōkṣurakamūlakāśmaryaparūṣakakharjūraphalamadhūkapuṣpairajāk ṣīrajalaprasthābhyāṁsiddhaḥkaṣāyaḥ pippalīmadhukōtpalakalkitaḥ

saghṛtasaindhavaḥkṣīṇēndriyaviṣamajvarakarśitasyabastiḥśastaḥ(11)|

sthirādipañcamūlīpañcapalēnaśāliṣaṣṭikayavagōdhūmamāṣapañcaprasṛtēnachāgaṁpa yaḥśṛtaṁpādaśēṣaṁkukkuṭāṇḍarasasamamadhu ghṛtaśarkarāsaindhavasau

varcalayuktōvastirvṛṣyatamōbalavarṇajananaśca[5]|

itiyāpanābastayōdvādaśa||16||

kalpaścaiṣaśikhigōnardahaṁsasārasāṇḍarasēṣusyāt||17||

yApanAshcabastayaHsarvakAlaMdeyAH;tAnupadekShyAmaH

mustoshIrabalAragvadharAsnAma$_{jjiShThAkaTurohiNItrAyamANApunarnavAbibhItakaguDUclsthirAdipa}$jcamUlAni palikAnikhaNDashaHklRuptAnyaShTaucamada

naphalAniprakShAlyajalADhakeparikvAthyapAdasheShorasaHkShIradviprasthasaMyukt aHpunaHshRutaHkShIrAvasheShaH pAdajA~ggalarasastulyamadhughRutaH

shatakusumAmadhukakuTajaphalarasA$_{jjanapriya}$ggukalkIkRutaHsasaindhavaHsukhoShNo bastiHshukramAMsabalajananaHk ShatakShINakAsagulmashUlaviSham

ajvarabradhna(vardhma)-kuNDalodAvartakukShishUlamUtrakRucchrAsRugrajovisarpap ravAhikAshirorujA-

jAnUruja~gghAbastigrahAshmaryunmAdArshaHpramehAdhmAnavAtaraktapittashleSh mavyAdhiharaHsadyobalajananorasAyanashceti(1)|

eraNDamUlapalAshATShaTpalaMshAliparNIpRushniparNIbRuhatIkaNTakArikAgokShur akorAsnA~ashvagandhAguDUcI varShAbhUrAragvadhodevadArvitipalikAnikh

aNDashaHklRuptAniphalAnicAShTauprakShAlyajalADhakekShIrapAdepacet|

pAdasheShaMkaShAyaMpUtaMshatakusumAkuShThamustapippalIhapuShAbilvavacAv atsakaphalarasA~jjana priya~gguyavAniprakShepakalkitaM[1]

madhughRutatailasaindhavayuktaMsukhoShNaMnirUhamekaMdvautrInvAdadyAt|

sarveShAMprashastovisheShatolalitasukumArastrIvihArakShINakShatasthaviracirArsha sAmapatyakAmAnAM[2]ca(2)|

tadvatsahacarabalAdarbhamUlasArivAsiddhenapayasA(3)|

tathAbRuhatIkaNTakArIshatAvarIcchinnaruhAshRutenapayasAmadhukamadanapippalI kalkitenapUrvavadvastiH(4)|

tathAbalAtibalAvidArIshAliparNIpRushniparNIbRuhatIkaNTakArikAdarbhamUlaparUSha kakAshmaryabilvaphala yavasiddhenapayasAmadhukamadanakalkitenam

adhughRutasauvarcalayuktenakAsajvaragulmapIlhArditastrImadyakliShTAnAMsadyobalajananorasAyanashca(5)|

balAtibalArAsnAragvadhamadanabilvaguDUcIpunarnavairaNDAshvagandhAsahacarapalAshadevadArudvipa~jcamUlAni[3]

palikAniyavakolakulatthadviprasRutaMshuShkamUlakAnAM[4]

cajaladroNasiddhaMnirUhapramANAvasheShaMkaShAyaMpUtaMmadhukamadanashatapuShpAkuShThapippalI vacAvatsakaphalarasA$_{jjanapriya}$gguyavAnIkalkikRu

taMguDaghRutatailakShaudrakShIramAMsarasAmlakA~jjikasaindhavayuktaMsukhoShNaMbastiMdadyAcchukramUtravarcaHsa $_{gge}$anilajegulmahRudrogAdhmAnab

radhnapArshvapRuShThakaTIgrahasa$_{jj}$jAnAshabalakShayeShuca(6)|

hapuShArdhakuDavodviguNArdhakShuNNayavaHkShIrodakasiddhaHkShIrasheShomadhughRutatailalavaNayuktaHsarvA~ggavi sRutavAtaraktasaktaviNmUtrastrIk

heditahitovAtaharobuddhimedhAgnibalajananashca(7)|

hrasvapa~jcamUlkaShAyaHkShIrodakasiddhaHpippalImadhukamadanakalkIkRutaHsaguDaghRutatailalavaNaHkShINa viShamajvarakarshitasyabastiH(8)|

balAtibalApAmArgAtmaguptAShTapalArdhakShuNNayavA~jjalikaShAyaHsaguDaghRutatailalavaNayuktaHpUrvavadbasti HsthaviradurbalakShINashukrarudhirAN

AMpathyatamaH(9)|

balAmadhukavidArIdarbhamUlamRudvIkAyavaiHkaShAyamAjenapayasApaktvAmadhukamadanakalkitaMsamadhughRuta saindhavaMjvarArtebhyobastiMdadyAt(10)|

shAliparNIpRushniparNIgokShurakamUlakAshmaryaparUShakakharjUraphalamadhUkapuShpairajAkShIrajalaprasthAbhyAM siddhaHkaShAyaHpippalImadhukotpal

akalkitaHsaghRutasaindhavaHkShINendriyaviShamajvarakarshitasyabastiHshastaH(11)|

sthirAdipa$_{jcamUlpa}$jcapalenashAliShaShTikayavagodhUmamAShapa~jcaprasRutenachAgaMpayaHshRutaMpAdashe ShaMkukkuTANDarasasamamadhughRutasharka

rAsaindhavasauvarcalayuktovastirvRuShyatamobalavarNajananashca[5]|

itiyApanAbastayodvAdasha||16||

kalpashcaiShashikhigonardahaMsasArasANDaraseShusyAt||17||

Yapana Basti-Yapana basti can be administered at any time. (These are called *yapana-basti* because they prolong the span of life).

Mustadya Yapana-basti

One *pala* (48 gm) each of *musta* (Cyperus rotundus), *ushira* (Vetiveria zizanioidis), *bala* (Sida cordifolia), *aragvadha* (Cassia fistula), *rasna* (Pluchea lanceolata), *manjishtha* (Rubia cordifolia), *katu-rohini* (Picrorhiza kurroa), *trayamana* (Gentiana kurroo), *punarnava* (Boerhavia diffusa), *bibhitaka* (Terminalia bellirica), *guduchi* (Tinospora cordifolia), *shala-parni* (Desmodium gangeticum), *brihati* (Solanum indicum), *kantakari* (Solanum surattense) and *gokshura* (Tribulus terrestris) should be cut into small pieces. Eight fruits of *madana* (Xeromphis spinosa) should be added to this. All ingredients should be washed well first and then boiled by adding one *adhaka* (256 tolas) or (256x12 gm) of water till one-fourth of the water remains. To this decoction, two *prasthas* (2x768gm) of cow's milk should be added, and then boil again till two *prasthas* of the liquid remains. To this remaining liquid, half *prastha* of *mamsarasa* (soup of meat of arid zone animals), ghee and honey equal to *mamsarasa*, and the paste of *shata-kusuma/shata-pushpa* (Anethum sowa), *madhuka* (Glycyrrhiza glabra),fruit of *kutaja* (Holarrhena antidysenterica), *rasanjana* (extract of Barberis aristata), *priyangu* (Callicarpa macrophylla) as well as a little of *saindhava lavana* (rock-salt) should be added. This lukewarm preparation should be used for *basti*.

This medicated preparation which is used for *basti* (enema) therapy has the various therapeutic effects such as *shukra mamsa bala janana* (increases sperm, muscle and strength), cures *kshata-kshina* (debilitation), *kasa* (cough), *gulma* (abdominal lump), *shula* (pain), *vishama jwara* (chronic/irregular fever), *bradhna* or *vardhma* (inguinal swelling/hernia), *kundala* (..), *kundloudavarta* (moving pain abdomen), *kukshi shula* (pain in pelvic region), *mutrakrichchha* (dysuria), *asrig-rajah* (bleeding per vagina), *visarpa* (erysipelas), *pravahika* (dysentery), *shiroruja* (headache) *januurujanghabastigrahasmaryaunmada* (stiffness of knee-joints, thighs, calf regions and the region of urinary bladder, *asmari* (calculus), *unmada* (insanity), *arsha* (piles), *prameha* (urinary disorders including diabetes), *adhman* (abdomen distension), *vata-rakta* (gout) and cure diseases caused due to aggravated *pitta* and *kapha*, *sadyabalajanan* and *rasayana* (promotes strength and rejuvenates) also.[16/1]

Eranda-muladya yapana-basti

Six *palas* (6x48gm) of the root of *eranda* (castor) and bark of leaves of *palash* (Butea monosperma), three *pala* (3x48 gm) of each, *shala-parni* (Desmodium gangeticum), *prishniparni*(Uraria picta), *brihati* (Solanum indicum), *kantakari* (Solanum surattense), *gokshura* (Tribulus terrestris), *rasna* (Pluchea lanceolata), *ashvagandha* (Withania somnifera), *guduchi* (Tinospora cordifolia), *varsabhu* (punarnava or Boerhavia diffusa), *aragvadha* (Cassia fistula), and *devadaru* (Cedrus deodara) should be cut into small pieces, washed properly, and cooked by adding one *adhaka* (3.72 kg) of water and one-fourth *adhaka* of milk till remaining one fourth of the same. To this the paste of *shata-kusuma* (shata-pushpa or Anethum sowa), *kushtha* (Saussurea lappa), *musta* (Cyperus rotundus), *pippali* (Piper longum), *hapusha* (Juniperus communis), *bilva* (Aegle marmelos), *vacha* (Acorus calamus), fruit of *vatsaka* (Holarrhena antidysenterica), *rasanjana* (Extract of Barberis Aristata), *priyangu* (Callicarpa

macrophylla) and *yavani* (Trachyspermum ammi) should be added. Honey, ghee, oil and rock-salt should also be added to this preparation, It should be given when *sukhoshna* (luke-warm), in the form of *niruha basti* (evacuative enema) once, twice or thrice a day.

This *basti* is beneficial, for the pleasure-loving people, those having compromised health, those indulging in sex in excess, emaciated persons and those suffering from phthisis; old persons, suffering from chronic piles, and those desiring of progeny.

Sahacharadya yapana-basti

By following the same procedure, the *basti* preparation prepared by boiling milk with *sahachara* (Barleria prionitis)), *bala* (Sida cordifolia), root of *darbha* (Imperata cylindrica) and *sariva* (Hemidesmus indicus).

Brihatyadi yapana-basti

In this *basti* milk is boiled by adding *brihati* (Solanum indicum), *kantakari* (Solanum surattense), *shatavari* (Asparagus racemosus) and *chinna-ruha* (guduchi-Tinospora cordifolia). To this preparation, the *kalka* (paste) of *mulethi* (Glycyrrhiza glabra), *madanaphala* (Xeromphis spinosa) and *pippali* (Piper longum), should be added. In both of these the honey, ghee, oil and rock-salt should also be added before the administration of *basti*. The beneficial effects of these *bastis* are same as the previous one.

Baladi yapana basti – I

Milk boiled with *bala* (Sida cordifolia), *ati-bala* (Abutilon indicum), *vidari kandi* (Pueraria tuberose), *shali-parni* (Desmodium gangeticum), *prishni-parni* (Uraria picta), *brihati* (Solanum indicum), *kantakarika* (Solanum surattense), root of *darbha* (Imperata cylindrical), *parushaka* (Grewia asiatica), *kashmarya* (Gmelina arborea), fruit of *bilva* (Aegle marmelos) and *yava* (Hordeum vulgare) should be added with the *kalka* (paste) of *madhuka* (Glycyrrhiza glabra), and *madana* (Xeromphis spinosa) along with honey, ghee as well as *sauvarchala* salt. This *basti* instantaneously promotes strength, and rejuvenates the persons suffering from *kasa* (cough), *jwara* (fever), *gulma* (abdominal lumps), *pliha vikara* (splenic disorders) and *ardita* (facial paralysis).

This also promotes the strength, and rejuvenates persons who are indulging in (excessive sex) and alcoholism.

Baladi Yapana Basti- II

One *pala* (48gm) each of *bala* (Sida cordifolia), *ati-bala* (Abutilon indicum), *rasna* (Pluchea lanceolata), *aragvadha* (Cassia fistula), *madana* (Xeromphis spinosa), *bilva* fruit (Aegle marmelos), *guduchi* (Tinospora cordifolia), *punarnava* (Boerhavia diffusa), *eranda* (Ricinus communis), *ashvagandha* (Withania somnifera), *sahachara* (Barleria prionitis), *palasha* (Butea monosperma), *deva-daru* (Cedrus deodara), root of *bilva* (Aegle marmelos), *shyonaka* (Oroxylum indicum), *gambhari* (Gmelina arborea), *patala*

(Stereospermum suaveolens), *ganikarika* (Premna mucronata), *shala-parni* (Desmodium gangeticum), *prishni-parni* (Uraria picta), *brihati* (Solanum indicum), *kantakari* (Solanum surattense), and *gokshura* (Tribulus terrestris), and two *prasthas* (192gm) each of *yava* (Hordeum vulgare), *kola* (Piper longum), *kulattha* (Dolichos biflorus) as well as *shushka-mulaka* (dry Raphanus sativus) should be boiled by adding one drone (12.288kg) of water till five *prasthas* (5x96gm) of liquid remains.

To this *kwath* (decoction), the paste of *madhuka* (Glycyrrhiza glabra), *madana* (Xeromphis spinosa), *shata-pushpa* (anethum sowa), *kustha* (saussurea lappa), *pippali* (piper longum), *vacha* (Acorus calamus), fruit of *vatsaka* (Holarrhena antidysenterica), *rasanjana, priyangu* (Callicarpa macrophylla) and *yavani* (Trachyspermum ammi) should be added. *Payasa* (Jiggery), ghee, *taila* (oil), *madhu* (honey), *dugdha* (milk), *mamsa rasa* (meat soup), *amla-kanjika* (sour vinegar) and *saindhva lavana* (rock salt),should be added to this preparation, when it is lukewarm, and then should be used for application of *basti*. This *basti* helps in curing the disorders caused due to retention of *shukra* (semen), *mutra* (urine) and *mala* (stool) because of aggravated *vata, gulma* (phantom tumor), *hrid-roga* (heart-diseases), *adhmana* (flatulence), *bradhna* (inguinal hernia/swellings), (stiffness of the sides of the chest, back and lumbar region), *sangyanash* (unconsciousness) and *balaksayesu* (diminution of strength). The quantity of decoction is sufficient for the application of three *basti*.

Hapushadya yapana basti

Half *kudava* (96 gm) of *hapusha* (Juniperus communis) and one *kudava*(192 gm) of half crushed grains of *yava* (Hordeum vulgare) boiled by adding water and milk till the quantity of remaining liquid is equal to the quantity of milk. Then honey, ghee, oil and rock-salt should be added to this preparation for the application of *basti*. The beneficial effects of this therapy are seen in *vata-rakta* (resembling with gout), *saktahavinmutra* (retention of stool and urine), *streekhedita* (excessive sexual intercourse), *buddhi, medha jatharagni* (promotion of wisdom, intellect, *agni* (power of digestion and metabolism) and *bala* (strength).

Laghu-panchamuladhya yapana basti

The *kwath* (decoction) of *laghu panchamula shala-parni* (Desmodium gangeticum), *prishna-parni* (Uraria picta), *brihati* (Solanum indicum), *kantakari* (Solanum surattense), and *gokshura* (Tribulus terrestris) is prepared by boiling with milk and water and the paste of *pippali* (Piper longum), *madhuka* (Glycyrrhiza glabra), and *madana* (Xeromphis spinosa) should be added. Jaggery, ghee, oil and rock-salt is added to this preparation and used for *basti*. This *basti* is useful for the *karshita* (emaciated) person because of *vishama-jwara* (chronic/irregular fever).

Baladi yapana basti-III

Eight *palas* (8x48 gm) of *bala* (Sida cordifolia), *ati-bala* (Abutilon indicum), *apamarga* (Achyranthes aspera) and *atma-gupta* (Mucuna prurita), and one *anjali* of water. To this decoction, jaggery, ghee, oil and rock-salt should be added, and used for basti. This

basti is extremely beneficial for old and weak persons, as well as those suffering from *shukra* and *rakta kshaya* (diminished semen and blood).

Baladi yapana basti - fourth

The decoction of *bala* (Sida cordifolia), *madhuka* (Glycyrrhiza glabra), *vidari* (Pueraria tuberose), root of *darbha* (Imperata cylindrical), *mridvika* (Vitis vinifera) and *yava* (Hordeum vulgare) should be boiled by adding goat's milk till the quantity of the remaining liquid is equal to the quantity of milk added to it. After that this *kwatha* (decoction) preparation for *basti* should be mixed with the *kalka* (paste) of *madhuka* (Glycyrrhiza glabra), and *madana* (Xeromphis spinosa), *madhu* (honey), ghee and *sandhava* (rock salt). The *basti* used of this preparation is beneficial for cure of *jwara* (fever).

Shala parnyadya yapana basti

Roots of *shalaparni* (Desmodium gangeticum), *prishni-parni* (Uraria picta), and *gokshura* (Tribulus terrestris), *kashmarya* (Gmelina arborea), *parushaka* (Grewia asiatica), fruits of *kharjura* (Phoenix sylvestris) and flowers of *madhuka* (Glycyrrhiza glabra), should be added with one *prastha* (768gm) of goat's milk and water each, and then boiled. The paste of *pippali* (Piper longum), *madhuka* (Glycyrrhiza glabra), and *utpala* (Saussurea lappa) should be added. The ghee and rock-salt, should be added this preparation and used for *basti*.

This *basti* is useful for the person suffering from *kseenendriya* (weakened senses) and *karshita* (emaciation) caused by *vishama-jwara* (chronic/irregular fever).

Sthiradi yapana basti

Five *palas* (5x48 gm) of *sthiradi pancha-mula shal parni* (Desmodium gangeticum), *prishni-parni* (Uraria picta), *brihati* (Solanum indicum), *kantakari* (Solanum surattense), and *goksura* (Tribulus terrestris), and five *prasthas* (5x96 gm) of *shali* (Oryza sativa), *shastika, yava* (Hordeum vulgare), *godhuma* (Triticum aestivum) and *masha* (Phaseolus munga) should be boiled by adding goat's milk and reduced to one-fourth. In this preparation, equal quantity of the sap of hen's egg should be mixed. The honey, ghee, sugar, rock-salt and *sauvarchala* should be added to this preparation, and given to the patient. This *basti* is useful as aphrodisiac, and promotes strength as well as complexion of the patient.

This is the end of description of twelve preparations of *yapana* type of *basti* meant for promotion of health and longevity.

In addition to *sthiradi basti*, the *basti* is prepared like the soup of hen's egg, the soup of *sikkhi* eggs (pea-hen) , *gonarda* (crane) or *hamsa* (swan).[16-17]

सतित्तिरिःसमयूरःसराजहंसःपञ्चमूलीपयःसिद्धःशतपुष्पामधुकरास्नाकुटजमदनफल

पिप्पलीकल्कोघृततैलगुडसैन्धवयुक्तोबस्तिर्बलवर्णशुक्रजननोरसायनश्च(१)|

द्विपञ्चमूलीकुक्कुटरससिद्धंपयःपादशेषंपिप्पलीमधुकरास्नामदनकल्कं

शर्करामधुघृतयुक्तंस्त्रीष्वतिकामानांबलजननोबस्तिः(२)|

मयूरमपित्तपक्षपादास्यान्त्रंस्थिरादिभिःपलिकैःसजलेपयसिपक्त्वाक्षीरशेषंमदनपिप्पली

विदारीशतकुसुमामधुककल्कीकृतंमधुघृतसैन्धवयुक्तं

बस्तिंदद्यात्स्त्रीष्वतिप्रसक्तक्षीणेन्द्रियेभ्योबलवर्णकरम्(३)|

कल्पश्चैषविष्किरप्रतुदप्रसहाम्बुचरेषुस्यात्,अक्षीरोरोहितादिषुचमत्स्येषु(४)|

गोधानकुलमार्जारमूषिकशल्लकमांसानांदशपलान्भागान्सपञ्चमूलान्पयसिपक्त्वातत्पयःपिप्पलीफलकल्क

सैन्धवसौवर्चलशर्करामधुघृततैलयुक्तोबस्तिर्बल्योरसायनःक्षीणक्षतस्यसन्धानकरोमथितोरस्क

रथगजहयभग्नवातबलासकप्रभृत्युदावर्तवातसक्तमूत्रवर्चश्शुकाणांहिततमश्च(५)|

कूर्मादीनामन्यतमपिशितसिद्धंपयोगोवृषनागहयनक्रहंसकुक्कुटाण्डरसमधुघृतशर्करा

सैन्धवेक्षुरकात्मगुप्ताफलकल्कसंसृष्टोबस्तिर्वृद्धानामपिबलजननः(६)|

कर्कटकरसश्चटकाण्डरसयुक्तःसमधुघृतशर्करोबस्तिः;

इत्येतेबस्तयःपरमवृष्याःउच्चटकेक्षुरकात्मगुप्ताशृतक्षीरप्रतिभोजनानुपानात्स्त्रीशतगामिनंनरंकुर्युः(७)|

गोवृषबस्तवराहवृषणकर्कटचटकसिद्धंक्षीरमुच्चटकेक्षुरकात्मगुप्ता

मधुघृतसैन्धवयुक्तःकिञ्चिल्लवणितोबस्तिः(८)|

दशमूलमयूरहंसकुक्कुटक्वाथात्पञ्चप्रसृतंतैलघृतवसामज्जचतुष्प्रसृतयुक्तंशतपुष्पा

मुस्तहपुषाकल्कीकृतःसलवणोबस्तिःपादगुल्फोरुजानुजङ्घात्रिकवङ्क्षणबस्तिवृषणानिलरोगहरः(९)|

मृगविष्किरानूपबिलेशयानामेतेनैवकल्पेनबस्तयोदेयाः(१०)|

मधुघृतद्विप्रसृतस्तुल्योष्णोदकःशतपुष्पार्धपलःसैन्धवार्धाक्षयुक्तोबस्तिर्वृष्यतमोमूत्रकृच्छ्रपित्तवातहरः(११)|

सद्योघृततैलवसामज्जचतुष्प्रस्थंहपुषार्धपलंसैन्धवार्धाक्षयुक्तोबस्तिर्वृष्यतमोमूत्रकृच्छ्रपित्तव्याधिहरोरसायनः(१२)|

मधुतैलंचतुःप्रसृतंशतपुष्पार्धपलंसैन्धवार्धाक्षयुक्तोबस्तिर्दीपनो

बृंहणोबलवर्णकरोनिरुपद्रवोवृष्यतमोरसायनःक्रिमिकुष्ठोदावर्तगुल्मार्शोब्रध्नप्लीहमेहहरः(१३)|

तद्वन्मधुघृताभ्यांपयस्तुल्योबस्तिःपूर्वकल्केनबलवर्णकरोवृष्यतमो

निरुपद्रवोबस्तिमेढ्रपाकपरिकर्तिकामूत्रकृच्छ्रपित्तव्याधिहरोरसायनश्च(१४)|

तद्वन्मधुघृताभ्यांमांसरसतुल्यो[मुस्ताक्षयुक्तः

पूर्ववद्बस्तिर्वातबलासपादहर्षगुल्मत्रिकोरुजानूरुनिकुञ्चनबस्तिवृषणमेढ्रत्रिकपृष्ठशूलहरः(१५)|

सुरासौवीरककुलत्थमांसरसमधुघृततैलसप्तप्रसृतोमुस्त

शताह्वाकल्कितःसलवणोबस्तिःसर्ववातरोगहरः(१६)|

द्विपञ्चमूलत्रिफलाबिल्वमदनफलकषायोगोमूत्रसिद्धःकुटजमदनफल

मुस्तपाठाकल्कितःसैन्धवयावशूकक्षौद्रतैलयुक्तोबस्तिःश्लेष्मव्याधिबस्त्याटोपवातशुक्रसङ्ग

पाण्डुरोगाजीर्णविसूचिकालसकेषु[७]देयइति||१८||

satittiriḥsamayūraḥsarājahaṁsaḥ[1]

pañcamūlīpayaḥsiddhaḥśatapuṣpāmadhukarāsnākuṭajamadanaphalapippalīkalkōghṛtat
ailaguḍasaindhavayuktōbastirbalavarṇaśukrajananōrasāyanaśca(1)|

dvipañcamūlīkukkuṭarasasiddhaṁpayaḥpādaśēṣaṁpippalīmadhukarāsnāmadanakalka
ṁśarkarāmadhughṛtayuktaṁstrīṣvatikāmānāṁbalajananōbastiḥ(2)|

mayūramapittapakṣapādāsyāntraṁ[2]

sthirādibhiḥpalikaiḥsajalēpayasipaktvākṣīraśēṣaṁmadanapippalīvidārīśatakusumāmadh
ukakalkīkṛtaṁmadhughṛtasaindhavayuktaṁbastiṁdadyātstrīṣvati

prasaktakṣīṇēndriyēbhyōbalavarṇakaram(3)|

kalpaścaiṣaviṣkirapratudaprasahāmbucarēṣusyāt,akṣīrōrōhitādiṣucamatsyēṣu(4)|

gōdhānakulamārjāramūṣikaśallakamāṁsānāṁdaśapalānbhāgānsapañcamūlānpayasip
aktvātatpayaḥpippalīphalakalkasaindhavasauvarcalaśarkarāmadhughṛtat

ailayuktōbastirbalyōrasāyanaḥkṣīṇakṣatasyasandhānakarōmathitōraskarathagajahayab
hagnavātabalāsakaprabhṛtyudāvartavātasaktamūtravarcaśśukāṇāṁ

hitatamaśca(5)|

kūrmādīnāmanyatamapiśitasiddhaṁpayōgōvṛṣanāgahayanakrahaṁsakukkuṭāṇḍarasa
madhughṛtaśarkarāsaindhavēkṣurakātmaguptāphalakalkasaṁsṛṣṭōbastirvṛ

ddhānāmapibalajananaḥ(6)|

karkaṭakarasaścaṭakāṇḍarasayuktaḥsamadhughṛtaśarkarōbastiḥ;ityētēbastayaḥparama
vṛṣyāḥuccaṭakēkṣurakātmaguptāśṛtakṣīrapratibhōjanānupānātstrī

śatagāminaṁnaraṁkuryuḥ(7)|

gōvṛṣabastavarāhavṛṣaṇakarkaṭacaṭakasiddhaṁkṣīramuccaṭakēkṣurakātmaguptāmadh
ughṛtasaindhavayuktaḥkiñcillavaṇitōbastiḥ(8)|

daśamūlamayūrahaṁsakukkuṭakvāthātpañcaprasṛtaṁtailaghṛtavasāmajjacatuṣprasṛtay
uktaṁśatapuṣpāmustahapuṣākalkīkṛtaḥsalavaṇōbastiḥpādagulphōruj

ānujaṅghātrikavaṅkṣaṇabastivṛṣaṇānilarōgaharaḥ(9)|

mṛgaviṣkirānūpabilēśayānāmētēnaivakalpēnabastayōdēyāḥ(10)|

madhughṛtadviprasṛtastulyōṣṇōdakaḥśatapuṣpārdhapalaḥ[3]saindhavārdhākṣayuktōbastirvṛṣyatamōmūtrakṛcchrapittavātaharaḥ(11)|

sadyōghṛtatailavasāmajjacatuṣprasthaṁhapuṣārdhapalaṁsaindhavārdhākṣayuktōbastirvṛṣyatamōmūtrakṛcchrapittavyādhiharōrasāyanaḥ(12)|

madhutailaṁcatuḥprasṛtaṁśatapuṣpārdhapalaṁsaindhavārdhākṣayuktōbastirdīpanōbṛṁhaṇōbalavarṇakarōnirupadravōvṛṣyatamōrasāyanaḥkrimikuṣṭhōdāvar

tagulmārśōbradhnaplīhamēhaharaḥ(13)|

tadvanmadhughṛtābhyāṁpayastulyōbastiḥpūrvakalkēnabalavarṇakarōvṛṣyatamōnirupadravōbastimēḍhrapākaparikartikāmūtrakṛcchrapittavyādhiharōrasāy

anaśca(14)|

tadvanmadhughṛtābhyāṁmāṁsarasatulyō[4]mustākṣayuktaḥ

pūrvavadbastirvātabalāsapādaharṣagulmatrikōrujānūrunikuñcanabastivṛṣaṇamēḍhratrikapṛṣṭhaśūlaharaḥ(15)|

surāsauvīrakakulatthamāṁsarasamadhughṛtatailasaptaprasṛtōmustaśatāhvākalkitaḥsalavaṇōbastiḥsarvavātarōgaharaḥ(16)|

dvipañcamūlatriphalābilvamadanaphalakaṣāyōgōmūtrasiddhaḥkuṭajamadanaphalamustapāṭhākalkitaḥsaindhavayāvaśūkakṣaudratailayuktō bastiḥślēṣmavyā

dhibastyāṭōpavātaśukrasaṅgapāṇḍurōgājīrṇavisūcikālasakēṣu[5]dēyaiti||18||

satittiriHsamayUraHsarAjahaMsaH[1]

pa~jcamUlpayaHsiddhaHshatapuShpAmadhukarAsnAkuTajamadanaphalapippalIkalkoghRutatailaguDasaindhavayuktobastirbalavarNa shukrajananorasAyanash

ca(1)|

dvipa~jcamUlkukkuTarasasiddhaMpayaHpAdasheShaMpippalImadhukarAsnAmadanakalkaMsharkarAmadhughRutayuktaMstrIShvatikAmAnAMbalajanano bastiH(2)|

mayUramapittapakShapAdAsyAntraM[2]

sthirAdibhiHpalikaiHsajalepayasipaktvAkShIrasheShaMmadanapippalIvidArIshatakusumAmadhukakalkIkRutaMmadhughRuta saindhavayuktaMbastiMdadyAtstr

IShvatiprasaktakShINendriyebhyobalavarNakaram(3)|

kalpashcaiShaviShkirapratudaprasahAmbucareShusyAt,akShIrorohitAdiShucamatsyeShu(4)|

godhAnakulamArjAramUShikashallakamAMsAnAMdashapalAnbhAgAnsapa~jcamUlAn payasipaktvAtatpayaHpippalIphalakalkasaindhava sauvarcalasharkarAmadhug

hRutatailayuktobastirbalyorasAyanaHkShINakShatasyasandhAnakaromathitoraskarath agajahayabhagna vAtabalAsakaprabhRutyudAvartavAtasaktamUtravarc

ashshukANAMhitatamashca(5)|

kUrmAdInAmanyatamapishitasiddhaMpayogovRuShanAgahayanakrahaMsakukkuTAN DarasamadhughRutasharkarAsaindhavek ShurakAtmaguptAphalakalkasaMsRuShTo

bastirvRuddhAnAmapibalajananaH(6)|

karkaTakarasashcaTakANDarasayuktaHsamadhughRutasharkarobastiH;ityetebastayaH paramavRuShyAHuccaTakek ShurakAtmaguptAshRutakShIrapratibhojanAnu

pAnAtstrIshatagAminaMnaraMkuryuH(7)|

govRuShabastavarAhavRuShaNakarkaTacaTakasiddhaMkShIramuccaTakekShurakAtm aguptAmadhughRutasaindhavayuktaHki~jcillavaNitobastiH(8)|

dashamUlamayUrahaMsakukkuTakvAthAtpa~jcaprasRutaMtailaghRutavasAmajjacatuS hprasRutayuktaMshatapuShpA mustahapuShAkalkIkRutaHsalavaNobastiHpAd

agulphorujAnuja$_{gghAtrikava}$gkShaNabastivRuShaNAnilarogaharaH(9)|

mRugaviShkirAnUpabileshayAnAmetenaivakalpenabastayodeyAH(10)|

madhughRutadviprasRutastulyoShNodakaHshatapuShpArdhapalaH[3]saindhavArdhAk ShayuktobastirvRuShyatamomUtrakRucchrapittavAtaharaH(11)|

sadyoghRutatailavasAmajjacatuShprasthaMhapuShArdhapalaMsaindhavArdhAkShayu ktobastirvRuShyatamomUtrakRucchrapittavyAdhiharorasAyanaH(12)|

madhutailaMcatuHprasRutaMshatapuShpArdhapalaMsaindhavArdhAkShayuktobastirdI panobRuMhaNobalavarNakaronirupadravov RuShyatamorasAyanaHkrimikuSh

ThodAvartagulmArshobradhnapIlhamehaharaH(13)|

tadvanmadhughRutAbhyAMpayastulyobastiHpUrvakalkenabalavarNakarovRuShyatam onirupadravobastimeDhrapAkaparikartikA mUtrakRucchrapittavyAdhiharor

asAyanashca(14)|

tadvanmadhughRutAbhyAMmAMsarasatulyo[4]mustAkShayuktaH

pUrvavadbastirvAtabalAsapAdaharShagulmatrikorujAnUruniku~jcanabastivRuShaNam eDhratrikapRuShThashUlaharaH(15)|

surAsauvIrakakulatthamAMsarasamadhughRutatailasaptaprasRutomustashatAhvAkalki taHsalavaNobastiHsarvavAtarogaharaH(16)|

dvipa~jcamUlatriphalAbilvamadanaphalakaShAyogomUtrasiddhaHkuTajamadanaphala mustapAThAkalkitaHsaindhavayAvashUka kShaudratailayuktobastiHshleShmavyAdhibastyATopavAtashukrasa~ggapANDurogAjIr NavisUcikAlasakeShu[5]deyaiti||18||

Tittiradya yapana basti

The meats of *tittiri* (patridge), *mayura* (peacock) and *raja-hamsa* (swan), and the roots,barks or extracts of plants such as *pancha-mula* (roots of *shala-parni* (Desmodium gangeticum), *prishni-parni* (Uraria picta), *brihati* (Solanum indicum), *kantakari* (Solanum surattense) and *goksura* (Tribulus terrestris)) should be boiled with goat milk. To this preparation of milk, the paste of *sata-pushpa* (Anethum sowa), *madhuka* (Glycyrrhiza glabra), *rasna* (Pluchea lanceolata), *kutaja* (Holarrhena antidysenterica), *madana-phala* (Xeromphis spinosa) and *pippali* (Piper longum) should be added. Then ghee, oil, jaggery and rock-salt, should be mixed to this preparation and used for *basti* (enema).

The *basti* (enema) of this preparation promotes *bala* (strength), *varna* (complexion) and *shukra* (semen). This act as a rejuvenator also. [18/1]

Dvi-pancha-muladhya yapana basti

Drugs belonging to two types of *pancha-mula* (*bilva, syonaka, gambhari, patala, ganikarika, sala-parni, prisni-parni, brihati kantakari* and *gokshura*) and chicken-soup should be boiled by adding milk till one fourth of the liquid remains. To this liquid, the paste of *pippali, madhuka, rasna* and *madana* should be added. After adding sugar, honey and ghee, this preparation should be used for *basti* (enema).

The use of this *basti* promotes strength of those persons who indulge in excessive sex. [18/2]

Mayuradya yapana basti

The (gall-bladder/bile), *paksha* (feather), *pada* (legs), (beak) and *antra* (intestines) of *mayura* (peacock) should be removed. The meat of this peacock should be added with one *pala* each of *sala-parni, prisni-parni, brihati, kantakari* and *gokshura*, and cooked by adding water and milk till the remaining liquid is equal to the quantity of milk. To this preparation, the paste of *madana, pippali, vidari, sata-kusuma (sata-puspa)* and *madhuka* should be added. Again the honey, ghee and rock-salt should also be added and used for *basti* therapy. The use of this *basti* promotes strength and complexion along with sensory and motor function of those who lost the same due to indulgence in excessive sex. [18/3]

The alternative/substitute of mayuradya yapana basti

The above mentioned *basti* i.e. *mayuradya yapana basti* can be prepared by substituting peacock-meat with the meat of animals and birds of *vishkira* (gallinaceous birds), *pratuda* (pecker birds), *prasaha* (animals and birds who eat by snatching their food), and *varicara* (birds moving in the water) categories.

Similarly, the meat of different types of fish like *rohita*, etc. can be used in the place of the meat of peacock. Milk should not be added while preparing the *basti* with fish meat because the combination of fish and milk is considered *viruddha* (incompatible) in context of *viruddha ahara* i.e. incompatible diet (18/4)

[Note: These *basti* preparations are 115 in number as -

1. Twenty *basti* preparations containing birds belonging to *viskira*-group (gallinaceous birds), *lava*, (group-1) and *vartaka* (group-2) etc. as described in Charak Samhita Sutra Sthana chapter 27 [Ch.Sa.Sutra Sthana 27/47-49]
2. Thirty *basti* preparations containing the meat of birds belonging to *pratuda*-group (pecker birds) as described in the same chapter [Cha.Sa.Sutra Sthana 27/50-52]
3. Twenty nine *basti* preparations containing the meat of animals and birds of *prasaha* group (those who eat food by snatching) are described in the same context [Cha.Sa.[[Sutra Sthana 27/35-37]
4. Twenty seven *basti* preparations containing the meat of birds belonging to *ambuchara* or *varichara* group (moving in water) are also described at the same place [Cha.Sa.Sutra Sthana 27/41-44].
5. Nine *basti* preparations containing the meat of fish, like *rohita* etc.

So there are total 115 *basti* preparations which are prepared by the meat of these various kind of birds and animals.]

Godhadya yapana basti

The *aushadha dravya* (drugs) belonging to the group of *panchamula* i.e. *bilva* (Aegle marmelos), *syonaka* (Oroxylum indicum), *gambhari* (Gmelina arborea), *patala* (Stereospermum suaveoiens), *ganikarika* (Premna mucronata), and ten *palas* (10x48gm) of the meat of *godha* (iguana), *nakula* (mongoose), *marjara* (cat) and *musika* (mouse) is cooked with milk. To this preparation, the paste of *madana-phala* (Xeromphis spinosa), *pippali* (Piper longum), should be added. Again this should be added with rock-salt, *sauvarchala*, sugar, honey, ghee and oil and used for *basti*. This *basti* is beneficial for promoting the strength and rejuvenate the body, healing of the phthisis lesion, helps in curing the ailments caused due to the compression of the chest, correction of fractures caused due to riding the *ratha* (wooden cart), elephant and horse etc. It cures *vata-balasaka* (diseases caused by *vata* and *kapha*), *udavarta* (diseases caused due to upward movement of *vata* in abdomen), *sakta mutra varcha shukra* (retention of urine, stool and semen due to *vata*) and such other diseases. [18/5]

Kurmadya yapana basti

The meat of any one type of *kurma* (tortoise) is boiled with milk. This is added with the soup of testicles of *vrisha* (bull), elephant, *nakra* (crocodile), *hamsa* (swan) and *kukkutandrasa* (sap of the eggs of hen). The honey, ghee, sugar, rock-salt, the paste of *ikshurasa* (Juice of Saccharum officinarum) and fruit of *atma-gupta* (Mucuna prurita) should be added and used for *basti*. This *basti* provide strength even in the old age person also. The term *kurmadya* meaning *kurma*, etc. includes ten other animals like

karkata (crab), *matsya* (fish), *sisumara* (esturine crocodile), *timingila* (whale), *shukti* (pearl oyster), *sankha* (conch-shell), *udra* (cat-fish), *kumbhira* (crocodile), *culuke* (gangetic dolphin) and *makara* (great Indian crocodile) in addition to *kurma* (tortoise). The *basti* prepared with the meat of tortoise is to be enumerated as one of the 29 main *bastis*. The other ten prepared with the remaining ten animals should be treated as extension *basti*.[18/6]

Karkata rasadya yapana basti

The soup of *karkataka* (crab) meat is added with the sap of the egg of *cataka*, honey, ghee and sugar, should be used for *basti*. This *basti* is strong aphrodisiac. If the milk boiled with *uccataka, iksuraka* (*kokilaksa*) and *atma-gupta* (Mucuna prurita) is taken after the administration of this *basti*, then a person becomes capable of having sex with many women. [18/7]

Gau vrishadya yapana basti

Milk boiled with the *gau-vrisha* (testicles of bull), goat and pig, *karkataka* and *cataka* should be added with the paste of *ucchata*, *ikshuraka* (kokilaksha) and *atma-gupta*, honey, ghee rock-salt and small quantity of sea-salt should be used for *basti*. This is used for aphrodisiac purpose.[18/8]

Dasamuladya yapana basti

The five *prasritas* (5 x 96 gm) of the decoction of *dasha-mula bilva* (Aegle marmelos), *shyonaka* (Oroxylum indicum), *gambhari* (Gmelina arborea), *patala* (Stereospermum suaveoiens), *ganikarika* (Premna mucronata), *sala-parni* (Desmodium gangeticum), *prishni-parni* (Uraria picta), *brihati* (Solanum indicum), *kantakari* (Solanum surattense) and *gokshura* (Tribulus terrestris) and the meat of peacock, swan as well as domestic fowl, four *prasritas* (4x96gm) of oil, ghee, *vasa* (fat) and *majja* (bone-marrow) should be added. This liquid should be added with the paste of *shata-pushpa* (Anethum sowa), *musta* (Cyperus rotundus) and *hapusha* (Juniperus communis). After adding rock-salt, this preparation should be used for *basti*. This cures *vatika* diseases of feet, ankle-joints, thighs, knee-joints, calf-region, lumbar region, groins, urinary bladder region and testicles etc. [18/9]

Extension of preparation no. twenty

Following the same procedure as mentioned above, the *basti* should be prepared with the meat of *mriga* (animals living on dry land), *vishkira* (gallinaceous birds), *anupa* (animals living on marshy land) and *bileshaya* (animals living in the burrows in earth).

The *bastis* prepared by these birds and animals are 59 in number as:

1. Seventeen by the meat of *mrigas* (antelopes) as mentioned in Charak Samhita Sutra Sthana chapter27 [Cha.Sa.Sutra Sthana 27 / 45-46].
2. Nineteen *bastis* are prepared with the meat of *viskiras pakshis* (gallinaceous birds) mentioned in the same context

[Ch.Sa.[[/Su._27/*47-49]21_birds_are_described_there_but_here_only_19_are_mentioned_excluding_themayura*(peacock)*andkukkuta_*(domestic_fowl)*because_use_of_their_meat_is_already_mentioned_in_the[[basti|Su. 27/ 47-49] 21 birds are described there but here only 19 are mentioned excluding the*mayura*(peacock) and*kukkuta*(domestic fowl) because use of their meat is already mentioned in the*basti" no.

3. Nine *bastis* are prepaired with the meat of *anupas desha pakshis* (animals living on marshy land) [Ch.Sa.Sutra Sthana 27/39]
4. Fourteen *bastis* are prepared with the meat of *bilesayas* (animals living in burrows in the earth) [Cha.Sa.Sutra Sthana 27/39].(18/11)

Madhvadya yapana basti

Two *prasritas* of *madhu* (honey) and *ghrita* (ghee) should be added with two *prasithas* of warm water. To this, half *pala* of the paste of *shata-pushpa* and half *aksha* of rock salt should be added. *Basti* prepared with this method is extremely aphrodisiac. It cures *mutra-kricchra* (dysuria), and diseases caused by *pitta* as well as *vayu*. (18/11)

Sadyo (immediate/fresh) ghritadya yapana basti

Four *prasthas* of freshly collected ghee, oil, *vasa* (fat of muscle) and *majja* (bone marrow) should be added with half *pala* paste of *hapusa*, and half *aksa* of rock-salt, and used for *basti*. This *basti* is extremely aphrodisiac. It cures *mutra-kricchra* (dysuria) and diseases caused due to *pitta*. It rejuvenates the body too. (18/12)

Madhu-tailadya yapana basti

Four *prasritas* of *madhu* (honey) and *taila* (oil) should be added with half *pala* paste of *sata-pushpa*, and half *aksa* of rock-salt and used for *basti*. This is beneficial for *deepana* (stimulating the power of digestion and metabolism), *brimhana* (nourishment of the body) *bala-varna-kara* (promotes strength and complexion), *nirupadrava* (free from harmful effects),*vrisyatama* (promotes virility), *andrasayana* (rejuvenator). Cures *krimi* (worm/parasitic infestation), *kustha* (obstinate skin diseases including leprosy), *udavarta* (upward movement of *vata* in the abdomen), *gulma* (phantom tumor), *arsas* (piles), *bradhna* (inguinal swelling), *plihan* (splenic disorder) and *meha/prameha* (obstinate urinary disorders including diabetes). (18/13)

Madhu-ghrtadya yapana basti-first basti

The *madhu* (honey) and *ghrita* (ghee), added with equal quantity of milk, mixed with the paste of drugs described above in *basti* no. 23. *Basti* with this preparation is beneficial for *bala-varna-kara* (promoting the strength and complexion), *vrisyatama* (aphrodisiac), *nirupadrava* (free from harmful effects) Cures *basti-medhra-paka* (inflammation of urinary bladder and phallus), *parikartika* (sawing pain), *mutra-kricchra* (dysuria) and diseases caused vitiated *pitta*. It act as *rasayana* (rejuvenation) therapy for the body.

Madhu-ghrtadya yapana basti – second basti

Following the same method, honey (*madhu*) and ghee (*ghrita*) should be added with equal quantity of meat-soup and one *aksha kalka* of *musta*. This *basti* is prepared following the same method as earlier in preparation no. 23. It cures *vata-balasa* (a disease caused by aggravated *vayu* and *kapha*), *pada-harsa* (tingling sensation in the feet), *gulma* (phantom tumor), contraction /stiffness of lumbar region, thighs and knee-joints, and pain in the region of urinary bladder, scrotum, phallus, lumbar region and back etc.

Suradya yapana basti

Seven *prasthas* of *sura* (type of alcohol), *sauviraka* (vinegar), *kulattha*-soup, meat-soup, honey, ghee and oil should be added with the paste of *musta* and *shatahva*. To this preparation salt is added and used for *basti* which cures all the *vatika* diseases.

Dvi-pancha-muladya yapana basti

Both types of *panchamula* (*laghu* and *brihata*) ie roots of *bilva, shyonaka, gambhari, patala, ganikarika, shalaparni, prishniparni, brhati, kantakari* and *goksura*), *triphala* (*haritaki, bibhitaka* and *amalaki*), *bilva* fruit and *madanaphala* is boiled by adding cow's urine. To this *kwatha* (decoction), the *kalka* (paste) of *kutaja, madana-phala, musta* and *patha* should be added. After adding rock-salt, *yava-ksara* (alkali prepared of barley), honey and oil, this preparation should be used for *basti*. This *basti* should be used for the treatment of diseases caused by *kapha, bastyatopa* (flatulence in the urinary bladder region), *vata shukra sanga* (retention of flatus and semen), *pandu* (anemia), *ajeerna* (indigestion), *visuchika* (choleric diarrhea) and *alasaka* (intestinal obstruction).

अतऊर्ध्ववृष्यतमान्स्नेहान्वक्ष्यामः|

शतावरीगुडूचीक्षुविदार्यामलकद्राक्षाखर्जूराणांयन्त्रपीडितानांरसप्रस्थं

पृथगेकैकंतद्वद्घृततैलगोमहिष्यजाक्षीराणांद्वौद्वौदद्यात्,

जीवकर्षभकमेदामहामेदात्वक्क्षीरीशृङ्गाटकमधूलिकामधुकोच्चटा

पिप्पलीपुष्करबीजनीलोत्पलकदम्बपुष्प-

पुण्डरीककेशरकल्कान्पृषततरक्षुमांसकुक्कुटचटकचकोरमत्ताक्ष-

बर्हिजीवञ्जीवकुलिङ्गहंसाण्डरसवसामज्जादेश्चप्रस्थंदत्त्वासाधयेत्|

ब्रह्मघोषशङ्खपटहभेरीनिनादैःसिद्धं

सितच्छत्रकृतच्छायंगजस्कन्धमारोपयेद्भगवन्तंवृषध्वजमभिपूज्य,

तंस्नेहंत्रिभागमाक्षिकंमङ्गलाशीःस्तुतिदेवतार्चनैर्बस्तिंगमयेत्|

नृणांस्त्रीविहारिणांनष्टरेतसांक्षतक्षीणविषमज्वरार्तानां

व्यापन्नयोनीनांवन्ध्यानांरक्तगुल्मिनीनां[१]

मृतापत्यानामनार्तवानांचस्त्रीणांक्षीणमांसरुधिराणां

पथ्यतमंरसायनमुत्तमंवलीपलितनाशनंविद्यात्(१)|१९|

ataūrdhvaṁvṛṣyatamānsnēhānvakṣyāmaḥ|
śatāvarīguḍūcīkṣuvidāryāmalakadrākṣākharjūrāṇāṁyantrapīḍitānāṁrasaprasthaṁpṛtha
gēkaikaṁtadvadghṛta tailagōmahiṣyajākṣīrāṇāṁdvaudvaudadyāt,
jīvakarṣabhakamēdāmahāmēdātvakkṣīrīśṛṅgāṭakamadhūlikāmadhukōccaṭāpippalīpuṣk
arabījanīlōtpalakadambapuṣpa-puṇḍarīkakēśarakalkānpṛṣatatarakṣumāṁsakukkuṭacaṭ
akacakōramattākṣa
barhijīvañjīvakuliṅgahaṁsāṇḍarasavasāmajjādēścaprasthaṁdattvāsādhayēt|
brahmaghōṣaśaṅkhapaṭahabhērīninādaiḥsiddhaṁsitacchatrakṛtacchāyaṁgajaskandha
mārōpayēdbhagavantaṁvṛṣadhvajamabhipūjya,
taṁsnēhaṁtribhāgamākṣikaṁmaṅgalāśīḥstutidēvatārcanairbastiṁgamayēt|
nṛṇāṁstrīvihāriṇāṁnaṣṭarētasāṁkṣatakṣīṇaviṣamajvarārtānāṁvyāpannayōnīnāṁvandh
yānāṁraktagulminīnāṁ[1]
mṛtāpatyānāmanārtavānāṁcastrīṇāṁkṣīṇamāṁsarudhirāṇāṁpathyatamaṁrasāyanamu
ttamaṁvalīpalitanāśanaṁvidyāt(1)|19|

ataUrdhvaMvRuShyatamAnsnehAnvakShyAmaH|
shatAvarIguDUcIkShuvidAryAmalakadrAkShAkharjUrANAMyantrapIDitAnAMrasaprasth
aMpRuthagekaikaMtadvadghRuta tailagomahiShyajAkShIrANAMdvaudvaudadyAt,
jIvakarShabhakamedAmahAmedAtvakkShIrIshRu~ggATakamadhUlikAmadhukoccaTApi
ppalIpuShkarabIjanIlotpalakadambapuShpa-puNDarIkakesharakalkAnpRuShatatarakSh
umAMsakukkuTacaTakacakoramattAkSha
barhijIva$_{jjIvakuli}$ggahaMsANDarasavasAmajjAdeshcaprasthaMdattvAsAdhayet|
brahmaghoShasha~gkhapaTahabherIninAdaiHsiddhaMsitacchatrakRutacchAyaMgajas
kandhamAropayedbhagavantaMvRuShadhvajamabhipUjya,
taMsnehaMtribhAgamAkShikaMma~ggalAshIHstutidevatArcanairbastiMgamayet|
nRuNAMstrIvihAriNAMnaShTaretasAMkShatakShINaviShamajvarArtAnAMvyApannayo
nInAMvandhyAnAMraktagulminInAM[1]
mRutApatyAnAmanArtavAnAMcastrINAMkShINamAMsarudhirANAMpathyatamaMrasA
yanamuttamaMvalIpalitanAshanaMvidyAt(1)|19|

Sneha Basti

Here some oleating (*anuvasana*) *bastis* will be described.

Satavaryadi sneha basti

The *swarasa* (juice) of *satavari, guduchi, ikshu, vidari, amalaki, draksa* and *kharjura*, one *prastha* each and to this, two *prasthas* of ghee, oil, cow's milk, buffalo-milk and goat-milk each should be added. Then the *kalka* (paste) of *jivaka, rsabhaka, meda, maha-meda, tvak-ksiri* (*vamsa-lochana*), *sringataka, madhulika, madhuka, uchchata, pippali*, seeds of *pushkara, nilotpala*, flower of *kadamba pundarika* and *kesara* should be added. This preparation should be boiled by adding one *prastha* meat-soup of *mriga* (antelope) and *taraksu* (type of lion), along with the sap of the eggs of *kukkuta, chataka,*

chakora, mattaksa (*kokila*) *barhi, jivanjivaka, kulinga* and *hamsa, vasa* (muscle-fat), *majja* (bone-marrow), etc. To this medicated *basti,* one-third in quantity honey should be added. With auspicious benedictions, prayers and worshipping of the gods, this *basti* should be administered.

This *basti* is beneficial for a person indulging in excessive sex, suffering from *nashtretas* (loss of semen), suffering from *kshata-kshina* (phthisis) and *vishamajwara* (chronic/irregular fever), female suffering from *yoni vyapada* (gynecological disorders), *bandhyatva* (sterility) and *raktagulma* (uterine tumor), whose offspring succumb to death before or after delivery, suffering from anartava (amenorrhoea) and a person suffering from ksheen mamsa rudhira(diminished muscular tissue and blood). It acts as an excellent *rasayana* (rejuvenation therapy) and also cures *vali* (wrinkles of skin) and *palita* (graying of hair).[19/1]

बलागोक्षुरकरास्नाश्वगन्धाशतावरीसहचराणांशतंशतमापोथ्यजलद्रोणशतेप्रसाध्यं,

तस्मिन्जलद्रोणावशेषेरसेवस्त्रपूतेविदार्यामलकस्वरसयोर्बस्तमहिषवराहवृषकुक्कुट

बर्हिहंसकारण्डवसारसाण्डरसानांघृततैलयोश्चैकैकंप्रस्थमष्टौप्रस्थान्क्षीरस्यदत्त्वाचन्दन

मधुकमधूलिकात्वक्क्षीरीबिसमृणालनीलोत्पलपटोलात्मगुप्तान्नपाकितालमस्तकखर्जूरमृद्वीकातामलकी
-

कण्टकारीजीवकर्षभकक्षुद्रसहामहासहाशतावरीमेदापिप्पलीह्रीबेरत्वक्पत्रकल्कांश्चदत्त्वासाधयेत्|

ब्रह्मघोषादिनाविधिनासिद्धंबस्तिंदद्यात्|

तेनस्त्रीशतंगच्छेत्;नचात्रास्तेविहाराहारयन्त्रणाकाचित्|

एषवृष्योबल्योबृंहणआयुष्योवलीपलितनुत्क्षतक्षीणनष्टशुक्रविषमज्वरार्तानांव्यापन्नयोनीनांचपथ्यतमः(२)|

balāgōkṣurakarāsnāśvagandhāśatāvarīsahacarāṇāṁśataṁśatamāpōthyajaladrōṇaśatē prasādhyaṁ,
tasminjaladrōṇāvaśēṣērasēvastrapūtēvidāryāmalakasvarasayōrbastamahiṣavarāhavṛṣa kukkuṭa
barhihaṁsakāraṇḍavasārasāṇḍarasānāṁghṛtatailayōścaikaikaṁprasthamaṣṭauprasthā nkṣīrasyadattvācandanamadhukamadhūlikātvak
kṣīrībisamṛṇālanīlōtpalapaṭōlātmaguptānnapākitālamastakakharjūramṛdvīkātāmalakī kaṇṭakārījīvakarṣabhakakṣudrasahāmahāsahāśatāvarīmēdāpippalīhrībēratvakpatrakalk āṁścadattvāsādhayēt| brahmaghōṣādināvidhināsiddhaṁbastiṁdadyāt|
tēnastrīśataṁgacchēt;nacātrāstēvihārāhārayantraṇākācit|
ēṣavṛṣyōbalyōbṛṁhaṇaāyuṣyōvalīpalitanutkṣatakṣīṇanaṣṭaśukraviṣamajvarārtānāṁvyā pannayōnīnāṁcapathyatamaḥ(2)|19|

balAgokShurakarAsnAshvagandhAshatAvarIsahacarANAMshataMshatamApothyajaladr oNashateprasAdhyaM,
tasminjaladroNAvasheSherasevastrapUtevidAryAmalakasvarasayorbastamahiShavarA havRuShakukkuTa

barhihaMsakAraNDavasArasANDarasAnAMghRutatailayoshcaikaikaMprasthamaShTau prasthAnkShIrasyadattvAcandanamadhukamadhUlikAtvak kShIrIbisamRuNAlanIlotpalapaTolAtmaguptAnnapAkitAlamastakakharjUramRudvIkAtAmalakI kaNTakArIjIvakarShabhakakShudrasahAmahAsahAshatAvarImedApippalIhrIberatvakpatrakalkAMshcadattvAsAdhayet| brahmaghoShAdinAvidhinAsiddhaMbastiMdadyAt| tenastrIshataMgacchet;nacAtrAstevihArAhArayantraNAkAcit| eShavRuShyobalyobRuMhaNAyuShyovalIpalitanutkShatakShINanaShTashukraviShamajvarArtAnAMvyApannayonInAMcapathyatamaH(2)|19|

Baladi Sneha Basti

One hundred *palas* (100x48gm) of each of *bala* (Sida cordifolia), *goksuraka* (Tribulus terrestris), *rasna* (Pluchea lanceolata), *ashvagandha* (Withania somnifera), *shatavari* (Asparagus racemosus) and *sahachara* (Barleria prionitis) should be crushed into small pieces and boiled by adding one hundred *dronas* (100x12.288kg) of water till one-fourth of the liquid remains. Then this liquid should be filtered by a cloth. This should be boiled by adding the one *prastha* (768gm) *swaras* (juice) of *vidari* (Pueraria tuberosa) and *amalaki* (Emblica officinalis) each, one *prastha* (768gm) meat-soup of goat, buffalo, pig and bull each, one *prastha* (768gm) saps of the eggs of domestic fowl, pea-hen, swan, *karandava* and *sarasa* each, one *prastha* (768gm) ghee and oil each, eight *prasthas* (8x768gm) of milk and kalka (Paste) of *chandana* (Santalum album), *madhuka* (Glycirrhiza glabra), *madhulika, tvak-ksiri* (*vamsa-lochana* or Bambusa arundinacea), bias, *mrinala, nilotpala* (Nymphaea stellata)), *patola* (Trichosanthes dioica), *atma-gupta* (Mucuna prurita), *anna-paki* (odana-paki), *tala-mastaka, kharjura* (Phoenix sylvestris), *mridvika* (Vitis vinifera), *tamalaki* (Phyllanthus urinaria), *kantakari* (Solanum surattense), *jivaka* (Microstylis wallichii), *rishabhaka* (Microstylis mucifera), *kshudra-saha* (*mudga-parni* or Phaseolus trilobus), *maha saha* (*masa-parni* or Teramnus labialis), *shatavari* (Asparagus racemosus), *meda* (Polygonumverticillatum), *pippali* (Piper longum), *hribera, tvak* (Cinnamomum zeylanicum) and *patra* (Cinnamomum tamala).

With the chanting of *vedic mantras* and such other rituals described earlier *basti* should be given with this preparation. After having this *basti* a person becomes sexually active. This *basti* does not involve any restriction of diet or regimen. It promotes virility, strength, corpulence and longevity. It cures *vali* (wrinkles) on the skin and *palita* (graying of hair). It is exceedingly wholesome for patients suffering from phthisis, loss of semen, *vishama-jwara* (irregular fever) and female disorders.19(2)

सहचरपलशतमुदकद्रोणचतुष्ट्येपक्त्वाद्रोणशेषेरसेसुपूतेविदारीक्षुरसप्रस्थाभ्यामष्टगुणक्षीरंघृततैलप्रस्थं

बलामधुकमधूकचन्दनमधूलिकासारिवामेदामहामेदा

काकोलिक्षीरकाकोलीपयस्यागुरुमञ्जिष्ठाव्याघ्रनख-

शटीसहचरसहस्रवीर्यावराङ्गलोध्राणामक्षमात्रैर्द्विगुणशर्करैःकल्कैःसाधयेत्|

बहमघोषादिनाविधिनासिद्धंबस्तिंदद्यात्|

एषसर्वरोगहरोरसायनोललितानांश्रेष्ठोऽन्तःपुरचारिणीनांक्षतक्षयवातपित्तवेदना

श्वासकासहरस्त्रिभागमाक्षिकोवलीपलितनुद्वर्णरूपबलमांसशुक्रवर्धनः(३) |

इत्येतेरसायनाःस्नेहबस्तयःसतिविभवेशतपाकाःसहस्रपाकावाकार्यावीर्यबलाधानार्थमिति||१९||

sahacarapalaśatamudakadrōṇacatuṣṭyēpaktvādrōṇaśēṣērasēsupūtēvidārīkṣurasaprast hābhyāmaṣṭaguṇakṣīraṁghṛtatailaprasthaṁbalā madhukamadhūkacandanamadhūlikāsārivāmēdāmahāmēdākākōlikṣīrakākōlīpayasyāgu rumañjiṣṭhāvyāghranakha-śaṭīsahacarasahasravīryāvarāṅgalōdhrāṇāmakṣamātrairdvig uṇaśarkaraiḥkalkaiḥsādhayēt| bahmaghōṣādināvidhināsiddhaṁbastiṁdadyāt| ēṣasarvarōgaharōrasāyanōlalitānāṁśrēṣṭhō’ntaḥpuracāriṇīnāṁkṣatakṣayavātapittavēda nāśvāsa-kāsaharastribhāgamākṣikōvalīpalitanudvarṇarūpabalamāṁsaśukravardhanaḥ(3)|

ityētērasāyanāḥsnēhabastayaḥsativibhavēśatapākāḥsahasrapākāvākāryāvīryabalādhān ārthamiti||19||

sahacarapalashatamudakadroNacatuShTyepaktvAdroNasheSherasesupUtevidArIkShur asaprasthAbhyAmaShTaguNakShIraMghRutatailaprasthaMbalA madhukamadhUkacandanamadhUlikAsArivAmedAmahAmedAkAkolikShIrakAkolIpayas yAguruma$_{jjiShThAvyAghranakha-shaTIsahacarasahasravIryAvarA}$ggalodhrANAmakShamAtrairdviguNashark araiHkalkaiHsAdhayet| bahmaghoShAdinAvidhinAsiddhaMbastiMdadyAt| eShasarvarogaharorasAyanolalitAnAMshreShTho~antaHpuracAriNInAMkShatakShaya vAtapittavedanAshvAsa-kAsaharastribhAgamAkShikovalIpalitanudvarNarUpabalamAM sashukravardhanaH(3)|

ityeterasAyanAHsnehabastayaHsativibhaveshatapAkAHsahasrapAkAvAkAryAvIryabalA dhAnArthamiti 3||19||

Sahacharadya sneha basti

One hundred *palas* (100x48gm) of *sahachara* (Barleria prionitis) should be added with four *dronas* (4x12.288kg) of water, and boiled till one drone (12.288kg) of the liquid remains. This *kwatha* (decoction) should be strained out, and then boiled by adding one *prastha* (768gm), *kwatha* (juice) of *vidari* (Pueraria tuberosa) and sugar cane each, sixteen *prasthas* (16x768gm) of milk, one *prastha* (768gm) ghee and oil each, *kwatha* (paste) of one *aksa* (12gm), *bala* (Sida cordifolia), *madhuka* (Glycyrrhiza glabra), *chandana* (Santalum album), *madhulika, sariva* (Hemidesmus indicus), *meda* (Polygonatum verticillatum), *maha-meda* (Polygonatum cirrhifolium), *kakoli* (Nomocharis oxypetala), *ksira-kakoli* (Lilium polyphyllum), payasya(Impomoea paniculata), *aguru* (Aquilaria agallocha), *manjistha* (Rubia cordifolia), *vyaghra-nakha, sati* (Hedychium spicatium), *sahacara* (Barleria prionitis), *sahasra-virya* (*durva* or Cynodon dactylon), *varanga* (*guda-tvak*) and *lodhra* (Symplocos racemosa) each , and two *aksas* (2x12gm) of sugar. This *basti* should be given while chanting the Vedic *mantras* and other rituals.This *basti* is beneficial for all the diseases, delicate women living in homes, it rejuvenates the body. It cures *kshata-kshina* (phthisis), pain caused by *vayu* and *pitta*, *shwasa* and *kasa* (dyspnea and cough). When it is used after adding honey of one third

in quantity of the already prepared *basti*, it cures *vali* (wrinkles), *palita* (graying of hairs), and promotes (color), (complexion), *roopa* (beauty), *bala* (strength), *mamsa* (muscle) and *shukra* (semen).

If these above mentioned *rasayana sneha bastis* are concentrated by *shatpaka sahasra paka* (by cooking hundred or thousands times) their potency and strength increases with improved benefits (19)

भवन्तिचात्र- इत्येतेबस्तयःस्नेहाश्चोक्तायापनसञ्ज्ञिताः|
स्वस्थानामातुराणांचवृद्धानांचाविरोधिनाः||२०|| अतिव्यवायशीलानांशुक्रमांसबलप्रदाः|
सर्वरोगप्रशमनाःसर्वेष्वृतुषुयौगिकाः||२१|| नारीणामप्रजातानांनराणांचाप्यपत्यदाः|
उभयार्थकरादृष्टाःस्नेहबस्तिनिरूहयोः||२२||

bhavanticātra- ityētēbastayaḥsnēhāścōktāyāpanasañjñitāḥ|
svasthānāmāturāṇāṁcavr̥ddhānāṁcāvirōdhināḥ||20||
ativyavāyaśīlānāṁśukramāṁsabalapradāḥ|
sarvarōgapraśamanāḥsarvēṣvr̥tuṣuyaugikāḥ||21||
nārīṇāmaprajātānāṁnarāṇāṁcāpyapatyadāḥ|
ubhayārthakarādr̥ṣṭāḥsnēhabastinirūhayōḥ||22|| bhavanticAtra-
ityetebastayaHsnehAshcoktAyApanasa$_{jj}$itAH|
svasthAnAmAturANAMcavRuddhAnAMcAvirodhinAH||20||
ativyavAyashIlAnAMshukramAMsabalapradAH|
sarvarogaprashamanAHsarveShvRutuShuyaugikAH||21||
nArINAmaprajAtAnAMnarANAMcApyapatyadAH|
ubhayArthakarAdRuShTAHsnehabastinirUhayoH||22||

The benefits of *yapana sneha* and *niruha basti*:

The above mentioned oleating *basti* preparations are called *yapana basti*. These are *avirodhi* (not contraindicated) either for healthy persons, patients or for old persons also. They promote *shukra* and *mamsa* (semen and muscular tissue) of a person, indulging in excessive sex. They cure all diseases, and can be administered in all seasons. They help the sterile women and men to conceive and have the progeny. Both, *sneha* and *niruha basti* (medicated enema with and without oil) give *ishta* (desired) results. These *yapana bastis* serve both the purposes i.e. *snehana* (oleation) and *shodhana* (elimination of vitiated *doshas*) from the body.[20-22]

व्यायामोमैथुनंमद्यंमधूनिशिशिराम्बुच|

सम्भोजनंरथक्षोभोबस्तिष्वेतेषुगर्हितम्||२३||

vyāyāmōmaithunaṁmadyaṁmadhūniśiśirāmbuca|

sambhōjanaṁrathakṣōbhōbastiṣvētēṣugarhitam||23||

vyAyAmomaithunaMmadyaMmadhUnishishirAmbuca|

sambhojanaMrathakShobhobastiShveteShugarhitam||23||

Apathya(Contraindications) during the course of *Yapana Bastis*:

During the course of above mentioned *yapana bastis*, the patient should avoid *vyayama* (exercise), *maithuna* (sexual intercourse), intake of *madya* and *madhu* (alcohol and honey), *shishirambu* (cold water), taking of full meal and jolting by conveyances. (23)

तत्रश्लोकाः[१]-

शिखिगोनर्दहंसाण्डैर्दक्षवद्बस्तयस्त्रयः|

विंशतिर्विष्किरैस्त्रिंशत्प्रतुदैःप्रसहैर्नव||२४||

विंशतिश्चतथासप्तविंशतिश्चाम्बुचारिभिः|

नवमत्स्यादिभिश्चैवशिखिकल्पेनबस्तयः||२५||

दशकर्कटकाद्यैश्चकूर्मकल्केनबस्तयः|

मृगैःसप्तदशैकोनविंशतिर्विष्किरैर्दश[२]||२६||

आनूपैर्दक्षशिखिवद्भूशयैश्चचतुर्दश|

एकोनत्रिंशदित्येतेसहस्नेहैःसमासतः||२७||

प्रोक्ताविस्तरशोभिन्नाद्वेशतेषोडशोत्तरे|

एतेमाक्षिकसंयुक्ताःकुर्वन्त्यतिवृषं[३]नरम्||२८||

नातियोगंनवाऽयोगंस्तम्भितास्तेचकुर्वते||

tatraślōkāḥ[1]-

śikhigōnardahaṁsāṇḍairdakṣavadbastayastrayaḥ|

viṁśatirviṣkiraistriṁśatpratudaiḥprasahairnava||24||

viṁśatiścatathāsaptaviṁśatiścāmbucāribhiḥ|

navamatsyādibhiścaivaśikhikalpēnabastayaḥ||25||

daśakarkaṭakādyaiścakūrmakalkēnabastayaḥ|

mr̥gaiḥsaptadaśaikōnaviṁśatirviṣkirairdaśa[2]||26||

ānūpairdakṣaśikhivadbhūśayaiścacaturdaśa|

ēkōnatriṁśadityētēsahasnēhaiḥsamāsataḥ||27||

prōktāvistaraśōbhinnādvēśatēṣōḍaśōttarē|

ētēmākṣikasaṁyuktāḥkurvantyativr̥ṣaṁ[3]naram||28||

tatra shlokAH [1] -

shikhigonardahaMsANDairdakShavadbastayastrayaH|

viMshatirviShkiraistriMshatpratudaiH prasahairnava||24||

viMshatishca tathA saptaviMshatishcAmbucAribhiH|

nava matsyAdibhishcaiva shikhikalpena bastayaH||25||

dasha karkaTakAdyaishca kUrmakalkena bastayaH|

mRugaiH saptadashaikonaviMshatirviShkirairdasha [2] ||26||

AnUpairdakShashikhivadbhUshayaishca caturdasha|

ekonatriMshadityete saha snehaiH samAsataH||27||

proktA vistarasho bhinnA dve shate ShoDashottare|

ete mAkShikasaMyuktAH kurvantyativRuShaM [3] naram||28||

nAtiyogaM na vA~ayogaM stambhitAste ca kurvate|29|

Summary of *basti* preparations:

Basti preparations with egg	3
With the meat of *karkata* etc.	10
With the meat of *mrigas*	17
With the meat of *viskiras*	19
With the meat of *anupas*	9
With the meat of *bhusayas*	14
With the meat of *prashas*	29
With the meat of *pratuds*	30
With the meat of *ambuchar*	27
With the meat of *matasya*	9

Thus, when classified in detail, the 29 original and 187 extended, total 216 *basti* preparations.

Augmenting the potency of *basti* preparations.

Use of the above mentioned enema-recipes by adding honey makes a person exceedingly virile. When fortified (with honey), they do not allow any over-action (*atiyoga*) or under-action (*ayoga*).[24-28]

मृदुत्वान्ननिवर्तन्तेयस्यत्वेतेप्रयोजिताः||२९||

समूत्रैर्बस्तिभिस्तीक्ष्णैरास्थाप्यःक्षिप्रमेवसः||

mr̥dutvānnanivartantēyasyatvētēprayōjitāḥ||29||

samūtrairbastibhistīkṣṇairāsthāpyaḥkṣipramēvasaḥ||

mRudutvAnnanivartanteyasyatveteprayojitAH||29||

samUtrairbastibhistIkShNairAsthApyaHkShipramevasaH||

Management of non eliminated *basti*

There are some *bastis* which are not eliminated because of their soft nature, so to treat this complication the *asthapana-basti* prepared by cow's urine and other ingredients having *teekshna* (irritant nature) should be given immediately.[29]

शोफाग्निनाशपाण्डुत्वशूलार्शःपरिकर्तिकाः||३०||

स्युर्ज्वरश्चातिसारश्चयापनात्यर्थसेवनात्||

śōphāgninmāśapāṇḍutvaśūlārśaḥparikartikāḥ||30||

syurjvaraścātisāraścayāpanātyarthasēvanāt||

shophAgninAshapANDutvashUlArshaHparikartikAH||30||

syurjvarashcAtisArashcayApanAtyarthasevanAt||

Disorders of excessive use of *yapana-bastis*

The excessive use of *yapana-basti* results in *shopha* (edema), *agni-nasha* (loss of the power of digestion and metabolism), *pandu* (anemia), *shula* (pain), *arsha* (piles), *pari-kartika* (sawing pain), *jwara* (fever) and *atisara* (diarrhea).[30]

अरिष्टक्षीरसीध्वाद्यातत्रेष्टादीपनीक्रिया||३१||

युक्त्यातस्मान्निषेवेतयापनान्नप्रसङ्गतः|

इत्युच्चैर्भाष्यपूर्वाणांव्यापदःसचिकित्सिताः||३२||

विस्तरेणपृथक्प्रोक्तास्तेभ्योरक्षेन्नरंसदा||

ariṣṭakṣīrasīdhvādyātatrēṣṭādīpanīkriyā||31||

yuktyātasmānniṣēvētayāpanānnaprasaṅgataḥ|

ityuccairbhāṣyapūrvāṇāṁvyāpadaḥsacikitsitāḥ||32||

vistarēṇapṛthakprōktāstēbhyōrakṣēnnaraṁsadā||

ShTakShIrasIdhvAdyAtatreShTAdIpanIkriyA||31||

yuktyAtasmAnniShevetayApanAnnaprasa~ggataH|

ityuccairbhAShyapUrvANAMvyApadaHsacikitsitAH||32||

vistareNapRuthakproktAstebhyorakShennaraMsadA||

Treatment of *yapana basti vyapada* (complications)

The complications due to *yapan basti* should be treated by the use of *arishtas* (medicated wines), milk, *sidhu* (type of wine), and *agnideepak aushadhis* (appetizers) etc.[31]

The disorders caused due to various impediments like loudly speaking etc. and their treatment has been described in detail. Thus the patient should be protected from these all. [32]

कर्मणांवमनादिनामसम्यक्करणापदाम्॥३३॥

यत्रोक्तंसाधनंस्थानेसिद्धिस्थानंतदुच्यते॥

karmaṇāṁvamanādināmasamyakkaraṇāpadām||33||

yatrōktaṁsādhanaṁsthānēsiddhisthānaṁtaducyatē||

karmaNAMvamanAdinAmasamyakkaraNApadAm||33||

yatroktaMsAdhanaMsthAnesiddhisthAnaMtaducyate||

The *nirukti* (derivation) of Siddhi Sthana: The section (*sthana*) in which the successful (*siddhi*) administration of purification therapy (emesis, purgation etc.), their complications arising due to various reasons, and management of the same is described is called as Siddhi Sthana.[331/2]

इत्यध्यायशतंविंशमात्रेयमुनिवाङ्मयम्॥३४॥

हितार्थंप्राणिनांप्रोक्तमग्निवेशेनधीमता॥

ityadhyāyaśataṁviṁśamātrēyamunivāṅmayam||34||

hitārthaṁprāṇināṁprōktamagnivēśēnadhīmatā||

ityadhyAyashataMviMshamAtreyamunivA~gmayam||34||

hitArthaMprANinAMproktamagniveshenadhImatA||

Number of Chapters in Agnivesha Samhita

The wise Agnivesha, has compiled the entire literature of his guru's statements, the sage Atreya in this treatise in one hundred and twenty chapters for the welfare of all the living beings. [34-341/2]

दीर्घमायुर्यशःस्वास्थ्यं[१]त्रिवर्गंचापिपुष्कलम्॥३५॥

सिद्धिंचानुत्तमांलोकेप्राप्नोतिविधिनापठन्॥

dīrghamāyuryaśaḥsvāsthyaṁ[1]trivargaṁcāpipuṣkalam||35||

siddhiṁcānuttamāṁlōkēprāpnōtividhināpaṭhan|36|

dIrghamAyuryashaHsvAsthyaM[1]trivargaMcApipuShkalam||35||

siddhiMcAnuttamAMlokeprApnotividhinApaThan||

Benefits of studying the Charak

Samhita

By the *vidhina pathan* (systematic study) of this treatise (Charak Samhita) a person achieves *deerghayu* (longevity), *yasha* (fame), *swasthya* (health), *trivarga* (*dharma, artha* and *kama* /the three basic desires of life) and *pushkala* (*moksha* / salvation) as well as *siddhi* (professional accomplishment) also in this world.[35-36]

विस्तारयतिलेशोक्तंसङ्क्षिपत्यतिविस्तरम्||३६||

संस्कर्ताकुरुतेतन्त्रंपुराणंचपुनर्नवम्|

अतस्तन्त्रोत्तममिदंचरकेणातिबुद्धिना||३७||

संस्कृतंतत्त्वसम्पूर्णंत्रिभागेनोपलक्ष्यते|

तच्छङ्करंभूतपतिंसम्प्रसाद्यसमापयत्||३८||

अखण्डार्थंदृढबलोजातःपञ्चनदेपुरे|

कृत्वाबहुभ्यस्तन्त्रेभ्योविशेषोञ्छशिलोच्चयम्||३९||

सप्तदशौषधाध्यायसिद्धिकल्पैरपूरयत्|

इदमन्यूनशब्दार्थंतन्त्रदोषविवर्जितम्||४०||

षड्विंशताविचित्राभिर्भूषितंतन्त्रयुक्तिभिः||

vistārayatilēśōktaṁsaṅkṣipatyativistaram||36||

saṁskartākurutētantraṁpurāṇaṁcapunarnavam|

atastantrōttamamidaṁcarakēṇātibuddhinā||37||

saṁskr̥taṁtattvasampūrṇaṁtribhāgēnōpalakṣyatē|

tacchaṅkaraṁbhūtapatiṁsamprasādyasamāpayat||38||

akhaṇḍārthaṁdr̥ḍhabalōjātaḥpañcanadēpurē|

kr̥tvābahubhyastantrēbhyōviśēṣōñchaśilōccayam||39||

saptadaśauṣadhādhyāyasiddhikalpairapūrayat|

idamanyūnaśabdārthaṁtantradōṣavivarjitam||40||

ṣaḍviṁśatāvicitrābhirbhūṣitaṁtantrayuktibhiḥ|41|

vistArayatileshoktaMsa~gkShipatyativistaram||36||

saMskartAkurutetantraMpurANaMcapunarnavam|

atastantrottamamidaMcarakeNAtibuddhinA||37||

saMskRutaMtattvasampUrNaMtribhAgenopalakShyate|

taccha~gkaraMbhUtapatiMsamprasAdyasamApayat||38||

akhaNDArthaMdRuDhabalojAtaHpa~jcanadepure|

kRutvAbahubhyastantrebhyovisheSho~jchashiloccayam||39||

saptadashauShadhAdhyAyasiddhikalpairapUrayat|

idamanyUnashabdArthaMtantradoShavivarjitam||40||

ShaDviMshatAvicitrAbhirbhUShitaMtantrayuktibhiH||

The function of *pratisamskarta* (redactor)

A redactor expands the concise statements and the expanded statements into concised ones along with the addition of new thoughts in the old work, and puts it in new (revised) form.

Therefore, Charak, having the excellent intelect and wisdom redacted this illustrious treatise, which was lacking as one-third of its present form. This incomplete or missing text was completed by Dridhabala, the resident of Panchanadpur, by adding 17 chapters of Chikitsa Sthana, 12 chapters in Kalpa Sthana and Siddhi Sthana each. Total 41 chapters were added by Dridhabala. He collected the subject matter from different sources like picking up the grains, the completed the text in excellent form which is available today. Hence this text is not deficient in shabda (words) their meanings and free from textual blemishes. It is *vichitrabhibhushitam* (decorated/endowed/embellished) with thirty six *tantrayuktis* (canons of exposition). [36-40]

Tantrayukti (canons of exposition/tricks to understand text)

तत्राधिकरणंयोगोहेत्वर्थोऽर्थःपदस्यच||४१||

प्रदेशोद्देशनिर्देशवाक्यशेषाःप्रयोजनम्|

उपदेशापदेशातिदेशार्थापत्तिनिर्णयाः||४२||

प्रसङ्गैकान्तनैकान्ताःसापवर्गोविपर्ययः|

पूर्वपक्षविधानानुमतव्याख्यानसंशयाः||४३||

अतीतानागतावेक्षास्वसञ्ज्ञोहयसमुच्चयाः|

निदर्शनंनिर्वचनंसन्नियोगोविकल्पनम्||४४||

प्रत्युत्सारस्तथोद्धारःसम्भवस्तन्त्रयुक्तयः||

tatrādhikaraṇaṁyōgōhētvarthō’rthaḥpadasyaca||41||

pradēśōddēśanirdēśavākyaśēṣāḥprayōjanam|

upadēśāpadēśātidēśārthāpattinirṇayāḥ||42||

prasaṅgaikāntanaikāntāḥsāpavargōviparyayaḥ|

pūrvapakṣavidhānānumatavyākhyānasaṁśayāḥ||43||

atītānāgatāvēkṣāsvasañjñōhyasamuccayāḥ|

nidarśanaṁnirvacanaṁsanniyōgōvikalpanam||44||

pratyutsārastathōddhāraḥsambhavastantrayuktayaḥ|

tatrAdhikaraNaMyogohetvartho~arthaHpadasyaca||41||

pradeshoddeshanirdeshavAkyasheShAHprayojanam|

upadeshApadeshAtideshArthApattinirNayAH||42||

prasa~ggaikAntanaikAntAHsApavargoviparyayaH|

pUrvapakShavidhAnAnumatavyAkhyAnasaMshayAH||43||

atItAnAgatAvekShAsvasa$_{jj}$johyasamuccayAH|

nidarshanaMnirvacanaMsanniyogovikalpanam||44||

pratyutsArastathoddhAraHsambhavastantrayuktayaH||

Number of tantrayuktis (36 Canons of exposition)

1. *Adhikaraṇa* (subject matter)
2. *Yoga* (rational combination)
3. *Hetvarth* (extension of argument)
4. *Padarth* (implication or import of words)
5. *Pradesh* (partial enunciation)
6. *Uddesha* (concise statement)
7. *Nirdesha* (amplification)
8. *Vakyashesha* (supply of ellipsis)
9. *Prayojana* (aim/object)
10. *Upadesha* (Authoritative instruction),
11. *Apadesh* (adducement of reasons),
12. *Atidesha* (indication)
13. *Arthapatti* (implication),
14. *Nirṇaya* (decision),
15. *Prasanga* (restatement)

16. *Ekanta* (categorical statement),
17. *Anekanta* (compromising statement),
18. *Apavarga* (exception) ,
19. *Viparyaya* (opposite) ,
20. *Purvapaksha* (amplification of earlier statement),
21. *Vidhana* (correct interpretation) ,
22. *Anumata* (confession) ,
23. *Vyakhyana* (explanation) ,
24. *Samsaya* (doubt) ,
25. *Atitavekekshna* (retrospective reference),
26. *Anagatavekshna* (prospective reference),
27. *Svasangya* (technical terms)
28. *Uhya* (deduction),
29. *Samuchya* (specification),
30. *Nidarshana* (Illustration),
31. *Nirvachana* (citation of analogy),
32. *Sanniyoga* (injuction) ,
33. *Vikalpana* (option),
34. *Pratyutsara* (rebuttal),
35. *Uddhara* (re-affirmation),
36. *Sambhava* (possibility). [41-44]

तन्त्रेसमासव्यासोक्तेभवन्त्येताहिकृत्स्नशः||४५||

एकदेशेनदृश्यन्तेसमासाभिहितेतथा||

tantrēsamāsavyāsōktēbhavantyētāhikr̥tsnaśaḥ||45||

ēkadēśēnadr̥śyantēsamāsābhihitētathā||

tantresamAsavyAsoktebhavantyetAhikRutsnashaH||45||

ekadeshenadRushyantesamAsAbhihitetathA||

These *tantrayuktis* are found in concise/aphoristic or extended/expository form in all text to make the subject clear and understandable but where the text itself is composed inconcise/aphoristic form, they are adopted partially only. [45]

यथाऽम्बुजवनस्यार्कःप्रदीपोवेश्मनोयथा||४६||

प्रबोधनप्रकाशार्थास्तथातन्त्रस्ययुक्तयः||

yathā'mbujavanasyārkaḥpradīpōvēśmanōyathā||46||

prabōdhanaprakāśārthāstathātantrasyayuktayaḥ||

yathA~ambujavanasyArkaHpradIpoveshmanoyathA||46||

prabodhanaprakAshArthAstathAtantrasyayuktayaH||

Importance of tantrayuktis

As the Lotus blossom in ponds in the presence of Sun light, the dark house enlightened by the lamp, in the same way these *tantrayuktis* help to understand the treatise in holistic way i.e. *prabodhan* (knowledge) and *prakashan* (making clear).[46]

एकस्मिन्नपियस्येहशास्त्रेलब्धास्पदामतिः||४७||

सशास्त्रमन्यदप्याशुयुक्तिज्ञत्वात्प्रबुध्यते|

अधीयानोऽपिशास्त्राणितन्त्रयुक्त्याविनाभिषक्|

नाधिगच्छतिशास्त्रार्थानर्थान्भाग्यक्षयेयथा||४८||

ēkasminnapiyasyēhaśāstrēlabdhāspadāmatiḥ||47||

saśāstramanyadapyāśuyuktijñatvātprabudhyatē|

adhīyānō'piśāstrāṇitantrayuktyāvinābhiṣak|

nādhigacchatiśāstrārthānarthānbhāgyakṣayēyathā||48||

ekasminnapiyasyehashAstrelabdhAspadAmatiH||47||

sashAstramanyadapyAshuyuktij~jatvAtprabudhyate|

adhIyAno~apishAstrANitantrayuktyA[1]vinAbhiShak|

nAdhigacchatishAstrArthAnarthAnbhAgyakShayeyathA||48||

The Application of tantrayuktis

The person who is having the knowledge of one subject along with these *tantrayuktis*, can understand the other subject also with the help of them. But one who is not conversant with *tantrayuktis* can not understand his own texts as well the others too at any cost, same as a person fails to get wealth in spite of all efforts when his fortune does not favors him. [47-48]

दुर्गृहीतंक्षिणोत्येवशास्त्रंशस्त्रमिवाबुधम्|

सुगृहीतंतदेवज्ञंशास्त्रंशस्त्रंचरक्षति||४९||

(तस्मादेताःप्रवक्ष्यन्तेविस्तरेणोत्तरेपुनः|

तत्त्वज्ञानार्थमस्यैवतन्त्रस्यगुणदोषतः)||५०||

durgr̥hītaṁkṣiṇōtyēvaśāstraṁśastramivābudham|

sugr̥hītaṁtadēvajñaṁśāstraṁśastraṁcarakṣati||49||

(tasmādētāḥpravakṣyantēvistarēṇōttarēpunaḥ|

tattvajñānārthamasyaivatantrasyaguṇadōṣataḥ)||50||

durgRuhItaMkShiNotyevashAstraMshastramivAbudham|

sugRuhItaMtadevaj~jaMshAstraMshastraMcarakShati||49||

(tasmAdetAHpravakShyantevistareNottarepunaH|

tattvaj~jAnArthamasyaivatantrasyaguNadoShataH)||50||

Merits and demerits regarding the text

If a person does not know how to handle a weapon, he destroys himself by using the same. Similarly, the text/subject which is not understood well or properly, will destroy the person by practicing the same. On the other hand, as the weapon in the hands of wise protect him in trouble, in the same way the well understood text/treatise protect the physician in terms of his name fame and wealth too. [49]

It is also said that the *tantrayuktis* will be described in detail again from critical analysis point of view, for understanding the good and bad qualities of this treatise (Charak Samhita) in *uttar-tantra*. [50]

(Note: One thing which is important to mention here that this is a controversial statement given here because the present Charak Samhita which is available today, does not have any extension like *uttar tantra*. So it requires further study and exploration of this subject matter.)

इदमखिलमधीत्यसम्यगर्थान्विमृशतियोऽविमनाःप्रयोगनित्यः|

समनुजसुखजीवितप्रदाताभवतिधृतिस्मृतिबुद्धिधर्मवृद्धः||५१||

idamakhilamadhītyasamyagarthānvimṛśatiyō’vimanāḥprayōganityaḥ|

samanujasukhajīvitapradātābhavatidhṛtismṛtibuddhidharmavṛddhaḥ||51||

idamakhilamadhItyasamyagarthAnvimRushatiyo~avimanAHprayoganityaH|

samanujasukhajIvitapradAtAbhavatidhRutismRutibuddhidharmavRuddhaH||51||

Benefits of studying the Charak

Samhita

The physician, who studies this text with concentrated mind and try to understand the same by critical and analytical way as well as apply those *yogas*/formulas/prescriptions in his practice which are mentioned in this text, attains the patience, memory, knowledge and righteousness. He becomes the bestower of happiness and long life to the human beings. [51]

(यस्यद्वादशसाहस्रीहृदितिष्ठतिसंहिता|

सोऽर्थज्ञःसविचारज्ञश्चिकित्साकुशलश्चसः||५२||

रोगांस्तेषांचिकित्सांचसकिमर्थंनबुध्यते|

चिकित्सावह्निवेशस्यसुस्थातुरहितंप्रति||५३||

यदिहास्तितदन्यत्रयन्नेहास्तिनतत्क्वचित्|

अग्निवेशकृतेतन्त्रेचरकप्रतिसंस्कृते||५४||

सिद्धिस्थानेऽष्टमेप्राप्तेतस्मिन्दृढबलेनतु|

सिद्धिस्थानंस्वसिद्ध्यर्थंसमासेनसमापितम्)||५५||

(yasyadvādaśasāhasrīhṛditiṣṭhatisaṁhitā|

sō'rthajñaḥsavicārajñaścikitsākuśalaścasaḥ||52||

rōgāṁstēṣāṁcikitsāṁcasakimarthaṁnabudhyatē|

cikitsāvahnivēśasyasusthāturahitaṁprati||53||

yadihāstitadanyatrayannēhāstinatatkvacit|

agnivēśakṛtētantrēcarakapratisaṁskṛtē||54||

siddhisthānē'ṣṭamēprāptētasmindṛḍhabalēnatu|

siddhisthānaṁsvasiddhyarthaṁsamāsēnasamāpitam)||55||

(yasyadvAdashasAhasrIhRuditiShThatisaMhitA|

so$_{arthaj}$jaHsavicAraj~jashcikitsAkushalashcasaH||52||

rogAMsteShAMcikitsAMcasakimarthaMnabudhyate|

cikitsAvahniveshasyasusthAturahitaMprati||53||

yadihAstitadanyatrayannehAstinatatkvacit|

agniveshakRutetantrecarakapratisaMskRute||54||

siddhisthAne~aShTameprAptetasmindRuDhabalenatu|

siddhisthAnaMsvasiddhyarthaMsamAsenasamApitam)||55||

The person who know this text of twelve thousand verses and paragraph by heart, he is the knower of meanings and thinker of this treatise as well as an efficient physician.

The therapeutic measures described in this text of Agnivesha are useful both for healthy persons and the patients too.

What so ever knowledge of medicine is available in this treatise is also present in other text of Ayurveda, and what so ever knowledge is not available here can not be found any text of Ayurveda. This indicates the greatness of Charak Samhita.

The text of Agnivesha as redacted by Charak is supplemented by Dridhabala .[52-55]

इत्यग्निवेशकृतेतन्त्रेचरकप्रतिसंस्कृतेऽप्राप्तेदृढबलसम्पूरित

सिद्धिस्थानेउत्तरबस्तिसिद्धिर्नामद्वादशोऽध्यायः||१२||

इतिचरकसंहितायांअष्टमंसिद्धिस्थानंसम्पूर्णम्|

समाप्तेयंचरकसंहिता|

ityagnivēśakr̥tētantrēcarakapratisaṁskr̥tē'prāptēdr̥ḍhabalasampūritē

siddhisthānēuttarabastisiddhirnāmadvādaśō'dhyāyaḥ||12||

iticarakasaṁhitāyāṁaṣṭamaṁsiddhisthānaṁsampūrṇam|

samāptēyaṁcarakasaṁhitā|

ityagniveshakRutetantrecarakapratisaMskRute~aprAptedRuDhabalasampUrite

siddhisthAneuttarabastisiddhirnAmadvAdasho~adhyAyaH||12||

iticarakasaMhitAyAMaShTamaMsiddhisthAnaMsampUrNam|

samApteyaMcarakasaMhitA|

End of Uttar Basti Siddhi *adhyaya*(chapter)

Thus here in this *Tantra* (treatise) which was expounded by Agnivesha, redacted by Charak and supplemented by Dridhbala, it is the end of this 12th chapter, Uttar Basti Siddhi, the last section of Siddhi Sthana of Charak Samhita.[12]

Tattva Vimarsha (Fundamental Principles)

- Purification therapies evacuate excess accumulated wastes from body leading to transient disturbance in homeostasis. Therefore utmost care of patient should be taken after purification therapies.
- The patient shall follow prescribed rules of diet and lifestyle for regaining positive health after purification.
- If the rules are not followed properly, it leads to vitiation of *vata dosha* resulting in various *vata* related disorders.
- These disorders are treated with *yapana basti* i.e. medicated enema that sustain health.
- The treatise shall be learnt and understood by applying techniques called *tantrayukti* (canons of exposition/tricks for understanding treatise).

Vidhi Vimarsha (Applied Inferences)

The term *siddhi* means accomplishment with perfection in the administration of therapies for the treatment of diseases.

Ahara (diet) is predominantly endowed with six *rasas* (taste) and they act through their properties by contradicting each other, resulting in equilibrium. Thus the patient should be given diet having mutually contradictory tastes, and mutually contradictory properties like unctuousness and ununctuousness alternatively till equilibrium is attained. Because the state of complete health as stated by Sushruta ie the the equilibrium state of *dosha, dhatu, agni, mala* causing pleasant state of soul, senses and mind. *Samadosha samagnishcha samdhatu malkriyah—Prasnnatmen driyamanah* (Su. Su. 15/8).

The *ashta mahadosha* mentioned in this chapter are all held responsible for the vitiation of *doshas* mainly the *vata*, causing various disorders. Initiation of speech is the action of *vata* (*udana vayu*) so *uchha bhashya* (loudness) *ati-bhashya* (excessive speaking), jolting, constant sitting etc. cause various disorders. Thus it advisable as precautionary measure to avoid strain due to these activities, that one should speak slowly and less to prevent the disorders caused by the same. (13-14)

Measures in terms of diet and life style having pacifying properties specially, *vata* along with *pitta* and *kapha* are helpful in managing the eight impediments.

After the purification therapy, the patient becomes physically and mentally weak so the experienced physician advises the patient to gradually progress diet from lighter to heavier. Starting with *peya* (thin gruel) and ending with *mamsa rasa* (meat-soup) for the stimulation of *agni* (power of digestion and metabolism). In view of some scholars, this protocol of specific dietary regimen is necessary after *vamana* (emesis) and *virechana* (purgation) therapy only and not in *niruha* and *shiro-virechana*.

Yapana basti- Yapana basti means medicated preparation which can be used all the time for *basti* and they promote longevity, preserve health and cure of diseases too.

There are 216 *bastis* mentioned in this chapter for the maintenance of health and cure of disease, having various ingredients. Some of the ingredients are not available now or difficult to get but seems to be very effective, as referred in the literature and experienced by various scholars. These *bastis* are effective for the maintenance of health and cure of disease as it pacifies *vata* and considered as half treatment of any disease. It serves the purpose of *virechana* also as described by many scholars and it requires extensive clinical experience in this field. This *uttara basti* is very effective in gynecology disorders. It acts in the pelvic region /lower part of umbilical region due to that the *apana vayu* is pacified by the same.

It is also very effective in *vatashthila* (Benign Prostatic Hypertrophy). Various studies have been conducted in the Department of *shalya tantra* of IMS BHU in BPH cases. The *basti* was prepared with different *kwatha* and oily preparations like *dashamoola kwatha* and *narayana taila*(oil)etc. After the application of this procedure, the signs and

symptons like pain & swelling, urgency, dysurea, burning micturation were reduced to great extent and the size of prostate reduced. Those patients who required surgery, the bleeding during and after operation was less and removal of prostate was easier in comparison to the control group. The probable mechanism of action is increased permeability of cells, which results in exchange of materials between intra and extracellular space. *Dashmula kwatha* (decoction) and narayan tail are good for pacification of *vata*. These remedies help to clean the urethral passage, decrease inflammation, edema and residual urine, relieving signs and symptoms of BPH. [1] So there are many benefits achieved by application of *uttara basti* in BPH and gynecological disorders as well as pelvic region diseases.

Tantrayukti

Agnivesha, while composing this treatise followed the statements of his /guru preceptor Atreya. Since Ayurveda is a science of spirituality also, there is a tradition of worshiping gods and natural powers having good result of action. Thus after worshiping Lord Shiva, these medicated preparations are used, while chanting Vedic mantras and blowing conch-shell accompanied with the beating sound of *pataha* (hand-drum) as well as *bheri* (kettle drum). This helps to attain the real goal of life, *tri-varga* or the three basic desires of human life such as *dharma* (performance of duties), *artha* (satisfaction of senses with their objects / acquirement of wealth) and *kama* (fulfillment of desires).

After the detailed description of *yapana basti* and their extended form, thirty six *Tantrayuktis* are mentioned in very brief.

Thirty two *tantrayuktis* are described in *uttar tantra* of Sushruta samhita. The commentator of Charak Samhita, Bhattar Harishchandra, has described forty *Tantrayuktis*. So there is difference in number due to difference in opinion.

The word *Tantrayukti* is formed of two words, *tantra* and *yukti*. *Tantra* means *shastra*(treatise) like Ayurveda.

The word *yukti* means rational planning. So the word *tantrayukti* means the rational planning of compilation of treatise and treatment in scientific way. In the etiology, clinical features and management of diseases the application of tantra yukti is seen very frequently. For example, in the management of prameha the application of vikalp tantra yukti is seen in context of udaka pana/medicated water of different ingredients [Cha.Sa.Chikitsa Sthana 6/46] Similarly in the compilation of any treatise one word has been used in different context like prayojana, adhikarana and uhya etc. A compilation of any knowledge after its experience is very important for its preservation and future generation. “Vidhina pathan” (systematic studies) as mentioned in this chapter, reflect the importance of tantrayuktis, as the procedure of study described in Vimana Sthana of Charak Samhita (8/ 7).

There are two aim of these Tantra Yuktis, mentioned in Sushruta Samhita:

1. Vakya yojana- Planing of construction/formation of sentences in scientific way logically so that the meaning should be clear.
2. Arthayojana- The way of compilation of any treatise to make the meaning of words clear, or the specific meaning of the words.

The importance and application of tantrayukti is mentioned as prabodhana (knowledge) and prakashana (making clear or manifest) in Charak Samhita. Sushruta said that having the knowledge of a single subject one can not become expert, even his own discipline requires a multi disciplinary knowledge for holistic approach as of Ayurveda. Charak has expressed this view in context of tantra yuktis that without knowing the same one can not understand his own subject as well as others.

At the same time there is controversial remark is given after naming the thirty six tantrayuktis that the detail description will be given in uttar tantra, practically which is not present in the available text today. Over this issue Dr. Richa Vishvakarma has thrown some light by her small effort and concluded that-

Concluding Charak

Samhita

In the last, the importance of Charak Samhita is mentioned that this treatise comprising one hundred and twenty chapters which expounds the statements of sage Atreya by eminent disciple Agnivesa, endowed with therapeutic wisdom for the benefit of all the living beings. In the original work of Agnivesha, some topics were dealt with in great detail, and some others, very briefly which hindered its proper comprehension. For removing these defects, the redactor Charaka made efforts because a text in brief is not understandable and detailed text is not comprehensible. Therefore, the original text was redacted to make it more convenient for the readers. Agnivesha tantra which is redacted by Charaka, one-third of it was not available at the time of Dridhabala. He supplemented 41 non-available chapters. These are 17 chapters of Chikitsa Sthana and 12 chapters each in Kalpa and Siddi Sthana. So in this way this text is available in present form.

Uttara Tantra

The available editions of Charak Samhita contain eight parts only. The other contemporary texts like Sushruta Samhita and Samhitas of Vagbhata have a separate additional section of Uttara-Tantra. The twelfth chapter of Siddhi Sthana Charak has mentioned about Uttara Tantra of Charak Samhita. So it is essential to emphasize on this issue and search the possibility of a section that has been perished in due course of time. Many controversies are raised on the existence and recognition of uttara-tantra of Charak Samhita. On the other hand, some scholars who belong to a later period have mentioned certain references in their work, which are claimed to be from uttara tantra of Charak Samhita. After a thorough study and scanning of available literature, it is concluded that Charak uttar tantra was existing up to the time of Nishchalakara (13th century AD.). Nishchalakara has quoted a number of references in Ratnaprabha, which

are from uttar tantra of Charak Samhita. Furthermore, there is a need to discuss about existence of uttara tantra of Charak Samhita by more detailed study and scanning of literature of Ayurveda and allied literature.[156]

Related pages

- **Tantrayukti**

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