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प्रथमोऽध्यायः ।

Chapter—1

SARVAROGA NIDĀNAM (diagnosis of diseases in general)

अथातः सर्वरोगनिदानं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter—Sarvaroga nidāna—modes of diagnosis of diseases; thus said Ātreya and other great sages.

Roga paryāyāḥ (Synonyms of the term 'disease') :—

रोगः पाप्मा ज्वरो व्याधिर्विकारो दुःखमामयः ।

यक्ष्मातङ्कगदाबाधाः शब्दाः पर्यायवाचिनः ॥ १ ॥

Roga, pāpma, jvara vyādhi, vikāra, duḥkha, āmaya, yakṣma, ātaṅka, gada and ābādhā—these terms are synonyms. 1.

*Notes :—*Each of these terms indicates a certain aspect of the disease. The disease is called 'roga' because it gives rise to pain, it is 'pāpmā' because it is born from sinful acts, 'jvara' because it torments, vyādhi for it brings in different kinds of abnormalities, 'duḥkha' as it causes various kinds of unhappiness, 'āmaya' because it is caused by āma (undigested, improperly processed metabolites), 'yakṣma' as it is a group of diseases (symptom complex, syndrome), 'ātaṅka' for it makes life miserable, gada because it is produced by multiple causes, 'ābādhā' for, it produces constant discomfort (to the body, mind and or sense organs). In addition to these, even the term 'doṣa' is also used as a synonym to indicate the disease.

Nidāna Pañcaka :—

निदानं पूर्वरूपाणि रूपाण्युपशयस्तथा ।

सम्प्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा स्मृतम् ॥ २ ॥

The five *means of diagnosis-Nidāna (cause)*. Pūrvarūpa (premonitory symptoms), Rūpa (signs and symptoms characteristic of the diseases), Upaśaya (diagnostic test) and Sampṛāpti (mode of manifestation of the disease) are the five means of obtaining full knowledge (diagnosis) of diseases. 2.

*Notes :—*Knowledge of all these five is not essential for the diagnosis of every disease. Many can be diagnosed by knowing any one or two, sometimes all the five are necessary.

Nidāna :—

निमित्तहेत्वायतनप्रत्ययोत्थानकारणैः

निदानमाहुः पर्यायैः

Nidāna (cause) is indicated by synonyms such as *nimitta*, *hetu*, *āyatana*, *pratyaya*, *utthāna* and *kāraṇa*. 3.

Notes :—A few more synonyms which are used rather rarely are *mūla*, *mukha*, *prakṛti*, *āyatana* and *yoni*. The term 'nidāna' has two meanings—

- (1) that which furnishes definite information. In this sense it is applied to diagnosis of diseases and also to the section of the text which furnishes definite information about diseases. (*nidāna sthāna*).
- (2) the 'cause' of anything. In the context of diseases it refers to the cause of the disease. It is this second usage which is more common.

Pūrvarūpa (*Premonitory symptoms* / *Prodromal symptoms*) :—

प्राग्रूपं येन लक्ष्यते ॥ ३ ॥

उत्पित्सुरामयो दोषविशेषेणानधिष्ठितः ।

लिङ्गमव्यक्तमल्पत्वाद्वाद्याधीनां तद्यथायथम् ॥ ४ ॥

Prāgrūpa (or *pūrvarūpa*) are those (signs and symptoms) which appear earlier to the forthcoming disease, not assignable to any *doṣa* specifically because of their poor manifestation and mild nature; they are enumerated in the way they manifest in each disease (further on) 3b-4.

Notes :—*Pūrva rūpa* is of two kinds. 1-*sāmānya* and 2-*viśiṣṭa*. The first one comprises of symptoms produced by one or more of the aggravated *doṣa*, these usually disappear when the disease actually manifests, and these may be common to many diseases. The second one, comprises of the signs and symptoms of the forthcoming the diseases itself, appearing mildly and continuing their existence in the further stages of the disease. The ancient texts describe the first kind only under the heading 'pūrvarūpa' in some diseases, as it is difficult for the physician to recognise them and assign them to specific diseases. The second kind may be either mentioned or not, as it is easy for the physician to recognise the characteristic features of the diseases. In some diseases 'pūrvarūpa' is not mentioned at all, this should not be taken to mean that such a disease has no *pūrvarūpa* at all but should be understood that in such diseases the specific features of the disease itself appear as 'Pūrvarūpa'.

Rūpa—(*Clinical features/characteristic signs and symptoms*) :—

तदेव व्यक्तां यातं रूपमित्यभिधीयते ।
संस्थानं व्यञ्जनं लिङ्गं लक्षणं चिह्नमाकृतिः ॥ ५ ॥

These (premonitory symptoms) only, after attaining clear manifestation, come to be known as *Rūpa* (characteristic signs and symptoms of the disease); also called *saṁsthāna*, *vyañjana*, *liṅga*, *lakṣaṇa*, *cinha* and *ākṛti*. 5.

Upaśaya (*diagnostic tests*) :—

हेतुव्याधिविपर्यस्तविपर्यस्तार्थकारिणाम् ।
औषधान्नविहारणामुपयोगं सुखावहम् ॥ ६ ॥
विद्यादुपशयं व्याधेः स हि सात्म्यमिति स्मृतः ।
विपरीतोऽनुपशयो व्याध्यसात्म्याभिसंज्ञितः ॥ ७ ॥

Administration of either medicine, food or activity which is the *viparīta* (opposite) of either the cause, the disease or of both, or though not actually opposite (but of identical nature) yet produces the effect of the opposite (*viparītārthakāri*)-that of giving comfort to the patient is known as *Upaśaya*. It is also called *sātmya* (suitable to the disease and the patient). The opposite of *upaśaya* is *anupaśaya* and *asātmya* (unsuitable) to the disease. 6-7.

Notes :—Diagnostic tests becomes necessary only when the physician is unable to clinch the diagnosis by other methods, the following is an example furnished by ancient commentators. A patient comes to the physician complaining of stiffness (rigidity and loss of movement) of his thigh. This is a symptom of two diseases, viz—(1) *pakṣāghāta* (paralysis of the legs (hemiplegia) a disease caused by increase of *vāta* and (2) *ūrusthambha*—a disease caused by increase of *kapha* and *medas* (fat). Even after other methods of examination the physician is unable to determine the disease. So he prescribes anointing the thigh with oil. If, this treatment gives comfort to the patient (*upaśaya*) then the disease is determined as *pakṣāghāta*, because *vāta* was mitigated by the oil. If, on the other hand, this treatment increased the discomfort (*anupaśaya*) then the diagnosis will be, *urusthambha*, because the oil produced greater increase of *kapha*. Thus the procedure helped to clear the doubt in the diagnosis. Readers will find details of these different kinds of *upaśaya* in the commentaries on *Mādhava nidāna*, *Caraka saṁhita* etc.

Samprāpti—(*pathogenesis*) :—

यथादुष्टेन दोषेण यथा चानुविसर्पता ।
निर्वृत्तिरामयस्यासौ सम्प्राप्तिर्जातिरागतिः ॥ ८ ॥

The genesis (evolution, process of manifestation) of the disease by the vitiated (increased) doṣās which are constantly circulating is known as *Samprāpti*; also called *jāti* and *āgati*. 8.

सङ्ख्याविकल्पप्राधान्यबलकालविशेषतः ।
सा भिद्यते, यथाऽत्रैव वक्ष्यन्तेऽष्टौ ज्वरा इति ॥ ९ ॥
दोषाणां समवेतानां विकल्पोऽशांशकल्पना ।
स्वातन्त्र्यपारतन्त्र्याभ्यां व्याधेःप्राधान्यमादिशेत् ॥१०॥
हेत्वादिकात्स्न्यावियवैर्बलाबलविशेषणम् ।
नकांदिनर्तुभुक्तांशैर्व्याधिकालो यथामलम् ॥ ११ ॥

It is of five kinds such as *Saṅkhyā*, *Vikalpa*, *Prādhānya*, *Bala* and *Kāla*. Counting the varieties (kinds) of each disease, as for example, when it is said that *jvara* (fever) is of eight kinds (and so on in other diseases) is *Saṅkhyā samprāpti*; to indicate the different aspects of the doṣās involved (their kind, quantity, qualities and functions) is *Vikalpa*, *samprāpti* signifying a disease as either independent (primary) or dependent (secondary) is *Prādhānya samprāpti*; signifying a disease as strong (severe, grave) or weak (mild) based on the nature of the cause etc. (signs, symptoms, organs involved, nature of abnormalities, general health, age, and sex and many other aspects) is *Bala samprāpti*; to signify the time of the night, day, season, and digestion of food during which the disease and the doṣa are strong (predominant) is *Kāla samprāpti*. 9–11.

इति प्रोक्तो निदानार्थः तं व्यासेनोपदेक्ष्यति ।

Thus a brief narration of the *nidāna* (etc) here; they will be described in detail later. 12a.

Sarvaroga kāraṇa (*causes of all diseases/aetiology*) :—

सर्वेषामेव रोगाणां निदानं कुपिता मलाः ॥ १२ ॥
तत्प्रकोपस्य तु प्रोक्तं विविधाहितसेवनम् ।

For all the diseases, the causes are the aggravated (increased) mala (doṣa); for their (of the doṣas) aggravation (the causes are) indulgence in different kinds of unsuitable (foods, activities etc.). 12b-13a.

अहितं त्रिविधो योगस्त्रयाणां प्रागुदाहृतः ॥ १३ ॥

Unsuitables are the three kinds of yoga (association, contact) of the three (factors) which were described previously (chapter 12 of sūtrasthāna) 13b.

Notes :—The three doṣās (vāta, pitta and kapha) have three states in respect of their pramāṇa (quantity), guṇa (quality) and karma (function), viz., 1-sthāna/sama or prākṛta-normal. 2-vṛddhi or prakopa-aggravation or increase, more than the normal. 3-kṣaya or decrease less than the normal.; the last two are viṣama or vikṛta/duṣṭa (abnormal). The doṣās in their normal state maintain the body in good health. This normalcy is very unstable, doṣās undergo either increase or decrease by the effect of food, activity, season etc; among these two abnormalities, vṛddhi or increase is powerful. The doṣās which have become abnormal (especially the increased) bring about abnormal changes in the dhātus (tissues) and give rise to the diseases. Hence the above statement that doṣās are the causes of all diseases, The causes for the abnormalities of the doṣās are the three factors viz. kāla (season), artha (objects of the five sense organs-light, sound, smell taste and touch) and karma (activities of the body, mind and speech) in their three kinds of abnormal states (viṣama yoga) viz, atiyoga (excess contact), ayoga (inadequate/poor contact and even absence of contact) and mithyā yoga (improper contact, perverse condition etc). Three technical terms are also used to denote these three causes, viz —

1. Asātmeyēndriyārtha saṁyoga (improper, excess, poor and perverse—contact of the sense organs with their respective objects).
2. Prajñāparādha (transgression or violation of normal regimen regarding all the activities of the body, mind and speech; in other words, doing them either in excess, poor or perverse manner.
3. Pariṇāma-effect of season—the normal climatic condition of the season becoming either excess, poor or perverse.

All these are briefly called either as Ahitāhāra vihāra, Mithyāhāra vihāra or Asātmayāhāra vihāra (unsuitable, improper or unaccustomed foods and activities).

Vatavṛddhi kārṇa (causes of increase of vāta) :—

तिक्तोषणकषायाल्परूक्षप्रमितभोजनैः ।

धारणोदीरणनिशाजागरात्युच्चभाषणैः

।

॥ १४ ॥

क्रियातियोगभीशोकचिन्ताव्यायाममैथुनैः ।

श्रीष्माहोरात्रिभुक्तान्ते प्रकुप्यति समीरणः ॥ १५ ॥

Vāta gets aggravated (increased) from-consuming foods which are bitter, salt and astringent in taste, of less quantity, dry (moistureless, fatless) taking food long after the usual time, suppression and premature initiation of the urges (of urine, faeces, flatus etc.), keeping awake at nights, speaking in high pitch for a long time, effect of therapies (emesis, purgation etc.) in excess (more than the required degree); (sudden) fear, grief and worry, excess of physical activities and sexual intercourse; during summer, terminal part of the day; night and food (digestion). 14-15.

Pittavṛddhi kāraṇa (causes of increase of pitta) :—

पित्तं कटुस्लतीक्ष्णोष्णपटुक्रोधविदाहिभिः ।

शरन्मध्याह्नरात्र्यर्धविदाहसमयेषु च ॥ १६ ॥

Pitta (gets aggravated/increased) from consuming foods which are of pungent, sour, and salt tastes, penetrating, hot (or heat producing) and causing burning sensation during digestion; bouts of anger, during autumn, mid-day, mid-night and middle part of digestion. 16.

Kaphavṛddhi kāraṇa (causes of increase of kapha) :—

स्वाद्वस्ललवणस्निग्धगुर्वभिष्यन्दिशीतलैः ।

आस्यास्वप्नसुखाजीर्णदिवास्वप्नातिबृंहणैः ॥ १७ ॥

प्रच्छर्दनाद्ययोगेन भुक्तमात्रवसन्तयोः ।

पूर्वाह्ने पूर्वरात्रे च श्लेष्मा

Kapha (gets increased) from consuming foods which possess sweet, sour and salt tastes, which are unctous (fatty, moist); heavy (undigestible, more in quantity) producing more secretions in the tissues and cold; sitting for long periods, sleeping too much, eating uncooked foods, sleeping during day, over nourishment, inadequate degree of therapies like emesis etc; soon after taking food (during the first part of digestion), during spring, forenoon and early part of the night. 17-18a.

इन्द्रं तु सङ्करात् ॥ १८ ॥

Aggravation of dvañdva (two) doṣa, simultaneously occurs by indulgence in mixture of factors causing their increase. 18b.

Sarvadoṣa vṛddhi kārāṇa (*causes for increase of all the doṣās*) :—

मिश्रीभावात्समस्तानां सन्निपातस्तथा पुनः ।
 सङ्कीर्णाजीर्णविषमविरुद्धाध्यशनादिभिः ॥ १९ ॥
 व्यापन्नमद्यपानीयशुष्कशाकाममूलकैः ।
 पिण्याकमृद्यवसुरापूतिशुष्ककृशामिषैः ॥ २० ॥
 दोषत्रयकरैस्तैस्तैस्तथाऽन्नपरिवर्तनात् ।
 ऋतोर्दुष्टात्पुरोवाताद्गृहावेशाद्दिषाद्ग्रात् ॥ २१ ॥
 दुष्टाश्नात् पर्वताश्लेषाद्ग्रहैर्जन्मर्क्षपीडनात् ।
 मिथ्यायोगाच्च विविधात्पापानां च निषेवणात् ॥ २२ ॥
 स्त्रीणां प्रसववैषम्यात्तथा मिथ्योपचारतः ।

Indulgence in mixture of factors causing increase of individual doṣa gives room for increase of all the three doṣās (sannipāta) and also, indulgence in improper dietary regimen, foods which are uncooked (causing indigestion), contaminated, incompatible, and excess (in quantity and frequency); wines and other drinks which are spoilt; dried vegetables, uncooked roots and tubers, piṇyāka (fried seeds of sesame and jaggary pounded together and made into balls used as sweet pudding), mud (eating of mud) yavasurā (beer prepared from barley), meat which is foul smelling, dry and thin; so also consuming foods which is inauspicious, by the effect of spoilt season (abnormal climatic changes); direct breeze, possession of the body by evil spirits, poisons (natural) and artificial poison, contaminated foods, residing in the slopes of mountains; ill effects of planetary positions and of the birth star (constellation during which the person is born), improper administration and effects of therapies, committing different kinds of sin, abnormalities of delivery and improper management (of labour and perpeureum) in women—these bring about increase of all the doṣās. 19–23a.

Vṛddha doṣa gati (*fate of increased doṣās*) :—

प्रतिरोगमिति कुद्धा रोगाधिष्ठानगामिनीः ॥ २३ ॥
 रसायनीः प्रपद्याश्च दोषा देहे विकुर्वन्ते ॥ २३ ॥

Doṣās getting aggravated (increased) in these ways enter into the channels of rasa (to circulate all over the body) and produce abnormalites quickly in places which become the seat of diseases. 23b.

Notes :--The increased doṣās circulate along with the rasadhātu and accumulate in places where the rasadhātu gets obstructed due to abnormalities of the channels (sroto duṣṭi) in the dhātus (tissues). Such a place becomes the site of origin of the diseases.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
यामष्टाङ्गहृदयसंहितायां तृतीये निदानस्थाने
सर्वरोगनिदानं नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the chapter called Sarvaroga nidāna—the first in Nidānasthāna of Aṣṭāṅgaḥṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

द्वितीयोऽध्यायः ।

Chapter—2

ĪVARA NIDĀNA (diagnosis of Fever)

अथातो ज्वरनिदानं न्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound Jvara nidāna-diagnosis of fever; thus said Ātreya and other great sages.

Jvara pradhānyam (importance of fevers) :—

उवरो रोगपतिः पाप्मा मृत्युरोजोशनोऽन्तकः ।
क्रोधो दक्षाध्वरध्वंसी रुद्रोर्ध्वनयनोद्भवः ॥ १ ॥
जन्मान्तयोर्मोहमयः सन्तापात्माऽपचारजः ।
विविधैर्नामभिः क्रूरो नानायोनिषु वर्तते ॥ २ ॥

Jvara (fever) is the lord of the diseases, born from sin, causing death, feeds on ojas (essence of the tissues), leads to the final end (death), originated from the upper eyes of Rudra (Lord Siva) who destroyed the sacrifice of Dakṣa, by wrath (of being insulted); it is producer of delusion at the time of birth and death (of living beings) characterised by (producing) sañtāpa (discomfort by heat), arising from improper conduct, (regarding food, activities etc.); a cruel one, affecting all the species of living beings and called by different names. 1-2.

Jvara bheda (kinds of fevers) :—

स जायतेऽष्टधा दोषैः पृथङ्मिश्रैः समागतैः ।
आगन्तुश्च

It manifests in eight kinds, viz—from each doṣa (total three), by the combination of two doṣas (total three), by the combination of all the three doṣas (total one) and by āgañtu (external causes). 3a,

*Notes :—*The eight kinds are Ekadoṣaja (born from each aggravated doṣa individually, i, e, vātaja, pittaja, and kaphaja) total three; dvidoṣaja/

dvañdaja (born from the combination of two doṣās aggravated simultaneously-vāta pittaja, vāta kaphaja and kapha pittaja) total three; tridoṣaja/ sannipātaja (born from the combination of all the doṣās aggravated simultaneously) total one; and āgañtuja (born from external causes) one. There are many minor varieties in each of the last three kinds, which are described further.

Samprāpti (pathogenesis) :—

मलास्तत्र स्वैः स्वैर्दुष्टैः प्रदूषणैः ॥ ३ ॥
 अमाशयं प्रविश्याममनुगम्य पिधाय च ।
 स्रोतांसि पक्तिस्थानाञ्च निरस्य ज्वलनं बहिः ॥ ४ ॥
 सह तेनाभिसर्पन्तस्तपन्तः सकलं वपुः ।
 कुर्वन्तो गात्रमत्युष्णं ज्वरं निर्वर्तयन्ति ते ॥ ५ ॥
 स्रोतोविबन्धात्प्रायेण ततः स्वेदो न जायते ।

Malās (doṣās) getting increased by their respective causes, enter the āmāśaya (stomach), combine with āma (undigested or improperly processed metabolites present in the alimentary tract), obstruct the channels (of rasa dhātu present in the digestive tract), drive the fire (digestive agency) to the exterior (skin and other tissues) and moving along with it (fire, heat) make for great increase of the heat of the body-thus generate Jvara (fever), Because of the obstruction of the channels of sweat by the doṣās mixed with āma) sweating does not occur generally (in spite of increase of temperature). 3b- 6a.

Pūrvarūpa (premonitory symptoms) :—

तस्य प्राग्रूपमालस्यमरतिर्गात्रगौरवम् ॥ ६ ॥
 आस्यवैरस्यमरुचिर्जृम्भा सास्त्राकुलाक्षिता ।
 अङ्गमर्दोऽविपाकोऽल्पप्राणता बहुनिद्रता ॥ ७ ॥
 रोमहर्षो विनमनं पिरिडकोद्वेष्टनं क्लमः ।
 हितोपदेशेष्वक्षान्तिः प्रीतिरम्लपटूषणे ॥ ८ ॥
 द्वेषः स्वादुषु भक्ष्येषु तथा बालेषु तृड् भृशम् ।
 शब्दाग्निशीतवाताम्बुच्छायोष्णेऽवनिमित्ततः ॥ ९ ॥
 इच्छा द्वेषश्च तदनु ज्वरस्य व्यक्तता भवेत् ।

Its premonitory symptoms are-lassitude, lack of interest in any thing, feeling of heavyness of the body, bad taste in

the mouth, loss of appetite, (too much of) yawnings, eyes full of tears, bodyache, indigestion, poor strength, excess sleep, horripilations, bending and drooping of the body parts, (by weakness), cutting pain in the calves, exhaustion (even without any strain), impatience towards good advise, desire for things of sour, pungent and salt tastes, hatredness towards sweet eatables and children; severe thirst, like or dislike for sound (pleasant sound of music etc.) fire (sitting near fire), cold breeze, cold water, shade and sunlight without any apparent reason. Following these, the manifestation of fever takes place. 6b-10a.

Vatajvara lakṣaṇa (features of fever of vāta origin) :—

आगमापगमक्षोभमृदुतावेदनोष्मणाम् ॥ १० ॥
 वैषम्यं तत्र तत्राङ्गे तास्ताः स्युर्वेदनाश्चलाः ।
 पादयोः सुप्तता स्तम्भः पिण्डकोद्वेष्टनं भ्रमः ॥ ११ ॥
 विश्लेष इव सन्धीनां साद ऊर्ध्वोः कटीग्रहः ।
 पृष्ठं क्षोदमिवाप्नोति निष्पीड्यत इवोदरम् ॥ १२ ॥
 छिद्यन्त इव चास्थीनि पार्श्वगानि विशेषतः ।
 हृदयस्य ग्रहस्तोदः प्राजनेनेव वक्षसः ॥ १३ ॥
 स्कन्धयोर्मथनं बाह्वोर्भेदः पीडनमंसयोः ।
 अशक्तिर्भक्षणो हन्वोर्जृम्भणं कर्णयोः स्वनः ॥ १४ ॥
 निस्तोदः शङ्खयोर्मूर्ध्नि वेदना विरसास्यता ।
 कषायास्यत्वमथवा मलानामप्रवर्तनम् ॥ १५ ॥
 रूक्षारुणत्वगास्याक्षिनस्त्रमूत्रपुरीषता ।
 प्रसेकारोचकाश्रद्धाविपाकास्वेदजागराः ॥ १६ ॥
 कण्ठौष्ठशोषस्तृट् शुष्कौ छर्दिकासौ विषादिता ।
 हर्षो रोमाङ्गदन्तेषु वेपथुः क्षवथोर्ग्रहः ॥ १७ ॥
 भ्रमः प्रलापो घर्मेच्छा विनामश्चानिलज्वरे ।

Irrregularity regarding the (time of) onset and termination; severity or mildness of the feelings (symptoms) and of body temperature; these manifesting in different parts differently (mild in some, severe in some others etc.) and moving from one to the other; loss of sensation and rigidity of the feet, twisting pain in the calves, exertion, looseness of the joints, weakness of the thighs, catching pain in the waist,

splitting pain in the back, squeezing pain in the abdomen, splitting pain in the bones especially the ribs, catching pain in the (region of) heart, pain in the chest as though pricked by a lance, churning pain in the neck, cutting pain in the arms, squeezing pain in the shoulders, inability of the lower jaw to chew; more of the yawnings, ringing in the ears, intermittant pain in the temples, headache, bad taste or astringent taste in the mouth, non-elimination of wa tes, dryness and light red colour in the skin, face, eyes, nails, urine and faeces; more of salivation, loss of taste, lack of interest in food, indigestion, absence of perspiration, wakefulness (loss of sleep) dryness of the throat and lips; thirst, vomitting and cough (unproductive), sorrowfulness, horripilations and tinglings in the teeth, shivering, stoppage of sneezing, dizziness, irrelevent speech, desire for sunlight and drooping of the body parts (due to weakness) these are the features of anila (vāta) jvara-*fever* caused by aggravated vāta. 10b-18a.

Pittajvara lakṣaṇa (features of fever of pitta origin) :-

युगपद्वाप्तिरङ्गानां प्रलापः कटुवक्रता ॥ १८ ॥

नासास्यपाकः शीतेच्छा भ्रमो मूर्च्छा मदोऽरतिः ।

विट्स्त्रंसः पित्तवमनं रक्तघ्नीवनमम्लकः ॥ १९ ॥

रक्तकोटोद्गमः पीतहरितत्वं त्वगादिषु ।

स्वेदो निःश्वासवैगन्ध्यमतितृष्णा च पित्तजे ॥ २० ॥

Spreading (of high temperature) to all the parts of the body simultaneously, irrelevent speech, bitter taste in the mouth, ulceration of the nose and mouth, desire for cold, dizziness, fainting, toxicity, restlessness, loose motions bilious vomitting, expectoration of blood (haemoptysis), sourness (increased acidity), appearance of red rashes on the skin, yellow or green colouration of the skin etc, perspiration, bad smell in exhalation and profound thirst are the features of fever from pitta. 18b-20.

Kapha jvara lakṣaṇa (features of fever of kapha origin) :-

विशेषादरुचिर्जाड्यं स्रोतोरोधोऽरूपवेगता ।

प्रसेको मुखमाधुर्यं हृल्लेपश्वासपीनसाः ॥ २१ ॥

हृत्लासश्छर्दनं कासः स्तम्भः श्वेत्यं त्वगादिषु ।

भङ्गेषु शीतपिटिकास्तन्द्रोर्द्वः कफोद्भवे ॥ २२ ॥

Loss of taste (or appetite) especially, lassitude, obstruction of the canals (of urine, faeces etc.), mild fever (temperature), increased salivation, sweet taste in the mouth, feeling of a coating on the heart, dyspnoea, running in the nose, oppression in the chest, (nausea), vomiting, cough, stiffness of the body parts), whitish colour of the skin etc, appearance of cold eruptions on the body parts, stupor and cold swelling are the features of fever of kapha origin. 21-22.

काले यथास्वं सर्वेषां प्रवृत्तिवृद्धिरेव वा ।

The onset and exacerbation of all of them (kinds of fevers) happen at their own respective time when the doṣa causing the fever is predominant i.e; specific period of the day, night, season, digestion of food etc. 23a.

निदानोक्तानुपशयो विपरीतोपशयिता ।

यथास्वं लिङ्गसंसर्गे ज्वरः संसर्गजः अपि च ॥ २३ ॥

Factors enumerated as causes (of each kind of fever) are anupaśaya (unsuitable, cause discomfort) to each of them (fevers) whereas the factors opposite (of the cause) are upaśaya (suitable, give comfort). 23b.

Samsargaja/dvaṅdaja jvara lakṣaṇa (features of fevers arising from two doṣas) :—

शिरोर्तिमूर्च्छावमिदाहमोहकण्ठास्थशोषारतिपर्वभेदाः ।

उन्मिद्रतातृड्भ्रमरोमहर्षा जृम्भातिवाक्त्वं च चलात्सपित्तात् ॥ २४ ॥

Presence of respective signs and symptoms of any two doṣās simultaneously is the feature of fevers caused by two doṣās generally.

In addition to these, presence of headache, fainting, vomiting, burning sensation, delusion, dryness, of the throat and mouth, restlessness, pain in the joints, loss of sleep, thirst, dizziness horripilations more yawnings and talking-are the symptoms of fever caused by vāta-pitta together. 24.

तापहान्यरुचिपर्व शिरोरुक् पीनसश्वसनकासविषन्धाः ।

शीतजाड्यतिमिरभ्रमतन्द्राः श्लेष्मवातजनितज्वरलिङ्गम् ॥ २५ ॥

Mild temperature, loss of appetite, pain in the joints, headache, running in the nose, dyspnoea, cough, non-elimination of faeces, urine etc., cold (shivering), lassitude, poor vision, dizziness, stupor-are the symptoms of śleṣma (kapha) vāta jvara (fever caused by simultaneous increase of kapha and vāta). 25.

शीतस्तम्भस्वेददाहाव्यवस्था तृष्णाकासश्लेष्मपित्तप्रवृत्तिः ।

मोहस्तन्द्रालिप्ततिकास्यता च ज्ञेयं रूपं श्लेष्मपित्तज्वरस्य ॥ २६ ॥

Feeling of cold (shivering), stiffness of the body, sweating, burning sensation these occurring inconsistently; thirst, cough, elimination of śleṣma and pitta (mucous and bile through vomiting), delusion, stupor, furring of the tongue, bitter taste in the mouth are to be known as symptoms of śleṣma (kapha) pitta jvara (fever caused by simultaneous increase of kapha and pitta). 26.

Sannipāta jvara lakṣaṇa (features of fevers arising from all the doṣās) :—

सर्वजो लक्षणैः सर्वैर्दाहोऽत्र च मुहुर्मुहुः ।

तद्वच्छीतं महानिद्रा दिवा जागरणं निशि ॥ २७ ॥

सदा वा नैव वा निद्रा महास्वेदोऽति नैव वा ।

गीतनर्तनहास्यादिविकृतेहाप्रवर्तनम् ॥ २८ ॥

साभ्रुणी कलुषे रक्ते भुग्ने लुलितपक्ष्मणी ।

अक्षिणी पिण्डिकापार्श्वमूर्ध्निपर्वीस्थिरुग्भ्रमः ॥ २९ ॥

सस्वनौ सरुजौ कर्णौ कण्ठः शूकैरिवाचितः ।

परिदग्धा खरा जिह्वा गुरुः सस्ताङ्गसन्धिता ॥ ३० ॥

रक्तपित्तकफष्ठीवो लोलनं शिरसोऽतिरुक् ।

कोठानां श्यावरक्तानां मण्डलानां च दर्शनम् ॥ ३१ ॥

दृश्यथा मलसंसङ्गः प्रवृत्तिर्वाऽल्पशोऽति वा ।

स्निग्धास्यता बलभ्रंशः स्वरसादः प्रलापिता ॥ ३२ ॥

दोषपाकश्चिरात्तन्द्रा प्रततं कण्ठकूजनम् ।

सन्निपातमभिन्यासं तं ब्रूयाच्च हतौजसम् ॥ ३३ ॥

Presence of symptoms of all the doṣās, especially, the feeling of burning sensation and cold again and again; heavy

sleep during day and wakefulness at night, or sleeping always or not sleeping at all, too much of sweating or no sweating, improper response to singing, dancing, humour etc, improper activities (movements of the hands, feet, face etc.); eyes full of tears, dirty, reddish and irregular; eye lashes sticking together; pain in the calves, flanks, head, joints and bones; dizziness, ringing and pain in the ears, throat feels as though full of thorns, tongue appears as though burnt at its edges, rough and heavy; drooping of the body parts and joints; expectoration of blood, pitta and kapha, movement of the head to the sides (on the pillow), severe headache, appearance of eruptions and patches of blackish red colour on the skin; pain in the (region of) the heart, non-elimination of wastes, or (elimination in very little quantities), unctousness (oiliness) of the face, loss of strength, loss of voice (pitch of speech), irrelevant talking (delirium), doṣa pāka (doṣās undergoing ripening) after a long time; stupor and cooing sound in the throat constantly—are the features of sannipāta jvara (fever caused by simultaneous increase of all the three doṣās) also known as Abhinyāsa jvara and Hṛto (hatojasa) jvara. 27-33.

Notes :—‘pāka’ means cooking, ripening or transformation of substances by tejas (fire or fire-like agency), doṣās also have in them a fire-like agency and are undergoing constant ripening or transformation; by this process the doṣās which are increased in quantity become reduced and return to their normalcy. The time required for proper processing of the doṣās depend upon the strength or weakness of the fire-like agency present in the doṣās which in turn, depends on the strength or weakness of the digestive fire present in the koṣṭha (gastro-intestinal tract) and also upon the degree of increase. The doṣās returning to normal is conducive to alleviation and disappearance of the disease.

दोषे विबद्धे नष्टेऽग्नौ सर्वसम्पूर्णलक्षणः ।

असाध्यः सोऽन्यथा कृच्छ्रो भवेद्वैकल्यदोऽपि वा ॥ ३४ ॥

Sannipāta jvara in which the doṣās are obstructed (prevented from ripening/undergoing processing by heat), the fire (digestive agency in the gastro-intestinal tract) is lost completely and in which all the signs and symptoms are manifest, is incurable, or if otherwise (the symptoms being less and mild, ripening of the doṣās taking place and digestive

activity going on, though poorly), it is difficult to cure or it gives rise to deformities. 34.

अन्यच्च सन्निपातोत्यो यत्र पित्तं पृथक् स्थितम् ।
 त्वच्च कोष्ठेऽथवा दाहं विदधाति पुरोऽनु वा ॥ ३५ ॥
 तद्ब्रूयात्कफौ शीतं, दाहादिर्दुस्तरस्तयोः ।
 शीतादौ तत्र पित्तेन कफे स्यन्दितशोषिते ॥ ३६ ॥
 शीते शान्तेऽम्लको मूर्च्छा मदस्तृष्णा च जायते ।
 दाहादौ पुनरन्ते स्युस्तन्द्राष्टीववमिक्लमाः ॥ ३७ ॥

In another type of sannipāta jvara (fever caused by all the doṣās increased simultaneously), pitta residing in the skin or alimentary tract produces burning sensation either earlier or later (to fever), similarly vāta and kapha produce cold (shivering), (is also difficult to cure). Among these, that which is associated with burning sensation is difficult to cure, that associated with feeling of cold first caused by liquification of kapha by pitta; will have sourness (acidity), fainting toxicity, and thirst, after the cessation of cold, that associated with burning sensation first will have stupor, expectoration of sputum, vomiting and exhaustion at the end (after the cessation of burning sensation are also difficult to cure). 35-37.

Notes :—Many varieties of sannipāta jvara have been described in the Madhukoṣa commentary on Mādhava nidāna, which may be referred to.

Āgaṅtu jvara (fevers caused by external agents) :—

आगन्तुरभिघाताभिषङ्गशापाभिचारतः ।
 चतुर्धा अत्र क्षतच्छेददाहाद्यैरभिघातजः ॥ ३८ ॥
 अमाच्च तस्मिन्पवनः प्रायो रक्तं प्रदूषयन् ।
 सन्यथाशोफवैवर्ण्यं, सरुजं कुरुते उच्चरम् ॥ ३९ ॥
 ग्रहावेशौषधिविषक्रोधभीशोककामजः ।
 अभिषङ्गात् ग्रहेणास्मिन्नकस्माद्भासरोदने ॥ ४० ॥
 ओषधीगन्धजे मूर्च्छा शिरोरुग्मथुः क्षवः ।
 विषान्मूर्च्छातिसारास्यश्यावतादाहद्वदाः ॥ ४१ ॥
 क्रोधात्कम्पः शिरोरुक् च प्रलापो भयशोकजे ।
 कामाङ्गमोऽरुचिर्दाहो हीनिद्राधीधृतिक्षयः ॥ ४२ ॥

Āgaṅtu jvara is of four kinds—one each from abhigāta (trauma, injury) abhiṣaṅga (possession by evil spirits, infection

of micro-organisms such as bacteria, virus etc.) abhiṣāpa (curse by divine beings, godly men, elders etc.) and abhicāra (witchcraft, sorcery, etc.).

Ābhigāta is injury caused by acts such as cutting, splitting (by weapons), burning by fire and also due to exertion. In this, usually pavana (vāta), vitiates rakta (blood), gives rise to fever accompanied with painful, discoloured swelling (at the site of injury) and constant dull pain.

Abhiṣāṅga includes possession by evil spirits, (smell of plants (pollen dust, contact etc.), poison, anger, fear, grief, lust, etc. In that fever caused by possession by evil spirits, the patient either laughs or weeps without any reason. In that caused by the smell of plants, there will be fainting, headache, vomiting and sneezing. In that due to poison there will be fainting, diarrhoea, blue colouration, of the mouth, burning sensation and pain in the heart; in that caused by anger there will be tremors of the body parts and headache; in those caused by fear and grief there will be irrelevant talk; in that due to lust, there is loss of appetite, burning sensation, and loss (or absence) of shame, sleep, intelligence and courage. 38-42.

ग्रहादौ सन्निपातस्य भयादौ मरुतलये ।
 क्रोपः क्रोपेऽपि पित्तस्य यौ तु शापाभिचारजौ ॥ ४३ ॥
 सन्निपातज्वरौ घोरौ तावसह्यतमौ मतौ ।
 तत्राभिवारिकैर्मन्त्रैर्ह्यमानस्य तप्यते ॥ ४४ ॥
 पूर्वं चेतस्ततो देहस्ततो विस्फोटत्तद्भ्रमैः ।
 सदाहमूर्च्छैर्ग्रस्तस्य प्रत्यहं वर्द्धते ज्वरः ॥ ४५ ॥

In the three kinds commencing with possession of evil spirits (those due to possession of spirits, smell of plant and poison) there is aggravation of all the three doṣās; in the three kinds commencing with fear (due to fear, grief and lust), it is aggravation of maruta (vāta) in that kind due to anger, it is the aggravation of pitta and even of others, (doṣās). The two due to curse (by divine beings etc.) and witchcraft (sorcery) are caused by the aggravation of all the doṣās, are grave and unbearable. In fever caused by sorcery the person whose name is called out (during the acts of sorcery)

along with the chanting of hymns, gets his mind affected first and next the body, followed by appearance of vesicles on the skin, thirst, dizziness, burning sensation and fainting, and the fever increases day after day. 43-45.

इति ज्वरोऽष्टधा दृष्टः समासादिद्विविधस्तु सः ।
 शारीरो मानसः सौम्यस्तीक्ष्णोऽन्तर्बहिराश्रयः ॥ ४६ ॥
 प्राकृतो वैकृतः साध्योऽसाध्यः सामो निरामकः ।
 पूर्वं शरीरे शरीरे तापो, मनसि मानसे ॥ ४७ ॥
 पवने योगवाहित्वाच्छीतं श्लेष्मयुते भवेत् ।
 दाहः पित्तयुते, मिश्रं मिश्रे अन्तः संश्रये पुनः ॥ ४८ ॥
 ज्वरेऽधिकं विकाराः स्युरन्तः क्षोभो मलग्रहः ।
 बहिरेव बहिर्वेगे तापोऽपि च सुसाध्यता ॥ ४९ ॥

Thus was described the eight kinds of fever. Stated in brief, it is again of two kinds viz, śārīra (bodily), and mānasa. (mental); saumya (mild) and tīkṣṇa (severe); āntar (internal) and bāhya (external); prākṛta (normal to the season) and vaikṛta (abnormal to the season); sādhya (curable) and asādhya (incurable); sāma (caused by āma) and nirāma (not caused by āma).

In the śārīraka (type of fever) the exhaustion (due to increase of heat) is first in the body, in the mānasika (fever) it is first in the mind.

Because pavana (vāta) is yogavāhi (ambivalent) it produces cold (shivering) when associated with kapha; burning sensation when associated with pitta and mixed symptoms when associated with combination of all the doṣās.

In case of āntar jvara (antarvega jvara—internal fever) great heat inside the body, and other abnormalities such as shock and non-elimination of wastes are found; whereas in bahirvega jvara (external fever) heat is more outside (in the skin) and is curable easily. 46-49.

Prākṛta vaikṛta jvara :—

वर्षाशरद्वसन्तेषु वाताद्यैः प्राकृतः क्रमात् ।
 वैकृतोऽन्यः स दुःसाध्यः प्रायश्च प्राकृतोऽनिलात् ॥ ५० ॥

In varṣā (rainy season), śarat (autumn) and vasaṅta (spring) fevers arising from vāta etc. (vāta, pitta and kapha) respectively are prākṛta (seasonal, natural or identical with the qualities of the season).

Whereas others are vaikṛta (non seasonal, unnatural, dissimilar with the qualities of the season) which are difficult to cure; generally, fever arising from vāta is difficult to cure though it be prākṛta. 50.

*Notes :—*Vāta is the predominant doṣa during varṣā, pitta during śarat and kapha during vasaṅta, by the very nature of the seasons. If the fever is produced by vāta during the varṣā (rainy season) then such a fever is known as prākṛta (doṣa being the same both in the climate and the fever); if the fever is produced by pitta during varṣā then such a fever is known as vaikṛta (doṣa of the season and of the fever being different). The purpose of this kind of differentiation is to know their prognosis, prākṛta fevers are curable easily whereas vaikṛta are curable with difficulty.

वर्षासु मारुतो दुष्टः पित्तश्लेष्मान्वितो ज्वरम् ।
 कुर्यात् पित्तं च शरदि तस्य चानुबलं कफः ॥ ५१ ॥
 तत्प्रकृत्या विसर्गाच्च तत्र नानशनाद्भयम् ।
 कफो वसन्ते तमपि वातपित्तं भवेदनु ॥ ५२ ॥

Vāta undergoes aggravation (increase) in varṣā (rainy season) first, followed next by pitta and kapha to produce fever; pitta undergoes increase in śarat (autumn) first, followed next by kapha, to produce fever; in these fevers there is no fear (risk) of remaining without food (because of the nature of) the season being visarga (dakṣiṅāyana). Kapha undergoes increase during vasaṅta (spring) first, followed next by vāta and pitta to produce fever. 51-52.

*Notes :—*Upavāsa (fasting) is one of the important therapeutics in the treatment of fevers. During ādānakāla (uttarāyaṅa) sun being strong the people will be weak. Prescribing fasting at that time is risky because it will weaken the person suffering from fever still more. During visargakāla (dakṣiṅāyana) sun is weak and people are strong, prescribing fasting can be done without the risk of weakness of the patient.

Jvara sādhyāsādhyatā (prognosis of fevers) :—

बलघत्स्वल्पदोषेषु ज्वरः साध्योऽनुपद्रवः ।
 सर्वथा विकृतिज्ञाने प्रागसाध्य उदाहृतः ॥ ५३ ॥

Fever is curable in persons who are strong, which has mild increase of doṣās and not having any upadrava (secondary diseases, complications) It is incurable if it has all the features of incurability enumerated previously (in chapter 5 of śārīra sthāna). 53.

Sāma jvara :—

ज्वरोपद्रवतीक्ष्णत्वमग्लानिर्बहुमूत्रता ।
न प्रवृत्तिर्न विड् जीर्णा न क्षुत्सामज्वराकृतिः ॥ ५४ ॥

Presence of complications in severe form, absence of debility, increased quantity of urine, non-elimination of faeces, even if eliminated, the faeces being not properly cooked; and absence of hunger are the features of sāma jvara (fever which is acute, young, nacent and having more of āma-unprocessed doṣās) 54.

Pacyamāna jvara :—

ज्वरवेगोऽधिकं तृष्णा प्रलापः श्वसनं भ्रमः ।
मलप्रवृत्तिरुत्क्लेशः पच्यमानस्य लक्षणम् ॥ ५५ ॥

Increase of fever (temperature, exhaustion etc.), thirst, delerium, dyspnoea, dizziness, elimination of faeces and nausea are the features of pacyamāna jvara (fever in which the doṣās are undergoing cooking, thus returning to normal, or the intermediary stage of fever). 55.

Nirāma jvara :—

जीर्णताऽऽमविपर्यासात्सप्तरात्रं च लङ्घनात् ।

Fever which has become old (due to lapse of time and so mild in nature), appearance of features opposite of (other than) those of āma jvara, (nacent fever), fever after lapse of seven days and that after fasting (by which the doṣās will have been fully cooked and returned to normal are the features of fever devoid of āma). 56a.

Notes :—The fevers described so far are known as sāma jvara (regular fever) or sāmānya jvara (common type, ordinary fever). Once they commence they continue to exist without break till they are cured or till the patient dies. Further on, will be described another kind of fevers called as viśāma jvara (irregular fevers) which are not continuous, have remi-

ssions (periods of relief of fever) even without treatment and reappear again, after intervals of a few hours, a day or two, and without any fresh cause.

Viṣama jvara (remittant fevers) :—

ज्वरः पञ्चविधः प्रोक्तो मलकालबलाबलात् ॥ ५६ ॥

प्रायशः सन्निपातेन भूयसा तृपदिश्यते ।

सन्ततः सततोऽन्येद्युस्तृतीयकचतुर्थकौ ॥ ५७ ॥

Based on the strength or weakness of the malās (doṣās), fever is said to be five kinds, all of them, though generally produced by sannipāta (all the three doṣās getting increased simultaneously) yet assigned to the predominant doṣa; they are Sañtata, Satata, Anyedyu (ṣka), Tṛtiyaka and Caturthaka. 56b-57.

धातुमूत्रशकृद्राहिस्रोतसां व्यापिनो मलाः ।

तापयन्तस्तनुं सर्वा तुल्यदूष्यादिवर्द्धिताः ॥ ५८ ॥

बलिनो गुरवः स्तब्धा विशेषेण रसाश्रिताः ।

सन्ततं निष्प्रतिद्वन्द्वा ज्वरं कुर्युः सुदुःसहम् ॥ ५९ ॥

The doṣās occupying the channels of the dhātu (tissues), mūtra (urine) and śakrit (feaces) produce Sañtata jvara (continuous fever), tormenting the entire body, getting exacerbation by involvement of dūṣyās (the vitiated *vis a vis* the tissues) of identical quality etc. (identical, habitat, season, constitution, of the body); powerful, heavy (associated with great amount of āma), steady (not having variations in degree of temperature and other symptoms), residing specially in the rasa dhātu, not influenced by its adversaries (habitat, season etc.) and very difficult to bear. 58-59.

मलं ज्वरोष्मा धातून्वा स शीघ्रं क्षपयेत्ततः ।

सर्वाकारं रसादीनां शुद्ध्याऽशुद्ध्याऽपि वा क्रमात् ॥ ६० ॥

वातपित्तकफैः सप्त दश द्वादश वासरान् ।

प्रायोऽनुयाति मर्यादां मोक्षाय च वधाय च ॥ ६१ ॥

इत्यग्निवेशस्य मतं, हारीतस्य पुनः स्मृतिः ।

द्विगुणा सप्तमी यावन्नवम्येकादशी तथा ॥ ६२ ॥

एषा त्रिदोषमर्यादा मोक्षाय च वधाय च ।

शुद्धयश्चद्वौ ज्वरः कालं दीर्घमप्यनुवर्तते ॥ ६३ ॥

The heat of this fever quickly destroys the malās (doṣās) and the wastes or even of all the dhātus (tissues) like the rasa etc, after complete destruction of either pure (of the doṣās only) or impure doṣās mixed with dhātus and malās) in succeeding order. It continues to exist for seven, ten or twelve days, when vāta, pitta and kapha are predominant respectively; such periods being the limit either for termination (of fever) or killing (of the patient). This is the opinion of Agniveśa, the opinion of Harita is double of seven (fourteen), nine and eleven days is the limit of time of the three doṣās respectively either for termination (for fever) or killing (of the patient) whether it is pure (having vitiation of doṣās only) or impure (having vitiation of doṣās along with dhātus and malās); the fever may even continue to exist for a long time. 60-63.

Notes : —Sañtata jvara though a continuous fever for seven to fourteen days, disappears for a day or two later and appears again to continue for another episode of seven or fourteen days. Thus it conforms to the definition of viśāma jvara-remittant fever.

कृशानां व्याधिमुक्तानां मिथ्याहारादिसेविनाम् ।

भल्पोऽपि दोषो दृष्यादेर्लब्ध्वाऽन्यतमतो बलम् ॥ ६४ ॥

सविपक्षो ज्वरं कुर्याद्विषमं क्षयवृद्धिभाक् ।

दोषः प्रवर्तते तेषां स्वे काले ज्वरयन् बली ॥ ६५ ॥

निवर्तते पुनश्चैष प्रत्यनोकबलाबलः ।

In persons who are emaciated and who have been relieved of diseases (recently) indulging in unsuitable food etc, the doṣās which are even mild, derive strength from the dūṣyās etc. (dhātūs, malās, seasons) and obtaining an adversary thereby, produce viśāma jvara, exhibiting either decrease or increase (of temperature and other symptoms). In them, the fever appears when the doṣās are strong during their own respective time and disappears at the time when the doṣās are made weak by the strength of the adversaries (dhātus, malās, habitat, season etc). 64-66a.

क्षीणे दोषे ज्वरः सूक्ष्मो रसादिष्वेव लीयते ॥ ६६ ॥

लीनत्वात्कार्श्यवर्ण्यजाड्यादीनाद्धाति सः ।

When the doṣās which cause viṣama jvara become decreased, the fever becomes mild and lurks in the rasa etc. (rasa and other dhātus); because of such lurking it produces emaciation, discolouration, lassitude etc. 66b-67a.

आसन्नविवृतास्यत्वात्स्रोतसां रसवाहिनाम् ॥ ६७ ॥

आशु सर्वस्य वपुषो व्याप्तिर्दोषेण जायते ।

सन्ततः सततस्तेन, विपरीतो विपर्ययात् ॥ ६८ ॥

Because of nearness and open mouthness (clearance of the lumen) of the channels of rasa, spreading of the doṣās throughout the body takes place quickly; hence sañtata jvara is continuous (for seven, ten or twelve days without remission); whereas others (satata, anyedyuṣka, ṛṭīyaka, caturthaka and caturthaka viparyaya) are opposite (have remissions in between). 67-68.

विषमो विषमारम्भक्रियाकालोऽनुषङ्गवान् ।

Viṣama jvara is irregular (inconsistant) in its ārambha (nature of onset, commencement), kriyā (actions, production of symptoms) and kāla (time of appearance) and possesses anuṣāṅga (persistance for long periods). 69a.

Notes : — Aruṇadatta, the commentator explains as follows—“some types of viṣama jvaras commence with symptoms appearing first in the head, some others with symptoms appearing first in the back, yet others with symptoms in the calves, these are irregularities of nature of commencement. Some types produce feeling of cold, some other types produce feeling of great heat—these are irregularities of actions. Some types commence in the morning, some at midday, some others in the evening, yet others at night—these are irregularities of time of onset.

दोषो रक्ताश्रयः प्रायः करोति सततं ज्वरम् ॥ ६९ ॥

अहोरात्रस्य स द्विः स्यात् सकृदन्यैद्यराश्रितः ।

तस्मिन्मांसवहा नाडीः मेदोनाडीस्तृतीयके ॥ ७० ॥

ब्राह्मी पित्तानिलान्मूर्ध्नि कस्य कफपित्ततः ।

सपृष्ठस्यानिलकफात्स वैकाहान्तरः स्मृतः ॥ ७१ ॥

Doṣās residing in rakta (blood) produce Satata jvara generally, it (fever) manifests twice in a day and night (24 hours). Anyedyu (ṣka) jvara manifests once (in 24 hours) with the doṣās residing in the channels of māmsa (muscles). With (the involvement of) the channels of medas (fat tissue) Ṛṭīyaka

jvara manifests with an interval of a day (every alternate day) with the predominance of pitta and vāta, it manifests with catching pain in the head, with predominance of kapha and pitta, with catching pain in the upper part by the back and with predominance of vata and kapha with catching pain in the entire back. 69-71.

चतुर्थको मले मेदोमज्जास्थ्यन्यतमस्थिते ।
 मज्जस्थ एवेत्यपरे प्रभावं स तु दर्शयेत् ॥ ७२ ॥
 द्विधा कफेन जंघाभ्यां स पूर्वं शिरसोऽनिलात् ।
 अस्थिमज्जोभयगते चतुर्थकविपर्ययः ॥ ७३ ॥
 त्रिधा, द्यहं ज्वरयति दिनमेकं तु मुञ्चति ।

Doṣās residing in the medas (fat), majja (marrow) and asthi (bone) produce Caturthaka jvara, some opine that they (doṣās) reside only in the majja (marrow); it appears with an interval of two days (every fourth day) and manifests in two ways; viz, with the predominance of kapha, the symptoms commencing in the calves first and with the predominance of vāta, symptoms commencing in the head first.

Doṣās residing in both the asthi (bone) and majja (marrow) simultaneous produce Caturthaka viparyaya jvara, it is of three kinds with the predominance of each doṣa seperately) (fever appears for two days (continuously) and leaves of (disappears) for a day (to reappear again). 72-74a.

बलाबलेन दोषाणामन्नचेष्टादिजन्मना ॥ ७४ ॥
 ज्वरः स्यान्मनसस्तद्वत्कर्मणश्च तदा तदा ।
 दोषदूष्यत्त्वहोरात्रप्रभृतीनां बलाज्वरः ॥ ७५ ॥
 मनसो विषयाणां च कालं तं तं प्रपद्यते ।

By the strength and weakness of the doṣās derived from the food, activities etc. of the body, likewise from the functions of the mind, these fevers (viṣama jvara or remittent and intermittent fevers) appear at (such specific) times when the doṣās get strength (become predominant in relation to the dūṣyas (dhātus and malās involved), ṛtu (season), ahorātra (periods of day and night), and objects of the mind (thinking etc.). 74-76a.

Notes :—The six kinds of fevers, viz, sañtata, satata, anyedyuška etc; described above, with thier sub types are in all probability, different varieties of malaria prevalent in ancient India. Some other kinds of remittant fevers apart from malaria may also be included to the list of višarnajvara. Bhūtābhiṣaṅga (infection by parasites, bacteria, virus, and other pathogenic micro-organisms) as a cause of takman (fever) has been mentioned in Atharva veda. (2000 B. C.)

Jvara mokṣa lakṣaṇa (features of relief of fever) :—

धातून् प्रक्षोभयन् दोषो मोक्षकाले विकीयते ॥ ७६ ॥

ततो नरः श्वसन् स्विद्यन् कूजन् वमति चेष्टते ।

वेपते प्रलपत्युष्णैः शीतैश्चाङ्गैर्हृतप्रभः ॥ ७७ ॥

विसंज्ञो ज्वरवेगार्तः सक्रोध इव वीक्षते ।

सदोषशब्दं च शकृद्भवं सृजति वेगवत् ॥ ७८ ॥

At the time of relief (of fevers) the doṣās create disturbances (abnormalities) in the dhātus and become liquified. Hence the person breathes heavily, sweats (profusely), moans, vomits, does unusual movements (of his hands, feet, brows, eyes, mouth etc.), develops tremors, irrelevant talk; body parts being hot and cold (some hot and some others cold at the same time), loss of complexion and loss of consciousness; wears an angry look by the effect of high fever (great increase of temperature), eliminates liquid faeces associated with doṣa (āma-unripe, improperly processed faeces which is heavy and foul smelling); noise and great force (urgency). 76b-78.

Notes :—Fever terminate in two ways; viz. sudden (crisis) and gradual (lysis), the former creates anxiety (fear of death) and requires great nursing care, while the latter is safe and easy to manage. The features described above are of the crisis.

Jvara mukti lakṣaṇa (features of cure of fever) :—

देहो लघुर्व्यपगतक्लममोहतापः

पाको मुखे करणसौष्टवमन्यथत्वम् ।

स्वेदः क्षवः प्रकृतियोगि मनोऽन्नलिप्सा

कण्डूश्च मूर्ध्नि विगतज्वरलक्षणानि ॥ ७९ ॥

Feeling of lightness of the body, absence of exhaustion, delusion and effect of heat, ulceration in the mouth, normal

functioning of the sense organs, absence of discomfort, appearance of sweating, sneezing, normalcy of the mind, desire for food and itching on the head.—are the features of the person relieved of fever. 79.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
यामष्टाङ्गहृदयसंहितायां तृतीये निदानस्थाने
ज्वरनिदानं नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the chapter called Jvara nidāna, the second in Nidāna-sthāna of Aṣṭāṅgaḥṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

तृतीयोऽध्यायः ।

Chapter—3

RAKTAPITTA NIDĀNAM (diagnosis of bleeding disease)

अथातो रक्तपित्तकासनिदानं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound Raktapitta and kāsa nidāna-diagnosis of bleeding diseases and cough; thus said Ātreya and other great sages.

Nidāna and samprāpti (causes and pathogenesis) :—

भृशोष्णतीक्ष्णकटुम्ललवणादिविदाहिभिः ।

कोद्रवोद्दालकैश्चाग्नेस्तद्युक्तैरतिसेवितैः ॥ १ ॥

कुपितं पित्तलैः पित्तं द्रवं रक्तं च मूर्च्छिते ।

ते मिथस्तुल्यरूपत्वमागम्य व्याप्तुतस्तनुम् ॥ २ ॥

पित्तं रक्तस्य विकृतेः संसर्गाद्दूषणादपि ।

गन्धवर्णानुवृत्तेश्च रक्तेन व्यपदिश्यते ॥ ३ ॥

प्रभवत्यसृजः स्थानात्स्नीहतो यकृतश्च तत् ।

Over-indulgence in materials (of food, drink etc.) which are profoundly hot (heat producing), penetrating deep, pungent, sour, salt and such others which cause burning sensation during digestion, use of kodrava, uddālaka and such others, in more quantity and other causes (activities) bring about increase of pitta.

By these causes, both pitta which is in liquid form and rakta (blood) which possess closer affinity get vitiated, mix together, assume identical qualities, spread throughout the body, and produce the disease Raktapitta. Pitta being the by-product of rakta (blood) because of their admixture and property of vitiating each other, and resemblance in smell and colour, it (pitta) is referred to (in the text) as rakta (blood). It (the disease called raktapitta) originates from the seat of rakta (blood) that is the plīha (spleen) and yakṛt (liver). 1-4a.

*Notes :—*Pitta and rakta both being āgneya possess similar properties and greater affinity. Both get increased by the same cause, at the same time

and give rise to the disease-raktapitta, characterised by bleeding from different parts of the body Use of the terms "pitta in liquid form" is to indicate the pācaka and rāñjaka pitta, especially the former, present in the āmāśaya (stomach), yakṛt (liver) and plīhā (spleen), which become the sites of origin of the diseases. The blood that comes out is vitiated especially by pitta, associated with kapha and vāta to a little extent. It will be having increased heat, liquidity, foul smell, tendency to penetrate the walls of the vessels and tissue cells, flows out continuously; the property of clotting being either diminished or lost. Identification of this disease in modern parlance has not so far been satisfactory, diseases like polycythemia vera, purpura, haemophilia, etc. which are primarily haemorrhagic are some of the probables, the first one most likely.

Pūrvārūpa (premonitory symptoms) :--

शिरोगुहत्वमरुचिः शीतेच्छा धूमकोऽम्लकः ॥ ४ ॥
 छर्दिश्छर्दितवैभत्स्यं कासः श्वासो भ्रमः क्लमः ।
 लोहलोहितमत्स्यामगन्धास्यत्वं स्वरक्षयः ॥ ५ ॥
 रक्तहारिद्रहरितवर्णता नयनादिषु ।
 नीललोहितपीतानां वर्णानामविवेचनम् ॥ ६ ॥
 स्वप्ने तद्दर्शित्वं भवत्यस्मिन् भविष्यति ।

Feeling of heaviness of the head, loss of taste (or appetite), desire for cold, feeling of hot fumes coming out (from the stomach through the mouth), (increased) acidity, vomiting, fear from vomiting (by the sight of the vomitted materials) cough, dyspnoea, dizziness, exhaustion, feeling of the smell of iron, blood and raw fish in the mouth, loss of voice, red, termeric (deep yellow) or green colour of the eyes etc. (skin, tongue, nails, urine, faeces), inability to recognise blue, red and yellow colours, seeing objects of the same colour (red, deep yellow or green) in dreams-are the symptoms of the forthcoming disease. 4b-7a.

Rūpa (clinical features) :--

ऊर्ध्वं नासाक्षिकर्णास्यैर्मेढ्रयोनिगुदैरधः ॥ ७ ॥
 कुपितं रोमकूपैश्च समस्तैस्तत्प्रवर्तते ।

It (vitiated blood) comes out from the upper parts through the nose, eyes, ears, and mouth; from the lower parts through the penis (urethra), yoni (vagina and genital tract) and rectum; from all the channels, the hair follicles (in

the skin) and all other sites (of both upper and lower regions). 7b-8a.

Notes :—The disease is of three types—viz, ūrdhvagata-bleeding in upward direction, adhogata-bleeding in downward direction and ubhaya-mārgagata or tiryaggata-bleeding from upward, downward and all directions simultaneously. Pitta is the primary causative doṣa for all the types, but the secondary or associate doṣa is different, kapha for the upward type, vāta for the downward type and all the three for the third type.

Sādhyāsādhyatā (prognosis) :—

ऊर्ध्वं साध्यं कफाद्यस्मात्तद्विरेचनसाधनम् ॥ ८ ॥

बह्वौषधं च, पित्तस्य विरेको हि वरौषधम् ।

अनुबन्धी कफो यश्च तत्र तस्यापि शुद्धिर्कृत ॥ ९ ॥

कषायाः स्वाद्वोऽप्यस्य विशुद्धश्लेष्मणो हिताः ।

किमु तित्ताः कषाया वा ये निसर्गात्कफापहाः ॥ १० ॥

Ūrdhavaga (upward direction) is sādhyā (curable) because of kapha (being the associate doṣa); for this (the disease) purgation is the (ideal) method of treatment, of availability of large number of drugs; for (mitigating) pitta, purgation is the best therapy, and it also clears (mitigates) kapha, the associate doṣa. Kaṣāyās (recipes/medicinal forms such as fresh juice, infusion, decoction, powder etc.) though sweet are suitable for the person who has been freed from kapha; then what to say of those recipes which are bitter or astringent, which are by nature mitigaters of kapha. 8-10.

Notes :—Pratimārgaharaṇa—conquering the disease through the opposite direction—is one of the methods of treatment which is applicable to this disease. Diseases having upward and downward directions are controlled by creating movement in the opposite directions respectively, eg. severe vomiting is controlled by producing purgations and severe diarrhoea by producing vomiting. Similarly for control of bleeding of upward direction, purgative therapy and of downward direction, emesis therapy are said to be ideal.

अधो याप्यं चलाद्यस्मात्तत्प्रच्छेदनसाधनम् ।

अल्पौषधं च पित्तस्य वमनं न वरौषधम् ॥ ११ ॥

अनुबन्धी चलो यश्च शान्तयेऽपि न तस्य तत् ।

कषायाश्च हितास्तस्य मधुरा एव केवलम् ॥ १२ ॥

Adhoga (downward type) is yāpya (incurable, controllable) because of cala (vāta being the associate doṣa), for it (the disease) emesis is the means (ideal method of treatment) and of availability of less number of drugs. For (mitigating) pitta, emesis is not the ideal therapy; cala (vāta) being the associate doṣa, the recipes (which are astringent or bitter) are incapable (to mitigate). 11-12.

कफमारुतसंसृष्टमसाध्यमुभयायनम् ।
 अशक्यप्रतिलोम्यत्वादभावादौषधस्य च ॥ १३ ॥
 न हि संशोधनं किञ्चिदस्त्यस्य प्रतिलोमगम् ।
 शोधनं प्रतिलोमं च रक्तपित्ते भिषग्जितम् ॥ १४ ॥
 एवमेवोपशमनं सर्वशो नास्य विद्यते ।
 संसृष्टेषु हि दोषेषु सर्वजिच्छमनं हितम् ॥ १५ ॥

Ubhayāyana (both directions simultaneously) type is asādhya (incurable) because of, kapha and māruta (vāta) are the associate doṣās, of impossibility of administering therapies opposite of the directions (of bleeding) and of non-availability of drugs (in sufficient number), there is no purificatory therapy which is opposite of both the directions, but for raktapitta, the ideal treatment is purificatory therapy opposite to the direction (of bleeding); similarly there is no palliative method for all the doṣās; and when all the doṣās are mixed together, simultaneous mitigation of all them is (most) suitable. 13-15.

तत्र दोषानुगमनं सिरास इव लक्षयेत् ।
 उपद्रवांश्च विकृतिज्ञानतस्तेषु चाधिकम् ॥ १६ ॥
 आशुकारी यतः कासस्तमेवातः प्रवक्ष्यति ।

It this disease, (raktapitta) recognition of the (vitiating) doṣa is similar to that described in venesection (chapter 27 of sūtrasthāna) Its upadrava (secondary diseases, complications) are those enumerated in) vikṛti vijñāniya (chapter 5 of śārīra sthāna). Among them kāsa (cough) is going to kill the person soon, hence its description further on. 16-17a.

Kāsa nidāna (diagnosis of cough) :—

पञ्च कासाः स्मृता वातपित्तश्लेष्मक्षतक्षयैः ॥ १७ ॥
क्षयायोपेक्षिताः सर्वे बलिनश्चोत्तरोत्तरम् ।

Kāsa (cough) is said to be of five kinds (one each) from vāta, pitta, śleṣman (kapha); from kṣata (injury to the chest (lungs) and kṣaya (consumption); all of them lead on to kṣaya if neglected and are strong in the succeeding order (succeeding kind stronger than its preceeding kind). 17b-18a.

Pūrvarūpa (premonitory symptoms) :—

तेषां भविष्यतां रूपं कण्ठे कण्डूरोचकः ॥ १८ ॥
शूकपूर्णाभकण्ठत्वम्

Their premonitory features are-irritation in the throat, loss of taste/appetite, feeling as though the throat is full of thorns. 18b-19a.

Samprāpti (pathogenesis) :—

तत्राधो विहतोऽनिलः ।
ऊर्ध्वं प्रवृत्तः प्राप्योरस्तस्मिन् कण्ठे च संसजन् ॥ १९ ॥
शिरः स्रोतांसि सम्पूर्य ततोऽङ्गान्युत्क्षिपन्निव ।
क्षिपन्निवाक्षिणी पृष्ठमुरः पार्श्वे च पीडयन् ॥ २० ॥
प्रवर्तते स वक्त्रेण भिन्नकांस्योपमध्वनिः ।
हेतुभेदात्प्रतीघातभेदो बायोः सरंहसः ॥ २१ ॥
यद्रुजाशब्दवैषम्यं कासानां जायते ततः ।

Anila (vāta) obstructed in its downward movement, begins to move upwards, reaching the chest, invades the throat and then filling the channels of the head, makes for violent upward movement of the body, the eyes, back and chest; pain in the flanks, and comes out of the mouth producing noise resembling the sound of a a broken bell-metal.

From the difference in the causes (causative doṣa) there is difference in the nature of obstruction of the forceful vāta; hence there occurs differences in the pain (symptoms) and the sound of cough. 19b-22a.

Rūpa (clinical features)—

vātaja kasa—(features of cough of vāta origin) :—

कुपितो वातलैर्वातः शुष्कोरःकण्ठवक्त्रताम् ॥ २२ ॥

हृत्पार्श्वोरःशिरःशूलं मोहक्षोभस्वरक्षयात् ।

करोति शुष्कं कासं च महावेगरुजास्वनम् ॥ २३ ॥

सोऽङ्गहर्षी कफं शुष्कं कृच्छ्रान्मुक्त्वाऽल्पतां व्रजेत् ।

Vāta undergoing aggravation (increase) from aggravating causes, produces dryness of the chest, throat and mouth, pain in the (region of) heart, flanks and head; delusion, agitation of the mind, loss of voice, gives rise to dry cough accompanied with violent bouts, severe pain and great noise, and horripilations; the person brings out dry sputum with difficulty and after that it (cough) gets reduced. 22-24a.

Pittaja kasa (features of cough of pitta origin) :—

पित्तात्पीताक्षिकफता तिकास्यत्वं ज्वरो भ्रमः ॥ २४ ॥

पित्तासृग्मनं तृष्णा वैस्वर्यं धूमकोऽप्लवः ।

प्रततं कासवेगेन ज्योतिषामिव दर्शनम् ॥ २४ ॥

From pitta, there is yellow colouration of the eyes and sputum, bitter taste in the mouth, fever, dizziness, vomiting of pitta and asṛk (blood), thirst, hoarseness, feeling of hot fumes coming out through the mouth, (increased) acidity, continuous cough keeping the patient gazing at the stars, sitting up with his face turned upward. 24b-25.

Kaphaja kasa (features of cough of kapha origin) :—

कफादुरोऽल्पवृद्धमूर्द्धहृदयं स्तिमितं गुरु ।

कण्ठोपलेपः सदनं पीनसच्छर्घरोचकाः ॥ २६ ॥

रोमहर्षो घनस्निग्धश्वेतश्लेष्मप्रवर्तनम् ।

From kapha, there is mild pain in the chest, head and (region of) the heart, very little movement (of the chest) and feeling of heaviness, coating of the throat, debility, running in the nose, vomiting, loss of taste/appetite, horripilations; thick, sticky, white sputum is expelled out. 26-27a.

Ksatāja kāsa (features of cough due to trauma to lungs) :—

युद्धाद्येः साहसैस्तेः सेचितैरयथाबलम् ॥ २७ ॥
 उरस्यन्तः क्षते वायुः पिप्तेनालुगतो बली ।
 कृपितः कुरुते कासं कफं तेन सशोणितम् ॥ २८ ॥
 पीतं श्यावं च शुष्कं च ग्रथितं कुथितं बहु ।
 ह्येवेत्कण्ठेन रुजता विभिन्नेनेव चोरसा ॥ २९ ॥
 सूचीभिरिव तोक्ष्णाभिस्तुद्यमानेन शूलिना ।
 पर्वभेदञ्चरश्वासतृष्णावैस्वर्यकम्पवान् ॥ ३० ॥
 पारावत इवाकूञ्जन् पार्श्वशूली ततोऽस्य च ।
 कमाद्वीर्यं रुचिः पक्ता बलं वर्णश्च हीयते ॥ ३१ ॥
 शीणस्य सासृङ्मूत्रत्वं स्याच्च पृष्ठकटीग्रहः ।

By indulgence in fighting in war, adventerous activities etc., in excess of one's strength, there occurs a wound inside the chest, (lungs); vāyu (vāta) getting increased and associating with the pitta, produces cough; by these, the patient brings out sputum mixed with blood, yellow or black in colour, dry (non-unctous), nodular, foul smelling and large in quantity; severe pain in the throat, pain in the chest as though pricked by sharp needles, pain in the joints, fever, dyspnoea, thirst, hoarseness, tremors; cooing sound like that of a pegin comes out of the throat, pain in the flanks also appear; vigour, desire for food, digestion, strength and colour (complexion) get diminished steadily, emaciation, urine is mixed with blood and catching pain in the back and waist develop. 27b-32a.

Kṣayaja kāsa (cough due to consumption, pulmonary tuberculosis) :—

वायुप्रधानाः कुपिता घातवो राजयक्ष्मिणः ॥ ३२ ॥
 कुर्वन्ति यक्ष्मायतनैः कासं ह्येवेत्कफं ततः ।
 पूतिपूयोपमं पीतं चिक्रं हरितलोहितम् ॥ ३३ ॥
 लुब्धेत इव पार्श्वे च हृदयं पततीव च ।
 थकस्मादुष्णशीतेच्छा बह्नाशित्वं बलक्षयः ॥ ३४ ॥
 स्निग्धप्रसन्नवक्त्रत्वं भीमहृशनेत्रता ।
 ततोऽस्य क्षयरूपाणि सर्वाण्याधिर्भवन्ति च ॥ ३५ ॥

All the dhātus (doṣās) with the predominance of vāta, produce cough in patients of rājayakṣmā (pulmonary tuberculosis). The patient brings out sputum which is putrified,

resembling pus, yellow, foul smelling, green or red. The patient feels as though his flanks are sliding down, heart falling down, develops desire for hot or cold comforts without any (apparent) reason, consumes too much of food but still loses strength; the face appears unctous, pleasing to look at, has radiant look and glittering eyes; there after, all the symptoms of consumption, begin to manifest gradually. 32b-35.

इत्येष क्षयजः कासः क्षीणानां देहनाशनः ।

याप्यो वा बलिनां, तद्वत् क्षतजोऽभिनवौ तु तौ ॥ ३६ ॥

सिध्येतामपि सानाथ्यात् साध्या दोषैः पृथक् त्रयः ।

मिथ्वा याप्या द्वयात्सर्वे जरसा स्थविरस्य च ॥ ३७ ॥

Thus, this kṣayaja kāsa is going to destroy the body of those who are emaciated, or it persists for long in the strong; similarly the kṣataja kāsa also, both may become curable if they are of recent onset and endowed with richness (excellence) of all the four limbs of treatment.

The three kinds, arising from one doṣa seperately are curable, those from mixture of two doṣās are incurable, but controllable, and also that arising from old age in the aged, 36-37.

कासाच्छ्वासक्षयच्छर्दिस्वरसादादयो गदाः ।

भवन्त्युपेक्षया यस्मात्तस्मात् त्वरया जयेत् ॥ ३८ ॥

By neglecting cough, diseases like dyspnoea, consumption (tuberculosis), vomiting, loss of voice etc. will occur, hence it should be won (treated effectively) quickly. 38.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-

यामष्टाङ्गहृदयसंहितायां तृतीये निदानस्थाने रक्त-

पित्तकासनिदानं नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the chapter-Raktapitta and kāsa nidāna-the third in Nidānasthāna of Aṣṭāṅgaḥṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

चतुर्थोऽध्यायः ।

Chapter—4

ŚVĀSA-HIDHMĀ NIDĀNA (diagnosis of dyspnoea and hiccup)

अथातः श्वासहिध्मानिदानं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound Śvāсахidhmā nidāna-diagnosis of dyspnoea and hiccup; thus said Ātreya and other great sages.

Śvāsa nidāna (causes of dyspnoea) :—

कासवृद्ध्या भवेच्छ्वासः पूर्वैर्वा दोषकोपनैः ।

आमातिसारवमथुविषपाण्डुज्वरैरपि ॥ १ ॥

रजोधूमानिलैर्मर्मघातादतिहिमाम्बुना ।

Śvāsa (dyspnoea) arises by increase of cough, or by causes described earlier which bring about aggravations of the doṣās; also by diarrhoea due to indigestion, vomiting, poisons, anaemia, fever; exposure to dust, smoke, and breeze; injury to vital organs and drinking of very cold water. 1-2a.

Śvāsa bheda (kinds) :—

क्षुद्रकस्तमकश्छिन्नो महानूर्ध्वश्च पञ्चमः ॥ २ ॥

Kṣudra, Tamaka, Chinna, Mahān, and Ūrdhva-are its five kinds. 2b.

Samprāpti (pathogenesis) :—

कफोपरुद्धगमनः पवनो विष्वगास्थितः ।

प्राणोदकान्नवाहीनि दुष्टः स्रोतांसि दूषयन् ॥ ३ ॥

उरःस्थः कुस्ते श्वासमामाशयसमुद्भवम् ।

Pavana (vāta) obstructed in its movement by kapha, spreading in all directions, vitiates the channels of prāṇa (respiration), udaka (water) and anna (food), located in the chest and produces śvāsa (dyspnoea) arising from the āmāśaya (stomach). 3-4a.

Pūrvārūpa (*premonitory symptoms*) :—

प्राग्रूपं तस्य हृत्पार्श्वशूलं प्राणविलोमता ॥ ४ ॥
 आनाहः शङ्खभेदश्च

Its premonitory symptoms are-pain in the region of the heart and flanks, upward movement of prāṇa (respiration), flatulence and splitting pain in the temples (sides of the forehead). 4b-5a.

Rūpa (*clinical features*) :—

Kṣudra svāsa :—

तत्रायासातिभोजनैः ।

प्रेरितः प्रेरयेत् क्षुद्रं स्वयं संशमनं मरुत् ॥ ५ ॥

Marut (vāta) aggravated by exertion and overeating, produces Kṣudra svāsa, which subsides by itself (without any treatment). 5b.

Notes :—This is heavy breathing on exertion, passes off soon by rest and not troublesome.

Tamaka svāsa :—

प्रतिलोमं सिरा गच्छन्नुदीर्य पवनः कफम् ।
 परिगृह्य शिरोप्रीवमुरः पार्श्वे च पीडयन् ॥ ६ ॥
 कासं घुर्घुरकं मोहमरुचि पीनसं तृषम् ।
 करोति तीव्रवेगं च श्वासं प्राणोपतापिनम् ॥ ७ ॥
 प्रताम्येत्तस्य वेगेन निष्ठ्यूतान्ते क्षणं सुखी ।
 कृच्छ्राच्छयानः श्वसिति निषण्णः स्वास्थ्यमृच्छति ॥८॥
 उच्छ्रिताक्षो ललाटेन स्विद्यता भृशमर्तिमान् ।
 विशुष्कास्यो मुहुः श्वासी काङ्कत्युष्णं सवेपथुः । ९ ॥
 मेघाम्बुशीतप्राग्वातैः श्लेष्मलैश्च विवर्द्धते ।
 स थाप्यस्तमकः, साध्यो नवो वा बलिनो भवेत् ॥ १० ॥
 ज्वरमूर्च्छायुतः शीतैः शाम्येत्प्रतमकस्तु सः ।

Pavana (vāta) getting aggravated begins to move in the upward direction in the siras (srotas or channels of respiration), aggravates the kapha also and produces śvāsa (dyspnoea), with catching pain in the head and neck, chest and flanks; cough accompanied with cracking sound, delusion,

loss of taste/appetite, running in the nose, and thirst; the bouts of respiration are very forceful producing great distress to life; the patient goes into darkness (loses consciousness of the surroundings) by its force, finds momentary comfort after expectorations; is unable to breath while lieing and finds comfort on sitting; eyes are gazing up (wide open) forehead sweating, experiances great distress; mouth is dry, bouts of dysponea are frequent, desires hot comforts, and accompanied with tremors (shiverings); the conditions gets increased by accumulation of clouds in the sky, drinking cold water, cold breeze, direct breeze and ingestion of substances which cause increase of kapha. This Tamaka śvāsa is yāpyā (incurable but controllable, persists for long time), may be curable if of recent onset and in those who are strong. It is called Pratamaka (śvāsa) when associated with fever and fainting and subsiding by cold (foods, drinks etc.). 6-11a.

Notes :—This condition is identified as Bronchial asthma in modern parlance.

Chinna śvāsa :—

छिन्नाच्छ्वसिति विच्छिन्नं मर्मच्छेदरुजार्दितः ॥ ११ ॥
 सस्वेदमूर्च्छः सानाहो षस्तिदाहनिरोधवान् ।
 अधोदृग्विमृताक्षश्च मुह्यन् रक्तैकलोचनः ॥ १२ ॥
 शुष्कास्यः प्रलपन् दीनो नष्टच्छायो विचेतनः ।

With Chinnaśvāsa the person breathes with inturrptions, has cutting pain in the vital organs, accompanied with sweating, fainting, flatulence, burning sensation and obstruction in the urinary bladder; gazes downward, eyes are unsteady (of full of tears), goes in for delusion (or coma), one eye is angry-red in colour, mouth dry, talks irrelevant; feels helpless (unable to do any thing, incapable to withstand) with loss of shade (complexion) and loss of consciousness. 11b-13a.

Notes :—This condition is identified as Cheyne-stokes respiration and appears usually at the terminal stages of many diseases.

Mahaśvāsa :—

महता महता दीनो नादेन श्वसिति क्रथन् ॥ १३ ॥
 उद्ध्वमानः संरब्धो मत्तर्षभ इवानिशम् ।

प्रणष्टज्ञानविज्ञानो विभ्रान्तनयनाननः ॥ १४ ॥
 वक्षः समाक्षिपन् वद्धमूत्रवर्चा विशीर्णवाक् ।
 शुष्ककण्ठो मुहुर्मुह्यन् कर्णशङ्खशिरोतिरुक् ॥ १५ ॥

With Mahā śvāsa, the person has heavy breathing, feels helpless (unable to withstand the trouble), respirations are accompanied with sound, produces continuous sound of high pitch from the nose resembling that of a bull in heat; common-sense and intelligence are lost, eyes and face are unsteady; chest constricted; obstruction of urine and faeces, broken, voice, dryness of the throat, frequent delusions and severe pain in the ears, temples and head. 13b-15.

Notes :—This condition also appears at the terminal stages of many diseases.

Ūrdhva śvāsa :—

दीर्घमूर्ध्वं श्वसित्यूर्ध्वान्न च प्रत्याहरत्यधः ।
 श्लेष्मावृतमुखस्रोताः कुद्गन्धवहादितः ॥ १६ ॥
 ऊर्ध्वदृग्वीक्षते भ्रान्तमक्षिणी परितः क्षिपन् ।
 मर्मसु च्छिद्यमानेषु परिदेवी निरुद्धवाक् ॥ १७ ॥

From Ūrdhva śvāsa, the person has prolonged upward breathings (expirations) but inability of bringing it downwards (inspirations), the mouth of the channels are covered with ślesman (kapha); gandhvaha (vāta) being aggravated the patient has an upward gaze, rolling eye balls and a terrified look, has severe pain as though his vital organs are being cut and his speech choked. 16-17.

Sādhyasādhyata (prognosis) :—

पते सिद्ध्ययुरव्यक्ता व्यक्ताः प्राणहरा भ्रुवम् ।
 इति श्वासनिदानम् ।

Success may result (by effective treatment) when these (Mahān, Ūrdhva and Chinna kinds) are not well manifest (appear with few mild symptoms) but when well manifest appear with all symptoms profoundly) are sure to take away the life. 18a.

Hidhmā (hikka) nidāna (diagnosis of hiccup) :—

अथ हिध्मानिदानम् ।

श्वासैकहेतुप्राग्रूपसङ्ख्याप्रकृतिसंश्रयाः ॥ १८ ॥

हिध्माः भक्तोद्भवा क्षुद्रा यमला महतीति च ।

गम्भीरा च

Causes, premonitory symptoms, number (kinds) and pathogenesis of hidhmā (hiccup) are the same as those of śvāsa (dyspnoea).

Hidhmā (hiccup) is of five kinds; viz, that produced by food (Annajā), Kṣudrā, Yamalā, Mahatī and Gambhīrā. 18b-19a.

Rūpa (clinical features) :—

Annaja hikka :—

मरुत्तत्र त्वरयाऽयुक्तिसेवितैः ॥ १९ ॥

रूक्षतीक्ष्णखरासात्प्येरन्नपानैः प्रपीडितः ।

करोति हिध्मामरुजां मन्दशब्दां क्षवानुगाम् ॥ २० ॥

शमं सात्स्यान्नपानेन या प्रयाति च साऽन्नजा ।

Marut (vāta) getting aggravated by consuming foods rapidly and improperly, by partaking foods and drinks which are dry, penetrating, rough (coarse) and unaccustomed, produces hiccup which is painless, of mild sound, followed with sneezing, and subsiding with (the use of) accustomed foods and drinks is known as Annajā hikkā (hiccup produced by food). 19b-21a.

Kṣudra hikka :—

आयासात्पवनः क्षुद्रः क्षुद्रां हिध्मां प्रवर्तयेत् ॥ २१ ॥

जन्तुमूलप्रविसृतामल्पवेगां मृदुं च सा ।

वृद्धिमायास्यतो याति भुक्तमात्रे च मार्दवम् ॥ २२ ॥

Pavana (vāta) undergoing slight increase from exertion, produces Kṣudra hidhmā (minor hiccup) starting from the root (base) of the shoulders, with mild and soft bouts, increases by exertion and subsides after consuming food. 21b-22.

Yamala hikka :—

चिरेण यमलैर्बगैराहारे या प्रवर्तते ।

परिणामोन्मुखे वृद्धिं परिणामे च गच्छति ॥ २३ ॥

कम्पयन्ती शिरोऽग्नीवमाध्मातस्यातितृष्यतः ।

प्रलापच्छर्द्यतीसारनेत्रविमुक्तिजृम्भणः ॥ २४ ॥

यमला वेगिनी हिध्मा परिणामवती च सा ।

That, commencing a long time after taking food and increasing during the period of digestion, coming up in pairs, causing tremors of the head and neck, flatulence, severe thirst, irrelevant talk, vomiting, diarrhoea, unsteady eyes and yawnings, is Yamalā hidhmā also called Veginī, and Pariṇāmavatī hikkā (hiccup coming up in pairs) related to digestion. 23-25a.

Mahā hikkā :--

स्तब्धभ्रूशङ्खयुग्मस्य सास्त्रविस्तचक्षुषः ॥ २५ ॥

स्तम्भयन्ती तनुं वाचं स्मृतिं संज्ञां च मुष्णती ।

हन्धती मार्गमन्नस्य कुर्वती मर्मघट्टनम् ॥ २६ ॥

पृष्ठतो नमनं शोषं महाहिध्मा प्रवर्तते ।

महामूला महाशब्दा महावेगा महाबला ॥ २७ ॥

Mahā hikkā, manifests with rigidity (loss of movement) of the brows, temples and sides of the neck; eyes are red and full of tears, loss of movements of the body, speech, memory and general awareness, obstructing the passage of food, producing a feeling of vital organs being hit, bending of the body backwards and emaciation; it arises from deep inside, with great sound and forceful bouts. 25b-27.

Gambhīra hikkā :--

पकाशयाद्वा नाभेर्वा पूर्ववद्या प्रवर्तते ।

तद्रूपा सा मुहुः कुर्याज्जृम्भामङ्गप्रसारणम् ॥ २८ ॥

गम्भीरेणानुनादेन गम्भीरा

That which starts either from pakvāśaya (large intestine) or nābhi (umbilicus), similar to the previous type (*mahā hikkā*) in its features producing more yawnings and expansion of the body frequently with a vibrating sound (of hiccup) is *Gambhīrā hikkā*. 28-29a.

Sādhyāsādhyatā (prognosis) :--

तासु साधयेत् ।

आद्ये द्वे, वर्जयेदन्त्ये सर्षलिङ्गां च वेगिनीम् ॥ २९ ॥

सर्वाश्च सञ्चितामस्य स्थविरस्य व्यवायिनः ।
 व्याधिभिः क्षीणदेहस्य भक्तच्छेदक्षतस्य वा ॥ ३० ॥
 इति हिध्मानिदानम् ।

Among these, the first two kinds should be treated, the last two rejected; so also the vegini (yamaḷā) which has all its features; all the kinds (should be rejected) in persons who have accumulation of āma in their body, who are of old age, who indulge in too much of sexual intercourse, who are emaciated by diseases and by absence of food. 29b-30.

सर्वेऽपि रोगा नाशाय न त्वेवं शीघ्रकारिणः ।
 हिध्माश्वासौ यथा तौ हि मृत्युकाले कृतालयौ ॥ ३१ ॥

All diseases are going to kill but not as quick as hiccup and dyspnoea; these two reside very close to the time of death. 31.

इति श्रीवैद्यपतिरसिहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
 यामष्टाङ्गहृदयसंहितायां तृतीये निदानस्थाने
 श्वासहिध्मानिदानं नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the chapter Śvāsahidhmā nidāna-the fourth in Nidāna sthāna of Aṣṭāṅga hṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

पञ्चमोऽध्यायः ।

Chapter--5

RĀJĀYAKṢMĀDI NIDĀNA-

(diagnosis of Pulmonary tuberculosis etc.)

अथातो राजयक्ष्मादिनिदानं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound Rājayakṣmādi nidāna-diagnosis of pulmonary tuberculosis etc; thus said Ātreya and other great sages.

Nirvacana (definition) :—

अथ राजयक्ष्मनिदानम् ।

अनेकरोगानुगतो बहुरोगपुरोगमः ।

राजयक्ष्मा क्षयः शोषो रोगराडिति च स्मृतः ॥ १ ॥

Follower of many diseases and leader of many others, Rājayakṣman is known also as kṣaya, śoṣa and rogarāt. 1.

नक्षत्राणां द्विजानां च राज्ञोऽभूद्यदयं पुरा ।

यच्च राजा च यक्ष्मा च राजयक्ष्मा ततो मतः ॥ २ ॥

देहौषधक्षयकृतेः क्षयस्तत्सम्भवाच्च सः ।

रसादिशोषणाच्छोषो रोगराट् तेषु राजनात् ॥ ३ ॥

Since it affected the king of the stars (the moon) and the twice born (brāhmanās) long back (in the previous aeon) and since it is the king of yakṣmās (disease syndromes) it is called Rājayakṣma. Because it leads to loss/depletion of the body and of medicines (because) of its persistence for long time in the body) and also because it is the cause of many disease (which cause depletion of the body and medicines) it is called Kṣaya. It is Śora, because it produces depletion (drying up, diminution or loss) of rasa and others (dhātus/tissues) and Rogarāt-king of disease-since it reigns (overpowers, subdues, controls) over them. 2-3.

Nidāna (causes) :—

साहसं वेगसंरोधः शुक्रौजःक्षेहसङ्कयः ।

अन्नपानविधित्यागभ्रतवारस्तस्य हेतवः ॥ ४ ॥

Exertion, suppression of the urges (of urine, faeces, flatus etc.) loss of śukra, (semen), ojas, (essence of the tissues) and sneha (unctousness, lubricating material of the tissues) and avoidance of proper regimen of food and drink—these four are its causes. 4.

Samprāpti (pathogenesis) :—

तैरुदीर्णोऽनिलः पित्तं कफं चोदीर्य सर्वतः ।
शरीरसन्धोनाविश्य तान् सिराश्च प्रपीडयन् ॥ ५ ॥
मुखानि स्रोतसां रुद्ध्वा तथैवातिविवृत्य वा ।
सर्पन्नूर्ध्वमधस्तिर्यग्यथास्वं जनयेद्भदान् ॥ ६ ॥

Aggravated by these (causes), anila (vāta) produces increase of both pitta and kapha, spreads to all the joints of the body and the sirās (veins and other channels of rasa) ramified upwards, downwards, and sidwards, either obstructing (constriction) or greatly dilating their mouth (lumen) and gives rise to the disease. 5-6.

Pūrvārūpa (premonitory symptoms) :—

रूपं भविष्यतस्तस्य प्रतिश्यायो भृशं क्षवः ।
प्रसेको मुखमाधुर्यं सदनं वह्निदेहयोः ॥ ७ ॥
स्थाल्यमन्नपानादौ शुचावप्यशुचीक्षणम् ।
मक्षिकातृणकेशादिपातः प्रायोऽन्नपानयोः ॥ ८ ॥
हृल्लासश्छर्दिररुचिरश्नतोऽपि बलक्षय ।
पाण्योरवेक्षा पादास्यशोफोऽक्षणोरतिशुक्लता ॥ ९ ॥
बाह्वोः प्रमाणजिज्ञासा काये वैभत्स्यदर्शनम् ।
स्त्रीमद्यमांसप्रियता घृणित्वं मूर्द्धगुण्ठनम् ॥ १० ॥
नखकेशातिवृद्धिश्च, स्वप्ने चाभिभवो भवेत् ।
पतङ्गकृकलासाहिकपिश्वापदपक्षिभिः ॥ ११ ॥
केशास्थितुषभस्मादिराशौ समधिरोहणम् ।
शून्यानां ग्रामदेशानां दर्शनं शुष्यतोऽम्भसः ॥ १२ ॥
ज्योतिर्गिरीणां पततां ज्वलतां च महीरुहाम् ।

Its premonitory symptoms are—nasal catarrh, too many sneezes, excess salivation, sweet taste in the mouth, weakness of (digestive) fire and the body, seeing uncleanliness (dirt etc.) in the vessels (of food), foods and drinks etc. even

though they are actually clean; seeing flies, grass, hairs etc. as though present in the foods and drinks (though not actually present); oppression in the chest (nausea), vomiting, loss of taste (and appetite), loss of strength inspite of eating (sufficient quantity), inspecting his own hands intently, swelling of the feet and face, too much of white colour of the eyes, arguing about the size (thickness) of the arms (doubting its emaciation), presuming a disgusting look of his own body (though not actually so), desire for women (sex), wine and meat; miserliness, covering the head (always with clothes), excess (rate of) growth of the nails and hairs; dreaming of getting defeated by butterflies, chameleon, snake, monkey, dog and birds; climbing on heaps of hairs, bones, husk, ash etc; seeing deserted villages, empty places and dry reservoirs of water, falling of stars and mountains, and burning of trees. 7-13a.

Rūpa (clinical features) :—

पोनसश्वासकासांसमूर्द्धस्वररुजोऽचचिः ॥ १३ ॥

ऊर्ध्वं, विड्भ्रंशसंशोषावधः, च्छर्दिश्च कोष्ठगे ।

तिर्यकस्थे पार्श्वरुग्दोषे, सन्धिगे भवति ज्वरः ॥ १४ ॥

रूपाण्येकादशैतानि जायन्ते राजयक्ष्मणः ।

Nasal catarrh, dyspnoea, cough, pain in the shoulders and head, change of voice, loss of taste (and appetite) are the upward symptoms (appearing when the doṣās are localised in the upper parts of the body); either more elimination of faeces or constipation are the downwards (when the doṣās are localised in the lower parts); vomiting when the doṣās are in the alimentary tract; pain in the flanks when the doṣās are localised sidwards; fever, when localised in the joints—these eleven form the characteristic features of rājayakṣman. 13b-15a.

Upadrava (secondary diseases) :—

तेषामुपद्रवान् विद्यात्कण्ठोद्भवंसमुरोरुजम् ॥ १५ ॥

जृम्भाङ्गमर्दनिष्टीववह्निसादास्यपूतिताः ।

Their Upadrava (secondary affections, complications) are—abnormalities of the throat, pain in the chest, too much of yawning, bodyache, expectoration of sputum, weakness of digestive activity, and bad smell of the mouth. 15b-16a.

तत्र वाताच्छिरः पार्श्वशूलमंसाङ्गमर्दनम् ॥ १६ ॥
 कण्ठोद्ध्वंसः स्वरभ्रंशः पित्तात्पादांसपाणिषु ।
 दाहोऽतिसारोऽसृक्छर्दिर्मुखगन्धो ज्वरो मदः ॥ १७ ॥
 कफादरोचकश्छर्दिः कासो मूर्धाङ्गौरचम् ।
 प्रसेकः पीनसः श्वासः स्वरसादोऽल्पवह्निता ॥ १८ ॥

From vāta (are produced) pain in the head and flanks, aches in the shoulders and body, abnormalities of the throat and hoarseness; from pitta (are produced) burning sensation in the soles, shoulders and palms, diarrhoea, vomiting of blood, bad smell in the mouth, fever and toxicity; from kapha (are produced) loss of taste (and appetite), vomiting, cough, feeling of heavyness of the head and body, excess of salivation, nasal catarrh, dyspnoea, weakness of voice and poor digestive activity. 16b-18.

दोषैर्मन्दानलत्वेन सोपलेपैः कफोत्बणैः ।
 स्रोतोमुखेषु रुद्धेषु धातून्मस्वल्पकेषु च ॥ १९ ॥
 विदह्यमानः स्वस्थाने रसस्तांस्तानुपद्रवान् ।
 कुर्याद्गच्छन्मांसादीनसृक् चोर्ध्वं प्रधावति ॥ २० ॥
 पच्यते क्रीष्ट एवान्नमन्नपक्त्वे चास्य यत् ।
 प्रायोऽस्मान्मलतां यातं नैवालं धातुपुष्टये ॥ २१ ॥
 रसोऽप्यस्य न रक्ताय मांसाय कुत एव तु ।
 उपस्तब्धः च शकृता केवलं वर्तते क्षयी ॥ २२ ॥

The doṣās, among which kapha is predominant, produce weakness of the digestive fire, because the mouths of the channels (lumen of the channel of rasa) are coated and so are obstructed; the fire in the tissues (metabolic heat) being poor, the rasa undergoes improper cooking and remaining in its own place produces the various complications. Without leading to the formation of the māmsa (muscle and other tissues) etc. it makes for upward movement of rakta (blood coming out along with sputum). The food not getting digested properly by the digestive fire in the alimentary tract gives rise to more of wastes and less for the nourishment of the dhātūs (other tissues); when rasa (essence, nutrient portion) is insufficient for rakta (blood, the second dhātu) itself, where is it for māmsa (muscle, the third dhātu); the patient of kṣaya is sustained by strength of the faeces only. 19-22.

Sādhyāsādhyata (prognosis) :—

लिङ्गेष्वल्पेष्वपि क्षीणं व्याधौषधबलाक्षमम् ।
वर्जयेत् साधयेदेव सर्वेष्वपि ततोऽन्यथा ॥ २३ ॥
इति राजयक्ष्मनिदानम् ।

Though the symptoms are few and mild, if the patient is emaciated and unable to withstand the strength of the disease and the therapies, such a patient should not be treated. The patient who is otherwise (not emaciated and capable of withstanding the strength of the disease and the therapies) should be treated though having all the symptoms. 23.

Svarabheda nidāna (diagnosis of hoarseness of voice) :—

अथ स्वरभेदनिदानम् ।
दोषैर्व्यस्तैः समस्तैश्च क्षयात् षष्ठश्च मेदसा ।
स्वरभेदो भवेत्

Svarabheda—hoarseness of voice—arises from each of the doṣās seperately, from all of them together, from kṣaya (rājayakṣma—consumption) and sixth from medas (fat/obesity). 24a.

Rūpa (clinical features) :—

Vataja :—

तत्र क्षामो रुक्षश्चलः स्वरः ॥ २४ ॥
शूकपूर्णाभकण्ठत्वं स्निग्धोष्णोपशयोऽनिलात् ।

That in which the voice is feeble, dry (unpleasant, harsh) and unsteady feeling as though the throat is full of thorns, the patient finding comfort with fatty (unctous) and hot things— is of vāta origin. 24b–25a.

Pittaja :—

पित्तात्तालुगले दाहः शोष उक्तावस्यनम् ॥ २५ ॥

Feeling of burning sensation and dryness in the palate and throat, and inability to speak—is of pitta origin. 25b.

लिम्पन्निव कफात्कण्ठं मन्दः खुरखुरायते ।
स्वरो विबद्धः सर्वैस्तु सर्वलिङ्गः क्षयात्कषेत् ॥ २६ ॥

धूमायतीव चात्यर्थम् मेदसा श्लेष्मलक्षणः ।
 कृच्छ्रलक्ष्याक्षरश्च अत्र सर्वैरन्त्यं च वर्जयेत् ॥ २७ ॥
 इति स्वरभेदनिदानम् ।

Kaphaja :—

Feeling of coating of the throat, voice is slow, husky and obstructed—is of kapha origin.

Tridoṣaja :—

Has all the symptoms (enumerated above).

Kṣayaja :—

Voice (speaking) is painful and associated with feeling of hot fumes coming out from the throat—is due to kṣaya (rājayakṣman).

Medaja :—

Has symptoms of kaphaja, the patient producing only some known words with difficulty—is due to medas (increase of fat).

Among these, that caused by all the doṣās and the last one (medaja) should be refused treatment (as these are incurable).

26-27.

Thus ends the diagnosis of svarabheda (hoarseness).

Arocaka nidāna (diagnosis of anorexia) :—

अथारोचकनिदानम् ।

अरोचको भवेद्द्वैषैर्जिह्वाहृदयसंश्रयैः ।

सन्निपातेन मनसः सन्तापेन च पञ्चमः ॥ २८ ॥

Arocaka—(loss of taste, loss of appetite, anorexia) arises from the doṣās (one from each doṣa seperately) which are localised in the jihvā (tongue) and hṛdaya (mind); one from all the doṣās together and the fifth from the affection of the mind. 28.

कषायतिक्रमधुरं वातादिषु मुखं क्रमात् ।

सर्वोत्थे विरसं शोकक्रोधादिषु यथामलम् ॥ २९ ॥

इत्यरोचकनिदानम् ।

The mouth has astringent, bitter and sweet tastes (in those produced) from vāta etc. (pitta and kapha) respectively; in that from all (doṣās together) there is unnatural taste (abnormal taste or even absence of taste); and in that due to (affection of the mind) by grief, anger etc. the taste will be, as related to the mala (doṣa) involved. 29.

Thus ends the diagnosis of arocaka (anorexia).

Chardi nidāna (diagnosis of vomiting) :—

अथ छर्दिनिदानम् ।

छर्दिदोषैः पृथक्सर्वे द्विष्टैरथैश्च पञ्चमी ।

उदानो विकृतो दोषान् सर्वास्वप्यूर्ध्वमस्यति ॥ ३० ॥

Chardi (vomiting) arises from each doṣa separately, from all of them together and the fifth from undesirable/ disliked sense objects. Udāna (division of vāta) which has become abnormal aggravates all the doṣās and makes them move upwards. 30.

Pūrvārūpa (Premonitory symptoms) :—

तासूक्लेशस्यलावण्यप्रसेकारुचयोऽग्रगः ।

Nausea, salt taste in the mouth, more of salivation and loss of taste and appetite are the premonitory symptoms. 31a.

Rūpa (clinical features) :—

vātaja :—

नाभिपृष्ठं रुजन् वायुः पार्श्वं चाहारमुत्क्षिपेत् ॥ ३१ ॥

ततो विच्छिन्नमल्पाल्पं कषाणं फेनिलं वमेत् ।

शब्दोद्गारयुतं कृष्णमच्छं कृच्छ्रेण वेगवत् ॥ ३२ ॥

कासास्यशोषहन्मूर्द्धस्वरपीडाक्लमान्वितः ।

Vāta produces vomiting of food, causing pain in the umbilicus, back and flanks; (vomiting is) interrupted, little, by little, astringent in taste; frothy material accompanied by sound and belchings; black in colour, thin in consistence, coming out with great difficulty and force associated with cough, dryness of the mouth, pain in the region of the heart and head, hoarseness and exhaustion. 31b-33a.

Pittaja :—

पित्तात्क्षारोदकनिभं धूम्रं हरितपीतकम् ॥ ३३ ॥
सासृगम्लं कटूष्णं च तृणमूर्च्छातापदाहवत् ।

From pitta, the vomitted material resembles solution of ash, brown, green or yellow in colour, mixed with blood; sour or bitter in taste, hot, accompanied with thirst, fainting, increased heat and burning sensation (of the body). 33b-34a.

Kaphaja :—

कफात् स्निग्धं घनं शीतं श्लेष्मतन्तुगवाक्षितम् ॥ ३४ ॥
मधुरं लवणं भूरि प्रसक्तं लोमहर्षणम् ।
मुखश्वथुमाधुर्यतन्द्राहृल्लासकासवान् ॥ ३५ ॥

From kapha, the vomitted material is unctous, thick, cold with web of threads of kapha; sweet or salt in taste, large in quantity; bouts are continuous, associated with horripilations, swelling of the face, sweetness, stupor, oppression in the chest (nausea) and cough. 34b-35.

Tridoṣaja :—

सर्वलिङ्गा मलैः सर्वे रिष्टोक्ता या च तां त्यजेत् ।

That arising from all the malās (doṣās) also, has all the symptoms appearing together and also those symptoms enumerated in the riṣṭa chapter (fifth of śārīra sthāna). This, should be rejected. 36a.

Mānasika :—

पूत्यमेभ्याशुचिद्विष्टदर्शनभ्रवणादिभिः ॥ ३६ ॥
तप्ते चित्ते हृदि क्लिष्टे छर्दिद्विष्टार्थयोगजा ।

Arises from seeing, hearing or other kinds of contact with things which are emitting foul smell, unpleasant and unclean (dirty, inauspicious) the mind gets distrurbed and causes vomiting associated with pain in the region of the heart; this is called as vomiting due to contact with the disliked sensory objects. 36b-37a.

वातादीनेव विमृशेत्कमितृष्णामदौहृदे ॥ ३७ ॥
शूलवेपथुहृल्लासैर्विशेषात् कृमिजां वदेत् ।
कृमिहृद्रोगलिङ्गैश्च
इति छर्दिनिदानम् ।

Vomitting due to worms (internal parasites), thirst, āma (undigested material accumulation) and pregnancy should also be considered as produced from vāta etc; that due to worms, especially by the appearance of pain in the abdomen; rigors, nausea and symptoms of heart diseases caused by worms. (to be described further). 37b-38.

Thus ends the diagnosis of chardi (vomiting).

Hydroga nidāna (diagnosis of heart diseases) :—

अथ हृद्रोगनिदानम् ।

स्मृताः पञ्च तु हृद्रवाः ॥ ३८ ॥

तेषां गुल्मनिदानोक्तैः समुत्थानैश्च सम्भवः ।

Disease of the heart are said to be five (kinds); they arise from the causes enumerated in gulma nidāna (chapter. 11). 38b-39a.

Rūpa (clinical features) :—

Vātaja :—

वातेन शूल्यतेऽत्यर्थं तुद्यते स्फुटतीव च ॥ ३९ ॥

भिद्यते शुष्यति स्तब्धं हृदयं शून्यता द्रवः ।

अकस्माद्दीनता शोको भयं शब्दासहिष्णुता ॥ ४० ॥

वेपथुर्वृष्टनं मोहः श्वासरोधोऽल्पनिद्रता ।

In that due to vāta, there is severe pain such as pricking, piercing, bursting or splitting; drying up, steadyness (absence of movement), feeling of emptiness and increased rate of the heart; feeling of helplessness (incapacity to withstand the troubles), grief, and fear without (any other apparent) reason, inability to withstand noise; tremors and contractions of the body; delusion (coma), obstructed breathing and very little sleep. 39b-41a.

Pittaja :—

पित्तात्तृष्णा भ्रमो मूर्च्छा दाहःस्वेदोऽम्लकःक्लमः ॥ ४१ ॥

छर्दनं चाम्लपित्तस्य धूमकः पीतता ज्वरः ।

In that due to pitta, there is thirst, dizziness, faintings, burning sensation, severe sweating, sourness (acidity), exhaustion, vomiting of sour pitta (bile) or feeling of hot

fumes coming up, yellowish appearance of the skin and fever. 41b 42a.

Kaphaja :—

श्लेष्मणा हृदयं स्तब्धं भारिकं साश्मगर्भवत् ॥ ४२ ॥

कासाग्निसादनिष्ठीवनिद्राशुस्यारुचिज्वराः ।

In that due to śleṣma (kapha) the heart is static, heavy as though having a stone inside, is accompanied with cough, poor digestion, expectoration of sputum, more of sleep, lassitude, loss of taste and appetite and fever. 42b-43a.

Tridoṣaja :—

सर्वलिङ्गस्त्रिभिर्दोषैः

That due to all the three doṣās, will have all the symptoms. 43b.

Krimija :—

कृमिभिः श्यावनेत्रता ॥ ४३ ॥

तमः प्रवेशो हृत्तासः शोषः कण्डूः कफस्रुतिः ।

हृदयं प्रततं चात्र क्रकचेनेव दार्यते ॥ ४४ ॥

चिकित्सेदामयं घोरं तं शीघ्रं शीघ्रकारिणम् ।

इति हृद्रोगनिदानम् ।

That due to worms (intestinal parasites), will have black discolouration of the eyes, entering into darkness (fainting), oppression in the (region of the heart, dryness and irritation (of the skin), elimination of the sputum, patient feels that his heart is being continuously torn apart by a saw; treatment of this grave disease which is going to increase quickly should be commenced soon. 44-45a.

Thus ends the diagnosis of Hṛdroga (heart disease).

Trṣṇā nidāna. (diagnosis of thirst) :—

अथ तृष्णानिदानम् ।

वातात्पित्तात्कफात्तृष्णा सन्निपाताद्रसक्षयात् ॥ ४५ ॥

षष्ठी स्यादुपसर्गाच्च

Trṣṇā (thirst) arises from (aggravation of) vāta, pitta, kapha, sannipāta (combination of all the doṣās), rasa kṣaya

(depletion or loss of rasa dhātu (plasma) and the sixth form (effect of) other diseases. 45b-46.

वातपित्ते तु कारणम् ।

सर्वासु तत्प्रकोपो हि सौम्यधातुप्रशोषणात् ॥ ४६ ॥

सर्वदेहभ्रमोत्कम्पतापट्ट्वाहमोहकृत् ।

Vāta and pitta together (undergoing aggravation) are the causes (for all the types); such an aggravation is due to evaporation (depletion or loss of) saumya dhātus (tissues which are coolant and watery). It leads on to dizziness, increased tremors all over the body, feeling of increased heat, thirst, burning sensation and delusion. 46b-47a.

जिह्वामूलगलक्लोमतालुतोयवहाः सिराः ॥ ४७ ॥

संशोष्य तृष्णा जायन्ते

Tṛṣṇā (thirst) is produced due to dryness of the root of the tongue, throat, kloma ? palate and channels purveying water (caused by the doṣas). 47b.

Notes :—Kloma is identified variously as trachea, right lung and pancreas, the last one (pancreas) being widely accepted.

तासां सामान्यलक्षणम् ।

मुखशोषो जलात्तिरन्नद्वेषः स्वरक्षयः ॥ ४८ ॥

कण्ठौष्ठजिह्वाकार्कश्यं जिह्वानिष्क्रमणं क्लमः ।

प्रलापश्चित्तविभ्रंशस्तृड्ग्रहोकास्तथाऽऽमयाः ॥ ४९ ॥

Their general features are-dryness of the mouth, non-contentment by drinking water, aversion to food, feeble voice, roughness of the throat, lips and tongue, protrusion of the tongue, exhaustion, irrelevant talk, disorderliness of the mind and other diseases (symptoms) enumerated as arising from suppression of thirst (in chapter 4 of sūtrasthāna). 48a-49.

Vataja :—

मारुतात् क्षामता दैन्यं शङ्खतोदः शिरोभ्रमः ।

गन्धाज्ञानास्यवैरस्यश्रुतिनिद्राबलक्षयाः ॥ ५० ॥

शोताम्बुपानाद्दृद्धिश्च

From māruta (vāta) arise, emaciation of the body, (helplessness, pain in the temples, dizziness, loss of smell, bad

taste in the mouth, more of tears in the eyes, loss of sleep and strength, thirst increasing by drinking cold water. 50-51a.

Pittaja :—

पित्तान्मूर्च्छास्यतिक्रता ।

रक्तैक्षणत्वं प्रतप्तं शोषो दाहोऽतिधूमकः ॥ ५१ ॥

From pitta arise, fainting, bitter taste in the mouth, red colour in the eyes, constant dryness of the mouth, burning sensation and feeling of hot fumes coming out often. 51b.

Kaphaja :—

कफो रुणद्धि कुपितस्तोयवाहिषु मास्रतम् ।

स्रोतःसु स कफस्तेन पङ्कवच्छोष्यते ततः ॥ ५२ ॥

शुकैरिवाचितः कण्ठो निद्रा मधुरवक्त्रता ।

आध्मानं शिरसो जाड्यं स्तैमित्यच्छर्द्यरोचकाः ॥ ५३ ॥

आलस्यमविपाकश्च

Kapha getting aggravated, obstructs māruta (vāta) in the channels bearing water, then kapha dries up like silt and gives rise to feeling of thorns filling the throat, (more of) sleep, sweet taste in the mouth, flatulence, dull pain in the head. lack of activity, vomiting, loss of taste and appetite, lassitude and indigestion. 52-54a.

Sannipātaja :—

त्रैः स्यात्सर्वलक्षणा ।

All the symptoms will appear from (the combination of) all the doṣās. 54a.

Āmaja etc. :—

आमोद्भवा च, भक्तस्य संरोधाद्वातपित्तजा ॥ ५४ ॥

उष्णक्लान्तस्य सहसा शीताम्भो भजतस्तृषम् ।

ऊष्मा रुद्धो गतः कोष्ठं यां कुर्यात्पित्तजैव सा ॥ ५५ ॥

या च पानातिपानोत्था, तीक्ष्णाग्नेःस्नेहजा च या ।

स्निग्धगुर्वम्ललवणभोजनेन कफोद्भवा ॥ ५६ ॥

Āmaja tṛṣṇā arises from vātapitta, due to obstruction to food (fasting starvation, or inability to consume food due to any cause).

Tṛṣṇā occurs in the person who has become exhausted by exposure to heat (sunlight, fire etc.), taking bath in cold water immediately; by this the heat obstructed (from coming out) gets into the abdomen and causes thirst; it is born from (aggravation of) pitta itself (so has the same symptoms as enumerated under pittaja).

So also, thirst is produced by too much of drinking of wines and the thirst produced by too much of eating of fatty foods, by persons who have very powerful digestive activity (both these are pittaja only).

Thirst produced by too much indulgence in foods which are unctous (fatty), indigestible, sour and salt taste is caused by kapha. 54b-56.

तृष्णा रसक्षयोक्तेन लक्षणेन क्षयात्मिका ।

Thirst produced by loss of rasa (plasma) will have the symptoms enumerated under rasakṣaya (vide, chapter 11 of sūtrasthāna). 57a.

शोषमेहज्वराद्यन्यदीर्घरोगोपसर्गतः ॥ ५७ ॥
या तृष्णा जायते तीव्रा सोपसर्गात्मिका स्मृता ॥५७½॥
इति तृष्णानिदानम् ।

Severe thirst produced as a result of long standing diseases such as śoṣa (consumption, tuberculosis), meha (diabetes), jvara (fevers) etc is known as Upasargaja tṛṣṇā. 57.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
यामष्टाङ्गहृदयसंहितायां तृतीये निदानस्थाने
राजयक्ष्मादिनिदानं नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the chapter Rājayakṣmādi nidāna-diagnosis of Rājayakṣma etc. the fifth in Nidānasthāna of Aṣṭāṅgahrdaya samhita composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

षष्ठोऽध्यायः ।

Chapter—6

MADĀTYAYA NIDĀNAM (diagnosis of Alcoholic intoxication)

अथातो मदात्ययादिनिदानं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the Madātyaya nidānam-diagnosis of alcoholic intoxication etc; thus said Ātreya and other great sages.

Madya guṇa (properties of wine) :—

तीक्ष्णोष्णरूक्षसूक्ष्माम्लं व्यवय्याशुकरं लघु ।

विकाषि विशदं मद्यमोजसोऽस्माद्विपर्ययः ॥ १ ॥

तीक्ष्णादयो विषेऽप्युक्ताश्चित्तोपप्लाविनो गुणाः ।

जीवितान्ताय जायन्ते विषे तूत्कर्षवृत्तितः ॥ २ ॥

Madya (wine) is penetrating (deep into the tissues), hot (heat producin dry) non-unctous and causing dryness), entering even into minute pores, sour in taste, spreading all over the body first and then undergoing cooking (transformation), quick in action, easily digestable, causing looseness of the bindings of the joints and non-slimy; hence it is opposite of (antagonistic to) ojas (the essence of dhātūs). Tīkṣṇa and other properties which produce disorders of the mind, which are also found in poison, cause the end of life especially in poison because of their very potent activity. 1-2.

*Notes :—*Madya includes all types of alcoholic beverages which produce intoxication. Tīkṣṇa and such other properties present in alcoholic drinks are mild in action hence they do not kill the person but only cause disorders of the mind, whereas in poison, these properties are powerful and so kill the person.

Prathama mada (first stage of intoxication) :—

तीक्ष्णादिभिर्गुणैर्मद्यं मन्दादीनोजसो गुणान् ।

दशभिर्दश सङ्क्षोभ्य चेतो नयति विक्रियाम् ॥ ३ ॥

आद्ये मदे

By tikṣṇa and other ten qualities, wine destroys mañḍa and other ten qualities of ojas, and brings about increased activities of the mind in the first stage. 3.

Dvitiya mada (second stage) :—

द्वितीये तु प्रमादायतने स्थितैः ।

दुर्विकल्पहतो मूढः सुखमित्यधिमुच्यते ॥ ४ ॥

मध्यमोत्तमयोः सन्धिं प्राप्य राजसतामसः ।

निरङ्कुश इव व्यालो न किञ्चिन्नाचरेज्जडः ॥ ५ ॥

इयं भूमिरवद्यानां दौः शील्यस्येदमास्पदम् ।

एकोऽयं बहुमार्गाया दुर्गतेर्देशिकः परम् ॥ ६ ॥

In the second, the person remains at the path of (border line of) wrongful (advenferous) activities, infatuated by wrong thinking (and judgement) assuming them to be happy (good) ones.

Remaining between the middle and higher stages attaining the predominance of rajas and tamas (primary qualities), he does not refrain from wrong activities just as a wild elephant which is deaf and unrestrained (begins to commit all sorts of bad actions).

This is the stage for all bad activities, it is the commencement of all vices. Madya (wine) alone is the chief among the innumerable ways of ruin (self destruction) say the wise. 4-6.

Tritiya mada (third stage) :—

निश्चेष्टः शववच्छेते तृतीये तु मदे स्थितः ।

मरणादपि पापात्मा गतः पापतरां दशाम् ॥ ७ ॥

In the third stage of intoxication, the person lies on the ground, movement-less like a cadaver, a greater sinner than the one who dead, going through different stage of grave sins. 7.

Madyapana dusphala (hazards of drinking wine) :—

धर्माधर्मं सुखं दुःखमर्थानर्थं हिताहितम् ।

यदासक्तो न जानाति कथं तच्छीलयेद्बुधः ॥ ८ ॥

मद्ये मोहो भयं शोकः क्रोधो मृत्युश्च संभ्रिताः ।
 सोन्मादमदमूर्च्छायाः सापस्मारापतानकाः ॥ ९ ॥
 यत्रैकः स्मृतिविभ्रंशस्तत्र सर्वमसाधु यत् ।
 अयुक्तियुक्तमद्यं हि व्याधये मरणाय वा ॥ १० ॥
 मद्यं त्रिवर्गधीर्धैर्यलज्जादेरपि नाशनम् ।

He who is addicted (to wine) does not understand, which is right and which is wrong, which is happiness and which is unhappiness, which is beneficial and which is non-beneficial (for the present and future lives) which is suitable and which is unsuitable (to his health, right living etc.); (with these bad effects) how do the wise indulge in it.

In the wine, reside delusion, fear, grief, anger and even death, so also insanity, infatuation, fainting, epilepsy, and tetanus (convulsion). When loss of memory (awareness of surroundings, common sense etc.) alone is present then all the activities (of the persons) shall be improper (what to say when all the others are present).

Food partaken in wrong way leads to either diseases or death while wine (consumed in wrong way) leads even to loss of the three pursuits of life (dharma, artha and kāma) intelligence, courage, shame etc. 8-11a.

नातिमाद्यन्ति बलिनः कृताहारा महाशनाः ॥ ११ ॥
 स्निग्धाः सत्त्ववयोर्युक्ता मद्यनित्यास्तदन्वयाः ।
 मेदःकफाधिका मन्दवातपित्ता दृढाग्नेयः ॥ १२ ॥
 विपर्ययेऽतिमाद्यन्ति विभ्रग्धाः कुपिताश्च ये ।
 मद्येन चाम्लरूक्षेण साजीर्णे बहुनाऽपि च ॥ १३ ॥

Persons who are strong, who have taken food, who consume more quantity of food (habitually), who are fatty, those endowed with (strong) mind and age (youth), who take wine daily (as a habit) and who belong to such a family; who have more of fat and kapha and less of vāta and pitta (in their constitution) and who have strong fire (digestive activity) do not get intoxicated greatly.

Persons who are opposite of the above, who appreciate its properties, who are in anger get intoxicated greatly; especi-

ally so, by wines which are very sour and dry (non-unctous) if it is not digested, consumed in large quantity and too often (frequently). 11b-13.

Madatyaya bheda (kinds of intoxication) :—

वातात्पित्तात्कफात्सर्वैश्चत्वारः स्युर्मदात्ययाः ।
सर्वेऽपि सर्वैर्जायन्ते व्यपदेशस्तु भूयसा ॥ १४ ॥

Alcoholic intoxication is of four kinds viz., from vāta, pitta, kapha (individually) and from all of them together. All varieties of intoxication arise from all the doṣās (together undergoing increase) but the naming (of each kind as vātaja etc.) is based on the predominance (of the doṣa). 14.

Samānya lakṣaṇa (general symptoms) :—

सामान्यं लक्षणं तेषां प्रमोहो हृदयव्यथा ।
विडम्बेदःप्रततं तृष्णा सौम्याग्नेयो ज्वरोऽरुचिः ॥ १५ ॥
शिरः पार्श्वस्थिरुक्कम्पो मर्मभेदस्त्रिकग्रहः ।
उरोविबन्धस्तिमिरं कासः श्वासः प्रजागरः ॥ १६ ॥
स्वेदोऽतिमात्रं विष्टम्भः श्वयथुश्चित्तविभ्रमः ।
प्रलापश्छर्दिरुक्लेशो भ्रमो दुःस्वप्नदर्शनम् ॥ १७ ॥

The general (common) symptoms of them are-profound delusion, discomfort in the region of the heart, diarrhoea, constant thirst, mild or severe fever, loss of taste and appetite, pain in the head, flanks and bones; tremors, cutting pain in the vital spots, catching pain in the upper back constriction in the chest, blindness (or coma), cough, swelling, disorders of the mind, irrelevant talk, vomiting, nausea, dizziness and seeing bad dreams. 15-17.

विशेषाज्जागरश्वासकम्पमूर्धरुजोऽनिलात् ।
स्वप्ने भ्रमत्युत्पतति प्रेतैश्च सह भाषते ॥ १८ ॥

Loss of sleep, dyspnoea, tremors, headache seeing dreams such as roaming from place to place, falling from the sky and talking with devils-are specially of vātaja kind. 18.

पित्ताहाहज्वरस्वेदमोहातीसारतड्भ्रमाः ।
देहो हरितहारिद्रो रक्तनेत्रकपोलता ॥ १९ ॥

Burning sensation, fever, perspiration, delusion, diarrhoea, thirst, dizziness, green or yellow discolouration of the body, red colour of the eyes and cheeks—are specially of pittaja kind. 19.

श्लेष्मणा उर्दिहृल्लासनिद्रोर्दाङ्गौरषम् ।
सर्वज्ञे सर्वलिङ्गत्वम्

Vomitting, nausea sleep, appearance of rashes on the skin and feeling of heavyness of the body—are specially of kaphaja kind.

All the symptoms will be found in that caused by all the doṣās. 20.

मुक्त्वा मद्यं पिबेत्तु यः ॥ २० ॥
सहसाऽनुचितं वाऽन्यत्तस्य ध्वंसकविक्षयौ ।
भवेतां मारुतात्कष्टौ दुर्बलस्य विशेषतः ॥ २१ ॥

He who had discontinued drinking wine for some time—begins to take it again suddenly or starts drinking another kind to which he is not accustomed becomes victim of Dhvamsaka and Vikṣaya which arise from māruta (vāta); these are difficult to cure especially in the weak. 20b-21.

ध्वंसके श्लेष्मनिष्ठीवः कण्ठशोषोऽतिनिद्रता ।
शब्दासहत्वं तन्द्रा च विक्षयेऽङ्गशिरोतिरूक् ॥ २२ ॥
हृत्कण्ठरोगः सम्मोहः कासस्तृष्णा वमिर्ज्वरः ।

In Dhvamsaka, expectoration of sputum, dryness of the throat, more of sleep, inability to bear noise and stupor manifest. In vikṣaya, severe pain in the body and head, disorders of the heart and throat, delusion, cough, thirst, vomiting, and fever are the symptoms. 22-23a.

निवृत्तो यस्तु मद्येभ्यो जितात्मा बुद्धिपूर्वकृत् ॥ २३ ॥
विकारैः स्पृश्यते जातु न स शारीरमानसैः ।
इति मदात्ययनिदानम् ।

He who has discontinued drinking wine, who exercising control over his own self, if acts with intelligence (descrimination) does not get affected by diseases of the body and mind. 23b-24a.

Mada-mūrchā and sannyāsa Nidānam. :—

रजोमोहाहिताहारपरस्य स्युस्त्रयो गदाः ॥ २४ ॥

रसासृक्चेतनावाहिस्रोतोरोधसमुद्भवाः ।

मदमूर्च्छायसन्न्यासा यथोत्तरबलोत्तराः ॥ २५ ॥

Three diseases—mada (intoxication) mūrchā (fainting) and sannyāsa (total loss of consciousness) each succeeding one stronger than its preceding, affect persons who are constantly engaged in rajas (over-activity), moha (indiscriminate actions) and unsuitable foods; these arise from the obstruction of channels of rasa (plasma), asṛk (blood) and cetanā (consciousness). 24b-25.

Mada nidāna (diagnosis of intoxication) :—

अथ मदनिदानम् ।

मदोऽत्र दोषैः सर्वैश्च रक्तमद्यविषैरपि ।

Mada (intoxication) arises from the doṣās seperately and from all of them together; by the blood, wine and poisons. 26a.

सक्तानल्पद्रुताभाषश्चलः स्खलितचेष्टितः ॥ २६ ॥

रूक्षश्यावारुणतनुर्मदे वातोद्भवे भवेत् ।

पित्तेन क्रोधनो रक्तपीतामः कलहप्रियः ॥ २७ ॥

स्वल्पसम्बद्धवाक्पाण्डुः कफाद्भयानपरोऽलसः ।

सर्वात्मा सन्निपातेन रक्तात्स्तब्धाङ्गदृष्टिता ॥ २८ ॥

पित्तलिङ्गं च मद्येन विकृतेहास्वराङ्गता ।

विषे कम्पोऽतिनिद्रा च सर्वेभ्योऽभ्यधिकस्तु सः ॥ २९ ॥

लक्षयेल्लक्षणोत्कर्षाद्वातादीन् शोणितादिषु ।

इति मदनिदानम् ।

Speech is obstructed, become more fast, non-syllabic and unsteady; activities hindered in the middle, body becoming dry and blackish-red, these are symptoms of intoxication of vāta origin.

In that of pitta origin, the person is in anger, body reddish yellow and is fond of quarrel.

In that of kapha origin, the person speaks very less with mingling of words, body is yellowish-white, is always found worrying and lazy (unenthusiastic).

In that caused by all (the doṣās), all the symptoms will be found simultaneously.

In that due to blood (sight of blood or effect of increased volume) the body is stiff, gaze fixed and other symptoms of pitta are present.

In that due to wine (drinking alcoholic beverages in excess) all the activities of speech and body are irregular.

In that due to poison, there will be tremors and too much of sleep, this intoxication is more powerful than all others.

In these kinds such as from blood etc. vāta and others (doṣās) should be determined by the predominance of symptoms. 26b-30a.

Thus ends the diagnosis of mada (intoxication).

Murcha nidānam (diagnosis of fainting, unconsciousness of short duration) :—

अथ मूर्च्छायनिदानम् ।

अरुणं कृष्णनीलं वा खं पश्यन्प्रविशोत्तमः ॥ ३० ॥

शीघ्रं च प्रतिबुध्येत हृत्पीडा वेपथुभ्रमः ।

काश्यं श्यावारुणा छाया मूर्च्छायै मारुतात्मके ॥ ३१ ॥

पित्तेन रक्तं पीतं वा नभः पश्यन् विशोत्तमः ।

विबुध्येत च सस्वेदो दाहत्तृप्तापपीडितः ॥ ३२ ॥

मिन्नविण्णीलपीताभो रक्तपीताकुलेक्षणः ।

कफेन मेघसंकाशं पश्यन्नाकाशमाविशेत् ॥ ३३ ॥

तमश्चिराच्च बुध्येत सहल्लासः प्रसेकवान् ।

गुरुभिः स्तिमितैरङ्गैरार्द्रचर्मावनद्धवत् ॥ ३४ ॥

सर्वाकृतिस्त्रिभिर्दोषैरपस्मार इवापरः ।

पातयत्याशु निश्चेष्टं विना बीभत्सर्चेष्टितैः ॥ ३५ ॥

इति मूर्च्छायनिदानम् ।

The person sees the sky (surrounding space) to be light red, black or blue in colour, enters into darkness (becomes unconscious) and wakes up (regains consciousness) soon; pain in the region of the heart, tremors, dizziness, emaciation, blackish-red complexion are the symptoms of mūrchā (faintings) caused by vāta.

In that caused by pitta, the person sees the sky to be red or yellow, becomes unconscious and wakes up quick; sweating, burning sensation, thirst, increased heat, diarrhoea, feaces is blue or yellow, eyes red or yellow and gaze unsteady.

In that due to kapha, the person sees the sky to be full of clouds and becomes unconscious, wakes up after long time; associated with oppression in the heart, salivation, feeling of heavyness, restricted movements of the body as though covered with moist hide.

In that caused by all the three doṣās, all the symptoms are present and the person appears like a patient of Apasmāra (epilepsy), falling to the ground with loss of consciousness but without Bhībhatsaceṣṭā-horrifying movements (appearance of froth in the angles of the mouth, unusual sound from the throat, jerky movements of the arms and legs).

Thus ends the diagnosis of mūrccā (fainting). 30-35.

Sannyāsa nidāna-diagnosis of coma (deep unconsciousness of long duration) :—

अथ सन्न्यासनिदानम् ।
 दोषेषु मदमूर्च्छायाः कृतवेगेषु देहिनाम् ।
 स्वयमेवोपशाम्यन्ति, सन्न्यासो नौषधैर्विना ॥ ३६ ॥
 वाग्देहमनसां चेष्टामाक्षिप्यातिबला मलाः ।
 सन्न्यासं सन्निपतिताः प्राणायतनसंभ्रयाः ॥ ३७ ॥
 कुर्वन्ति, तेन पुरुषः काष्ठीभूतो मृतोपमः ।
 घ्नियेत शीघ्रं शीघ्रं चेच्चिकित्सा न प्रयुज्यते ॥ ३८ ॥
 अगाधे ग्राहबहुले सलिलौघ इवातटे ।
 सन्न्यासे विनिमज्जन्तं नरमाशु निवर्तयेत् ॥ ३९ ॥
 इति सन्न्यासनिदानम् ।

In case of mada (intoxication) and mūrccā (fainting), the doṣās subside by themselves (without any treatment) soon after the bout (of unconsciousness) pass off; but in Sannyāsa (coma) it does not happen so, without treatment.

The malās (doṣās) which are very strong, undergoing aggravation, together and getting localised in the seats of life, bring about impairment of the activities of speech, body and

mind; because of this the person appears like a log of wood and a dead man. He dies soon, if not treated quickly.

The person who is sinking in the ocean of sannyāsa (coma) which is very deep, infested with many crocodiles, having huge waves and no shore should be abandoned soon. 36-39.

मदमानरोषतोषप्रभृतिभिरिभिर्निजैः परिष्वङ्गः ।

युक्तायुक्तं च समं युक्तिवियुक्तेन मद्येन ॥ ४० ॥

By proper, improper and judicious use of wines, accrue inseperable association of natural enemies such as infatuation, pride, anger, pleasure etc.; hence only the judicious way should be adopted for obtainng moderation (in these qualities). 40.

बलकालदेशसात्म्यप्रकृतिसहायामयवयांसि ।

प्रविभज्य तदनु रूपं यदि पिबति ततः पिबत्यमृतम् ॥ ४१ ॥

He who drinks wine, considering carefully, the bala (strength his own and of the wine), kāla (season, time of the day and night), deśa (place of residing and of drinking), sātmya (accustomed or unaccustomed kind of drink), prakṛiti (his own constitution), sahāya (help from others), āmaya (disease he is suffering from) and vayas (age), suitable to all these—actually drinks nector. 41.

इति भ्रुवैद्यपतिरसिंहगुप्तसूनुधीमद्वाग्भटविरचिता-

यामष्टाङ्गहृदयसंहितायां तृतीये निदानस्थाने म-

दात्ययादिनिदानं नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the chapter Madātyayādi nidāna-diagnosis of alcoholic intoxication etc, the sixth in Nidānasthāna of Aṣṭāṅ-gaḥṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

सप्तमोऽध्यायः ।

Chapter—7

ARŚAS NIDĀNAM (*Diagnosis of haemorrhoids/piles*)

अथातोऽर्शां निदानं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Arśas nidānam-diagnosis of haemorrhoids/piles; thus said Ātreya and other great sages.

Arśas nirvacana—definition

अरिवत्प्राणिनो मांसकीलका विशसन्ति यत् ।

अर्शांसि तस्मादुच्यन्ते गुदमार्गनिरोधतः ॥ १ ॥

दोषास्त्वङ्मांसमेदांसि सन्दूष्य विविधाकृतीन् ।

मांसाङ्कुरानपानादौ कुर्वन्त्यर्शांसि तान् जगुः ॥ २ ॥

Just as foes torment the person, similarly the sprouts of muscles (give troubles) by obstructing the passage of the rectum, hence it is called as Arśas. The doṣās, vitiating the skin, muscles and fat produce sprouts of muscles, of different shapes in the rectum etc, which are called as Arśas (piles). 1-2.

*Notes :—*The etymology of the term Arśas is 'arivat' like a foe 'ṣṛṇāti' gives trouble. The foe referred to here is not the one who resides far away but one who stays nearby and gives troubles frequently for a long time. Sprouts of muscles, skin or fat tissue, growing in the nose, ears, skin etc., are also called Arśas, but these are referred to along with the name of the organ concerned; the term Arśas, without such a name of the organ refers only to piles/haemorrhoids occurring in the rectum. These are actually, engorged veins and not sprouts of muscles, as described above.

Bheda—kinds

सहजन्मोत्तरोत्थानभेदाद्देधा समासतः ।

शुष्कत्वाविविभेदाच्च

Sahaja (congenital) and janmottaraja (arising after birth) are its two kinds, in brief; so also śuṣka (dry, non-exudative) and srāvī (exudative). 3a.

Guda-rectum

गुदः स्थूलाग्रसंश्रयः ॥ ३ ॥

अर्धपञ्चाङ्गुलस्तस्मिस्तिन्नोऽध्यर्धाङ्गुलाः स्थिताः ।

वल्यः, प्रवाहिणी तासामन्तर्मध्ये विसर्जनी ॥ ४ ॥

बाह्या संवरणी तस्या गुदौष्ठो बहिरङ्गुले ।

यवाध्यर्धः प्रमाणेन रोमाण्यत्र ततः परम् ॥ ५ ॥

Guda (rectum) attached to the large intestine, is four and half aṅgulās (fingers breadth) long, in which, three folds, each of one and half aṅgula are located; of these, the pravāhiṇī is situated inside, visarjīnī in the middle and samvaraṇī at the outside; in its outer portion (of samvaraṇī) of one aṅgula (in depth) is the gudoṣṭha (anal lip), of the length of one and a half yava (barley); and after that, there are the hair. 3b-5.

Notes :—In terms of modern measurement, the rectum or the terminal portion of the large intestine is 6½-7" in length. Pravāhiṇī is the fold which initiates the urge of defaecation, visarjīnī is that which expels the faeces and samvaraṇī is the sphincter which closes the orifice of the rectum. Pile masses develop in an area of about 3-4" from the exterior.

Sahaja arśas (congenital piles) :—

तत्र हेतुः सहोत्थानां वलीबीजोपतप्तता ।

अर्शसां, बीजतप्तिस्तु मातापित्रपचारतः ॥ ६ ॥

दैवाच्च, ताभ्यां कोपो हि सन्निपातस्य तान्यतः ।

असाध्यान्येवमाख्याताः सर्वे रोगाः कुलोद्भवाः ॥ ७ ॥

The cause of sahaja arśas (congenital piles) is the abnormalities of valībīja (seed/genes which are responsible for the formation of the rectal folds), abnormalities of the seed are improper activities of the parents and daiva (providence); their (of these two) aggravation is the cause for sannipāta (increase of all the doṣās together). Hence this kind (of arśas) is described as incurable; similarly are all the diseases which are kulodbhava (familial/hereditary). 6-7.

सहजानि विशेषेण रुक्षदुर्दर्शनानि च ।

अन्तर्मुखानि पाण्डूनि दारुणोपद्रवाणि च ॥ ८ ॥

Sahaja arśas (congenital piles) are specially dry, ugly to look at, facing inward, yellowish-white and accompanied with grave complications (secondary diseases). 8.

Janmottaraja arśas (piles occuring after birth) :—

षोढाऽन्यानि पृथग्दोषसंसर्गनिचयात्ततः ।

The other kind is of six varieties; one from each doṣa seperately, one from the combination of all and one from asra (blood).

शुष्काणि घातश्लेष्मभ्यामार्द्राणि त्वन्नपित्ततः ॥ ९ ॥

Śuṣka (dry, non-exudative) are caused by vāta and śleṣma (kapha) and the Ārdra (moist, exudative) by asra (blood) and pitta. 9.

Nidāna (causes) :—

दोषप्रकोपहेतुस्तु प्रागुक्तस्तेन सादिते ।
 अग्नौ, मलेऽतिनिचिते, पुनश्चातिव्यवायतः ॥ १० ॥
 यानसङ्कोभविषमकठिनोत्कटकासनात् ।
 वस्तिनेत्राश्रमलोष्ठोर्वीतलचैलादिघट्टनात् ॥ ११ ॥
 भृशं शीताम्बुसंस्पर्शात्प्रततातिप्रवाहणात् ।
 वातमूत्रशकृद्वेगधारणात्तदुदीरणात् ॥ १२ ॥
 ज्वरगुल्मातिसारामग्रहणीशोफपाण्डुभिः ।
 कर्शनाद्विषमाभ्यश्च चेष्टाभ्यो, योषितां पुनः ॥ १३ ॥
 आमगर्मप्रपतनाद्गर्भवृद्धिप्रपीडनात् ।
 ईदृशैश्चापरैर्वायुरपानः कुपितो मलम् ॥ १४ ॥
 पायोर्वलीषु तं धत्ते तास्वभिष्यण्णमूर्तिषु ।
 जायन्तेऽर्शांसि

The causes of aggravation of the doṣās have been enumerated previously (chapter. 1 of this section); they cause weakness of the fire (digestive activity) and accumulation of wastes, the faeces (which lead to the production of piles). Further, indulging too much in copulation, riding, strain, sitting for long periods on uneven, hard seats and on one's own heels; abrasion caused by enema nozzle, stones, bricks, rough surface of the ground, cloth etc; contact with very cold water (during ablution), too much of straining at stools habitually,

suppression of the urges of the flatus, urine, faeces or premature initiation. (of these urges); emaciation caused by fever, abdominal tumors, diarrhoea, accumulation of āma (undigested material), disorders of the duodenum, dropsy, and anaemia; indulging in improper activities (such as exertion etc.); again, in women, due to abortion or miscarriage, and abnormalities of development of the foetus; by these and similar other causes apāna vāyu (a division of vāta) getting aggravated withholds the accumulated faeces in the folds of the rectum. From such a contact (hard and intimate, causing friction) arises the piles. 10-15a.

Pūrva rāpa (*premonitory symptoms*) :—

तत्पूर्वलक्षणं मन्वचक्षिता ॥ १५ ॥

विष्टम्भः सक्थिसदनं पिण्डकोद्वेष्टनं भ्रमः ।

सादोऽङ्गे नेत्रयोः शोफः शकृद्भेदोऽथवा ग्रहः ॥ १६ ॥

मारुतः प्रचुरो मूढः प्रायो नाभेरधश्चरन् ।

सरुक् सपरिकर्तश्च कृच्छ्राग्निर्गच्छति स्वनन् ॥ १७ ॥

अन्नकूजनमाटोपः क्षामतोद्गारभूरिता ।

प्रभूतं मूत्रमल्पा विडम्बद्वा धूमकोऽम्लकः ॥ १८ ॥

शिरः पृष्ठोरसां शूलमालस्यं भिन्नवर्णता ।

तन्द्रेन्द्रियाणां दौर्बल्यं क्रोधो दुःस्त्रोपचारता ॥ १९ ॥

आशक्का ग्रहणीदोषपाण्डुगुल्मोदरेषु च ।

पतान्येव विवर्द्धन्ते जातेषु हतनामसु ॥ २० ॥

Its premonitory symptoms are weak fire (digestive activity), indigestion, weakness of the thighs, twisting pain in the calves, dizziness, debility of the body parts, swelling of the eyes, either diarrhoea or constipation, māruta (vāyu, here refers to flatus) accumulates in large quantity moving downwards below the umbilicus, accompanied with pain (in the lower abdomen) and cutting pain in the anus, comes out with difficulty and great noise, intestinal gurglings, distention of the abdomen, emaciation, too many belchings, large quantity of urine and little of faeces, absence of inclination to void faeces, feeling of hot fumes coming out, increased sourness (acidity), pain in the head, back and chest; lassitude, discolouration of the skin, stupor, weakness of the sense organs, anger,

feeling of unhappiness,—all these creating doubt of (the presence of) disorders of duodenum, anaemia, abdominal tumors and enlargement of the abdomen; these (diseases) get increased when hataṅāma (arśas-piles) manifests. 15b-20.

Samprāpti (pathogenesis) :—

निवर्तमानोऽपानो हि तैरधोमार्गरोधतः ।
क्षोभयन्ननिलानन्यान् सर्वेन्द्रियशरीरगान् ॥ २१ ॥
तथा मूत्रशकृत्पित्तकफान् धातूश्च साशयान् ।
मूद्रात्यग्निं ततः सर्वो भवति प्रायशोऽर्शसः ॥ २२ ॥

Apāna vāyu, moving in the upward direction, due to obstruction of the lower passage (rectum), aggravates all the other divisions of vāta, present in the entire body, and also the urine, faeces, pitta, kapha and the dhātus (tissues) along with their places of dwelling, causes weakness of the fire (digestive activity). Then all these together lead to production of piles. 21-22.

Rūpa (clinical features) :—

कृशो भृशं हतोत्साहो दीनः क्षामोऽतिनिष्प्रभः ।
असारो विगतच्छायो जन्तुजुष्ट इव द्रुमः ॥ २३ ॥
कृत्स्नैरुपद्रवैर्ग्रस्तो यथोक्तैर्मर्मपीडनैः ।
तथा कासपिपासास्थवैरस्यश्वासपीनसैः ॥ २४ ॥
क्लमाङ्गभङ्गवमथुक्षवथुश्वयथुज्वरैः ।
क्लैव्यबाधिर्यतैर्मिर्यशर्कराश्मरिपीडितः ॥ २५ ॥
क्षामभिन्नस्वरो ध्यायन्मुहुः स्त्रीवन्नरोचकी ।
सर्वपर्वास्थिहन्नाभिपायुवह्णशूलवान् ॥ २६ ॥
गुदेन स्रवता पिच्छां पुलाकोदकसन्निभाम् ।
विवडमुक्तं शुष्कार्द्रं पक्कामं चान्तराऽन्तरा ॥ २७ ॥
पाण्डु पीतं हरिद्रकं पिच्छिलं चोपवेश्यते ।

Profound emaciation, loss of enthusiasm, feeling of helplessness, feeble voice, profound loss of complexion, absence of excellence (health) of the tissue), loss of ability of giving shelter like a worm-eaten tree (unable to help or support others), seized with many complications as enumerated earlier, pain in the vital points (or organs) and also

with cough, thirst, bad taste in the mouth, dyspnoea, nasal cattarrh, exhaustion, vague pains in the body, vomiting, more of sneezes, oedema, fever, impotence, deafness, blindness, urinary gravel and calculii; voice feeble and broken, worry, frequent spitting, loss of appetite, pain in all the joints, bones, heart, umbilicus, anus and groins; slimy fluid resembling rice gruel coming out of the rectum, sometimes hindered and sometimes free; pile masses (appearing) either dry or moist, ripe or unripe in between, white, yellow, green or red in colour, and slimy (slippery). 23-28a.

Vataja arśas :—

गुदाङ्कुरा बह्निलाः शुष्काश्चिमिचिमान्विताः ॥ २८ ॥
 स्लानाः श्यावारुणाः स्तब्धा विषमाः परुषाः क्षराः ।
 मिथो विसदृशा वक्रास्तीक्ष्णा विस्फुटिताननाः ॥ २९ ॥
 बिम्बीकर्कन्धुखर्जूरकार्पासीफलसन्निभाः ।
 केचित्कदम्बपुष्पाभाः केचित्सिद्धार्थकोपमाः ॥ ३० ॥
 शिरः पार्श्वसकट्यूरुवङ्गणाभ्यधिकव्यथाः ।
 क्षवथूद्गारविष्टम्भहृद्ग्रहरोचकप्रदाः ॥ ३१ ॥
 कासश्वासाग्निवैषम्यकर्णनादभ्रमावहाः ।
 तैरातो ग्रथितं स्तोत्रं सशब्दं सप्रवाहिकम् ॥ ३२ ॥
 रुक्फेनपिच्छानुगतं धिबद्धमुपवेश्यते ।
 कृष्णत्वङ्गन्धविण्मूत्रनेत्रवक्त्रश्च जायते ॥ ३३ ॥
 गुल्मस्रीहोदराष्टीलासम्भवस्तत एव च ।

Rectal sprouts caused by predominance of anila (vāta) are dry (non-exudative), having tingling sensation, dull or shrivelled, bluish-red, static, irregular (uneven), coarse and hard, each one different from the other (in shape), curved, sharp, their face cracked, resemble the fruits of bimbi, karkandhu, kharjūra, and karpāsa, some like the flower of kadamba, some others like siddhārthaka; severe pain in the head, flanks shoulders, waist, thighs and groins; producing more of sneezing, belching, stasis of food without digestion, catching pain in the region of the heart, loss of taste or appetite, cough, dyspnoea, irregularities of digestion, ringing in the ears and dizziness; suffering by all these the person voids faeces which is scabellous, less in quantity, accompanied with

noise and straining; followed by painful expulsion of frothy and slimy fluid hindered in its passage; the skin, nails, faeces, urine, eyes and face become black. Then there is the possibility of manifestation of abdominal tumors, enlargement of spleen, the abdomen and the prostate. 28b-34a.

Pittaja arśas :—

पित्तोत्तरा नीलमुखा रक्तपीतासितप्रभाः ॥ ३४ ॥
 तन्वस्त्रस्त्राविणो विस्रास्तनवो मृदवः श्लथः ।
 शुक्रजिह्वायकृतस्त्रण्डजलौकोवक्त्रसन्निभाः ॥ ३५ ॥
 दाहपाकज्वरस्वेदतृणमूर्च्छारुचिमोहदाः ।
 सोष्माणो द्रवनीलोष्णपीतरक्तामवर्चसः ॥ ३६ ॥
 यवमध्या हरित्पीतहारिद्रत्वङ्गुनखादयः ।

That caused by predominance of pitta, the sprouts have blue, red, yellow or black complexion; exude thin blood of foul odour; are thin, soft, supple; resemble the tongue of the parrot, piece of liver, mouth of a leech; produce burning sensation in the body, ulceration, fever, perspiration, thirst, fainting, loss of taste and appetite and delusion; faeces is warm, watery, blue, yellow or red in colour, and unripe (not well processed hence heavy), the skin, nails etc. are of the colour of middle portion of barley (brownish), green, yellow, or termuric (deep yellow). 34b-37a.

Kaphaja arśas :—

श्लेष्मोल्बणा महामूला घना मन्दरुजः सिताः ॥ ३७ ॥
 उच्छूनोपचिताः स्निग्धाः
 स्तब्धवृत्तगुरुस्थिराः ।
 पिच्छिष्ठाः स्तिमिताः श्लक्ष्णाः
 कण्डाढ्याः स्पर्शनप्रियाः ॥ ३८ ॥
 करीरपनसास्थ्याभास्तथा गोस्तनसन्निभाः ।
 चङ्गणानाहिनः पायुवस्तिनाभिविकर्तिनः ॥ ३९ ॥
 सकासश्वासहृत्तासप्रसेकारुचिपीनसाः ।
 मेहकृच्छ्रशिरोजाड्यशिशिरज्वरकारिणः ॥ ४० ॥
 क्लेश्याग्निमार्दवच्छर्दिरामप्रायविकारदाः ।
 वसाभसकफप्राज्यपुरीषाः सप्रवाहिकाः ॥ ४१ ॥
 न लघन्ति न भिद्यन्ते पाण्डुस्निग्धत्वगादयः ।

That produced by predomance of śleṣma (kapha) the sprouts, are deep rooted, thick/hard; with dull pain, round white, bu'ging, well grown, greasy, static (immovable), heavy stable, slimy, steady, smooth, with severe itching, likes touching (scratching); resemble the sprouts of kaīra, stone of panasa fruit, or nipple of the cow; produce swelling of the groins, cutting pain in the anus, urinary bladder, and umbilicus; accompanied with cough, dyspnoea, nausea, salivation, anorexia with nasal catarrh; gives rise to dysuria, dull pain in the head, fever with rigors, impotence, dyspepsia, vomiting and diseases caused by āma; the faeces resembles muscle-fat, mixed with kapha (mucus), more in quantity, associated with straining; sprouts neither exude (blood) nor break (get split); the skin etc. are yellowish-white in colour and greasy. 37b-42a.

Tridosaja :—

संसृष्टलिङ्गाः संसर्गात् निचयात्सर्वलक्षणाः ॥ ४२ ॥

That produced by all the doṣās will have all the symptoms simultaneously. 42b.

Raktaja :—

रक्तोल्बणा गुदेकीलाः पित्ताकृतिसमन्विताः ।

वक्षप्ररोहसदृशा गुञ्जाविद्रुमसन्निभाः ॥ ४३ ॥

तेऽत्यर्थं दुष्टमुष्णं च गाढविट्प्रतिपीडिताः ।

स्रवन्ति सहसा रक्तं तस्य चातिप्रवृत्तितः ॥ ४४ ॥

भेकाभः पीड्यते दुःखैः शोणितक्षयसम्भवैः ।

हीनवर्णबलोत्साहो हतौजाः कलुषेन्द्रियः ॥ ४५ ॥

Rectal sprouts produced by aggravation of rakta (blood) are similar with those caused by pitta (in symptoms), resemble the sprouts of vaṭa, the seeds of guñjā and bead of coral; troubled by the hard faeces, the pile masses exude impure and warm blood suddenly; from such heavy bleeding the person develops the colour of the frog and suffers from diseases caused by loss of blood, becomes poor in colour, strength and enthusiasm; destroyed of vigour and impaired sensory activities.

Udāvarta nidānam (diagnosis of udāvarta) :—

मुद्गकोद्रवजूर्णाहकरोरचणकादिभिः ।
 रुक्षैः सङ्ग्राहिमिर्वायुः स्वे स्थाने कुपितो बली ॥ ४६ ॥
 अघोवहानि स्रोतांसि संरुध्याद्यः प्रशोषयन् ।
 पुरीषं वातविण्मूत्रसङ्गं कुर्वीत दारुणम् ॥ ४७ ॥
 तेन तीव्रा रुजा कोष्ठपृष्ठहृत्पार्श्वगा भवेत् ।
 आध्मानमुदरावेष्टो हृत्लासः परिकर्तनम् ॥ ४८ ॥
 बस्तौ च सुतरां शूलं गण्डश्वयथुसम्भवः ।
 पवनस्योर्ध्वगामित्वं ततश्छर्द्यरुचिज्वराः ॥ ४९ ॥
 हृद्रोगग्रहणीदोषमूत्रसङ्गप्रवाहिकाः ।
 बाधिर्यतिमिरश्वासशिरोरुक्कासपीनसाः ॥ ५० ॥
 मनोविकारस्तृष्णास्त्रपित्तगुल्मोदरादयः ।
 ते ते च वातजा रोगा जायन्ते भृशदारुणाः ॥ ५१ ॥
 दुर्नास्त्रामित्युदावर्तः परमोऽयमुपद्रवः ।
 वाताभिमूतकोष्ठानां तैर्धिनाऽपि स जायते ॥ ५२ ॥

By partaking of mudga, kodrava, jūrṇāhvā, karīra, caṇaka etc, foods which are water absorbent (and so constipating), vāta getting aggravated in its own seat (pakvāśaya or large intestine) and becoming powerful, blocks the downward channels, dries them up (of their moisture) and produces severe obstruction to the movement of faeces, flatus and urine. By that, severe pain develops in the abdomen, back, region of the heart and flanks; flatulence, griping pain in the abdomen, nausea, cutting pain in the rectum, severe constant pain in the urinary bladder; possibility of swelling of the cheeks, upward movement of pavana (vāta); then vomiting, anorexia and fever; other diseases of vāta origin such as diseases of the heart and duodenum, suppression of urine, dysentery, deafness, blindness, dyspnoea, headache, cough, nasal catarrh, disorders of the mind, thirst, bleeding diseases, abdominal tumor; enlargement of the abdomen, etc. which are difficult to manage also develop as secondary affection of the durnāma (piles); thus (the disease) udāvarta is the chief complication/secondary disease. This Udāvarta may arise in persons who have predominance of vāta in the alimentary tract, even without piles. 46-52.

Sadhyaśadhya (*prognosis*) :—

सहजानि त्रिदोषाणि यानि चाभ्यन्तरे बलौ ।
स्थितानि तान्यसाध्यानि, याप्यन्तेऽग्निबलादिभिः ॥ ५३ ॥

Piles which are congenital, born from all the three doṣās, which are situated in the inner-most fold (of the rectum) are incurable; or persist for a long time depending on the strength of the digestive fire etc. 53.

द्वन्द्वजानि द्वितीयायां बलौ यान्याश्रितानि च ।
कृच्छ्रसाध्यानि तान्याहुः परिसंवत्सराणि च ॥ ५४ ॥

Those which are born from two doṣās, which are located in the second fold (of the rectum) are difficult to cure; so also those which are more than one year old. 54.

बाह्यायां तु बलौ जातान्येकदोषोल्बणानि च ।
अशींसि सुखसाध्यानि न चिरोत्पतितानि च ॥ ५५ ॥

Those which are situated in the outer fold, which are caused by the increase of any one doṣa are easily curable; so also those which are not chronic. 55.

Anyā sthāna arśas (*piles of other places*) :—

मेढ्रादिष्वपि वक्ष्यन्ते यथास्वं नाभिजानि तु ।
गण्डूपदास्यरूपाणि पिच्छिलानि मृदूनि च ॥ ५६ ॥

Arśas (piles) arising in the penis etc. will be described at relevant contexts; that arising at the umbilicus resembles the mouth of the earthworm in shape, slimy (slippery) and soft. 56.

व्यानो गृहीत्वा श्लेष्माणं करोत्यर्शस्त्वचो बहिः ।
कीलोपमं स्थिरस्वरं चर्मकीलं तु तं विदुः ॥ ५७ ॥
वातेन तोदः पारुष्यं, पित्तादसितरक्ता ।
श्लेष्मणा स्निग्धता तस्य ग्रथितत्वं सवर्णता ॥ ५८ ॥

Vyāna (division of vāta) combining with śleṣma (kapha) produces piles on the exterior of the skin, resembling a nail, which is static (immovable) and rough (hard) is called as Carmakīla (warts); with predominance of vata, it is painful and rough, with pitta, it is blackish-red, with śleṣma (kapha), it is greasy, knotty and of the same colour (of the skin). 57-58.

अर्शसां प्रशमे यत्नमाद्यु कुर्वीत बुद्धिमान् ।
तान्याशु हि गुदं बद्ध्वा कुर्युर्बद्धगुदोदरम् ॥ ५९ ॥

The wise physician should try to cure piles (of the rectum) quickly since it may lead to the disease-Baddhagudodara (intestinal obstruction) by blocking the rectum. 59.

इति श्रीवैद्यपतिसिंहगुप्तसुभ्रीमद्वाग्भटविरचिता-
यामष्टाङ्गहृदयसंहितायां तृतीये निदानस्थाने-
ऽर्शसां निदानं नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus ends the chapter-Arśas nidāna-the seventh in nidāna-
sthāna of Aṣṭāṅga hrdaya saṁhitā composed by śrīmad
Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

अष्टमोऽध्यायः ।

Chapter—8

ATISĀRA-GRAHANI DOŚA NIDĀNAM
(*Diagnosis of diarrhoea and duodenal disorders*)

अथातोऽतीसारग्रहणीदोषनिदानं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Atisāra, grahaṇīdoṣa nidānam-diagnosis of diarrhoea and disorders of the duodenum; thus said Ātreya and other great sages.

Atisāra bheda (kinds of diarrhoea) :—

दोषैर्भ्यस्तैः समस्तैश्च भयाच्छोकाच्च षड्विधः ।
अतीसारः

Atisāra (diarrhoea) is of six kinds; viz. from each doṣa separately, from all of them together, one each from fear and grief. 1.

Nidana-samprāpti (causes and pathogenesis) :—

स सुतरां जायतेऽत्यम्बुपानतः ॥ १ ॥
कृशशुष्कामिषासात्म्यतिलपिष्टविरुदकैः ।
मद्यरुक्षातिमात्राच्चैरशीभिः स्नेहविभ्रमात् ॥ २ ॥
कुमिभ्यो वेगरोधाच्च तद्विधैः कुपितोऽनिलः ।
विल्लंसयत्यधोऽब्धातुं हत्वा तेनैव धानलम् ॥ ३ ॥
व्यापघानुशकृत्कोष्ठं पुरीषं द्रवतां नयन् ।
प्रकल्पतेऽतिसाराय

It chiefly arises from drinking large quantity of water, eating meat which is emaciated and dry, unaccustomed foods, puddings, of tila (sesame seeds), sprouted grains, excess of wine, foods which are dry (non-fatty) and in large quantity; from arśas (piles), improper oleation therapy, worms (intestinal parasites), suppression of urges and such others.

Anila (vāta) getting aggravated, makes the ap dhātu (watery tissues) to move downwards; destroying the anala

(digestive fire), invades the koṣṭha (alimentary tract), makes the faeces watery and produces atisāra (diarrhoea).
1b-4b.

Pūruva rūpa (premonitory symptoms) :—

लक्षणं तस्य भाविनः ॥ ४ ॥

तोदो हृद्गुदकोष्ठेषु गात्रसादो मलग्रहः ।
आध्मानमविपाकश्च

Its premonitory symptoms are pricking pain in the region of the heart, rectum and alimentary tract; weakness of the body, constipation, flatulence and indigestion. 4b-5b.

Rūpa (clinical features) :—

Vātaja atisāra—

तत्र वातेन विड्जलम् ॥ ५ ॥

अल्पालपं शब्दशूलाढ्यं विबद्धमुपवेश्यते ।

रूक्षं सफेनमच्छं च प्रथितं वा मुहुर्मुहुः ॥ ६ ॥

तथा दग्धगुडाभासं सपिच्छापरिकर्तिकम् ।

शुष्कास्यो भ्रष्टपायुश्च हृष्टरोमा विनिष्टनन् ॥ ७ ॥

In diarrhoea caused by vāta, the faeces is watery, very less in quantity, expelled out with noise, severe pain and difficulty; it may be dry, mixed with froth, thin or scabulous and expelled often; or it may resemble over-burnt jaggery and mixed with slimy material; the person has dryness of the mouth, prolapse of the rectum, horripilations and straining at stools. 5b-7.

Pittaja—

पित्तेन पोतमसितं हारिद्रं शाद्वलप्रभम् ।

सरक्तमतिदुर्गन्धं तृणमूर्च्छास्वेददाहवान् ॥ ८ ॥

सशूलं पायुसन्तापपाकवान्

In that caused by pitta, the faeces is yellow, black, terruric like (deep yellow) or algae like (green); mixed with blood and foul smelling, the person has thirst, fainting, perspiration, burning sensation; elimination is accompanied with pain, burning sensation and ulceration of the rectum. 8-9a.

Kaphaja-

श्लेष्मणा घनम् ।

पिच्छिलं तन्तुमच्छेतं स्निग्धमामं कफान्वितम् ॥ ९ ॥

अमीक्षणं गुरु दुर्गन्धं विबद्धमनुषद्धक् ।

निद्रालुरलसोऽन्नद्विडल्पाद्यं सप्रवाहिकम् ॥ १० ॥

सरोमहर्षः सोत्केशो गुरुबस्तिगुदोदरः ।

कृतेऽप्यकृतसंज्ञश्च

In that due to śleṣma (kapha) the faeces is solid, slimy, thready, white, fatty, uncooked, mixed with kapha (mucus), frequent, heavy froulsmelling, accompanied with difficulty of elimination and followed by pain; the person is always sleepy, lazy, dislikes food, has slight (mild) straining at stools (or tenesmus) always; horripilation, nausea, feeling of heavyness of the urinary bladder, rectum and abdomen and feeling of non-elimination (of faeces) though actually eliminated. 9-11a.

Tridoṣaja-

सर्वात्मा सर्वलक्षणः ॥ ११ ॥

That caused by all the doṣās will have all the features (simultaneously), 11b.

Bhayaja and śokaja-

भयेन क्षोभिते चित्ते सपित्तो द्रावयेच्छकृत् ।

वायुस्ततोऽतिसार्येत क्षिप्रमुष्णं द्रवं श्वम् ॥ १२ ॥

वातपित्तसमं लिङ्गैराहुः तद्वच्च शोकतः ।

The mind getting disordered by fear, makes for increase of pitta and vāyu (vāta) which cause the faeces to become liquid, and produce diarrhoea. Elimination is quick, faeces is warm, fluid and floating (on water); the person having symptoms caused by vāta and pitta; that (diarrhoea) caused by grief is also similar. 12-13a.

अतीसारः समासेन द्विधा सामो निरामकः ॥ १३ ॥

सासृङ्गिनरस्रः तत्राद्ये गौरवाद्गु मज्जति ।

शकृद्गन्धमाटोपविष्टम्भार्तिप्रसेकिनः ॥ १४ ॥

विपरीतो निरामस्तु कफात्पक्वोऽपि मज्जति ।

In brief, diarrhoea is of two kinds viz, sāma (associated with āma) and nirāma (unassociated with āma) and sāśra mixed with blood and niraśra not mixed with blood. In the first (sāma) the faeces is heavy and so sinks in water, has foul smell, accompanied with intestinal gurgling, stasis of undigested food in the stomach, pain in the abdomen and more salivation; nirāma (which is not having āma) has opposite features; faeces containing more of kapha also sinks though it is ripe. 13b-15a.

Grahaṇī doṣa nidānam (diagnosis of duodenal disorders) :—

अतिसारेषु यो नातियत्नवान् ग्रहणीगदः ॥ १५ ॥
तस्य स्यादग्निविध्वंसकरैरन्यस्य सेवितैः ।

The patient of diarrhoea who does not try much (to get cured of it) becomes affected by disorders of grahaṇī (duodenum); so also even others who indulge in things (food and activities) which destroy the agni (digestive activity).

15b-16a

सामं शकृन्निरामं वा जीर्णं येनातिसार्यते ॥ १६ ॥
सोऽतिसारोऽतिसरणादाशुकारी स्वभावतः ।
सामं सान्नमजीर्णोऽन्ने जीर्णं पक्वं तु नैव वा ॥ १७ ॥
अकस्माद्वा मुहुर्बद्धमकस्माच्छिथिलं मुहुः ।
चिरकृद्ग्रहणीदोषः सञ्चयाच्चोपवेशयेत् ॥ १८ ॥

Too many elimination of faeces with or without admixture of āma, after the digestion of food is atisāra (diarrhoea) which by nature, is going to cause death soon; whereas in grahaṇī doṣa (disorder of duodenum) the faeces is mixed with āma and food, eliminated either when the food is undigested, during digestion or after it; or there may be no eliminations (of faeces) at all; the faeces is sometimes eliminated, solid and some other times loose (liquid) without any other reason; elimination occurs only after accumulation (in the large intestine); this disease causing death after a long time. 16-18.

Grahaṇīdoṣa bheda (kinds) :—

स चतुर्धा पृथग्दोषैः सन्निपाताच्च जायते ।

It is of four kinds; (one) from each doṣa seperately and from all of them together. 19a.

Purvarūpa (premonitory symptoms) :—

प्राग्रूपं तस्य सदनं चिरात्पचनमम्लकः ॥ १९ ॥

प्रसेको वक्त्रवैरस्यमरुचिस्तृट् क्लमो भ्रमः ।

मानद्धोदरता छर्दिः कर्णक्षेडोऽम्बकूजनम् ॥ २० ॥

Its premonitory symptoms are-weakness, digestion after a long time, sourness (increased acidity), salivation, bad taste in the month, loss of taste/appetite, thirst, exhaustion, dizziness, distension of the abdomen vomiting, noise in the ears and intestinal gurgling. 19b-20.

Rūpa (clinical features) :—

सामान्यं लक्षणं कार्श्यं धूमकस्तमको ज्वरः ।

मूर्च्छा शिरोरुग्विष्टम्भः श्वयथुः करपादयोः ॥ २१ ॥

Its general symptoms are emaciation, feeling of hot fumes coming out from the mouth, tamaka (dyspnoea), fever, fainting, headache, stasis of undigested food in the stomach and swelling of the hands and feet. 21.

Vātaja :—

तत्रानिलात्तालुशोषस्तिमिरं कर्णयोः स्वनः ।

पाश्वोरुवङ्कणग्रीवारुजाऽभीक्षणं विसृचिका ॥ २२ ॥

रक्षेषु गृद्धिः सर्वेषु क्षुत्तृष्णा परिकर्तिका ।

जीर्णे जीर्यति चाध्मानं भुक्ते स्वास्थ्यं समश्रुते ॥ २३ ॥

वातहृद्रोगगुल्मार्शः स्त्रीहृत्पाण्डुत्वशङ्कितः ।

चिराद्दुःखं द्रवं शुष्कं तन्वामं शब्दफेनवत् ॥ २४ ॥

पुनः पुनः सृजेद्वर्चः पायुरुक्श्वासकासवान् ।

In that caused by anila (vāta), there is dryness of the palate, tamaka, (dyspnoea), noise in the ears; constant pain in the flanks, thighs, groins and neck, visūcikā (vomiting and diarrhoea simultaneously), desire for (things of) all the tastes, increased hunger and thirst, cutting pain in the rectum,

flatulence after digestion, feels comfortable by taking food; leads to suspicion of disease of the heart, abdominal tumor, piles, disease of the spleen and anaemia—all of vāta origin; patient eliminates faeces after long intervals, with difficulty; faeces is liquid, dry (non-unctous), thin, uncooked, frothy, associated with pain, and increased frequently, accompanied with pain in the rectum, dyspnoea and cough. 22-25a.

Pittaja :—

पित्तेन नीलपीताभं पीताभः सृजति द्रवम् ॥ २५ ॥
पृत्यश्लोद्गारहृत्कण्ठदाहारचित्तुर्द्विदितः ।

In that caused by pitta, the faeces is bluish-yellow or yellow, and liquid; the person has bad smelling, sour belchings, burning sensation in the region of the heart and throat, loss of taste/appetite and thirst. 25b-26a.

Kaphaja :—

श्लेष्मणा पच्यते दुःखमन्नं छर्दिररोचकः ॥ २६ ॥
आस्योपदेहनिष्ठोवकासहृत्लासपीनसाः ।
हृदयं मन्यते स्त्यानमुषरं स्तिमितं गुरु ॥ २७ ॥
उद्गारो दुष्टमधुरः सदनं स्त्रीष्वहर्षणम् ।
भिन्नामश्लेष्मसंसृष्टगुरुवर्चः प्रवर्तनम् ॥ २८ ॥
अकृशस्यापि दौर्बल्यम्

In that caused by śleṣma (kapha), the food is digested with difficulty, there is vomiting, loss of taste/appetite, coating of the mouth, expectoration, cough, nausea, nasal catarrh, the person feels his throat as solid (heavy) and abdomen as static (movementless) and heavy; impure belchings (with bad smell) and sweet; debility, lack of desire for women (sex), elimination of faeces which is broken, uncooked, mixed with mucus, and heavy or large in quantity, and feeling of weakness even though not emaciated.

26b-29a.

Tridosaja .—

सर्वज्ञे सर्वसङ्करः ।
विभागेऽङ्गस्य ये चोक्ता विषमाद्यास्त्रयोऽग्नयः ॥ २९ ॥
तेऽपि स्युर्ग्रहणीदोषाः समस्तु स्वास्थकारणम् ।

In that due to all the doṣās, all the symptoms are present. Even viṣamāgni and other kinds of agnis (kinds of digestive activities) described in aṅgavibhāga (chapter 3 of śārīra-sthāna) are also grahaṇī doṣa (disorders of the duodenum); the samāgni (normal digestive agency) only is the cause for health. 29b-30a.

वातव्याध्यश्मरीकुष्ठमेहोदरभगन्दराः ।

अशीसि ग्रहणीत्यष्टौ महारोगाः सुदुस्तराः ॥ ३० ॥

Vātavyādhi (nervous diseases), aśmarī (urinary calculus), kuṣṭha (leprosy), meha (diabetes), udara (enlargement of the abdomen), bhagaṅdara (fistula-in-ano), arśas (piles, haemorrhoids) and grahaṇī (duodenal disease) these eight Mahārogās (great diseases) are difficult to treat. 30.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्भाग्यटविरचिता-
यामष्टाङ्गहृदयसंहितायां तृतीये निदानस्थानेऽती-
सारग्रहणीदोषनिदानं नामाष्टमोऽध्यायः ॥ ८ ॥

Thus ends the chapter Aṅsāra-grahaṇī nidāna-the eighth in Nidānasthāna of Aṣṭāṅga hṛdaya saṁhitā, composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

नवमोऽध्यायः ।

Chapter—9

MŪTRĀGHĀTA NIDĀNA (*Diagnosis of Retention of urine*)

अथातो मूत्राघातनिदानं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter Mūtrāghāta nidāna-diagnosis of retention of urine; thus said Ātreya and other great sages.

बस्तिबस्तिशिरोमेढ्रकटीवृषणपायवः ।

एकसम्बन्धनाः प्रोक्ता गुदास्थिविषराश्रयाः ॥ १ ॥

The urinary bladder, head of the urinary bladder, penis, waist, testicles and rectum-are all related to one another and situated within the cavity of the rectal bone (pelvis). 1.

Notes :—Head of the urinary bladder means the two ureters, which connect the kidneys with the bladder; penis hereafter refers to the urethral passage, testicles are outside the pelvis and not connected to the bladder so also the rectum. Mūtrāghāta is inability to pass urine though the bladder is full (retention of urine).

अधोमुखोऽपि बस्तिर्हि मूत्रवाहिसिरामुखैः ।

पार्श्वेभ्यः पूर्यते सूक्ष्मैः स्यन्दमानैरनारतम् ॥ २ ॥

यैस्तैरेव प्रविश्येनं दोषाः कुर्वन्ति क्षिप्रतिम् ।

मूत्राघातान् प्रमेहांश्च कृच्छ्रान्मर्मसमाभयान् ॥ ३ ॥

Though situated with its mouth downwards, the urinary bladder gets filled from (all) its sides through the minute channels carrying urine, which are secreting (oozing) without break (continuously throughout day and night). The doṣās entering (the bladder) through these channels produce the twenty kinds of mūtrāghāta (retention of urine) and prameha (diabetes) residing in this marma (vital organ, the urinary bladder). 2-3.

Mūtrakṣcchra (*dysuria, strangury*) :—

बस्तिबद्धणमेढ्रार्तियुक्तोऽल्पाल्पं मुहुर्मुहुः ।

मूत्रयेद्वातजे कृच्छ्रे पौष्टे पीतं सदाहरकम् ॥ ४ ॥

रक्तं वा कफजे बस्तिमेदगौरवशोफवान् ।
सपिच्छं सविबन्धं च सर्वैः सर्वात्मकं मलैः ॥ ५ ॥

In mūtrakṛcchra (dysuria) caused by vāta, there is pain in the region of the bladder, groins and penis; the person voids small quantity of urine frequently; in that caused by pitta the urine is yellow, voided accompanied with burning sensation or he may void only blood; in that arising from kapha, the person has heavyness and oedema of the bladder and (region of the) penis, voids urine which is slimy and with disrruption; in that caused by all the dosas all the symptoms will be present. 4-5.

Aśmarī (urinary calculus) :—

यदा वायुर्मुखं बस्तेरावृत्य परिशोषयेत् ।
मूत्रं सपिच्छं सकफं सशुक्रं वा तदा क्रमात् ॥ ६ ॥
सञ्जायतेऽश्मरी घोरा पित्ताद्गोरिव रोचना ।
श्लेष्माभया च सर्वा स्यात्

When the vāyu (vāta) covers the mouth of the bladder and dries up the urine (inside); then urine getting mixed with pitta, kapha or semen, gives rise to the formation of aśmari (stone, calculii) just as goracānā (oxgall) gets formed from pitta (bile) in the (body of) ox; all of these are having kapha as their receptacle (their mass). 6-7b.

Purvarūpa (premonitory symptoms) :—

अथास्याः पूर्वलक्षणम् ॥ ७ ॥
बस्त्याध्मानं तदासन्नदेशेषु परितोऽतिरुक् ।
मूत्रे च बस्तगन्धत्वं मूत्रकृच्छ्रं ज्वरोऽरुचिः ॥ ८ ॥

Its premonitory symptoms are—distention of the bladder, severe pain in and around the site of stone, urine emitting the smell of goat, difficulty for elimination of urine, fever and loss of appetite. 7b-8.

Rūpa (clinical features) :—

सामान्यलिङ्गं रुद्धतामिसेवनीबस्तिमूर्धसु ।
विशीर्षधारं मूत्रं स्यात्तया मार्गनिरोधने ॥ ९ ॥
तद्यपायात्सुखं मेहेदच्छं गोमेदकोपमम् ।
तत्सङ्घामात्क्षते सान्नमायासाच्चतिरुग्भवेत् ॥ १० ॥

Its general symptoms are-pain near the umbilicus, raphae, and head of the bladder; stream of urine interrupted when its path is obstructed (by the stone) and easy flow when its path is free; urine is clear, resembles gomedaka gem (dolomite) in colour (yellow), when it (stone) causes a wound by friction, the urine will be mixed with blood, pain becomes more on exertion (straining to pass urine). 9-10.

Vataja :--

तत्र वाताद्गशात्प्रायो दन्तान् खादति वेपते ।
 मृद्नाति मेहनं नाभि पीडयत्यनिशं कणन् ॥ ११ ॥
 सानिलं मुञ्चति शकृन्मुहुर्महति बिन्दुशः ।
 श्यावा रूक्षाऽश्मरी चास्य स्याच्चिता कण्टकैरिव ॥ १२ ॥

In that caused by vāta, the pain is very severe, so the person grinds his teeth, shivers, squeezes the penis, rubs the umbilicus, crying constantly; voids faeces accompanied with flatus, urinates too frequently and in drops; the stone is black, rough, and studded with thorny projections. 11-12.

Pittaja :—

पित्तेन दृश्यते वस्तिः पच्यमान इवोष्मवान् ।
 भल्लातकास्थिसंस्थाना रक्ता पीताऽसिताऽश्मरी ॥ १३ ॥

In that caused by pitta, there is burning sensation in the bladder, as though ulcerated, and is very warm, the stone resembles the seed of bhallātaka (in shape), red, yellow or black in colour. 13.

Kaphaja :—

वस्तिर्निस्तुद्यत इव श्लेष्मणा शीतलो गुरुः ।
 अश्मरी महती श्लेष्मणा मधुवर्णाऽथवा सिता ॥ १४ ॥

In that caused by śleṣma (kapha) there is pricking pain in the bladder feeling of cold and heavyness; the stone is big, smooth, of the colour of honey (golden) or white. 14.

पता भवन्ति बालानां तेषामेव च भूयसा ।
 आभयोपचयाल्पत्वाद्गृहणाहरणं सुखाः ॥ १५ ॥

These (above three kinds) occur more commonly in children and are easy to grasp (with instruments) and to pull

out because the receptacle (urinary bladder) is small, being not fully grown. 15:

Śukrāśmari (*seminal calculii*) :—

शुक्राश्मरी तु महतां जायते शुक्रधारणात् ।
 स्थानाद्भ्युत्तममुक्तं हि मुष्कयोरन्तरेऽनिलः ॥ १६ ॥
 शोषयत्युपसङ्गह्य शुक्रं तच्छुष्कमश्मरी ।
 बस्तिरुक्कृच्छ्रमूत्रत्वमुष्कश्वयथुकारिणी ॥ १७ ॥
 तस्यामुत्पन्नमात्रायां शुक्रमेति विलीयते ।
 पीडिते त्वक्काशेऽस्मिन्

Seminal stone gets formed in adults due to suppression of the flow of semen which has left its seat (of production) but not released (ejected out); it gets dried (of its moisture) by (the action) *vāta* inside the scrotum by withholding it, that is *śukrāśmari* (*seminal calculii*). There is pain in the bladder, difficult urination, produces swelling of the scrotum, soon after its formation; the semen begins to flow but stops in the middle and comes out through the channel when squeezed.

16-18b.

अश्मर्यैव च शर्करा ॥ १८ ॥

अणुशो वायुना भिन्ना सा त्वस्मिन्ननुलोमगे ।

निरिति सह मूत्रेण प्रतिलोमे विबध्यते ॥ १९ ॥

Śarkarā (*urinary gravel*) is urinary stone itself, but broken to small pieces by *vāta*, coming out along with urine when *vāta* is having downward movement and obstructing the flow of urine when (*vāta* is) having upward movement. 18b-19.

Vata basti :—

मूत्रसन्धारिणः कुर्याद्दुग्धा बस्तेर्मुखं मरुत् ।

मूत्रसङ्गं रुजं कण्डूं कदाचिच्च स्वधामतः ॥ २० ॥

प्रचयाभ्य बस्तिमुद्धत्तं गर्भाभं स्थूलविघ्नतम् ।

करोति तत्र रुग्शाहस्पन्दनोद्वेष्टनानि च ॥ २१ ॥

बिन्दुशश्च प्रवर्तत मूत्रं बस्तौ तु पीडिते ।

धारया द्विविधोऽप्येष वातबस्तिरिति स्मृतः ॥ २२ ॥

दुस्तरौ दुस्तरतरो द्वितीयः प्रबलानिलः ।

In persons who suppress the urge of micturition habitually, māruta (vāta) becoming aggravated, blocks the mouth of the urinary bladder, produces blockage of urine, pain and irritation; sometimes the bladder gets too much distended, displaced upward resembling a gravid uterus, hard and full of fluid, accompanied with pain, burning sensation, throbbing and twistings; urine comes out in drops and in a continuous stream when it (bladder) is squeezed. This disease is known as Vātābasti and is of two kinds, viz, dustara (difficult to bear and to treat) and dustaratara (very difficult to bear and treat) the second one caused by the powerful anila (vāta). 20-23a.

Vāta aṣṭhīlā :—

शङ्कुन्मार्गस्य बस्तेश्च वायुरन्तरमाश्रितः ॥ २३ ॥
 अष्टीलामं घनं ग्रन्थिं करोत्यबलमुन्नतम् ।
 वाताष्टीलेति साऽऽध्मानविरमूत्रानिलसङ्कृत् ॥ २४ ॥

Vāta (aggravated) getting localised in between the rectum and the urinary bladder, gives rise to a hard, elevated, immovable tumor resembling the cobblers stone, this is known as Vātāṣṭhīlā, and causes distention of the abdomen and hindrance to urine, faeces and flatus. 23b-24.

Vātakuṇḍalika :—

विगुणः कुण्डलीभूतो बस्तौ तीव्रव्यथोऽनिलः ।
 आविध्य मूत्रं भ्रमति सस्तम्भोद्रेष्टगौरवः ॥ २५ ॥
 मूत्रमल्पाल्पमथवा विमुञ्चति शकृत्सृजन् ।
 वातकुण्डलिकेत्येषा

Vāta aggravated and moving in a circular way in the bladder, causes severe pain, circular movement of urine inside the bladder itself, obstruction to its flow and heaviness of the bladder; urine is released out, little by little, accompanied with elimination of faeces. This disease is called Vāta kuṇḍalikā. 25-26b.

Mutrātīta :—

मूत्रं तु विधृतं चिरम् ॥ २६ ॥
 न निरेति विबद्धं वा मूत्रातीतं तदल्परुक् ।

By suppressing the urge of micturition for a long time, urine fails to come out being hindered, and with mild pain; this is Mūtrātīta. 26b-27a.

Mūtra jaṭhara :—

विधारणात्प्रतिहतं वातोदावर्तितं यदा ॥ २७ ॥
 नाभेरधस्तादुदरं मूत्रमापूरयेत्तदा ।
 कुर्यात्तीव्ररुगाभ्मानमपक्तिं मलसङ्ग्रहम् ॥ २८ ॥
 तन्मूत्रजठरम्

By the habit of suppressing the urges, vāta getting obstructed begins to move upwards, the bladder, full of urine causes distention of the abdomen below the umbilicus, severe pain, indigestion and accumulation of faeces. This (disease) is Mūtra jaṭhara. 27b-28a.

Mūtrotsaṅga :—

छिद्रवैगुण्येनानिलेन वा ।
 आक्षिप्तमल्पं मूत्रं तद्वस्तौ नालेऽथवा मणौ ॥ २९ ॥
 स्थित्वा स्रवेच्छनैः पश्चात्सरुजं वाऽथ नीरुजम् ।
 मूत्रोत्सङ्गः स विच्छिन्नतच्छेषगुरुशोफसः ॥ ३० ॥

Either due to abnormalities of the urinary passage or by aggravation of anila (vāta) little quantity of urine staying either in the bladder, urethra or the glanspenis, gets obstructed, comes out slowly with or without pain; the residual urine produces heaviness of the penis, this disease is Mūtrotsaṅga. 29b-30.

Mūtragraṅthi :—

अन्तर्बस्तिमुखे वृत्तः स्थिरोऽल्पः सहसा भवेत् ।
 अश्मरीतुल्यरुक् ग्रन्थिर्मूत्रग्रन्थिः स उच्यते ॥ ३१ ॥

A round, immovable, hard and small tumor developing suddenly inside the mouth (cavity) of the urinary bladder, producing pain resembling that of urinary stone, is known as Mūtragraṅthi. 31.

Mūtraśukra :—

मूत्रितस्य स्त्रियं यातो वायुना शुक्रमुद्धतम् ।

स्थानाच्छ्युतं मूत्रयतः प्राक् पश्चाद्वा प्रवर्तते ॥ ३२ ॥
भस्मोदकप्रतीकाशं मूत्रशुक्रं तदुच्यते ।

The person who has the urge of micturition well manifest, but indulges in sexual intercourse inspite of it, the semen displaced from its place gets obstructed in the middle, comes out either prior to or after micturition, the urine resembling solution of ash. This is called as Mūtraśukra. 32-33a.

Vidvighāta :-

रूक्षदुर्बलयोर्वातादुदाघर्तं शकृद्यदा ॥ ३३ ॥
मूत्रस्रोतोऽनुपर्यति संसृष्टं शकृता तदा ।
मूत्रं विट् तुल्यगन्धं स्याद्विड्विघातं तमादिशेत् ॥ ३४ ॥

In persons who are dry (with loss of fat) and debilitated, when vāta begins to move upwards, it brings the faeces (small quantity of faecal matter) into the channels of urine (bladder and urethra); then the persons void urine having the odour of faeces. This disease is Vidvighāta. 33b-34.

Uṣṇavāta :--

पित्तं व्यायामतीक्ष्णोष्णभोजनाभ्वातपादिभिः ।
प्रवृद्धं वायुना क्षिप्तं वस्त्युपस्थार्तिदाहवत् ॥ ३५ ॥
मूत्रं प्रवर्तयेत्पीतं सरक्तं रक्तमेव वा ।
उष्णं पुनः पुनः कृच्छ्रादुष्णवातं वदन्ति तम् ॥ ३६ ॥

Pitta getting aggravated (increased) by exercise, foods which are penetrating and hot, long distance walk, basking in the sun for long periods, etc. gets displaced (into the bladder) by aggravated vāta, causing pain and burning sensation in the bladder and penis, urine is yellow, mixed with blood or only blood flows out, urine is warm, comes out again and again with difficulty. This is spoken of as Uṣṇavāta. 35-36.

Matrakṣaya :-

रूक्षस्य ज्ञान्तदेहस्य वस्तिस्थौ पित्तमारुतौ ।
मूत्रक्षयं सरुग्दाहं जनयेतां तदाह्वयम् ॥ ३७ ॥

In persons who are dry and debilitated, pitta and māruta (vā a) getting localised in the urinary bladder produce loss

(diminution) of urine associated with pain and burning sensation. This is known as Mūtrākṣaya. 37.

Mūtrasāda :—

पित्तं कफो द्वावपि वा संहन्येतेऽनिलेन चेत् ।
 कृच्छ्रान्मूत्रं तदा पीतं रक्तं श्वेतं घनं सृजेत् ॥ ३८ ॥
 सदाहं रोचनाशङ्खचूर्णवर्णं भवेच्च तत् ।
 शुष्कं समस्तवर्णं वा मूत्रसादं वदन्ति तम् ॥ ३९ ॥

Pitta and kapha either seperately or in combination, if get aggravated by anila (vāta), then they produce difficult micturition, urine is yellow, red or white and thick; accompanied with pain, resembling the colour of oxgall or powder of onch shell or of all colours mixed together and is dry (non-unctous, nonsticky); this is called Mūtrasāda. 38-39.

इति विस्तरतः प्रोक्ता रोगा मूत्राप्रवृत्तिजाः ।
 निदानलक्षणे रूढ्वं वक्ष्यन्तेऽतिप्रवृत्तिजाः ॥ ४० ॥

Thus, were described in detail, the diseases produced by non-elimination of urine, along with their causes and clinical features; those diseases produced by over-elimination will be described further on (in the next chapter). 40.

इति श्रीवैद्यपतिसिंहगुप्तसुभूमद्वाग्भटविरचिता-
 यामष्टाङ्गहृदयसंहितायां तृतीये निदानस्थाने
 मूत्राघातनिदानं नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the chapter Mūtrāghāta nidāna—the ninth in Nidānasthāna of Aṣṭāṅgahṛdaya saṁhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

दशमोऽध्यायः ।

Chapter--10

PRAMEHA NIDĀNAM-(*Diagnosis of diabetes, polyuria*)

अथातः प्रमेहनिदानं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Prameha nidāna-diagnosis of diabetes/polyuria; thus said Ātreya and other great sages.

Prameha sankhyā (kinds) :-

प्रमेहा विंशतिस्तत्र श्लेष्मतो दश, पित्ततः ।

षट्, चत्वारोऽनिलात्

Prameha (polyuria diabetes) are twenty, out of which ten are born from śleṣma (kapha), six from pitta and four from anila (vāta). 1a.

Nidāna (causes) :-

तेषां मेदोमूत्रकफावहम् ॥ १ ॥

अन्नपानक्रियाजातं यत्प्रायस्तत्प्रवर्तकम् ।

स्वाद्वस्त्रलवणस्निग्धगुरुपिच्छिलशीतलम् ॥ २ ॥

नवधान्यसुरानूपमांसेक्षुगुडगोरसम् ।

एकस्थानासनरतिः शयनं विधिवर्जितम् ॥ ३ ॥

Foods, drinks and activities which produce increase of medas (fat), mūtra (urine) and kapha are generally the chief causes, such as; foods which are sweet, sour, salt, fatty, not easily digestable, slimy and cold; fresh grains, beer, meat of animals of marshy regions, sugarcane juice, molasses and milk; (habit of) always sitting at a place and sleeping without adopting its proper procedure. 1b-3.

Samprāpti (pathogenesis) :-

बस्तिमाश्रित्य कुरुते प्रमेहान् दूषितः कफः ।

दूषयित्वा वपुः क्लेदस्वेदमेदोरसामिषम् ॥ ४ ॥

पित्तं रक्तमपि क्षीणे कफादौ मूत्रसंभ्रयम् ।

घातून् बस्तिमुपानीय तत्क्षयेऽपि च मारुतः ॥ ५ ॥

Kapha which gets vitiated (increased) and localised in the urinary bladder, produces prameha by vitiating the body water, sweat, pitta, fat, plasma and muscle (all these are watery tissues,); even pitta and rakta (blood) also produce it, by vitiating the residence of urine (urinary bladder) when they (watery tissues) are decreased (depleted); even māruta (vāta) also causes it, by dragging the dhātus (watery tissues) into the bladder when they are depleted. 4-5.

साध्ययाप्यपरित्याज्या मेहास्तेनैव तद्गुवाः ।

समासमक्रियतया महात्ययतयाऽपि च ॥ १ ॥

Mehā is classified as curable, controllable and rejectable, is done so on their basis, (of the doṣās) and (the quality of) sāmakriyatā (identical therapy), asama (viṣama kriyatā non-identical therapy) and mahātyayatā (great danger involved). 6.

Notes :--The above brief statement is explained as follows; the ten kinds of prameha produced by kapha are curable because in them, the causative doṣa and dūṣyas (tissues and wastes) are identical (of the same qualities) and so drugs and therapies are the same for both (identical therapy). The six kinds produced by pitta, are controllable but persist till death because in these the causative doṣa (pitta) and the dūṣyās (tissues and wastes) are of different qualities and so drugs and therapies have to be different (non-identical therapy). The four kinds produced by vāta are incurable because of the risk of grave complication/secondary diseases arising due to loss of all the tissues.

Rūpa (clinical features)

Sāmānyā lakṣaṇa (common symptoms) :—

सामान्यं लक्षणं तेषां प्रभूताविलमूत्रता ।

The common symptoms in all of them are—increased quantity and turbidity of the urine. 7a.

दोषदृश्याविशेषेऽपि तत्संयोगविशेषतः ॥ ७ ॥

मूत्रवर्णादिभेदेन भेदो मेहेषु कल्प्यते ।

Though the doṣās and dūṣyās are similar, their combination (types of combination) being different; there occurs differences in the colour etc. (other properties) of urine; based on these (properties) they (kinds of diabetes) are described further. 7b-8a.

Kaphaja meha (*diabetes caused by kapha* :--

अच्छं बहु सितं शीतं निगन्धमुदकोपमम् ॥ ८ ॥
 मेहत्युदकमेहेन किञ्चिन्धाविलपिच्छलम् ।
 इक्षो रसमिवात्यर्थं मधुरं चेक्षुमेहतः ॥ ९ ॥
 सान्द्रीभवेत्पर्युषितं सान्द्रमेहेन मेहति ।
 सुरामेही सुरातुल्यमुपर्यच्छमधो घनम् ॥ १० ॥
 संहृष्टरोमा पिष्टेन पिष्टवद्बहलं सितम् ।
 शुक्राभं शुक्रमिश्रं वा शुक्रमेही प्रमेहति ॥ ११ ॥
 मूर्तान् मूर्तसिकतामेही सिकतारूपिणो मलान् ।
 शीतमेही सुबहुशो मधुरं भृशशीतलम् ॥ १२ ॥
 शनैः शनैः शनैर्मेही मन्दमन्दं प्रमेहति ।
 लालातन्तुयुतं मूत्रं लालामेहेन पिच्छिलम् ॥ १३ ॥

In *Udaka meha* the person passes urine which is clear (not turbid) large in quantity, white, cold, odourless, resembling water, sometimes with slight turbidity and slimyness. In *Iksūmeha* the urine is like the juice of sugarcane and very sweet. In *Sāndra meha* the urine become thick when kept overnight. In *Surā meha* the urine resembles surā (beer) with clear top (portion) and thick bottom (portion). In *Piṣṭa meha* the person has horripilations, voids urine which is thick like a solution of corn flour and is white. In *Śukra meha* the urine is like semen or mixed with semen. In *Sikatā meha* the person passes urine containing dirty particles resembling sand. In *Śīta meha* the urine is sweet and very cold. In *Śanairmeha* the person passes urine very slowly and with very little force. In *Lālamaheha* the urine contains threads like that of saliva and is slimy. 8b-13.

Pittaja meha (*diabetes caused by pitta*) :—

गन्धवर्णरसस्पर्शैः क्षारेण क्षारतोयवत् ।
 नीलमेहेन नीलाभं कालमेही मषीनिभम् ॥ १४ ॥
 हारिद्रमेही कटुकं हरिद्रासन्निभं दहत् ।
 वित्तं माञ्जिष्ठमेहेन मञ्जिष्ठासलिलोपमम् ॥ १५ ॥
 बिस्त्रमुष्णं सलवणं रक्ताभं रक्तमेहतः ।

In *Kṣāra meha* the urine is like a solution of alkāli in smell, colour, taste and touch, In *Nīla meha* it (urine) is blue. In

Kāla meha it resembles ink (black). In *Hāridra meha* the urine is pungent (or bitter) resembles haridrā (termuric) (yellow in colour) passed associated with burning sensation. In *Manjiṣṭha meha* the urine is foul smelling and resembles solution of manjiṣṭha (slight red in colour). In *Rakta meha* the urine is foul smelling, hot, slight salty and resembles blood (red in colour). 14-16a.

Vātaja meha (diabetes caused by vāta) :—

वसामेही वसामिध्रं वसां वा मूत्रयेन्मुहुः ॥ १६ ॥

मज्जानं मज्जमिध्रं वा मज्जमेही मुहुर्मुहुः ।

हस्ती मत्त इवाजस्रं मूत्रं वेगविवर्जितम् ॥ १७ ॥

सलसीकं विबद्धं च हस्तिमेही प्रमेहति ।

मधुमेही मधुसमम्

In *Vasā meha* the urine is mixed with muscle fat, or only muscle fat may be passed frequently, In *Majjā meha* the person passes only marrow or urine mixed with marrow frequently. In *Hasti meha* the person passes urine like an elephant in rut, continuously and without force, mixed with lasīka (lymph) and with obstruction (difficulty). In *Madhumeha* the person passes urine resembling honey (in taste). 16b-18a.

जायते स किल द्विधा ॥ १८ ॥

क्रुद्धे घातुक्षयाद्वायौ दोषावृतपथेऽथवा ।

आवृतो दोषलिङ्गानि सोऽनिमित्तं प्रदर्शयेत् ॥ १९ ॥

क्षीणः क्षणात्क्षणात् पूर्णो भजते कृच्छ्रसाध्यताम् ।

कालेनोपेक्षिताः सर्वे यद्यान्ति मधुमेहताम् ॥ २० ॥

मधुरं यच्च सर्वेषु प्रायो मध्विव मेहति ।

सर्वेऽपि मधुमेहाख्या माधुर्याच्च तनोरतः ॥ २१ ॥

This (madhumeha) arises in two ways, by the aggravation of vāta caused by a) dhātukṣaya-depletion/loss of tissues and b) obstruction of its path (movement) by the doṣās covering it.

In the obstructed kind, it (vāta) exhibits the symptoms of the doṣa covering it, without any other reason, oecasionally, hence the bladder is found sometimes empty and sometimes full, and the diseases becomes difficult to cure. All varieties (of prameha) if neglected will, in course of time, become

madhumeha. All those in which the urine is sweet resembling honey and the body also becoming sweet, are called madhumeha. 18b-21.

Prameha upadrava (complications/secondary diseases) :—

भविपाकोऽश्चिश्छर्दिनिद्रा कासः सपीनसः ।
 उपद्रवाः प्रजायन्ते मेहानां कफजन्मनाम् ॥ २२ ॥
 अस्तिमेहनयोस्तोदो मुष्कावदरणं ज्वरः ।
 दाहस्तृष्णाऽम्लको मूर्च्छा विड्भेदः पित्तजन्मनाम् ॥ २३ ॥
 घातिकानामुदावर्तकम्पहृद्ग्रहलोलाः ।
 शूलमुन्निद्रता शोषः कासः श्वासश्च जायते ॥ २४ ॥

Poor digestion, anorexia, vomiting, more of sleep, cough and nasal catarrh-are the complications/secondary diseases of diabetes arising from kapha.

Pricking pain in the bladder and penis, exudation from the scrotum, fever, burning sensation, thirst, sourness (increased acidity), fainting and loose bowels are the upadrava of those (diabetes) arising from pitta. Udāvarta (upward movement of vāta), tremors, catching pain in the region of the heart, different kinds of desires, pain in the abdomen, loss of sleep, dryness (of the mouth, throat etc.); cough and dyspnoea are the upadrava of those (diabetes) arising from vāta. 22-24.

Prameha piṭaka (diabetic ulcer/corbuncles) :—

शराविका कच्छपिका जालिनी विनताऽलजी ।
 मसूरिका सर्षपिका पुत्रिणी सविदारिका ॥ २५ ॥
 विद्रधिश्चेति पिटिकाः प्रमेहोपेक्षया दश ।
 सन्धिर्मर्मसु जायन्ते मांसलोषु च धामसु ॥ २६ ॥

Śarāvikā, kacchapikā, jālinī, vinatā, alajī, masūrīkā, sarṣapikā, putrinī, vidārikā and vidhradhi-are the ten eruptions/ulcers appearing on the joints, vital spots and muscular parts during the course of diabetes. 25-26.

अन्तोन्नता मध्यनिम्ना श्यावा क्लेदरुजान्विता ।
 शरावमानसंस्थाना पिटिका स्याच्छराविका ॥ २७ ॥
 अवगाढार्तिनिस्तोदा महावस्तुपरिग्रहा ।
 श्लक्ष्णा कच्छपपृष्ठाभा पिटिका कच्छपी मता ॥ २८ ॥

स्तब्धा सिराजालवती क्षिग्धस्त्रावा महाशया ।
 रुजानिस्तोदबहुला सूक्ष्मच्छिद्रा च जालिनी ॥ २९ ॥
 अवगाढरुजाक्लेदा पृष्ठे वा जठरेऽपि वा ।
 महती पिटिका नीला विनता विनता स्मृता ॥ ३० ॥
 दहति त्वचमुत्थाने भृशं कष्टा विसर्पिणी ।
 रक्तकृष्णाऽतितृट्स्फोटदाहमोहज्वराऽलजी ॥ ३१ ॥
 मानसंस्थानयोस्तुल्या मसूरेण मसूरिका ।
 सर्षपामानसंस्थाना क्षिप्रपाका महारुजा ॥ ३२ ॥
 सर्षपी सर्षपातुल्यपिटिकापरिवारिता ।
 पुत्रिणी महती भूरिसुसूक्ष्मपिटिकाचिता ॥ ३३ ॥
 विदारीकन्दवद्वत्ता कठिना च विदारिका ।
 विद्रधिर्वक्ष्यतेऽन्यत्र

Sarāvikā is *piṭaka* (eruptions/ulcers) having elevated edges and depressed centre, black in colour, associated with exudation and pain, resembling a saucer in size and shape.

Kacchapikā is *piṭaka* having severe (deep) pain, either continuous or intermittent, extends over a large area, smooth and resembles the shell of a tortoise.

Jālinī is stable, has venous net-work, greasy (unctous) exudate, and big cavity inside, with severe pain, intermittent pain and has minute openings.

Vinatā is big sized eruption, developing either on the back or abdomen, blue in colour having severe (deep) pain and exudation and bent downwards.

Alajī has burning sensation and elevation of the skin, very difficult to bear, spreads to other places, reddish-black in colour and accompanied with severe thirst, boils (appearing in different places of the body), burning sensation all over the body, delusion and fever.

Masūrikā resembles *masūra* (lentil) in size and shape.

Sarṣapikā is like *sarṣapa* (mustard seed) in size and shape, ulcerates soon, has severe pain and surrounded by eruptions resembling mustard seeds.

Putriṇī is a big eruption, surrounded by many small eruptions.

Vidārikā is round like the tuber of vidaiī and hard.

Vidhradi will be described elsewhere (in the next chapter). 27-34b.

तत्रार्घं पिटिकात्रयम् ॥ ३४ ॥

पुत्रिणी च विदारी च दुःसहा बहुमेदसः ।

सहाः पित्तोत्थणास्त्वन्याः सम्भवन्त्यल्पमेदसः ॥ ३५ ॥

तासु मेहवशाच्च स्याद्दोषोद्रेको यथायथम् ।

प्रमेहेण विनाऽप्येता जायन्ते दुष्टमेदसः ।

तावच्च नोपलक्ष्यन्ते यावद्भस्तुपरिग्रहः ॥ ३६ ॥

Out of these, the first three (śarāvikā, kacchapikā and jālinī), putriṇī and vidārikā are difficult to bear (and also to treat), these arise from predminance of fat tissue, the remaining and those having predominance of pitta and those arising from less of fat are bearable (and easy to treat). In these (eruptions) the recognition of aggravation of doṣas is similar to that of (the kinds of) diabetes.

These eruptions occur even without diabetes, due to vitiation of fat tissue but are not taken note of (treated) till they get localised (permanently at any place). 34b-36.

Sāpekṣya nidāna (differential diagnosis) :—

हारिद्रवर्णं रक्तं वा मेहप्राग्रूपवर्जितम् ।

यो मूत्रयेन्न तं मेहं रक्तपित्तं तु तद्विदुः ॥ ३७ ॥

If a person passes urine having the colour either of termuric, deep yellow) or of blood (red) without the appearance of premonitory symptoms of diabetes, he should not be understood as having prameha (diabetes) but be taken as having raktapitta (bleeding diseases). 37.

Prameha pūrvarūpa (premonitory symptoms of diabetes) :—

स्वेदोऽङ्गगन्धः शिथिलत्वमङ्गे शय्यासनस्वप्नसुखामिषङ्कः ।

दृग्नेत्रजिह्वाश्रवणोपदेहो घनाङ्गता केशनखातिवृद्धिः ॥ ३८ ॥

शीतप्रियत्वं गलतालुशोषो माधुर्यमास्ये करपाददाहः ।

भविष्यतो मेहगणस्य रूपं मूत्रेऽभिघावन्ति पिपीलिकाश्च ॥ ३९ ॥

More of perspiration, bad smell of the body, looseness/ flaccidity of the body parts, desire for the comfort of the bed,

seat and sleep; thickening of the heart, eyes, tongue and ears; stoutness of the body, greater increase of (growth rate) the hairs and nails, desire for cold, dryness of the throat and palate, sweet taste in the mouth (always) burning sensation of the palms and soles; and swarming of ants towards his urine (place of urination or urine pots) are the premonitory symptoms of the groups of diabetes. 38-39.

Prameha sadhyasādhyatā (prognosis) :—

दृष्ट्वा प्रमेहं मधुरं सपिच्छं मधूपमं स्याद्द्विविधो विचारः ।

सम्पूरणाद्वा कफसम्भवः स्यात् क्षीणेषु दोषेष्वनिलात्मको वा ॥ ४० ॥

Finding diabetes, with urine being sweet, slimy and resembling honey, the (unintellegent) physician gets doubt on two points; whether it is born from kapha caused by over nutrition or whether it is born from anila (vāta) caused by decrease of the doṣās (under-nutrition). 40.

सपूर्वरूपाः कफपित्तमेहाः क्रमेण ये वातकृताश्च मेहाः ।

साध्या न ते, पित्तकृतास्तु याप्याः साध्यास्तु मेदो यदि नातिदुष्टम् ॥ ४१ ॥

Prameha caused by kapha and pitta (all varieties) having all the premonitory symptoms and those caused by vāta, after lapse of time are incurable; those caused by pitta persist for long time and are controllable; and those are curable in which the fat tissue is not greatly vitiated (increased). 41.

इति भौवैद्यपतिसिंहगुप्तसुनुभोमद्राग्भटविरचिता-

यामष्टाङ्गहृदयसंहितायां तृतीये निदानस्थाने

प्रमेहनिदानं नाम दशमोऽध्यायः ॥ १० ॥

Thus ends the chapter-prameha nidāna—the tenth in Nidānasthāna of Aṣṭāṅgahr̥daya samhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

एकादशोऽध्यायः ।

Chapter--11

VIDRADHI-VRDDHI GULMA-NIDĀNAM

(*Diagnosis of Abscess, hernia and abdominal tumours*)

अथातो विद्रधिवृद्धिगुल्मनिदानं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Vidradhi, vṛddhi, gulma nidānam-diagnosis of abscess, hernia and abdominal tumours; thus said Ātreya and other great sages.

Vidradhi nidāna and samprāpti (causes and pathogenesis of abscess) :--

भुक्तैः पर्युषितात्युष्णरूक्षशुष्कविदाहिभिः ।

जिह्वशय्याविचेष्टाभिस्तैस्तैश्चासृक्प्रदूषणैः ॥ १ ॥

दुष्टत्वङ्मांसमेदोस्थिस्त्रायवसृक्कण्डराश्रयः ।

यः शोफो बहिरन्तर्वा महामूलो महारुजः ॥ २ ॥

वृत्तः स्यादायतो यो वा स्मृतः षोढा स विद्रधिः ।

दोषैः पृथक्समुद्भितैः शोणितेन क्षतेन च ॥ ३ ॥

By indulgence in foods which are stale (kept overnight), very hot, dry (without moisture and fat), dried up, those causing burning sensation during digestion; lying on uneven bed, improper movement of the body parts and those (foods and activities) which cause vitiation of blood; the doṣās getting aggravated cause vitiation of the skin, muscle, fat, bone, ligaments, blood and tendons and produce a swelling arising from them (any one or more), either outside or inside (the body) situated deep inside accompanied with severe pain; being either round or wide, this is known as Vidradhi (abscess); it is of six kinds; from each doṣa seperately, from the combination of all, from blood and from trauma. 1-3.

Rūpa (clinical features) :--

बाह्योऽत्र तप्ततत्राङ्गे दारुणो ग्रथितोन्नतः ।

आन्तरो दारुणतरो गम्भीरो गुल्मवद्धनः ॥ ४ ॥

वक्ष्मोक्वत्समुच्छ्रायी शीघ्रघात्यग्निशस्त्रवत् ।
 नाभिबस्तिंयकृत्सीहक्लोमहःकुक्षिवक्त्रणे ॥ ५ ॥
 स्याद्वृक्कयोरपाने च

The external one, occurs here and there (anywhere on the body) difficult to bear, hard and elevated; the internal one is more difficult to bear, deep seated, hard like a tumor, growing upwards like an anthill, causes quick death like the fire or weapon, manifests on (near) the umbilicus, urinary bladder, liver, spleen, kloma (pancreas ?) heart, abdomen (epigastrium), groins, kidneys, and rectum. 4-6a.

वातात्त्रातितीव्ररुक् ।

श्यावारुणश्चिरोत्थानपाको विषमसंस्थितिः ॥ ६ ॥

व्यघ्रच्छेदभ्रमानाहस्पन्दसर्पणशब्दान् ।

रक्तताम्रासितः पित्तात्तृणमोहज्वरदाहवान् ॥ ७ ॥

क्षिप्रोत्थानप्रपाकश्च पाण्डुः कण्डूयुतः कफात् ।

सोत्क्लेशशीतकस्तम्भजृम्भारोचकगौरवः ॥ ८ ॥

चिरोत्थानविपाकश्च सङ्कीर्णः सन्निपाततः ।

सामर्थ्याच्चात्र विभजेद्वाह्याभ्यन्तरलक्षणम् ॥ ९ ॥

That arising from vāta has very severe pain, blackish-red in colour takes long time to grow and suppurate; of irregular placement (uneven shape), has pains such as puncturing, excising, rotating, flatulent and throbbings; of the nature of spreading to other parts and of producing sound.

That caused by pitta, is red, coppery or black in colour; produces thirst, delusion, fever and burning sensation, quick to grow and suppurate.

That caused by kapha is white, itching (irritating), accompanied with nausea, cold, stiffness of the body, (more of) yawnings, loss of taste and feeling of heaviness of the body; slow in growth and suppuration.

All the symptoms are present together, in that caused by all the doṣās.

Determination whether it is external or internal should be made on ability (severity) and relation with organs etc. (of the symptoms). 6b-9.

कृष्णस्फोटोऽवृतः श्यावस्तीव्रदाहः रजाम्बरः ।
पित्तलिङ्गोऽसृजा बाह्यः स्त्रीणामेव तथाऽऽन्तरः ॥ १० ॥

That caused by blood is surrounded by black eruptions, blue in colour, accompanied with severe burning sensation, pain and fever and other symptoms of pitta (aggravation) and is external; it is internal only in women (implying that it arises in the uterus). 10.

शस्त्राद्यैरभिघातेन क्षते वाऽपथ्यकारिणः ।
क्षतोष्मा वायुविक्षिप्तः सरक्तं पित्तमीरयन् ॥ ११ ॥
पित्तासृग्ग्लक्षणं कुर्याद्विद्रधिं भूर्युपद्रवम् ।

Vāyu (vāta) getting aggravated by assault by weapons, etc. or by unsuitable foods etc. and by displacing the heat at the site of trauma, leads to the aggravation of pitta and rakta (blood) and gives rise to an abscess, presenting symptoms of pitta and rakta and producing severe complications, secondary diseases. 11-12a.

तेषूपद्रवभेदश्च स्मृतोऽधिष्ठानभेदतः ॥ १२ ॥
नाभ्यां हिष्मा, भवेद्दस्तौ मूत्रं कृच्छ्रेण पूति च ।
श्वासो यकृति, रोधस्तु मीहयुच्छ्वासस्य, तृट् पुनः ॥ १३ ॥
गलग्रहश्च क्लोच्चि, स्यात्सर्वाङ्गप्रग्रहो हृदि ।
प्रमोहस्तमकः कासो हृदये घट्टनं व्यथा ॥ १४ ॥
कुक्षिपार्श्वान्तरांसातिः कुक्षावाटोपजन्म च ।
सकथनोर्ग्रहो वक्त्रणयोर्वृक्कयोः कटिपृष्ठयोः ॥ १५ ॥
पार्श्वयोश्च व्यथा पायौ पवनस्य निरोधनम् ।

These complications depend upon the site (of the abscess etc.) such as; hiccup if the abscess is near the umbilicus; difficult and foul smelling urine if the abscess is in the bladder; dyspnoea, if in the liver; obstruction to expiration, if in the spleen; thirst and obstruction of the throat if in the kloma (pancreas?); catching pain (or rigidity) all over the body, profound delusion, darkness (unconsciousness), cough, friction and pain in the heart manifest if the abscess is in the heart; pain in the abdomen (upper region), flanks and shoulders, gurgling noise in the epigastrium appear if it is in the epigastrium; stiffness of the thighs, if it is in the groins; catching pain

in the waist and back, pain in the flanks if it is in the kidneys; obstruction of flatus if it is in the rectum. 12b-16a.

आमपक्वविदग्धत्वं तेषां शोफवदादिशेत् ॥ १६ ॥
 नाभेरूर्ध्वं मुखात्पक्वाः प्रस्रवन्त्यधरे गुदात् ।
 गुदास्यान्नाभिजो विद्यादोषं क्लेशाच्च विद्रधौ ॥ १७ ॥
 यथास्वं व्रणवत्

The unripe, ripening and ripened stages are similar to those of śopha (inflammatory oedema).

Those (abscesses) localised above the umbilicus expel their contents (pus, blood etc.) through the mouth, after ripening and those localised below the umbilicus, through the rectum.

The features of the doṣās and of the exudate in abscesses, should be understood as similar to those of an ulcer (organic ulcer and not traumatic wound). 16b-18a.

Sadhyaśadhyata (prognosis) :—

तत्र विवर्ज्यः सन्निपातजः ।
 पक्वो हृन्नाभिवस्तिस्थो मित्तोऽन्तर्बहिरेव वा ॥ १८ ॥
 पक्वश्चान्तः स्रवन् वक्त्रात्क्षीणस्योपद्रवान्बितः ।

Those produced by all the doṣās together; those located in the heart, umbilicus and urinary bladder, which have burst after ripening either inside or outside; those which have burst inside and have expelled their contents inside through their opening; those arising in debilitated persons, those having complications/secondary diseases should be rejected. 18a-19a.

Stana vrid̄dhi (breast abscess) :—

एवमेष स्तनसिरा विवृताः प्राप्य योषिताम् ॥ १९ ॥
 सूतानां गर्भिणीनां वा सम्भवेच्छयथुर्घनः ।
 स्तने सदुग्धेऽदुग्धे वा बाह्यविद्रधिलक्षणः ॥ २० ॥
 नाडीनां सूक्ष्मवक्त्रत्वात्कन्यानां न स जायते ।
 इति विद्रधिनिदानम् ।

In the same way (the doṣās) invading the open channels of the breasts in women, who have either delivered (the baby) or pregnant produce a hard swelling in the breasts,

having the features of an external abscess; when the breasts are either having milk or not, this is *Stana vidradhi* (breast abscess), It does not happen in virgins (girls who have not menstruated) because the mouths of the channels (in their breasts) are small. 19b-21a.

Thus ends the diagnosis of *vidradhi* (abscess).

Vṛddhi nidāna (diagnosis of enlargement of the scrotum) :—

अथ वृद्धिनिदानम् ।

क्रुद्धो रुद्धगतिर्वायुः शोफशूलकरश्चरन् ॥ २१ ॥

मुष्कौ वङ्कणतः प्राप्य फलकोशाभिवाहिनीः ।

प्रपीड्य धमनीर्वृद्धिं करोति फलकोशयोः ॥ २२ ॥

दोषान्ममेदोमूत्रान्त्रैः स वृद्धिः सप्तधा गद् ।

मूत्रान्त्रजावप्यनिलाद्धेतुभेदस्तु केवलम् ॥ २३ ॥

Vāyu (*vāta*) getting aggravated from obstruction of its movements, begins to move from the groins to the scrotum, producing swelling and pain, followed by pulling down of the *dhamanī* (blood vessels) going into the scrotum and gives rise to enlargement of *dhamanī* (blood vessels) inside the scrotum. this is known *Vṛddhi roga*—enlargement of the scrotum.)

It is of seven kinds—viz from each of the *doṣa* separately, by blood, by fat, by urine and by the intestines; those by urine and intestines are (actually) caused by *vāta* itself but are designated differently (to denote the organs involved).

21b-23.

Rūpa (clinical features) :—

वातपूर्णद्वतिस्पर्शो रूक्षो वातादहेतुरुक् ।

पकोदुम्बरसङ्काशः पित्ताद्वाहोष्मपाकवान् ॥ २४ ॥

कफाच्छीतो गुरुः स्निग्धः कण्डूमान् कठिनोऽल्परुक् ।

कृष्णस्फोटावृतः पित्तवृद्धिलिङ्गश्च रक्ततः ॥ २५ ॥

कफघ्नमेदसा वृद्धिर्मुदुस्तालफलोपमः ।

In that (swelling of the scrotum) caused by *vāta*, the (scrotum) resembles a leather bag filled with air for touch, is dry and painful without any other reason; in that caused

by pitta (the scrotum) resembles a ripe fruit of udumbara (brownish red in colour and small) and has burning sensation, heat and suppuration; in that caused by kapha (the scrotum) is cold, heavy, unctuous, itching, hard and with slight pain; in that caused by blood it (scrotum) is studded with black eruptions (boils) and has the symptoms of increase of pitta; in that caused by fat the swelling of the scrotum is soft and resembles a (ripe) fruit of tāla (blakish-blue) in colour and big in size). 24-26a.

Mūtraja vṛddhi (hydrocele) :—

मूत्रधारणशीलस्य मूत्रजः स तु गच्छतः ॥ २६ ॥
 अम्भोमिः पूर्णदृतिवत्क्षोभं याति सरुद्धमृदुः ।
 मूत्रकृच्छ्रमधस्ताच्च वलयं फलकोशयोः ॥ २७ ॥

Vṛddhi (scrotal enlargement) caused by urine happens in persons who suppress the urge of urine habitually, the scrotum resembles a leather bag filled with water, producing movements; is painful and soft, accompanied with difficult micturition and creating round rings underneath the scrotum.

Antraja vṛddhi (hernia) :—

वातकोपिभिराहारैः शीततोयाषगाहनैः ।
 धारणेरेणभाराध्वविषमाङ्गप्रवर्तनैः ॥ २८ ॥
 क्षोभणैः क्षुभितोऽन्यैश्च क्षुद्राश्चावयवं यदा ।
 पवनो विगुणीकृत्य स्वनिवेशादधो नयेत् ॥ २९ ॥
 कुर्याद्ब्रह्मणसन्धिस्थो ग्रन्थ्याभ श्वयथुं तदा ।
 उपेक्ष्यमाणस्य च मुष्कवृद्धि-
 माध्मानरुक्स्तम्भवती स वायुः ।
 प्रपीडितोऽन्तः स्वनवान् प्रयाति
 प्रध्मापयन्नेति पुनश्च मुक्तः ॥ ३० ॥
 अन्नवृद्धिरसाध्योऽथं वातवृद्धिसमाकृतिः ॥ ३१ ॥
 रुक्षकृष्णारुणसिरात्तन्तुजालगवाक्षितः ।
 इति वृद्धिनिदानम् ।

By indulgence in foods which cause increase of vāta, immersing the body in cold water, suppression or premature initiation of the urges of the body, carrying heavy loads, walking long distance, improper movements of the body and such other acts, vāta getting increased pulls down the debili-

tated small intestine from its place and produces a tumor-like swelling in the groin (inguinal hernia). By neglecting it, vāta produces enlargement of the scrotum accompanied with flatulence, pain and rigidity of the abdomen; when the swelling (of the groin and of the scrotum) is pressed (by the hand) it (intestine) goes inside (the abdomen) accompanied with a sound and comes down again (into the scrotum) when released. This Antravṛddhi (scrotal hernia) is incurable and possesses symptoms similar to vṛddhi (scrotal enlargement) caused by vāta, along with network of blackish-red threads of veins spread all over. 28-31.

*Notes :—*The term 'vṛddhi' in its common use, means-an increase more than the usual. It may refer to number, qualities etc. of substances.

Increase in the size of the scrotum is named as 'vṛddhi' based on this meaning only, but the term has somehow gained a technical sense, to stand for scrotal enlargement. Vṛddhi is also called as Bradhna In mūtraja vṛddhi it is not the urine that collects in the scrotum but it is a fluid secreted by the layers of the scrotum itself (hydrocele). Antraja vṛddhi includes both inguinal and scrotal hernia. Hernia occurs at the umbilicus also especially in weak children (hiatus hernia).

Thus ends the diagnosis of vṛddhi (scrotal enlargement).

Gulma nidāna (diagnosis of abdominal tumors) :—

अथ गुल्मनिदानम् ।

गुल्मोऽष्टधा पृथग्दोषैः संसृष्टैर्निचयं गतैः ॥ ३२ ॥

आर्तवस्य च दोषेण नारीणां जायतेऽष्टमः ।

Gulma (tumours inside the abdomen) is of eight kinds viz., from each doṣa seperately, by the combination if any two of them, by the combination of all of them, the eighth in women only, due to disorders of ārtava (menstrual blood/ ovum). 32-33a.

Gulma nidāna (causes) :—

ज्वरच्छर्द्यतिसाराद्यैर्वमनाद्यैश्च कर्माभः ॥ ३३ ॥

कश्चितो वातलान्यत्ति शीतं वाऽम्बु बुभुक्षितः ।

यः पिबत्यनु चाघ्नानि लङ्घनस्रवनादिकम् ॥ ३४ ॥

सेवते देहसङ्कोभि छर्दि वा समुदीरयेत् ।
 अनुदीर्णामुदीर्णान्वा वातादीन्न विमुञ्चति ॥ ३५ ॥
 स्नेहस्वेदावनभ्यस्य शोधनं वा निषेवते ।
 शुद्धो वाऽऽशु विदाहीनि भजते स्यन्दनानि वा ॥ ३६ ॥
 वातोल्बणास्तस्य मलाः पृथक्कृद्धा द्विशोऽथवा ।
 सर्वे वा रक्तयुक्ता वा महास्रोतोनुशायिनः ॥ ३७ ॥
 ऊर्ध्वाधोमार्गमावृत्य कुर्वते शूलपूर्वकम् ।
 स्पर्शोपलभ्यं गुल्माख्यमुत्सृतं ग्रन्थिरूपिणम् ॥ ३८ ॥

Person who has become weak by fever, vomitting, diarrhoea etc. (other such debilitating diseases) or by therapies like emesis etc., begins to eat foods which cause increase of vāta, or drinks cold water when hungry or indulge in jumping, swimming and such other strenuous activities immediately after food; or initiates the urge of vomitting which has not started or suppresses the urges of flatus etc. which are patent; who resorts to purifactory therapies (emesis, purgation etc.) without oleation and sudation therapies; who begins to consume foods which cause burning sensation during digestion or which produce more secretions (moisture) inside the tissue immediately after purifactory therapies (without following the diet schedule prescribed); by these causes, the malās (doṣās) with the predominance of vāta, undergo increase either seperately, in combination of any two or all the three or even with blood, invade the alimentary tract, spread to both the upward and downward paths, and gives rise to a palpable, elevated hard mass, preceded by pain in the abdomen; this is known as Gulma. 33b-38.

Rupa (clinical features) :—

vataja :—

कर्शनात्कफविट्पित्तैर्मार्गस्यावरणेन वा ।
 वायुः कृताश्रयः कोष्ठे रौक्ष्यात्काठिन्यमागतः ॥ ३९ ॥
 स्वतन्त्रः स्वाश्रये दुष्टः परतन्त्रः पराश्रये ।
 पिण्डितत्वादमूर्तोऽपि मूर्तत्वमिव संभितः ॥ ४० ॥
 गुल्म इत्युच्यते वस्तिनाभिहृत्पार्श्वसंश्रयः ।
 वातान्मन्याशिरः शूलं ज्वरक्षीहान्त्रकूजनम् ॥ ४१ ॥

व्यधः सूक्ष्मेव विट्सङ्गः कृच्छ्रादुच्छसनं मुहुः ।
 स्तम्भो गात्रे मुखे शोषः कार्श्यं विषमवह्निता ॥ ४२ ॥
 रुक्षकृष्णत्वगादित्वं चलत्वादनिलस्य च ।
 अनिरूपितसंस्थानस्थानवृद्धिस्त्रयव्ययः ॥ ४३ ॥
 पिपीलिकाभ्याप्त इव गुल्मः स्फुरति तुद्यते ।

Either by weakness (due to loss or depletion of tissues) or by obstruction of its passage by kapha, viṭ (faeces) or pitta, vāta gets aggravated, localised in the alimentary tract, becomes hard (forms a mass) by (causing) dryness. If it (mass) develops in its own (of vāta) seat (the seat of vata is pakvāśaya—large intestine) then the disease is primary and if it develops in the seat of the others (pitta and kapha) then the disease is secondary; though the mass is not having any shape, still it is considered as having a shape because of (aggregated at any one place) forming an elevation, and so called as a gulma (tumour); it (usually) occupies the region of the urinary bladder, umbilicus, heart and the flanks.

Pain in the sides of the neck, headache, fever, enlargement of the spleen, gurgling sound in the intestines, pain as though being pricked by needles, constipation, difficulty in breathing often, rigidity of the body, dryness of the mouth, emaciation, irregular digestion, dryness and black colour of the skin etc. (nails, eyes, urine, faeces); because of unsteadyness of anila (vāta) the tumor mass is indefinite in shape, place, increase or decrease (in size) and nature of pain, there is feeling as though (the tumor) is being swarmed by ants; throbbing and cutting pain. 39-44a.

Pittaja :—

पित्ताहाहोऽम्लको मूर्च्छाविड्मेदस्वेदतृड्ज्वराः ॥ ४४ ॥
 हारिद्रत्वं त्वगाघेषु गुल्मश्च स्पर्शनासहः ।
 दूयते दीप्यते सोष्मा स्वस्थानं दहतीव च ॥ ४५ ॥

In gulma of pitta origin, there is (increased) sourness (acidity), fainting, diarrhoea, sweating, thirst, fever, deep yellow colour of the skin etc.; the tumour does not tolerate touching (tenderness), has burning sensation, great heat as though burning its own site. 44b-45.

Kaphaja :—

कफात्स्तेमित्यमरुचिः सदनं शिशिरज्वरः ।
पीनसालस्यदृक्लासकासशुक्लत्वगादिताः ॥ ४६ ॥
गुल्मोऽवगाढः कठिनो गुरुः सुप्तः स्थिरोऽल्परुक् ।

In gulma of kapha origin, there is inactivity, loss of taste/ appetite, weakness, cold, fever, nasal catarrh, lassitude, nausea, cough, white colour of the skin etc.; the tumor is deep seated, hard, heavy, painless, static and slightly painful.

46-47a.

स्वदोषस्थानधामानः स्वे स्वे काले च रुक्कराः ॥ ४७ ॥

प्रायः

Tumors arising from each doṣa are found to develop generally in their own seats and produce pain at their own specific times. 47b.

त्रयस्तु द्वन्द्वोत्था गुल्माः संसृष्टलक्षणः ।
सर्वजस्तीव्ररुग्दाहः शीघ्रपाकी घनोन्नतः ॥ ४८ ॥
सोऽसाध्यो

The three kinds arising from the combination of two doṣas, have mixed symptoms; that arising from the combination of all the dosas has severe pain, burning sensation suppurates soon, hard and greatly elevated, this is incurable.

48a.

Rakta gulma :—

रक्तगुल्मस्तु स्त्रिया एव प्रजायते ।
श्रुतौ वा नवसूता वा यदि वा योनिरोगिणी ॥ ४९ ॥
सेवते वातलानि स्त्री क्रुद्धस्यस्याः समीरणः ।
निरुणद्धथार्तवं योन्यां प्रतिमासमवस्थितम् ॥ ५० ॥
कुक्षिं करोति तद्गर्भलिङ्गमाविष्करोति च ।
दृक्लासदौहृदस्तन्यदर्शनक्षामतादिकम् ॥ ५१ ॥
क्रमेण वायुसंसर्गात्पित्तयोनितया च तत् ।
शोणितं कुरुते तस्या वातपित्तोत्थगुल्मजान् ॥ ५२ ॥
रुक्स्तम्भदाहातीसारतृडज्वरादीनुपद्रवान् ।
गर्भाशये च सुतरां शूलं दुष्टासृगाभये ॥ ५३ ॥
योन्याश्च स्त्रावदौर्गन्ध्यतोदस्पन्दनबेदनाः ।
न चाङ्गैर्गर्भवद्गुल्मः स्फुरत्यपि तु शूलवान् ॥ ५४ ॥

पिण्डीभूतः स एवास्याः कदाचित्स्पन्दते चिरात् ।

न चास्या वर्द्धते कुक्षिर्गुल्म एव तु वर्द्धते ॥ ५५ ॥

Rakta gulma (tumor arising from blood) occurs in women only. Women who during their menstrual period, or period soon after delivery or who are having diseases of the yoni (uterus and vagina) indulge in foods and activities which aggravate vāta, in them samīraṇa (vāta) getting increased obstructs the ārtava (menstrual blood) coming out every month, within the yoni (uterus) and produces signs and symptoms of pregnancy inside the abdomen, such as nausea, longings (desires of pregnancy), appearance of breast milk, emaciation etc; gradually the rakta (blood) with the association of vāyu (vāta) and pitta, such as pain, stiffness, burning sensation, diarrhoea, thirst, fever and such other secondary diseases; severe pain in the uterus by accumulation of vitiated blood, exudation, foul smell, tearing and pulsating pain in the vagina. The tumor, though moves inside the uterus is like a foetus without its part (head, arms and legs), such movements being painful, and also rare, because it is a gathered mass; there is no growth of the abdomen (steadily as in pregnancy) but there is growth only of the tumor. 48b-55.

Notes :—Rakta gulma is the different kinds of tumors and cysts developing in the uterus, ovaries or ovarian tubes.

स्वदोषसंश्रयो गुल्मः सर्वो भवति तेन सः ।

पाकं चिरेण भजते नैव वा, विद्रधिः पुनः ॥ ५६ ॥

पच्यते शीघ्रमत्यर्थं दुष्टरक्ताभयत्वतः ।

अतः शीघ्रविदाहित्वाद्विद्रधिः सोऽभिधीयते ॥ ५७ ॥

Gulma (tumors) have only the (causative) doṣa as their base (supporting material) and so they undergo suppuration after a long time, or not at all; whereas Vidhradhi (abscesses) undergoes suppuration quickly because their base (supporting material) is the vitiated blood. Because of their quick suppuration they are called as vidradhi. 56-57.

गुल्मेऽन्तराश्रये वस्तिकुक्षिहृत्सोहवेदनाः ।

अग्निवर्णबलभ्रंशो वेगानां चाप्रवर्तनम् ॥ ५८ ॥

अतो विपर्ययो बाह्ये कोष्ठाङ्गेषु तु नातिरुक् ।

वैद्यग्यमवकाशस्य बहिरुन्नतताऽधिकम् ॥ ५९ ॥

इति गुल्मनिदानम् ।

Gulma (tumours) situated inside (the alimentary tract) produce pain in the regions of the urinary bladder, upper abdomen (epigastric region), heart and or spleen; weakness of digestive activity, loss of colour/complexion and of strength, non-appearance of the urges (non-elimination of urine, faeces, flatus etc.); those situated outside (the alimentary tract) and in the abdominal organs produce opposite symptoms such as mild pain, discolouration at the site (of the tumor) and greater outward growth. 58-59.

Ānāha :—

साटोपमत्युग्ररुजमाध्मानमुदरे भृशम् ।

ऊर्ध्वाधोवातरोधेन तमानाहं प्रचक्षते ॥ ६० ॥

Severe pain in the abdomen accompanied with gurgling noise, and profound enlargement of the abdomen, due to obstruction of the upward and downward movement of vāta is spoken of as Ānāha (flatulence). 60.

Aṣṭhīlā and pratyaṣṭhīlā :—

घनोऽष्टीलपमो ग्रन्थिरष्टीलोर्ध्वं समुन्नतः ।

आनाहलिङ्गस्तिर्यक्, प्रत्यष्टीला तदाकृतिः ॥ ६१ ॥

A hard tumor resembling a cobbler's stone, elevated upwards, presenting symptoms of ānāha is known as Aṣṭhīlā; if elevated sideways in same shape it is pratyaṣṭhīlā. 61,

Tūnī and pratitūnī :—

पकाशयाद्बोपस्थं वायुस्तीव्ररुजः प्रयान् ।

तूनी, प्रतूनी तु भवेत्स एवातो विपर्यये ॥ ६२ ॥

Vāyu (vāta) produces severe pain travelling from pakvāśaya (large intestine) to the guda (rectum) and upastha (penis) is known as Tūnī and pain travelling in the reverse direction (from rectum and penis to the large intestine) is known as pratitūnī. 62.

Gulma pūrvarūpa (premonitory symptoms of tumors) :—

उद्गारबाहुल्यपुरीषबन्धतृप्त्यक्षमत्वाश्रविकूजनानि ।

आटोपमाध्मानमपक्तिशक्तिमासन्नगुल्मस्य वदन्ति चिह्नम् ॥ ६३ ॥

More of belchings, obstructions to elimination of faeces, (morbid) feeling of contentment, intolerance, intestinal gurglings, movement of air (gas) inside the intestines, flatulence, and poor digestive capacity are the premonitory symptoms of gulma (abdominal tumors).

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्भाग्यदत्तविरचि-

तायामष्टाङ्गहृदयसंहितायां तृतीये निदान-

स्थाने विद्रधिवृद्धिगुल्मनिदानं नामै-

कादशोऽध्यायः ॥ ११ ॥

Thus ends the chapter Vidradhi-vṛddhi-gulma nidāna-
the eleventh in Nidānasthāna of Aṣṭāṅgahṛdaya saṁhitā
composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati
Simhagupta.

द्वादशोऽध्यायः ।

Chapter—12

UDARA NIDĀNA (*Diagnosis of Enlargement of the abdomen*)

अथात उदरनिदानं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Udara nidānam-diagnosis of enlargement of the abdomen; thus said Ātreya and other great sages.

Udara nidāna (causes) :—

रोगाः सर्वेऽपि मन्देऽग्नौ सुतरामुदराणि तु ।
अजीर्णान्मलिनैश्चाग्नेर्जायन्ते मलसञ्चयात् ॥ १ ॥

Generally all diseases are produced by maṇḍāgni (weak digestive activity) especially so the udara (enlargement of the abdomen); it also arises from indigestion, contaminated foods and accumulation of malas (doṣas and waste products). 1.

Samprāpti (pathogenesis) :—

ऊर्ध्वार्धो धातवो रुद्धा वाहिनीरम्बुवाहिनीः ।
प्राणान्ग्यपानान् सन्दध्य कुर्युस्त्वङ्ग्रांससन्धिगाः ॥ २ ॥
आध्माप्य कुक्षिमुदरम्

Dhātus (doṣās-vāta, pitta and kapha) getting aggravated, obstruct the channels of ambu (body water) both at the top and bottom, bring about abnormalities in the prāṇa (division of vāta), agni (digestive activity) and apāna (division of vāta), causes accumulation of water in between the (layers of) skin, muscles and joints and produce Udara, by enlarging the abdomen. 2-3a.

अष्टधा तच्च भिद्यते ।

पृथग्दोषैः समस्तैश्च षीहबद्धक्षतोदकैः ॥ ३ ॥

तेनार्ताः शुष्कतात्वोष्ठाः शूनपादकरोदराः ।

नष्टेष्वेष्टाबलाहाराः कृशाः प्रध्मातकुक्षयः ॥ ४ ॥

स्युः प्रेतरूपाः पुरुषाः

It is of eight kinds; from each doṣa seperately, by all of them together, by plīha (enlargement of the spleen), baddha (obstruction of the intestines), kṣata (perforation of the intestines) and udaka (accumulation of fluid).

Affected by this disease, the persons have dryness of the palate and lips, swelling of the feet, hands and abdomen; loss of activeness, strength and desire for food; emaciation, severe flatulence and appear like a cadaver. 3a-5a.

Pūrvāṅga (*premonitory symptoms*) :—

भाविनस्तस्य लक्षणम् ।

क्षुभाशोऽन्नं चिरात्सर्वं सविदाहं च पच्यते ॥ ५ ॥

जीर्णाजीर्णं न जानाति सौहित्यं सहते न च ।

क्षीयते बलतः शश्वच्छ्वसित्यल्पेऽपि चेष्टिते ॥ ६ ॥

वृद्धिर्विशोऽप्रवृत्तिश्च किञ्चच्छोफश्च पादयोः ।

रुग्बस्तिसन्धौ ततता लघ्वल्पाभोजनैरपि ॥ ७ ॥

राजीजन्म वलीनाशो जठरे

Loss of hunger, digestion of food after a long time and accompanied with burning sensation, the person cannot decide whether the food is digested or not, does not tolerate intake of food, loses strength steadily, pants for breath even after mild activity, there is increase in (the quantity of) faeces but it is not (easily) eliminated, slight swelling of the feet, pain in the joints on either sides of the urinary bladder, and distention even with easily digestible and little quantity of food, appearance of white lines and disappearance of folds over the abdomen. 5a-8a.

Rūpa (*clinical features*) :—

जठरेषु तु ।

सर्वेषु तन्द्रा सदनं मलसङ्कोऽल्पवह्निता ॥ ८ ॥

दाहः श्वयथुराध्मानमन्ते सलिलसम्भवः ।

सर्वं त्वतोयमरुणमशोफं नातिभारिकम् ॥ ९ ॥

गवाक्षितं सिराजालैः सदा गुडगुडायते ।

नामिमन्त्रं च विष्टभ्य वेगं कृत्वा प्रणश्यति ॥ १० ॥

मारुतो हृत्कटौनाभिपायुचकृण्वेदनाः ।
 सशब्दो निश्चरेद्वायुर्विडम्बद्धा मूत्रमल्पकम् ॥ ११ ॥
 नातिमन्दोऽनद्यो लौल्यं न च स्याद्विरसं मुखम् ।

In all types of jaṭhara (another synonym of the abdomen and its enlargement) there is stupor, debility, accumulation of wastes (especially the faeces), poor digestive activity, burning sensation, swelling, flatulence and collection of fluid (in the abdomen) at the terminal stages.

In all the types, before the collection of fluid, the abdomen is of slight red colour, without any swelling, not very heavy and covered with the network of veins, māruta (air or gas) moves inside producing constant sound, obstruction of the umbilicus and intestines and then subsides; there is pain in the region of the heart, waist, umbilicus, rectum and groins, the flatus comes out with great sound, faeces is obstructed and urine little in quantity; the digestive capacity is not very dull, there is neither increased desire for food nor bad taste in the mouth. 8-12a.

Vātaja :—

तत्र वातोदरे शोफः पाणिपाङ्गुष्कुक्षिषु ॥ १२ ॥
 कुक्षिपाश्वोदरकटोपृष्ठरुक् पर्वभेदनम् ।
 शुष्ककासोऽङ्गमर्दोऽधोगुरुता मलसङ्ग्रहः ॥ १३ ॥
 श्यावारुणत्वगादित्वमकस्माद्वृद्धिहासघत् ।
 सतोदभेदमुदरं तनुकृष्णसिराततम् ॥ १४ ॥
 आध्मातदृतिवच्छब्दमाहतं प्रकरोति च ।
 वायुश्चात्र सरुक्शब्दो विचरेत्सर्वतोगतिः ॥ १५ ॥

In vātodara (abdominal enlargement due to vāta) there is swelling of the hands, feet, scrotum and upper abdomen; pain in the upper abdomen, flanks, central abdomen, waist and back, cutting pain in the joints, dry cough, body ache, heaviness of the lower parts of the body, accumulation of wastes, blackish-red discolouration of the skin etc., the abdomen increases or decreases in size without any reason, occasionaly; pricking and peircing pain, appearance of thin black veins on the abdomen; the abdomen produces

sound when tapped similar to an inflated leather bellow; vāyu (air, gas) moves in all places (inside the abdomen) accompanied with pain and noise. 12-15.

Pittodara :—

पित्तोदरे ज्वरो मूर्च्छा दाहस्तृट् कटुकास्यता ।
 भ्रमोऽतिसारः पीतत्वं त्वगादाबुदरं हरित् ॥ १६ ॥
 पीतताम्रसिरानद्धं सस्वेदं सोष्म दह्यते ।
 धूमायति मृदुस्पर्शं क्षिप्रपाकं प्रदूयते ॥ १७ ॥

In pittodara, there is fever, fainting, burning sensation, thirst bitter taste in the mouth, dizziness, diarrhoea, yellow colour in the skin etc. the abdomen has green, yellow, or coppery red veins appearing everywhere; it is sweating, warm, feels as though being scorched by fire, as though emitting hot fumes; is soft to touch and undergoes ripening (collection of fluid) quickly. 16-17.

Kaphodara :—

श्लेष्मोदरेऽङ्गसदनं स्वापः श्वयथुगौरवम् ।
 निद्रोत्क्लेशारुचिश्वासकासशुक्लत्वगादिता ॥ १८ ॥
 उदरं स्तिमितं श्लक्ष्णं शुक्लराजीततं महत् ।
 चिराभिवृद्धि कठिनं शीतस्पर्शं गुरु स्थिरम् ॥ १९ ॥

In kaphodara, there is debility of the body, loss of tactile sensation, swelling, feeling of heaviness, more of sleep, nausea, loss of taste and appetite; dyspnoea, cough, white colour of the skin etc., the abdomen is static (without any movement), smooth, has white lines everywhere, increasing slowly in size, over long period of time; hard, cold to touch, heavy and immovable. 18-19.

Sannipatodara :—

त्रिदोषकोपनैस्तैस्तैः खोदत्तैश्च रजोमलेः ।
 गरदपीविषाद्यैश्च सरक्ताः सञ्चिता मलाः ॥ २० ॥
 कोष्ठं प्राप्य विकुर्वाणाः शोषमूर्च्छाभ्रमान्वितम् ।
 कुर्युन्त्रिलिङ्गमुदरं शीघ्रपाकं सुदारुणम् ॥ २१ ॥
 बाधते तच्च सुतरां शीतवाताभ्रदर्शने ।

By indulgence in things (food, activities etc.) which cause increase of all the three doṣās simultaneously; by ingestion of menstrual blood, excreta etc., administered by women (in order to kill or seduce), ingestion of artificial poison (administered by others to kill) and of duṣṭviṣa (poison which are weak to kill but can cause diseases), the malās (doṣās) along with rakta, get aggravated, become localised in the abdomen and gives rise to abnormalities; emaciation, fainting, dizziness and produce enlargement of the abdomen, having the features of all the doṣās; it undergoes ripening (collection of fluid) quickly, the condition is severe, gives utmost troubles, when the sky is full of cold wind and clouds. 20-22a.

Plīhodara-yakridudara :--

अत्याशितस्य सङ्कोभाद्यानयानादिष्वेष्टितैः ॥ २२ ॥
 अतिव्यवायकर्माध्वमनव्याधिकर्शनैः ।
 वामपार्श्वश्रितः प्लीहा च्युतः स्थानाद्विवर्द्धते ॥ २३ ॥
 शोणितं वा रसादिभ्यो विवृद्धं तं विवर्द्धयेत् ।
 सोऽप्लीलेवातिकठिनः प्राक् ततः कूर्मपृष्ठवत् ॥ २४ ॥
 क्रमेण वर्द्धमानश्च कुक्षानुदरमावहेत् ।
 श्वासकासपिपासास्यवैरस्याध्मानरुग्ज्वरैः ॥ २५ ॥
 पाण्डुरत्वमूर्च्छाछर्दीभिर्दाहमोहैश्च संयुतम् ।
 अरुणामं विवर्णं वा नोलहारिद्रराजिमत् ॥ २६ ॥
 उदावर्तं रुजानाहैर्मोहतृड्दहनज्वरैः ।
 गौरवारुचिकाठिन्यैर्विद्यात्तत्र मलान् क्रमात् ॥ २७ ॥

In persons who consume large quantity of food habitually, by exhaustion, strain of travelling in vehicles, riding on animals and such other activities, over-indulgence in sexual intercourse, physical activities, long distance walk, too much of vomiting and by weakness due to diseases, plīhā (the spleen) situated on the left side gets displaced from its place and becomes enlarged; the blood, rasa (plasma) and other tissues which have increased also bring about its enlargement; it (spleen) getting enlarged becomes very hard like the cobbler's stone in the beginning, then increasing gradually resembling the shell of the tortoise, occupies the entire abdomen starting from its upper portion and producing abdominal enlargement, accompanied with dyspnoea, cough, severe thirst, bad taste

in the mouth, flatulence, pain, fever, yellowish-white colouration of the skin, fainting, vomiting, burning sensation and delusion; the abdomen is either slightly red or of any other discolouration, with blue, or deep yellow lines appearing on it.

Predominance of the mala (doṣa) should be determined by the presence of udāvarta (upward movement of vāta), pain and flatulence (these three are produced by vāta); delusion, thirst, burning sensation and fever (these are caused by pitta); feeling of heaviness, loss of taste/appetite and hardness (of the abdomen caused by kapha) respectively.

22-27.

श्रीहृदक्षिणात्पार्श्वान् कुर्याद्यकृदपि च्युतम् ।

Similar to the plīhā, the yakrit (liver) situated in the right side might also cause enlargement of the abdomen when it is displaced and enlarged. 28a.

Baddhodara :—

पक्ष्मवालैः सहान्नेन भुक्तैर्बद्धायने गुदे ॥ २८ ॥
 दुर्नामभिरुदावतैरन्यैर्वाऽन्त्रोपलोपिभिः ।
 वर्चः पित्तकफान् रुद्धा करोति कुपितोऽनिलः ॥ २९ ॥
 अपानो जठरं तेन स्युर्दाहज्वरतृट्क्षवाः ।
 कासश्वासोरुसदनं शिरोहृन्नाभिपायुरुक् ॥ ३० ॥
 मलसङ्कोऽरुचिश्च्छर्दिरुदरं मूढमारुतम् ।
 स्थिरं नीलारुणसिराराजिनद्धमराजि वा ॥ ३१ ॥
 नाभेरपरि च प्रायो गोपुच्छाकृति जायते ।

By ingestion of eyelashes and hair along with food, by obstruction of the rectum by diseases like durnāma (piles) udāvarta (upward movement of vāta) or by anything forming a coating inside the intestines, apāna vāta becoming aggravated, obstructs the movement of varca (faeces), pitta and kapha and produces abdominal enlargement; from that arises, burning sensation, fever, thirst, more of sneezing, cough, dyspnoea, weakness of the thighs, pain in the region of the heart, umbilicus and rectum, constipation, anorexia, vomiting; the abdomen has no movement of vāta (flatus), is static, covered with lines of blue or light red, veins or not

having lines; enlargement resembling the tail of a cow appears (broad at the top small at bottom) above the umbilicus.

28b-32a.

Kṣatodara :--

अस्थ्यादिशल्यैः सान्निध्यैर्द्रुक्तरत्यशनेन वा ॥ ३२ ॥
 भिद्यते पच्यते वाऽथ तच्छिद्रैश्च स्रवन्बहिः ।
 आम एव गुदादेति ततोऽल्पालपं सविद्भ्रसः ॥ ३३ ॥
 तुल्यः कुणपगन्धेन पिच्छिलः पीतलोहितः ।
 शेषश्चापूर्य जठरं जठरं घोरमावहेत् ॥ ३४ ॥
 वर्द्धयेत्तद्यो नाभेराशु चैति जलात्महाम् ।
 उद्रिक्तदोषरूपं च व्याप्तं च श्वासतृड्भ्रमैः ॥ ३५ ॥
 छिद्रोदरमिदं प्राहुः परित्नावीति चापरे ।

By ingestion of bone and other sharp foreign bodies along with food or consuming large quantity of food, the intestines get perforated or ulcerated; the undigested food material flows out through that hole or ulcer in small quantity and collects in the rectum, getting mixed with the faeces it becomes foul smelling like that of a dead body, slimy, yellowish-red in colour, gradually fills up the abdomen producing its enlargement, which increases in size below the umbilicus; the condition soon changes into collection of fluid in the abdomen; presenting symptoms of the predominant (causative) doṣa and associated with dyspnoea, thirst and dizziness; this disease is called as Chidrodera and as parisrāvī udara by some others (also as kṣatodara). 32a-36a.

Jalodara :--

प्रवृत्तस्त्रेहपानादेः सहसाऽऽमाम्बुपायिनः ॥ ३६ ॥
 अत्यम्बुपानान्मन्दाग्नेः क्षीणस्यातिकृशस्य वा ।
 रुद्धाऽम्बुमार्गानिलः कफश्च जलमूर्च्छितः ॥ ३७ ॥
 वर्धयेतां तदेवाम्बु तत्स्थानादुदराभितौ ।
 ततः स्यादुदरं तष्णागुदलुतिरुजान्वितम् ॥ ३८ ॥
 कासश्वासारुचियुतं नानावर्णसिराततम् ।
 तोयपूर्णदृतिस्पर्शशब्दप्रक्षोभवेपथु ॥ ३९ ॥
 दकोदरं महत्किञ्चिदं स्थिरमावृत्तनाभि तत् ।

In persons who drink unboiled water during the course of therapies such as oleation etc., drinking large quantity of water by those who have poor digestive capacity, who are debilitated (by depletion of tissues) and who are very emaciated (by debilitating diseases), anila (vāta) and kapha get aggravated to ether, mix with the body-water, make for its great increase, displaces it from its place and cause its accumulation in the abdomen; then there develops thirst, exudation from the rectum, cough, dyspnoea and loss of taste/appetite accompanying; the abdomen has veins of many colours appearing all over, resembles a bag filled with water for touch, sound, movement and tremors, large in size, greasy static (movementless) and bulging umbilicus. This disease is called Dakodara (udakodara or jalodara). 36b-40a.

उपेक्षया च सर्वेषु दोषाः स्वस्थानतश्च्युताः ॥ ४० ॥
 पाकाद्भवा द्रवीकुर्युः सन्धिस्रोतोमुखान्यपि ।
 स्वेदश्च बाह्यस्रोतःसु विहतस्तिर्यगास्थितः ॥ ४१ ॥
 तदेवोदकमाप्याय्य पिच्छां कुर्यात्तदा भवेत् ।
 गुरुदरं स्थिरं वृत्तमाहतं च न शब्दवत् ॥ ४२ ॥
 मृदु व्यपेतराजीकं नाभ्यां स्पृष्टं च सर्पति ।
 तदनूदकजन्मास्मिन्कुक्षिवृद्धिस्ततोऽधिकम् ॥ ४३ ॥
 सिरान्तर्धानमुदकजठरोक्तं च लक्षणम् ।

By neglecting (quick and effective treatment) in all kinds of udara, the doṣās getting displaced from their own sites (due to increase) make more fluid to accumulate even in the channels of the joints and tissues; the sweat obstructed in its outer openings, begins to move in all directions, gets mixed with the body-water making it slimy, it collects in the abdomen, which becomes heavy, static, round, not producing sound when tapped, soft, and absence of veins; the fluid spreads to other parts when the umbilicus is pressed; gradually accumulation of fluid in the abdomen occurs, leading to great increase in the size of the abdomen, disappearance of veins and other symptoms of udakodara. 40b-44a.

Sadhyaśadyata (prognosis) :--

वातपित्तकफक्षीहसन्निपातोदकोदरम् ॥ ४४ ॥
 कृच्छ्रं यथोत्तरम् पक्षात्परं प्रायोऽपरे हतः ।

In persons who drink unboiled water during the course of therapies such as oleation etc., drinking large quantity of water by those who have poor digestive capacity, who are debilitated (by depletion of tissues) and who are very emaciated (by debilitating diseases), anila (vāta) and kapha get aggravated to ether, mix with the body-water, make for its great increase, displaces it from its place and cause its accumulation in the abdomen; then there develops thirst, exudation from the rectum, cough, dyspnoea and loss of taste/appetite accompanying; the abdomen has veins of many colours appearing all over, resembles a bag filled with water for touch, sound, movement and tremors, large in size, greasy static (movementless) and bulging umbilicus. This disease is called Dakodara (udakodara or jalodara). 36b-40a.

उपेक्षया च सर्वेषु दोषाः स्वस्थानतश्च्युताः ॥ ४० ॥
 पाकाद्वा द्रवीकुर्युः सन्धिस्रोतोमुखान्यपि ।
 स्वेदश्च बाह्यस्रोतःसु विहतस्तिर्यगास्थितः ॥ ४१ ॥
 तदेवोदकमाप्याय्य पिच्छां कुर्यात्तदा भवेत् ।
 गुरुदरं स्थिरं वृत्तमाहतं च न शब्दवत् ॥ ४२ ॥
 मृदु व्यपेतराजीकं नाभ्यां स्पृष्टं च सर्पति ।
 तदनूदकजन्मास्मिन्कुक्षिवृद्धिस्ततोऽधिकम् ॥ ४३ ॥
 सिरान्तर्धानमुदकजठरोक्तं च लक्षणम् ।

By neglecting (quick and effective treatment) in all kinds of udara, the doṣās getting displaced from their own sites (due to increase) make more fluid to accumulate even in the channels of the joints and tissues; the sweat obstructed in its outer openings, begins to move in all directions, gets mixed with the body-water making it slimy, it collects in the abdomen, which becomes heavy, static, round, not producing sound when tapped, soft, and absence of veins; the fluid spreads to other parts when the umbilicus is pressed; gradually accumulation of fluid in the abdomen occurs, leading to great increase in the size of the abdomen, disappearance of veins and other symptoms of udakodara. 40b-44a.

Sadhyasadhyata (prognosis) :--

वातपित्तकफलीहसन्निपातोदकोदरम् ॥ ४४ ॥
 कृच्छ्रं यथोत्तरम् पक्ष्मात्परं प्रायोऽपरे हतः ।

सर्वे च जातसलिलं रिष्टोक्तोपद्रवान्वितम् ॥ ४५ ॥

जन्मनैवोदरं सर्वं प्रायः क्लृप्तमं मतम् ।

बलिनस्तदजाताम्बु यत्नसाध्यं नवोत्थितम् ॥ ४६ ॥

Udara-(abdominal enlargement) caused by vāta, pitta, kapha, plīha (spleen), sannipāta (all the three doṣās together) and udaka (water) are difficult to cure in their successive order; other kinds usually kill the patient by a fortnight, so also all types after the formation of fluid and accompanied with complications or secondary diseases enumerated in the chapter on riṣṭa (fatal signs) (chapter 5 of śārīra sthāna).

All kinds of udara are by their very onset are said to be very difficult to cure, those occurring in persons who are strong, which have not reached the stage of fluid formation and those of recent onset may get cured by great effort (effective treatment). 44b-46.

इति श्रीवैद्यपतिसिंहगुप्तसुश्रुतीमद्भागवद्विरचिता-

यामष्टाङ्गहृदयसहितायां तृतीये निदानस्थाने

उदरनिदानं नाम द्वादशोऽध्यायः ॥ १२ ॥

Thus ends the chapter Udara nidāna-the twelfth in the Nidāna sthāna of Aṣṭāṅga hṛdaya samhita composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

त्रयोदशोऽध्यायः ।

Chapter—13

PĀṆḌUROGA-ŚOPHA-VISARPA NIDĀNAM
(*Diagnosis of Anaemia, dropsy and herpes*)

अथातः पाण्डुरोगशोफविसर्पनिदानं व्याख्यास्यामः ।
इति ६ स्माद्दुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-Pāṇḍuroga, śopha, visarpa nidānam-diagnosis of anaemia, dropsy and herpes; thus said Ātreya and other great sages.

Pāṇḍuroga nidāna-samprāpti (causes and pathogenesis of anaemia):—

पित्तप्रधानाः कुपिता यथोक्तैः कोपनैर्मलाः ।
तत्रानिलेन बलिना क्षिप्तं पित्तं हृदि स्थितम् ॥ १ ॥
धमनीर्दश सम्प्राप्य व्याप्तुवरसकलां तनुम् ।
श्लेष्मत्वग्रक्तमांसानि प्रदूष्यान्तरमाश्रितम् ॥ २ ॥
त्वङ्मांसयोस्तत्कुरुते त्वचि वर्णान् पृथग्विधान् ।
पाण्डुहारिप्रहरितान् पाण्डुत्वं तेषु चाधिकम् ॥ ३ ॥
यतोऽतः पाण्डुरित्युक्तः स रोगः

Doṣās among which pitta is predominant, get aggravated by indulgence in their respective causative factors; pitta that is present in the heart is forced into the ten dhamanis (arteries and veins, attached to the heart) by the powerful anila (vāta) and made to spread throughout the body; it (pitta) then vitiates the ślesman (kapha), the skin, blood, and muscles, by residing within them and produce in the skin and muscles different kinds of colours such as pāṇḍu (yellowish-white), hāridra (termuric, deep-yellow) and harita (green); pāṇḍu (yellowish-white) being more (common) among these, the disease is called as Pāṇḍu roga itself. 1-4a.

Rūpa (clinical features) :—

तेन गौरवम् ।

धातूनां स्याच्च शैथिल्यमोजसञ्च गुणक्षयः ॥ ४ ॥

ततोऽल्पपरक्तमेदस्को निःसारः स्याच्छ्लथेन्द्रियः ।
 मृद्यमानैरिवाङ्गैर्ना द्रवता हृदयेन च ॥ ५ ॥
 शून्यक्षिकूटः सदनः कोपनः छीवनोऽल्पवाक् ।
 अन्नद्विट् शिशिरद्वेषी शीर्णरोमा हतानलः ॥ ६ ॥
 सन्नसक्त्यो ज्वरी श्वासी कर्णक्षेडी भ्रमी भ्रमी ।
 स पञ्चधा पृथग्दोषैः समस्तैर्मृत्तिकादनात् ॥ ७ ॥

By this, the tissues, become heavy (inactive) and loose, the properties of ojas become diminished, then the person becomes poor, in blood and fat (quantity and qualities) and of excellence health (of the tissues); the body becomes flabby and has a feeling of being squeezed, heart rate increases, swelling of the eye sockets (area surrounding the eyes), debility, anger, expectoration of sputum and diminution in speech appear; the person has hatredness towards food and cold things, falling of hairs, loss of digestive activity, weakness of the thighs, fever, dyspnoea, constant noise in the ears, dizziness and exertion.

It is of five kinds; from each doṣa seperately, from all of them together and from eating of mud. 4b-7.

Purovāṇa (*premonitory symptoms*) :--

प्राग्रूपमस्य हृदयस्पन्दनं रुक्षता त्वचि ।
 अरुचिः पीतमूत्रत्वं स्वेदाभावोऽल्पवह्निता ॥ ८ ॥

Its premonitory symptoms are throbbings of the heart (palpitation) dryness of the skin, loss of taste/appetite, yellow coloured urine, absence of sweating, poor digestive activity, weakness and exertion. 8.

Vataja paṇḍuroga :—

सादः भ्रमो अनिलात्तत्र गात्ररुक्तोदकम्पनम् ।
 कृष्णरुक्षारुणसिरानखविसूत्रनेत्रता ॥ ९ ॥
 शोफानाहास्यवैरस्यवित्शोषाः पार्श्वमूर्धरुक् ।

In that caused by vāta, there is bodyaches, piercing pain and tremors, blackish-red, lustreless discolouration of the veins, nails, faeces, urine and eyes; swelling, flatulence, bad taste in the mouth (astringent taste) dryness of the faeces and pain in the flanks and head. 9-10a.

Pittaja :--

पित्ताद्भ्रितपीतामसिरादित्थं ज्वरस्तमः ॥ १० ॥
 तृट्स्वेदमूर्च्छाशीतेच्छा दौर्गन्ध्यं कटुवक्त्रता ।
 वर्चाभेदोऽम्लको दाहः

In that caused by pitta there is green and/or yellowish colour in the veins etc., fever, unconsciousness, thirst, perspiration fainting, desire for cold things, bad smell (of the body, mouth etc.) bitter taste, loose bowels, sourness (acidity) and burning sensation. 10b-11a.

Kaphaja :--

कफाच्छुक्लसिरादिता ॥ ११ ॥
 तन्त्रा लवणवक्त्रत्वं रोमहर्षः स्वरक्षयः ।
 कासश्छर्दिश्च

In that caused by kapha, there is white colour of the veins etc., stupor, salt taste in the mouth, horripilations, loss of voice, cough and vomiting. 11b-12a.

Sannipātaja :--

निचयान्मिश्रलङ्कोऽतितुःसहः ॥ १२ ॥

In that caused by the combination of all the doṣās, there is mixture of symptoms and the disease is difficult to bear.

Mṛt bhakṣaṇaja :--

मृत्कषायाऽनिलं पित्तमूषरा मधुरा कफम् ।
 दूषयित्वा रसादींश्च रौक्ष्याद्भुक्तं विरुद्ध्य च ॥ १३ ॥
 स्रोतांस्यपक्वैषांपूर्य कुर्याद्रुद्ध्वा च पूर्ववत् ।
 पाण्डुरोगं ततः शूननाभिपादास्यमेहनः ॥ १४ ॥
 पुरीषं कृमिमन्मुञ्चेद्भिन्नं सासृक्कफं नरः ।

In persons who eat mud (habitually for a long time) astrigent mud aggravates vāta, alkaline mud aggravates pitta and sweet mud aggravates kapha, it (mud) vitiates rasa and other tissues by its dryness and produces dryness in the channels (of the tissues) and without undergoing digestion it fills and blocks them and produces pāṇḍuroga as before. The person develops swelling of the umbilicus, feet, face and geni-

tals, expels faeces containing worms, broken (not well formed) mixed with blood and kapha (mucus). 13-15a.

Kāmālā roga (Jaundice) :—

यः पाण्डुरोगी सेवेत पित्तं तस्य कामलाम् ॥ १५ ॥
 कोष्ठशास्त्राभ्रयां पित्तं दग्ध्वाऽसृद्धांसमावहेत् ।
 हारिद्रनेत्रमूत्रत्वक्काशवक्त्रशकृत्तया ॥ १६ ॥
 दाहाविपाकतृष्णावान् भेकाभो दुर्बलेन्द्रियः ।
 भवेत्पित्तोत्थवणस्यासौ पाण्डुरोगादृतेऽपि च ॥ १७ ॥
 उपेक्षया च शोफाढ्या सा कृच्छ्रा कुम्भकामला ।
 हरितश्यावपीतत्वं पाण्डुरोगे यदा भवेत् ॥ १८ ॥
 वातपित्ताङ्गमस्तृष्णा स्त्रीष्वहर्षो मृदुर्धरः ।
 तन्द्राबलानलभ्रंशो लोढरं तं हलीमकम् ॥ १९ ॥
 अलसं चेति शंसन्ति

That patient of pāṇḍu roga (anaemia) who indulges in things which cause increase of pitta, the pitta gets increased, burns up the blood and muscles and produces Kāmālā roga, localised in the alimentary tract and the tissues, by producing deep yellow colouration of the eyes, urine, skin, nails, mouth and faeces; feeling of burning sensation, indigestion, thirst, resembling a frog (greenish brown in the colour of the skin) and weakness of the sense organs.

It (kāmālā) happens even without pāṇḍuroga (anaemia) in persons who have aggravation of pitta; neglecting it, leads to Kumbha kāmālā having profound swelling which is difficult to cure. When in a patient of pāṇḍuroga (anaemia) green, bluish-yellow discolouration appears along with dizziness, thirst, lack of desire in women (sex), mild fever, stupor, weakness of the body and of digestion due to increase of vāta and pitta-then the disease is named as Loḍhara or Halīmaka or Alasa. 15b-20a.

इति पाण्डुरोगनिदानम् ।

Thus ends the diagnosis of pāṇḍu roga (anaemia).

Sopha nidāna (diagnosis of swelling/oedema/dropsy/anasarea) :—

तेषां पूर्वमुपद्रवाः ।

शोफप्रधानाः कथिताः स एवातो निगद्यते ॥ २० ॥

Since śopha (swelling, oedema, dropsy) was enumerated as the chief complication/secondary diseases of them (different kinds of pāṇḍuroga) hence it is described herein. 20b.

Śopha samprāpti (pathogenesis of oedema :—

अथ शोफनिदानम् ।

पित्तरक्तकफान्वायुर्दुष्टो दुष्टान् बहिः सिराः ।
नीत्वा रुद्धगतिस्तैर्हि कुर्यात्स्वङ्गांससंभयम् ॥ २१ ॥
उत्सेधं संहतं शोफं तमाहुर्निचयादतः ।
सर्वं

Vāyu (vāta) getting vitiated (increased) brings the vitiated pitta rakta (blood) and kapha, into the external channels and getting obstructed by them, produces swelling localised in the skin and muscles called utsedha, samhata and śopha. 21-22a.

Notes :—The term 'śopha' in this chapter stands for non-inflammatory swelling known as dropsy or anasarca.

हेतुविशेषैस्तु रूपमेदान्नवात्मकम् ॥ २२ ॥

दोषैः पृथग्द्वयैः सर्वैरभिघाताद्विषादपि ।

Based on different causes and symptoms, it is of nine kinds—from each doṣa separately, from the combination of two doṣās, from the combination of all of them, from trauma/injury and from poison. 22b-23a.

द्विधा वा निजमागन्तुं सर्वाङ्गैकाङ्गजं च तम् ॥ २३ ॥

पृथुन्नतग्रथितताविशेषैश्च त्रिधा विदुः ।

Again, it is of two kinds; nija (organic) and āgañtu (traumatic); sarvāṅga (of all the parts of the body) and ekāṅga (of any one part); it is known to be of three kinds—viz—pṛthū (hard and wide), unnata (raised/elevated) and grathita (knotted/glandular). 23b-24a.

Śopha nidāna (causes) :—

सामान्यहेतुः शोफानां दोषजानां विशेषतः ॥ २४ ॥

व्याधिकर्मोपवासादिक्षीणस्य भजतो द्रुतम् ।

अतिमात्रमथान्यस्य गुर्वल्लिङ्गशीतलम् ॥ २५ ॥
 लवणक्षारतीक्ष्णोष्णशाकाम्बु स्वप्नजागरम् ।
 मृद्नाभ्यमांसवह्नुरमजीर्णभ्रममैथुनम् ॥ २६ ॥
 पदात्तेर्मार्गगमनं यानेन क्षोभिणाऽपि वा ।
 भ्वासकासातिसाराशौजठरप्रदरज्वराः ॥ २७ ॥
 विषूच्यलसकच्छर्दिगर्मवीसर्पपाण्डवः ।
 अन्ये च मिथ्योपक्रान्तास्तैर्दोषा वक्षसि स्थिताः ॥ २८ ॥
 ऊर्ध्वं शोफमधो बस्तौ मध्ये कुर्वन्ति मध्यगाः ।
 सर्वाङ्गाः सर्वगतं प्रत्यङ्गेषु तदाश्रयाः ॥ २९ ॥

General causes of śoṣa (swelling) are those which increase the doṣas; some other special causes are; persons who are debilitated by diseases, therapies, fasting etc. suddenly indulging in large quantity of food and improper way; foods which are heavy (not easily digestable), unctous (fatty), cold, salty, alkaline, penetrating, heat producing and leafy vegetables; drinking more water, excess of sleeping or of keeping awake, eating mud, meat of domestic animals, dry meat and uncooked things; exertion and copulation, walking long distance with the army column; or strenuous riding on animals or vehicles; effect of diseases such as dyspnoea, cough, diarrhoea, piles, enlargement of the abdomen, menorrhgia, fever, viśūci (simultaneously diarrhoea and vomiting due to severe indigestion), alasa (long stasis of undigested food in the stomach), vomiting, pregnancy, visarpa (herpes), pāṇḍu (anaemia) and such others which are improperly treated.

Doṣās localised in the chest produce swelling in the upper parts of the body; localised in the region of the urinary bladder, produce swelling in the lower parts; localised in the middle parts produce swelling in the middle parts; localised all over the body they produce swelling of the whole body and localised in any one part they cause swelling of that part only. 24b-29.

Pūrvārūpa (premonitory symptoms) :—

तत्पूर्वरूपं द्रवथुः सिरायामोऽङ्गौरवम् ।

Its premonitory symptoms are-feeling of burning sensation in the eyes etc., dilatation of the veins (at the site of swelling) and feeling of heavyness (of the body or part of it). 30a.

Rūpa-clinical features :—

Vātaja śopha :—

वाताच्छोफश्चलो रुक्षः क्षररोमाऽरुणासितः ॥ ३० ॥
 सङ्कोचस्पन्दहर्षार्तितोदभेदप्रसुप्तिमान् ।
 क्षिप्रोत्थानशमः शीघ्रमुन्नमेत्पीडितस्तनुः ॥ ३१ ॥
 स्निग्धोष्णमदनैः शाम्येद्रात्रावल्पो दिवा महान् ।
 त्वक् च सर्षपलिप्तेव तस्मिन्निमिचिमायते ॥ ३२ ॥

In that caused by vāta the swelling is moveable, dry, with rough hair, crimson or black in colour, associated with pains such as constricting, pulsating, tingling, pricking, puncturing, and cutting or having no sensation at all; swelling increasing and subsiding quickly, soon spreads to other parts elevating them (by swelling); subsides by massage with fatty and hot materials; is mild at nights and severe during day; there is mild tingling (burning sensation) as though the skin is coated with paste of sarṣapa (mustard seed). 30b-32.

Pittaja :—

पीतरक्तासिताभासः पित्तादाताघ्नरोमकृत् ।
 शीघ्रानुसारप्रणामो मध्ये प्राग्जायते तनुः ॥ ३३ ॥
 सत्तृडाहज्वरस्वेददक्लेदमदभ्रमः ।
 शीताभिलाषी विड्भेदी गन्धी स्पर्शासहो मृदुः ॥ ३४ ॥

In that caused by pitta, the swelling is yellow, reddish-white in colour, with coppery red hair; swelling increasing and subsiding quickly, appears first in the middle parts of the body; is accompanied with thirst, burning sensation, fever, perspiration, toxicity, and dizziness; the person desires cold things, has diarrhoea, the swelling is foul smelling, intolerant to touch and soft. 33-34.

Kaphaja :—

कण्डूमान् पाण्डुरोमत्वक्कठिनः शीतलो गुरुः ।
 स्निग्धः श्लक्ष्णः स्थिरः स्त्यानो निद्राच्छर्घ्निसादकृत् ॥ ३५ ॥
 आक्रान्तो नोन्नमेत्कृच्छ्रशमजन्मा निशाबलः ।
 स्रवेन्नासृक् चिरात्पिच्छां कुशशस्त्रादिविक्षतः ॥ ३६ ॥
 स्पर्शोष्णकाङ्क्षी च कफात्

In that caused by kapha, the swelling has itching, yellowish white hair and skin; is hard, cold, heavy, unctous, smooth, static and thick, accompanied with more of sleep, vomiting, causes weakness of digestion; the pit formed when pressed does not get filled up, appears and disappears with difficulty; swelling more during nights; when pricked with grass or knife, it (swelling) does not bleed but exudes slimy fluid after a long time, desires touching and warmth. 35-37a.

यथास्वं द्वन्द्वजास्त्रयः ।

सङ्करादेतुलिङ्गानाम् निषयाग्निचयात्मकः ॥ ३७ ॥

Similarly, the three caused by two doṣās and that by all the doṣās will have their respective symptoms appearing simultaneously. 37b.

Abhigātaja (traumatic oedema) :—

अभिघातेन शस्त्रादिच्छेदभेदक्षतादिभिः ।

हिमानिलोदध्यनिलर्भल्लातकपिकच्छुजैः ॥ ३८ ॥

रसैः शकैश्च संस्पर्शाच्छुयथुः स्याद्विसर्पवान् ।

भृशोष्मा लोहिताभासः प्रायशः पित्तलक्षणः ॥ ३९ ॥

Abhigātaja (traumatic) is that caused by cutting, splitting, hitting etc. by sharp and other kinds of weapons; by snow, cold breeze, sea breeze, touch by the juice of bhallātaka (marking nut) hairs of kapikacchu and sharp spikes (of grains etc.). Swelling spreads from place to place, is very hot to touch, resembles blood in colour and usually having symptoms of pitta. 38-39.

Viṣaja (oedema due to poisons) :—

विषजः सविषप्राणिपरिसर्पणमूत्रणात् ।

दंष्ट्रादन्तनखापाताद्विषप्राणिनामपि ॥ ४० ॥

विण्मूत्रशुक्रोपहतमलवद्वस्त्रसङ्करात् ।

विषवृक्षानिलस्पर्शाद्भ्रयोगावचूर्णनात् ॥ ४१ ॥

मृदुश्चलोऽवलम्बी च शीघ्रो दाहरुजाकरः ।

Viṣaja (caused by poison) is that produced by crawling or urinating over the body, injuring by tusks, teeth or claws by poisonous animals or even by the contact of excreta, urine or semen; or of cloth contaminated by these of even non-

poisonous animals; touch of poisonous trees, wind (gas, smoke, fumes of poisonous nature) and rubbing of artificial poisons etc. Such a swelling is soft, movable, drooping down, quick to manifest and causing burning sensation and pain. 40-42a.

Sādhyasādhyatā (prognosis) :—

नवोऽनुपद्रवः शोकः साध्योऽसाध्यः पुरेरितः ॥ ४२ ॥
इति शोफनिदानम् ।

Swelling which is of recent onset and not having complications/secondary diseases; is curable; those described previously (in chapter 5 of śārīrasthāna) are incurable. 42b.

Thus ends the diagnosis of oedema/dropsy.

अथ विसर्पनिदानम् ।

Visarpa nidāna (diagnosis of herpes zoster) :—

स्याद्विसर्पोऽभिघातान्तैर्दोषैर्दृष्यैश्च शोफवत् ।

Visarpa is similar in respect of doṣās, dūṣyās and kinds with śopha, till that kind ending with the traumatic. 43a.

*Notes :—*Like śopha (oedema) visarpa is caused by each doṣa separately, by the combination of any two, by the combination of all three, and by trauma (injury); the pathogenesis of both are also the same.

Adhiṣṭhāna (place of manifestation) :—

त्र्यधिष्ठानं च तं प्रादुर्बाह्यान्तरुभयाश्रयात् ॥ ४३ ॥
यथोत्तरं च दुःसाध्याः

Its place of manifestation is said to be three-external, internal and both; these are difficult to cure in their succeeding order. 43b-44a.

Samprāpti (pathogenesis) :—

तत्र दोषा यथायथम् ।
प्रकोपणैः प्रकुपिता विशेषेण विदाहिभिः ॥ ४४ ॥
वेद्ये शीघ्रं विसर्पन्ति तेऽन्तरन्तः स्थिता बहिः ।
बहिःस्था द्वितये द्विस्थाः

The doṣās getting aggravated by their respective causes, especially so, by foods which cause burning sensation, spread

quickly to all the internal parts; those localised outside spread to all the external parts, and those localised in both to all the parts, both internal and external, 44b-45a.

Nidāna (causes) :—

विद्यात्तन्त्रान्तराश्रयम् ॥ ४५ ॥

मर्मोपतापात्सम्मोहाद्यनानां विघट्टनात् ।

तृष्णातियोगाद्वेगानां विषमं च प्रवर्तनात् ॥ ४६ ॥

माशु चाग्निबलभ्रंशादतो बाह्यं विपर्ययात् ।

The internal kind is to be understood as arising from diseases of vital organs (such as heart, head, urinary bladder etc.), loss of consciousness, severe injury to the sense organs, profound thirst, improper way of initiating the urges of the body and sudden loss of digestive capacity and the strength of the body; the external kind arises from causes opposite of the above, 45b-47a.

Rūpa (clinical features) :—

तत्र वातात्परीसर्पो वातज्वरसमव्यथः ॥ ४७ ॥

शोफस्फुरणनिस्तोदभेदायामार्तिहर्षवान् ।

पित्ताद्भ्रतगतिः पित्तज्वरलिङ्गोऽतिलोहितः ॥ ४८ ॥

कफात्कण्डूयुतः स्निग्धः कफज्वरसमानरूक् ।

स्वदोषलिङ्गैश्चीयन्ते सर्वे स्फोटैरुपेक्षिताः ॥ ४९ ॥

ते एकभिन्नाः स्वं स्वं च विभ्रति व्रणलक्षणम् ।

In that caused by vāta, the symptoms are similar to those of vātajvara (vide chapter 2 verses 10-17) in addition there is swelling; throbbing, intermittant, piercing, dilating, cutting and tingling types of pain. In that caused by pitta, the spreading is quick, has symptoms similar to those of pittajvara (verses 18-20 of chapter 2) and swelling is very red. In that caused by kapha, it is itching, unctous (greasy) and has symptoms similar to those of kaphajvara (verses 21-22 of chapter 2),

When neglected, each kind develops eruptions (blebs, vesicles) having symptoms of the respective doṣa. These eruptions burst after ripening (suppuration) leading to ulcers having their own respective symptoms, 47b-50a,

Agni visarpa :—

वातपित्ताज्ज्वरच्छर्दिमूर्च्छातीसारतृष्णमैः ॥ ५० ॥
 अस्थिभेदाग्निमदनतमकारोचकैर्युतः ।
 करोति सर्वमङ्गं च दीप्ताङ्गारावकीर्णवत् ॥ ५१ ॥
 यं यं देशं विसर्पश्च विसर्पति भवेत्स सः ।
 शान्ताङ्गारासितो नीलो रक्तो वाऽऽशु च षीयते ॥ ५२ ॥
 अग्निदग्ध इव स्फोटैः शीघ्रगत्वाद् द्रुतं च सः ।
 मर्मानुसारी वीसर्पः स्याद्वातोऽतिबलस्ततः ॥ ५३ ॥
 व्यथेताङ्गं हरेत्संज्ञां निद्रां च श्वासमीरयेत् ।
 हिष्मां च स गतोऽवस्थामीदृशीं लभते न ना ॥ ५४ ॥
 क्वचिच्छर्मा रतिग्रस्तो भूमिशय्यासनाविषु ।
 चेष्टमानस्ततः क्लिष्टो मनोदेहश्चमोद्भवाम् ॥ ५५ ॥
 दुष्प्रबोधोऽश्नुते निद्रां सोऽग्निवीसर्प उच्यते ।

Visarpa arising from the combination of vāta and pitta, is accompanied with fever, vomiting, fainting, diarrhoea, thirst, dizziness, splitting pain in the bones, weak digestion, blindness, and loss of taste/appetite; makes the body as though filled with burning coal; all the parts to which it spreads become black like coal which has been extinguished; blue or red in colour; eruptions (blebs) develop in those parts resembling as though burnt by fire and spread quickly since vāta is very powerful, this visarpa invades vital organs, causes severe pain in those parts, leads to loss of consciousness and sleep, produces dyspnoea and hiccup; having reached this stage the person does not find even little comfort by lying on the ground or on the cot or by sitting; makes difficult movements constantly arising from the exertion of the mind and body; attains sleep from which he can be aroused with great difficulty (similar to death). This disease is known as Agni visarpa. 50b-56a.

Granthi visarpa :—

कफेन रुद्धः पवनो मित्वा तं बहुधा कफम् ॥ ५६ ॥
 रक्तं वा वृद्धरक्तस्य त्वक्स्विरास्त्रायुमांसगम् ।
 दूषयित्वा च दीर्घाणुवृत्तस्थूलज्वरात्मनाम् ॥ ५७ ॥
 गन्थीनां कुरुते मालां रक्तानां तीव्ररुग्ज्वराम् ।

श्वासकासातिसारास्यशोषहिध्मावभिभ्रमैः ॥ ५८ ॥
 मोहवैवर्ण्यमूर्च्छार्कभङ्गाग्निसदनैर्युताम् ।
 इत्ययं ग्रन्थिवीसर्पः कफमारुतकोपजः ॥ ५९ ॥

Pavana (vāta) getting obstructed by kapha, breaks it into many parts, or vitiating the blood present in the skin, veins, tendons and muscles in persons who have aggravation of blood, produces a chain of tumors of blood, which are either long, small, round, thick or rough; associated with severe pain, fever, dyspnoea, cough, diarrhoea, dryness of the mouth, hiccup, vomiting, dizziness, delusion, discolouration, fainting, cutting pain in the body and weak digestion; this disease is Grañthi visarpa caused by aggravation of kapha and vāta, 56b-59.

Kardama visarpa :—

कफपित्ताज्वरः स्तम्भो निद्रातन्द्राशिरोरुजः ।
 अङ्गावसादविक्षेपप्रलापारोचकभ्रमाः ॥ ६० ॥
 मूर्च्छाग्निहानिर्भेदोऽस्थनां पिपासेन्द्रियगोरवम् ।
 आमोपवेशनं लेपः स्रोतसां स च सर्पति ॥ ६१ ॥
 प्रायेणामाशये गृह्णन्नेकदेशं न चातिरुक् ।
 पिट्कैरवकीर्णोऽतिपीतलोहितपाण्डुरैः ॥ ६२ ॥
 मेचकाभोऽसितः स्निग्धो मलिनः शोफवान् गुरुः ।
 गम्भीरपाकः प्राज्योष्मा स्पृष्टः क्लिन्नोऽवदीर्यते ॥ ६३ ॥
 पङ्कवच्छोर्णमांसश्च स्पृष्टस्नायुसिरागणः ।
 शवगन्धिश्च वीसर्पं कर्दमाख्यमुशन्ति तम् ॥ ६४ ॥

Caused by the aggravation of kapha and pitta, accompanied with fever, stiffness of the body, sleep, stupor, headache, debility of the body, tremors, irrelevant speech, loss of appetite or taste; dizziness, fainting, loss of digestive capacity, splitting pain in the bones, severe thirst, feeling of heavyness of the motor organs, elimination of feaces containing āma (mucus etc.), coating of the channels (of rasa-plasma) by āma (undigested food metabolites). It generally starts at the site of āmāśaya (stomach) and then spreads to other parts, it is studded with eruptions which are not very painful, its colour varies from deep yellow, red, yellowish white, rese-

mbling that of peacocks feather (deep blue) or black; it is greasy, dirty, swollen and heavy; undergoes ulceration from deep inside; with increased heat the muscles of the affected part becoming very moist, fall of like slush when touched, exposing the bundles of tendons and veins and emitting cadaveric smell (these being the signs of gangrene); this is called as Kardama visarpa. 60-64.

Sannipātaja :--

सर्वजो लक्षणैः सर्वैः सर्वघात्वतिसर्पणः ।

That caused by all the doṣās presents with symptoms of all the doṣās simultaneously and spreads greatly to all the tissues. 65a.

Kṣataja :--

बाह्यहेतोः क्षतात्क्रुद्धः सरक्तं पित्तमीरयन् ॥ ६५ ॥

विसर्पं मारुतः कुर्यात् कुलत्थसदृशैश्चितम् ।

स्फोटैः शोफज्वररुजादाहाढ्यं श्याबलोहितम् ॥ ६३ ॥

Māruta (vāta) aggravated by trauma due to external causes aggravates blood and pitta and produces visarpa, studded with boils (blebs) resembling kulattha (horse gram), associated with severe swelling, fever, pain and burning sensation, its colour being blackish-red. 65b-66.

Sadhyaśadhyatā (prognosis) :—

पृथग्दोषैस्त्रयः साध्या द्वन्द्वजाश्चानुपद्रवाः ।

असाध्यौ क्षतसर्वोत्थौ सर्वे चाक्रान्तमर्मकाः ॥ ६७ ॥

शीर्णन्नायुस्तिरामांसाः प्रक्लिन्नाः शवगन्धयः ॥ ६७½ ॥

इति विसर्पनिदानम् ।

Those caused by each doṣa seperately and those by any two doṣās but not having any complications are curable. Those caused by trauma, or by all the doṣās, those which are invading vital organs/spots, which have caused loss of tendons, veins and muscles, which are highly moist and emitting cadaveric smell are incurable. 67-67½.

Notes :—As can be gathered from the above descriptions, Visarpa is an infectious disease which spreads from place to place quickly, involving the blood, skin, muscles and tendons, having painful eruptions on the skin, lead on to suppurating tumors, gangrene and mutilation of the body. It has been identified with several diseases like erysepelas, cellulitis, herpes zoster, gangrene, eczema, some kinds of dermatitts, cancer of the skin, plague etc. by modern scholars.

इति श्रीवैद्यपतिसिंहगुप्तसुभ्रीमद्भाग्यविरचिता-
 यामष्टाङ्गहृदयसंहितायां तृतीये निदानस्थाने
 पाण्डुरोगशोफविसर्पनिदानं नाम
 त्रयोदशोऽध्यायः ॥ १३ ॥

Thus ends the chapter Pāṇḍuroga-śopha-visarpa nidāna--
 the thirteenth in Nidānasthāna of Aṣṭāṅgahṛdaya samhitā
 composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati
 Simhagupta.

चतुर्दशोऽध्यायः ।

Chapter—14

KUṢṬHA-ŚVITRA-KRIMI-NIDĀNAM

(*Diagnosis of leprosy, leucoderma and worms*)

अथातः कुष्ठश्वित्रकृमिनिदानं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter, Kuṣṭha-śvitra-krimi nidānam—diagnosis of leprosy, leucoderma and worms (parasites); thus said Ātreya and other great sages.

Kuṣṭha nidāna (causes of leprosy) :—

मिथ्याहारविहारेण विशेषेण विरोधिना ।

साधुनिन्दावधान्यस्वहरणाद्यैश्च सेवितैः ॥ १ ॥

पाप्मभिः कर्मभिः सद्यः प्राक्तनैर्वरिता मलाः ।

सिराः प्रपद्य तिर्यग्गास्त्वग्लसीकासृगामिषम् ॥ २ ॥

दूषयन्ति श्लथीकृत्य निश्चरन्तस्ततो बहिः ।

त्वचः कुर्वन्ति वैवर्ण्यं दुष्टाः कुष्ठमुशन्ति तत् ॥ ३ ॥

The malās (doṣās) getting aggravated by unsuitable foods and activities, especially by foods which are incompatible, by sinful acts of the present life such as scolding/defaming or killing the pious (ascetics, elders, preceptors etc.), robbing the properties of others etc. or sinful acts of the previous lives; invade the channels present everywhere inside, vitiate the skin, lasīka (lymph), blood and muscles make them flabby (loose, weak) and fall out, cause discolouration of the skin; this disease is called Kuṣṭha. 1-3.

*Notes :—*Though the term 'kuṣṭha' is generally applied to leprosy, it also includes some other diseases of the skin as will be evident from the details further on.

कालेनोपेक्षितं यस्मात्सर्वं कुष्णाति तद्गुणः ।

प्रपद्य धातून्व्याप्यान्तः सर्वान् संक्लेद्य चावहेत् ॥ ४ ॥

सस्वेदक्लेदसङ्कोथान् कृमीन् सूक्ष्मान् सुदारुणान् ।

लोमत्वक्स्नायुधमनीतरुणास्थीनि यैः क्रमात् ॥ ५ ॥

भक्षयेच्छ्वित्रमस्माच्च कुष्ठबाह्यमुदाहृतम् ।

Allowed the lapse of time, it makes the entire body look ugly by spreading to all the tissues, causing too much of moistness inside them, leading to flow of sweat and exudations, putrefaction, formation of minute (invisible) worms (bacilli, bacteria, virus etc.) which are very troublesome; these worms, eat away the hairs, skin, tendons, arteries, veins and cartillages one after the other.

Because of this, śvitra (leucoderma) is described as 'outside of kuṣṭha' (different from leprosy). 4-6a.

Notes :—Though śvitra (leucoderma) also causes discolouration of the skin and ugliness, it does not involve other tissues nor produce exudation, putrefaction, appearance of bacteria, mutilation of the part affected etc. Hence it is a differant disease altogether, non-contegcous and non-mutilating.

Kuṣṭhabheda (kinds) :—

कुष्ठानि सप्तधा दोषैः पृथङ्निश्रैः समागतैः ॥ ६ ॥

सर्वेष्वपि त्रिदोषेषु व्यपदेशोऽधिकत्वतः ।

वातेन कुष्ठं कापालं, पित्तादौदुम्बरं, कफात् ॥ ७ ॥

मण्डलाख्यं विचर्ची च, ऋक्षाख्यं घातपित्तजम् ।

चर्मैककुष्ठकिटिभसिध्मालसविपादिकाः ॥ ८ ॥

वातश्लेष्मोद्भवाः, श्लेष्मपित्ताद्द्रुशतारुषी ।

पुण्डरीकं सविस्फोटं पामा चर्मदलं तथा ॥ ९ ॥

सर्वे स्यात्काकणं पूर्वं त्रिकं दद्रु सकाकणम् ।

पुण्डरीकर्क्षजिहे च महाकुष्ठानि सप्त तु ॥ १० ॥

Kuṣṭha is of seven kinds; by each doṣa seperately, by the combination of any two and by all of them together. Though all kinds are caused by the combination of all three doṣās, their classification as above is on the basis of predominance.

From (the predominance of) vāta arises kapāla; from pitta, arises audumbara; from kapha arise maṇḍala and vicarcī; from vātapitta arises ṛsyajihvā; from vātaśleśma (kapha) arise carma, ekakuṣṭha, kiṭibha, sidhma, alasa, and vipādika; from śleśma (kapha) pitta arise dadru, śatāru, puṇḍarīka, visphota, pāmā and carmadala; from all doṣās together arises kākaṇa.

Of these, the first three (kapāla, udumbara, maṇḍala), dadru, kākaṇa, puṇḍarika and ṛṣyajihva—these seven are mahākusṭhās. 6b-10.

Pūrvarūpa (premonitory symptoms) :—

अतिशुष्कखरस्पर्शखेदास्वेदधिवर्णताः ।
 दाहः कण्डूस्त्वचि स्वापस्तोदः कोटोन्नतिः श्रमः ॥ ११ ॥
 घणानामधिकं शूलं शीघ्रोत्पत्तिश्चिरस्थितिः ।
 रुढानामपि रुक्षत्वं निमित्तेऽल्पेऽपि कोपनम् ॥ १२ ॥
 रोमहर्षोऽसृजः काण्ठ्यं कुष्ठलक्षणमग्रजम् ।

The skin is very smooth, hard to touch, with or without sweating, discolouration, burning sensation, itching, loss of tactile sensation (anaesthesia), pricking pain; elevated raised patches of skin, exertion, severe pain in the wounds which arise quickly and stay long, roughness even in those wounds which have healed, the wounds get exacerbated (flare up) even with trivial causes, occurrence of horripilations, black colour of the blood are the premonitory symptoms of kuṣṭha. 11-13a.

Rūpa (clinical features) :—

कृष्णारुणकपालाभं रुक्षं सुप्तं खरं तनु ॥ १३ ॥
 विस्तृतासमपर्यन्तं दृषितैर्लोममिश्रितम् ।
 तोदाढ्यमल्पकण्डूकं कापालं शीघ्रसर्पि च ॥ १४ ॥

Skin patches which are blackish red, resembling potsherds, dry, anaesthetic, rough, thin, wide, of uneven edges, studded with more hairs, having horripilations, with severe puncturing pain, less of itching, and spreading quickly are the features of *Kapala kuṣṭha*. 13b-14.

पकोदुम्बरताम्रत्वग्रोम गौरसिराश्रितम् ।
 बहलं बहकङ्कोदरक्तं दाहरुजाधिकम् ॥ १५ ॥
 आशूस्थानावदरणकृमि विघादुदुम्बरम् ।

Skin patches resembling ripe fruit of udumbara, (dusky red) with coppery-red skin and hairs studded with white coloured veins, thick, exuding large quantity of moisture and blood, with severe burning sensation and pain, quick in

manifestation, putrefaction and appearance of worms (bacteria, bacilli) indicate *Udumbara kuṣṭha*. 15-16a.

स्थिरं स्त्यानं गुरु क्षिग्धं श्वेतरक्तमनाशुगम् ॥ १६ ॥
 अन्योन्यसक्तमुत्सर्जं बहुकण्डूस्त्रतिक्रिमि ।
 ऋक्ष्णपीतामपर्यन्तं मण्डलं परिमण्डलम् ॥ १७ ॥

Skin patches static, hard, heavy, unctous, whitish-red, not developing quickly, joined with one another, raised, with more of itching, exudation and worms (bacteria/bacilli); edges smooth, yellowish and circular-are the features of *Maṇḍala kuṣṭha*. 16b-17.

सकण्डूपिटिका श्यावा लसीकाद्या विचर्चिका ।

Vicarcika has eruptions which are itching, black and full of lymph. 18a.

परुषं तनु रक्तान्तमन्तः श्यावं समुन्नतम् ॥ १८ ॥
 सतोददाहरक्कृदं कर्कशैः पिठिकैश्चितम् ।
 ऋष्यजिह्वाकृति प्रोक्तमुष्यजिह्वं बहुक्रिमि ॥ १९ ॥

Skin patches are rough, thin, with red coloured edges and black in the centre, greatly raised, with pricking pain, burning sensation, constant pain and exudation, studded with rough (hard) eruptions, resembling the tongue of the black deer and having more of worms (bacilli) are the features of *Rṣyajihva kuṣṭha*. 18b-19.

हस्तिचर्मस्तरस्पर्शं चर्म एकास्थं महाश्रयम् ।
 अस्वेदं मत्स्यशकलसन्निभम् किटिभं पुनः ॥ २० ॥
 रूक्षं किणखरस्पर्शं कण्डूमत्परुषासितम् ।
 सिध्मं रूक्षं बहिः क्षिग्धमन्तर्घृष्टं रजः किरेत् ॥ २१ ॥
 ऋक्ष्णस्पर्शं तनु श्वेतताम्रं दौग्धिकपुष्पवत् ।
 प्रायेण चोर्ध्वकाये स्यात् गण्डैः कण्डूयुतैश्चितम् ॥ २२ ॥
 रक्तैरलसकम् पाणिपाददार्यौ विपादिकाः ।
 तीव्रात्यौ मन्दकण्डूश्च सरागपिटिकाचिताः ॥ २३ ॥

Skin resembling that of the elephant and rough to touch is *Carmākhyā kuṣṭha*. In *Eka kuṣṭha* the lesion is very wide (covers a large area) non-sweating and resembles the skin of the fish. *Kiṣibha kuṣṭha* has dry skin; rough, and hard, creating sound

on scratching, itching, hard and black. In *Sidhma* the patches (skin) is dry outside and moist inside, gives out small scales when scratched, smooth to touch, thin, whitish coppery coloured resembling flower of dugdhika (alabu) plant, usually common in the upper parts of the body. *Alasaka* kuṣṭha is studded with small tumors; with itching and red in colour. *Vipadika* kuṣṭha causes cracks/fissures in the hands and feet, has severe pain and mild itching, studded with red coloured eruptions. 20-23.

दीर्घप्रताना दूर्वावदतसीकुसुमच्छविः ।
उत्सन्नमण्डला दद्रुः कण्डूमत्यनुषङ्गिणी ॥ २४ ॥

Skin patches long and wide like the blade of *dūrvā* grass, has the colour similar to that of the flower of *atasi*, raised, round patch with itching persisting for a long time are the features of *Dadru* kuṣṭha. 24.

स्थूलमूलं सदाहार्ति रक्तश्यावं बहुमणम् ।
शताक्षः क्लेदजन्तवाक्यं प्रायशः पर्वजन्म च ॥ २५ ॥

Śatāru kuṣṭha has multiple ulcers, which are deep seated, having burning sensation and pain, reddish-black in colour, with more of exudate and worms, commonly occurring on joints. 25.

रक्तान्तमन्तरा पाण्डु कण्डूदाहरजान्वितम् ।
सोत्सेधमाचितं रक्तैः पद्मपत्रमिवांशुभिः ॥ २६ ॥
घनभूरिलसीकासृक्प्रायमाशु विभेदि च ।
पुण्डरीकम् तनुत्वग्भिश्चित स्फोटैः सितारुणैः ॥ २७ ॥
विस्फोटम् पिटिकाः पामा कण्डूक्लेदरूजाधिकाः ।
सूक्ष्माः श्यावारूणावह्वयः प्रायः स्फिकपाणिकूर्परे ॥ २८ ॥
सस्फोटमस्पर्शसहं कण्डूषातोददाहवत् ।
रक्तं दलच्चर्मदलम् काकणं तीमदाहरूक् ॥ २९ ॥
पूर्वं रक्तं च कृष्णं च काकणन्तीफलोपमम् ।
कुष्ठलिङ्गैर्युतं सर्वैर्नैकवर्णं ततो भवेत् ॥ ३० ॥

Skin patches with red edges and white inside, with itching, burning sensation and pain, raised, covered with reddish dust resembling the lotus petal, exudes thick and copious lymph and blood and splitting quickly are the features of

Puṇḍarika kuṣṭha. *Viṣṭhota kuṣṭha* has thin skin patches covered with blackish red blebs. *Pāma kuṣṭha* has eruptions which have severe itching, more exudate and pain, small in size, blackish red and large in number commonly on the buttocks, hands and elbows, *Carmadala kuṣṭha* has blebs which do not allow touching, severe itching, heat, pricking, and burning sensation, red in colour and the skin is cracked. *Kākaṇa kuṣṭha* has severe burning sensation and pain, red and black at the time of onset, resembling the seeds of *kākaṇānti* (*guñja*) then gradually attaining all the features of *kuṣṭha* and of many colours. 26-30.

दोषभेदीयविहितैरादिशोक्लिङ्गकर्मभिः ।
कुष्ठेषु दोषोल्बणताम्

In *kuṣṭha*, the recognition of the aggravation of the *doṣas*, the symptoms and functions arising then on, are the same as have been described in *doṣabhedīya* (chapter 12 of *sūtrasthāna* .)

Sādhyasādhyata (*prognosis*) :—

सर्वदोषोल्बणं त्यजेत् ॥ ३१ ॥
रिष्टोक्तं यच्च यच्चास्थिमज्जशुक्रसमाश्रयम् ।
याप्यं मेदोगतम् कृच्छ्रं पित्तद्वन्द्वान्नमांसगम् ॥ ३२ ॥
अकृच्छ्रं कफवाताढ्यं त्वक्स्थमेकमलं च यत् ।

Kuṣṭha which has been caused by the aggravation of all the *doṣās*, which has been described in *riṣṭa* chapter (5 of *śārīrasthāna*) and that which has localised in the bone, marrow and semen should be refused treatment; that localised in the fat tissue is controllable and persists long, that caused by *pitta* combination (with any other *doṣa*) and localised in blood and muscle is difficult to cure; that which has predominance of *kapha* and *vāta* and localised in the skin only and that caused by any one *mala* (*doṣa*) is not difficult to cure. 31-33a.

तत्र त्वचि स्थिते कुष्ठे तोदवैवर्ण्यरूक्षताः ॥ ३३ ॥
स्वेदस्वापश्वयथवः शोणिते, पिशिते पुनः ।
पाणिपादाश्रिताः स्फोटाः क्लेदः सन्धिषु चाधिकम् ॥ ३४ ॥
कौप्यं गतिक्षयोऽङ्गानां दलनं स्याच्च मेदसि ।

नासामङ्गोऽस्थिमज्जस्ये नेत्ररागः स्वरक्षयः ॥ ३५ ॥
 क्षते च कृमयः, शुक्रे स्वहारापत्यबाधनम् ।
 यथापूर्वं च सर्वाणि स्युर्लिङ्गान्यसृगादिषु ॥ ३६ ॥
 इति कुष्ठनिदानम् ।

Kuṣṭha localised in the skin produces pricking pain, discolouration and dryness; localised in the blood it causes (more of) sweating, loss of sensation and swelling; localised in the muscles it gives rise to blebs in the hands and feet, profuse exudation, appears specially on the joints; localised in fat tissue, it causes shortening of the arm (by mutilation), inability to walk and splitting of the body parts; localised in the bones and marrow, it produces mutilation of the nose, redness of the eyes, loss of voice and appearance of worms in the wounds; localised in the semen (reproductive tissue) it spreads to the wife and children. They (wife and children) will develop all the symptoms (of kuṣṭha) described so far, caused by vitiated blood etc. (other dhātus/tissues). 33b-36.

. Thus ends the diagnosis of Kuṣṭha.

अथ श्वित्रनिदानम् ।
 (*Diagnosis of leucoderma*)

कुष्ठैकसम्भवं श्वित्रं किलासं दारुणं च तत् ।
 निर्दिष्टमपरिस्त्रावि त्रिधात्तद्भवसंभयम् ॥ ३७ ॥

Śvitra (leucoderma) also known as kilāsa and dāruṇa, is pointed to be similar to kuṣṭha (in causing ugliness), is non-exudative and arising from (the aggravation of) the three dhātus (doṣās) and three dhātus (rakta, māmsa and medas). 37.

वाताद्रक्षारूणं, पित्तात्ताम्रं कमलपत्रवत् ।
 सदाहं रोमविध्वंसि, कफाच्छ्वेतं घनं गुरु ॥ ३८ ॥
 सकण्डु, च क्रमाद्रक्तमांसमेदःसु चादिशेत् ।
 वर्णैर्नैवेद्गुभयं कृच्छ्रं तच्चोत्तरोत्तरम् ॥ ३९ ॥

From (the predominance of) vāta, it (the skin) is dry and aruṇa (light red); from pitta it is of tāmra (coppery colour) resembling a lotus petal, has burning sensation and destruction of hair of the body; from kapha, the skin is śveta (white), thick, heavy and has itching; these (three kinds)

are localised in the rakta (blood), māmsa (muscle) and medas (fat) respectively and also in resepet of their colour, each succeeding kind more difficult to cure (than its preceding). 38-39.

Notes :—The above statement is explained by Aruṇadatta as follows; vātaja śvitra is aruṇa (light red) in colour, localised in the rakta dhātu (blood) and krichra (difficult to cure); pittaja śvitra is tāmra (copper like or lotus petal like) in colour, localised in māmsadhātu (muscle) and krichratara (more difficult to cure); kaphaja śvitra is śveta (white) localised in medas dhātu (fat) and krichratama (most difficult to cure).

अशुक्लरोमाबहलमसंसृष्टं मिथो नवम् ।

अनग्निदग्धजं साध्यं श्वित्रं, वर्ज्यमतोऽन्यथा ॥ ४० ॥

गुह्यपाणितलौष्ठेषु जातमप्यचिरन्तनम् ।

Śvitra (leucoderma) having black hairs, patches not thick, not joined together, of recent onset and that not caused by burning by fire are curable; whereas others (of opposite qualities) are rejectable; so also that arising on the genitals, palms, soles and lips, even though not long standing. 40-41a.

स्पर्शकाहारशय्यादिसेवनात् प्रायशो गदाः ॥ ४१ ॥

सर्वे सञ्चारिणो, नेत्रत्वग्विकारा विशेषतः ।

इति श्वित्रनिदानम् ।

Generally diseases spread (from person to person) by contact (physical, sexual etc.) common food (more than one person using the same food being consumed by a patient, use of same vessels, utensils etc.), bed etc. (clothes, garlands and any other article used by the patient); especially so the diseases of the eyes and skin. 41b-42a.

Thus ends the diagnosis of Śvitra (leucoderma).

अथ कृमिनिदानम् ।

Krimi nidāna (diagnosis of parasites)

Krimi bheda (kinds) :—

कृमयस्तु द्विधा प्रोक्ता बाह्याभ्यन्तरभेदतः ॥ ४२ ॥

बहिर्मलकफासृग्विड्जन्मभेदाच्चतुर्विधाः ।

नामतो विशतिविधाः

Krimi, (worms, parasites) are of two kinds viz bāhya (external) and abhyañtara (internal) and of four kinds on the basis of their origin (substance from which they develop) viz the external wastes (sweat), kapha, aṣṛk (blood) and viṭ (faeces) and twenty kinds (species) by their names.

42b-43a.

Bahya (external) :—

बाह्यास्तत्रामृजोद्भवाः ॥ ४३ ॥

तिलप्रमाणसंस्थानवर्णाः केशाम्बराभ्रयाः ।

बहुपादाश्च सूक्ष्माश्च यूका लिक्षाश्च नामतः ॥ ४४ ॥

द्विधा ते कोटपिटिकाकण्डूगण्डान् प्रकुर्वते ।

The external arise from uncleanliness, resemble tila (seed of sesame) in size, shape, and colour, dwell in the hairs and clothes, have many legs and are small in size; are of two kinds, yūkā and likṣā by name; they produce rashes, eruptions, itching and small tumors. 43b-45a.

*Notes :—*Yūka and likṣa are the two kinds of louse, the head louse and body louse, both found in persons who are unclean. Head louse is black resides at the root of the hairs of the head. Body louse is white resides in the hairs of the axilla and pubis and take shelter inside the folds of clothes. Both spread from person to person by direct migration or indirect migration through combs, dress etc. or by their eggs being carried by air or hairs.

Abhyañtara (internal) :—

कुष्ठैकहेतवोऽन्तर्जाः श्लेष्मजास्तेषु चाधिकम् ॥ ४५ ॥

मधुराशुगुडक्षीरदधिसक्तुनवौदनैः ।

शकृज्जा बहुविद्धान्यपर्णशाकोलकादिभिः ॥ ४६ ॥

Those born inside, have the same causes as those of kuṣṭha (leprosy and other skin diseases); in addition, ingestion of sweet foods, molasses, milk, curds (yoghart, curdled milk), flour of grains and freshly harvested grains are special for śleṣmaja (kaphaja) krimi (worms born from kapha); those grains and leafy vegetables which produce more faeces and those pulses which are in green state are special for śakriija (worms born from faeces). 45b-46.

Kaphaja krimi :—

कफादामाशये जाता वृद्धाः सर्पन्ति सवतः ।
 पृथुभ्रमनिभाः केचित् केचिद्रण्डूपदोपमाः ॥ ४७ ॥
 रुढधान्याङ्कुराकारास्तनुदीर्घास्तथाऽणवः ।
 श्वेतास्ताम्रावमासाश्च नामतः सप्तधा तु ते ॥ ४८ ॥
 अन्त्रादा उदरावेष्टा हृदयादा महाकुहाः ।
 कुरवो दर्भकुसुमाः सुगन्धास्ते च कुर्वते ॥ ४९ ॥
 हृल्लासमास्यस्त्रवणमविपाकमरोचकम् ।
 मूर्च्छाच्छर्दिज्वरानाहकार्यक्षयथुपीनसान् ॥ ५० ॥

Those arising from kapha, reside in the āmaśaya (stomach and small intestine), when increased in number they move everywhere (inside the alimentary tract) some have big buttocks, some resemble earthworm, some others are like the sprouts of germinating grains; are thin, long or minute, white or coppery in colour; they are seven species by name, viz añtrada, udarāveṣṭa, hṛdayāda, mahākuha, kuarva, darbhakusuma and sugañdhā; they give rise to nausea, more of salivation, indigestion, loss of taste/appetite, fainting vomiting, fever, flatulence, (or distention of the abdomen) emaciation, more of sneezing and nasal catarrh. 47-50.

Raktaja krimi :—

रक्तवाहिसिरोत्थाना रक्तजा जन्तवोऽणवः ।
 अपादा वृत्तताम्राश्च सौक्ष्म्यात्केचिद्दर्शनाः ॥ ५१ ॥
 केशादा लोमविध्वंसा लोमद्वीपा उदुम्बराः ।
 षट् ते कुष्ठैककर्माणः सहसौरसमातरः ॥ ५२ ॥

Those arising from blood reside in the blood vessels, are minute, devoid of legs, round, copper coloured, some are invisible being very minute; are of six species by name—keśāda, roma vidhvañsā, lomadvipā udumbara, aurasa and mātara; these give rise to the same symptoms as those of kuṣṭha (leprosy and other skin diseases). 51-52.

Purīṣaja krimi :—

पक्वाशये पुरीषोत्था जायन्तेऽधोविसर्पिणः ।
 वृद्धाः सन्तो भवेयुश्च ते यदाऽऽमाशयोन्मुखाः ॥ ५३ ॥
 तदाऽस्योद्गारनिःश्वासा विक्लन्धानुविधायिनः ।
 पृथुवृत्ततनुस्थूलाः श्यावपीतसितासिताः ॥ ५४ ॥
 ते पञ्च नाम्ना कृमयः ककेरुकमकेरुकाः ।
 सौसुरादाः सुलूनाख्या लेलिहा जनयन्ति च ॥ ५५ ॥
 विड्भेदशूलविष्टम्भकार्श्यपारुष्यपाण्डुताः ।
 रोमहर्षाग्निसदनगुदकण्डूविनिर्गमात् ॥ ५६ ॥

Those arising from faeces reside in the pakvāśaya (large intestine), usually moving downwards; when increased in number they travel up towards the āmāśaya (stomach and small intestine), then produce smell of faeces in the mouth, belching and expiration; they are thick, round, thin (thread-like) or thick, blue, yellow, white or black in colour; of five kinds (species) by name-viz kakeruka, makeruka, sausurādā, sulūnā and lelihā; they give rise to diarrhoea, abdominal pain, stasis of food undigested for long periods, emaciation, roughness of the skin, anaemia horripilations, weakness of digestion and itching in the rectum (anus) by coming out of it. 53-56.

*Notes :—*Mention of sweet foods, etc. as the cause is to stress that such foods cause weakness of digestive activity which in turn helps the growth of para sites inside the alimentary canal. Kaphaja and purīṣaja krimi are intestinal parasites such as round worms (ascaris lumbricoides) hookworms (ankylostoma duodenale) thread worms (oxyuris vermicularis), tape worm (tenia solium, tenia saginata), many kinds of amaeba (entacmaoba hystalatica etc., flagellae etc.) the eggs (ova) or parts of the body of these parasites gain entry into the human body through infected water, articles of food (leaves, vegetables, meat etc.) when these are consumed without proper cleaning and cooking. In persons who have strong digestive power, the ova etc. are destroyed by the hydrochloric acid in the stomach but in those who have poor digestive power, the acid being weak and insufficient the ova etc. escape into the intestines, hatch there and make their living, giving rise to many troubles to the person. Some of the names of these parasites are based on their physical features and function while some others are traditional names, different from one text to the other. It has not been possible to identify all of them with the common parasites affecting the Indian population in the present day.

Raktaja krimi are the various parasites (of malaria, filaria) bacilli (leprosy), virus etc. found in the blood, organs such as liver and spleen. These come into the human body through the bites of mosquitoes, fleas, bed bug etc. All the parasites described above are called vaikārika krimi-pathogenic worms.

There is mention of another kind of worms also, known as sahaaja krimi-worms born along with the person—which are avaikārika-non pathogenic-present in the alimentary canal which help in the maintainance of health.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचि-
 तायामष्टाङ्गहृदयसंहितायां तृतीये निदान-
 स्थाने कुष्ठश्वित्रकृमिनिदानं नाम
 चतुर्दशोऽध्यायः ॥ १४ ॥

Thus ends the chapter Kuṣṭha-śvitra-krimi nidāna—the fourteenth in Nidānasthāna of Aṣṭāṅgahṛdaya samhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

—

पञ्चदशोऽध्यायः ।

Chapter-15

VĀTAVYĀDHI NIDĀNAM (Diseases of nervous system)

अथातो वातव्याधिनिदानं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound Vātavyādhi nidānam—diagnosis of diseases caused by vāta (nervous disorders); thus said Ātreya and other great sages.

सर्वार्थानर्थकरणे विश्वस्यास्यैककारणम् ।

अवुष्टदुष्टः पवनः, शरीरस्य विशेषतः ॥ १ ॥

For all the good and bad of the world, pavana (vāta) the unvitiated (normal) and the vitiated (abnormal) respectively, is the only cause; especially so in the (human) body. 1.

स विश्वकर्मा विश्वात्मा विश्वरूपः प्रजापतिः ।

स्रष्टा घाता विभुर्विष्णुः संहर्ता मृत्युरन्तकः ॥ २ ॥

तददुष्टौ प्रयत्नेन यतितव्यमतः सदा ।

He (vāta) is the doer of all actions, the soul of all (things), possessor of all forms, chief of all living beings, the creator, supporter and controller of all; is omniscient, destroyer, lord of death and death itself. Hence, all out efforts should be made to maintain it normally always. 2-3a.

तस्योक्तं दोषविज्ञाने कर्म प्राकृतवैकृतम् ॥ ३ ॥

समासाद्घासतो दोषभेदीये नाम धाम च ।

प्रत्येकं पञ्चधा चारो व्यापारश्च इह वैकृतम् ॥ ४ ॥

तस्योच्यते विभागेन सनिदानं सलक्षणम् ।

[असङ्ख्यमपि सङ्ख्याय यदशीत्या पुरेरितम् ।]

Its functions, when it is normal and abnormal were described in doṣa vijñāna (chapter 11 of sūtrasthāna) in detail, including the names and seats of its five divisions separately, along with the nature of movement and functions of each. Now its abnormalities will be described along with

their causes and specific features (though these are innumerable only eighty (which are common) have been enumerated previously). 3b-5a.

धातुक्षयकरैर्वायुः कुप्यत्यतिनिषेवितैः ॥ ५ ॥
चरन् स्रोतःसु रिक्तेषु भृशं तान्येव पूरयन् ।
तेभ्योऽन्यदोषपूर्णैभ्यः प्राप्य वाऽऽवरणं बली ॥ ६ ॥

Vāyu (vāta) gets aggravated (increased) from : over-indulgence in things (foods, activities etc.) causing depletion (or loss) of tissues. Balī (vāta) then fills up the empty channels (because of tissue depletion) and moves greatly (more than the normal) inside them or by getting enveloped by the other doṣās which have filled up the channels. 5b-6.

Notes :—Aggravation of vāta occurs in two ways viz-a. Occupying the empty channels caused by tissue depletion and producing increased functioning in the channels so occupied and b. by getting enveloped/surrounded/hindered/by the other doṣās which have accumulated in the channels and producing decreased or loss of functioning of the channels so affected. In the first kind, vāta is the only doṣa producing the effect, hence very powerful; while in the second kind vāta is associated with any one or more of the other doṣas, hence not very powerful.

Vṛddhavāta karma (functions of aggravated vāta) :—

तत्र पक्वाशये क्रुद्धः शूलानाहान्प्रकृजनम् ।
मलरोघाश्मवर्ध्माश्लिक्कपृष्ठकटीग्रहम् ॥ ७ ॥
करोत्यघरकाये च तांस्तान् कृच्छ्रानुपद्रवान् ।

Vāta aggravated (and localised) in the pakvāśaya (large intestines) gives rise to colic, flatulence, gurglings in the intestine, obstruction to movement of faeces, urinary calculi, enlargement of the scrotum (hernia), piles, catching pain in the upper part of the back, back and waist and other difficult diseases concerned with the lower parts of the body. 7-8a.

आमाशये तृडमथुश्वासकासविस्त्रिकाः ॥ ८ ॥
कण्ठोपरोधमुद्गरान् व्याधीनूर्ध्वं च नाभितः ।

Aggravated (and localised) in the āmāśaya (stomach and small intestine) it produces thirst, vomiting, dyspnoea, cough, indigestion associated with simultaneous vomiting

and diarrhoea, obstruction of the throat, more of belchings and diseases in body parts above the umbilicus. 8b-9a.

भोज्यादिष्विन्द्रियवधं

In the ear and other sense organs, it causes loss (or diminution) of their sensory function. 9c.

त्वचि स्फुटनरुक्षते ॥ ९ ॥

रक्ते तीव्रा रुजः स्वापं तापं रागं चिवर्णताम् ।
 अरुंध्यन्नस्य विष्टम्भमरुचि कृशतां भ्रमम् ॥ १० ॥
 मांसमेदोगतो ग्रन्थींस्तोदाढ्यान् कर्कशान् भ्रमम् ।
 गुर्वङ्गं चातिरुक्स्तब्धं मुष्टिदण्डहतोपमम् ॥ ११ ॥
 अस्थिस्थः सक्थिसन्ध्यस्थिशूलं तीव्रं बलक्षयम् ।
 मज्जस्थोऽस्थिषु सौषिर्यमस्वप्नं सन्ततां रुजम् ॥ १२ ॥
 शुक्रस्य शीघ्रमुत्सर्गं सङ्गं विकृतिमेव वा ।
 तद्वद्र्भस्य शुक्रस्थः सिरास्वाध्मानरिक्तते ॥ १३ ॥
 तत्स्थः स्नाय्वस्थितः कुर्याद्गृध्रस्यायामकुञ्जताः ।
 वातपूर्णहृतिस्पर्शं शोफं सन्धिगतोऽनिलः ॥ १४ ॥
 प्रसारणाकुञ्चनयोः प्रवृत्तिं च सवेदनाम् ।
 सर्वाङ्गसंभयस्तोदभेदस्फुरणभङ्गनम् ॥ १५ ॥
 स्तम्भनाक्षेपणस्वापसन्ध्याकुञ्चनकम्पनम् ।

In the skin, it causes cracks and dryness; in the blood it gives rise to severe pain, loss of tactile sensation, increase of temperature, redness, discolouration, ulceration, stasis of undigested food in the alimentary tract for long period, loss of taste/appetite, emaciation and dizziness. In the muscles and fat, it produces tumors with severe pain and hardness, exertion, heavyness of the body, severe pain, rigidity and feeling as though being beaten with the fist or baton. In the bones it causes pain in the thighs, joints and bones, and profound loss of strength. In the marrow it produces hallowness of the bones, loss of sleep and constant pain. In the semen it causes premature ejaculation, obstruction (non-ejaculation) or abnormal ejaculation, so also of the foetus (premature, obstructed or abnormal delivery of the foetus). In the veins (and arteries) it causes either their fullness or emptyness. In the tendons it causes diseases like ḡḍhrasī (sciatica),

āyāma (tetanus) and kubjata (kyphosis). Localised in the bony joints anila (vāta) produces swelling resembling an inflated leather bag for touch, pain at the commencement of extending and flexing movements. Localised all over the body it produces pain such as pricking, splitting, throbbing, cutting etc. stiffness (limitation or absence of movements), convulsions, loss of tactile sensation, contractions of the joints and tremors. 9b-16a.

Ākṣepaka (convulsions) :--

यदा तु धमनीः सर्वाः कुद्धोऽभ्येति मुहुर्मुहुः ॥ १६ ॥
तदाऽङ्गमाक्षिपत्येष व्याधिराक्षेपकः स्मृतः ।

When the aggravated vāta invades all the dhamanis (arteries) or nerves to be more appropriate then it produces constrictions/contractions of the body (especially of the extremities) again and again. This disease is known as Ākṣepaka (convulsions). 16b-17a.

Apatañtraka (tetanus) :--

अधः प्रतिहतो वायुर्व्रजन्नूर्ध्वं हृदाश्रिताः ॥ १७ ॥
नाडीः प्रविश्य हृदयं शिरः शङ्खौ च पीडयन् ।
आक्षिपेत्परितो गात्रं धनुर्वच्चास्य नामयेत् ॥ १८ ॥
कृच्छ्रादुच्छ्रसिति स्तब्धस्तमीलितदृक्ततः ।
कपोत इव कूजेच्च निःसंज्ञः सोऽपतन्नकः ॥ १९ ॥
स एव चापतानाख्यो मुक्ते तु मरुता हृदि ।
अश्नुवीत मुहुः स्वास्थ्यं मुहुरस्वास्थ्यमावृते ॥ २० ॥

Aggravated vāta getting obstructed in its downward movement, starts moving upwards, enters into the channels connected to the hṛdaya (heart) or brain to be more appropriate) and produces pain in the head and the two temples, constricts the body and bends it like a bow; the patient breaths with difficulty, his eyes are static (motionless) drooping down and closed (lids half open), makes sound like a peigon, and is unconcious. This disease is Apatañtraka, it is known as apatānaka also. When the heart (brain) becomes free from māruta (vāta) the person obtains health (relief from convulsions) momentarily and the ill-health (appear-

rance of convulsions) again when enveloped/filled with (by vāta). 17b-20.

गर्भपातसमुत्पन्नः शोणितातिस्त्रवोत्थितः ।

अभिघातसमुत्पन्नश्च दुश्चिकित्स्यतमो हि सः ॥ २१ ॥

It (apatañtraka) caused by abortion, heavy bleeding and trauma (injury to vital organs) is most difficult to treat. 21.

Āntarāyama (emprosthotonos) :—

मन्ये संस्तभ्य वातोऽन्तरायच्छन् धमनीर्यदा ।

व्याप्नोति सकलं देहं जत्रुरायम्यते तदा ॥ २२ ॥

अन्तर्धनुर्विवाङ्गं च वेगैः स्तम्भं च नेत्रयोः ।

करोति जम्भं दशनं दशनानां कफोद्धमम् ॥ २३ ॥

पार्श्वयोर्वेदनां वाक्यहनुपृष्ठशिरोग्रहम् ।

अन्तरायाम इत्येष

When vāta getting inside the manyā dhamanis (arteries/ nerves present in the sides of the neck) cause their stiffness and then spreads to all the parts of the body, constricts the shoulders, then makes the body bent inwards like a bow; produces of bouts of convulsions, loss of movements of the eyes, more of yawnings, grinding of the teeth (rigidity of the jaws or lock jaw) vomiting of kapha (mucus), pain in the flanks, catching (inability) of speech, catching pain (loss of movement) of the lower jaw, back and head. This is Āntarāyama (inward bending). 22-24b.

Bahirāyama (opisthotonos) :—

बाह्यायामश्च तद्विधः ॥ २४ ॥

देहस्य बहिरायामात् पृष्ठतो नीयते शिरः ।

उरश्चोत्क्षिप्यते तत्र कन्धरा चावमृद्यते ॥ २५ ॥

दन्तेष्वास्ये च वैवर्ण्यं प्रस्वेदः स्रस्तगात्रता ।

बाह्यायामं धनुष्कम्भं ब्रुवते वेगिनं च तम् ॥ २६ ॥

Similarly so is Bahirāyama-outward bending-when the body is bent with the head reaching the back, the chest protruding out, the neck extending backward, there is discolouration of the teeth and mouth, profuse sweating; debility

of the body. This is spoken of as Bāhyayāma, dhanuṣkambha (dhanusthambha) and veginam (episodic). 24b-26.

Vraṇāyāma :--

व्रणं मर्माश्रितं प्राप्य समीरणसमीरणात् ।
व्यायच्छन्ति तनुं दोषाः सर्वाभापादमस्तकम् ॥ २७ ॥
तृष्यतः पाण्डुगात्रस्य व्रणायामः स वर्जितः ।

The doṣās getting localised in wounds situated on vital spots (or organs) get aggravated by samīraṇa (vāta) and then spread all over the body from the feet to the head and produce vraṇāyāma (convulsions due to traumatic wounds or haemorrhage) associated with thirst and yellowish white colour of the body; this disease should be rejected. 27-28a.

गते वेगे भवेत्स्वास्थ्यं सर्वैश्चाक्षेपकेषु च ॥ २८ ॥

In all types of ākṣepaka (convulsions) the person obtains health (temporary well being) after the bouts (episodes) pass off. 28b.

Notes :--Ākṣepaka is convulsions, in general, due to any cause, Apatāñ-traka or apatānaka is Dhanusthambha (tetanus), añtarāyama and bahirā-yama are its two kinds of manifestation. Abortion (including miscarriage and abnormalities of delivery), profuse haemorrhage and trauma (injury due to any cause) are some of the common causes, in addition to foods and activities which aggravate vāta.

Hanusramsa :--

जिह्वातिलेखनाच्छुष्कभक्षणादभिघाततः ।
कुपितो हनुमूढस्थः खंसयित्वाऽनिलो हनू ॥ २९ ॥
करोति विवृतास्यत्वमथवा संवृतास्यताम् ।
हनुखंसः स तेन स्यात्कृच्छ्राच्चवर्णभाषणम् ॥ ३० ॥

By too much of scraping of the tongue, eating dry foods, and by trauma (injury), anila (vāta) localised at the lower-jaw gets aggravated and causes displacement of the lower jaw leading to the mouth being either kept open or closed, associated with difficulty for masticating and speaking; this disease is Hanusramsa. 29-30.

Jihvāsthambha :—

वाग्वाहिनीखिरासंस्थो जिह्वां स्तम्भयतेऽनिलः ।

जिह्वास्तम्भः स तेनान्नपानवाक्येष्वनीशता ॥ ३१ ॥

When anila (vāta) gets localised in the veins in (near the) vocal cords then it produces loss of movement of the tongue leading to inability to swallow foods, water and to speak; this disease is Jihvāsthambha. 31.

Ardita :—

शिरसा भारहरणादतिहास्यप्रभाषणात् ।

उन्नासवक्त्रक्षययोः खरकामुक्ककर्षणात् ॥ ३२ ॥

विषमादुपधानाच्च कठिनानां च चर्वणात् ।

वायुर्विबृद्धस्तैस्तैश्च वातलैरूर्ध्वमास्थितः ॥ ३३ ॥

वकीकरोति वक्त्रार्धमुक्तं इसितमीक्षितम् ।

ततोऽस्य कम्पते मूर्धा वाक्सङ्गः स्तब्धनेत्रता ॥ ३४ ॥

दन्तच्छालः स्वरभ्रंशः श्रुतिहानिः क्षयग्रहः ।

गन्धाहानं स्मृतेर्मोहव्यासः सुप्तस्य जायते ॥ ३५ ॥

निष्ठीबः पार्श्वतो वाक्वायेकस्याङ्गो निमीलनम् ।

जत्रोर्ध्वं दृजा तीव्रा शरीरार्धेऽवरेऽपि वा ॥ ३६ ॥

तन्नादुरर्धितं केचिदेकावाममथापरे ।

Carrying heavy load on the head, over indulgence in laughing, speaking exertion of the face (by acts such as mimicing, others, making faeces, histrionic feats etc.), sneezing, bending very hard bows (iron bars, springs etc. in the present day), use of irregular (uneven, hard) pillow while sleeping, chewing (biting) very hard materials and others (food and activities) cause aggravation of vāta, which gets localised in the upper parts of the body and produces irregularities of half of the face; found specially during laughing and seeing, then his head begins to shake, there appears obstruction of speech, loss of movements of the eyes, tremors, shaking of the teeth, hoarseness of voice, deafness, obstruction of sneezing, loss of sense of smell, loss of memory, delusion, exhaustion during sleep, the spittle comes out from the sides of the mouth, one eye is closed, severe pain in the parts above the shoulders, half of the body or lower parts of the

body. This disease is called as Ardita by some and as Ekāyama by some others. 32-37a.

Sirāgraha :—

रक्तमाश्रित्य पवनः कुर्यान्मूर्द्धधराः सिराः ॥ ३७ ॥

रुक्षाःसवेदनाःकृष्णाःसोऽसाध्यःस्यात्सिराम्रहः ।

Pavana (vāta) invading/vitiating the blood and getting localised in the veins of the head, makes them rough (hard), painful and black. This is Sirāgraha, which is incurable.

37b-38a.

Pakṣavadha :—

गृहीत्वाऽर्धं तनोर्वायुः सिराः ज्ञायूर्विशोष्य च ॥ ३८ ॥

पक्षमन्यतरं हन्ति सन्धिबन्धान् विमोक्षयन् ।

कृत्स्नोऽर्धकायस्तस्य स्यादकर्मण्यो विचेतनः ॥ ३९ ॥

एकाङ्गरोगं तं केचिदन्ये पक्षवधं विदुः ।

सर्वाङ्गरोगं तद्वच्च सर्वकायाभितेऽनिच्छे ॥ ४० ॥

शुद्धवातहतः पक्षः कृच्छ्रसाध्यतमो मतः ।

कृच्छ्रस्त्वन्येन संसृष्टो विवर्ज्यः क्षयहेतुकः ॥ ४१ ॥

Vāyu (vāta) seizing half of the body, causes dryness of the veins and tendons, destroys (makes inactive) half of the body (either left or right) by loosening the joints. By this, half of the body becomes incapable of any function and insensible (loss of sense of touch). This is called by some as Ekāṅgaroga and by others as Pakṣavadha.

Likewise, it is sarvāṅgaroga when the entire body is invaded by anila (vāta).

Pakṣavadha caused by vāta alone (without the association of pitta or kapha) is most difficult to cure, difficult when associated with others (doṣās), that produced because of depletion (or loss of tissues) is rejectable (incurable).

38b-41.

Daṇḍaka :—

आमबद्धायनः कुर्यात्संस्तभ्याङ्गं कफान्वितः ।

भसाध्यं हतसर्वहं दण्डवद्दण्डकं मरुत् ॥ ४२ ॥

Marut (vāta) followed by kapha invades all the channels of the body which are filled with āma (undigested food materials) and makes the body stiff like a staff (log of wood) with loss of all activities (functions movements); this disease known as Daṇḍaka is incurable. 42.

Apabāhuka :—

अंसमूलस्थितो वायुः सिराः सङ्कोच्य तत्रगाः ।

बाहुप्रस्पन्दितहरं जनयत्यवबाहुकम् ॥ ४३ ॥

Vāyu (vāta) located at the root of the shoulders constricts the veins there, produces Apabāhuka which causes loss of movement of the arm. 43.

Viśvāci :—

तलं प्रत्यङ्गुलीनां या कण्डरा बाहुपृष्ठतः ।

बाहुचेष्टापहरणी विश्वाची नाम सा स्मृता ॥ ४४ ॥

The disease which causes constriction of the tendons of the palms and fingers, over the back of the arm leading to loss of function of the arm is known by the name Viśvāci. 44.

Khañja-pañgu :—

वायुः कट्यां स्थितः सकथनः कण्डरामाक्षिपेद्यदा ।

तदा खञ्जो भवेज्जन्तुः पङ्गुः सकथनोर्द्वयोरपि ॥ ४५ ॥

Vāyu localised in the thighs, causes constriction of the tendons there in and gives rise to Khañja (lameness) when one leg is affected and to Pañgu (lameness) when both the legs are affected. 45.

Kalāyakhāñja :—

कम्पते गमनारम्भे खञ्जन्निव च याति यः ।

कलायखञ्जं तं विद्यान्मुक्तसन्धिप्रबन्धनम् ॥ ४६ ॥

The legs tremble at the commencement of walking, the patient walks by limping and the bindings of the joints are loosened-this condition is to be known as Kalāyakhāñja. 46.

Ūrusthambha :—

शीतोष्णद्रवसंशुष्कगुरुस्निग्धैर्निषेचितैः ।

जीर्णाजीर्णं तथाऽऽयाससङ्घोभस्वप्नजागरैः ॥ ४७ ॥

स्तश्लेष्ममेदः पवनमाममत्यर्थसञ्चितम् ।
 अभिभूयेतरं दोषमूरु चेत्प्रतिपद्यते ॥ ४८ ॥
 सकथ्यस्थीनि प्रपूर्यान्तःश्लेष्मणा स्तिमितेन तत् ।
 तदा स्तभ्नाति तेनोरु स्तब्धौ शीतावचेतनौ ॥ ४९ ॥
 परकीयाविद्य गुरु स्यातामतिभृशव्यथौ ।
 ध्यानाङ्गमर्दस्तैमित्यतन्द्राच्छर्धरुचिउवरैः ॥ ५० ॥
 संयुतौ पादसदनरुच्छ्रोद्धरणसुप्तिभिः ।
 तमूरुस्तम्भमित्याहुराढ्यवातमथापरे ॥ ५१ ॥

Over indulgence in foods which are cold, hot, liquid, dry, heavy (not easy for digestion), fatty, either cooked or uncooked; exertion, debility, sleep or avoidance of sleep, etc. bring about aggravation of vāta associated with śleṣma (kapha), medas (fat tissue) and āma (undigested food metabolites) which accumulate in the thighs, fill up the interior of the thigh bone with kapha, making the thigh stiff and inactive; it becomes cold, senseless as though it belongs to another person, heavy and with severe pain; the patient is greatly worried, has bodyaches, inactive, stupor, vomiting, loss of appetite/taste, fever, weakness of the feet, difficulty in lifting and loss of tactile sensation, This disease is designated as Ūrusthambha by some and as Ādhyavāta by some others. 47-51.

Kroṣṭuka śīrṣaka :—

वातशोणितजः शोफो जानुमध्ये महारुजः ।
 ज्ञेयः क्रोष्टुकशीर्षश्च स्थूलः क्रोष्टुकशीर्षवत् ॥ ५२ ॥

A swelling in the middle of the knee arising from (aggravated) vāta and śoṇita (blood), highly painful, thick (big) resembling the head of a jackal is to be known as Kroṣṭuka-śīrṣa. 52.

Vātakaṅṭaka :—

रुक् पादे विषमन्यस्ते श्रमाद्वा जायते यदा ।
 वातेन गुरुफमाभित्य तमाहुर्वार्तकण्टकम् ॥ ५३ ॥

Vāta getting localised in the ankle joint either by placing the foot improperly (while walking) or by over exertion to the feet) produces pain in the ankles. This is called as Vāta-kaṅṭaka. 53.

Gṛdhrasī :—

पार्श्विण प्रत्यङ्गुलीनां या कण्डरा मारुतादिता ।

सकथ्युत्क्षेपं निगृह्णाति गृध्रसीं तां प्रचक्षते ॥ ५४ ॥

Tendons of the feet getting vitiated by māruta (vāta) cause pain moving towards the ankles or the toes and make the lifting of the thigh up very difficult; this is called as Gṛdhrasī. 54.

Khalli :—

विश्व्वाची गृध्रसी चोक्ता खल्ली तीव्ररुजान्विते ।

Viśvācī and gṛdhrasī when accompanied with severe pain are called as Khallī. 55a.

Pādahaṛṣa :—

दृष्येते चरणौ यस्य भवेतां च प्रसुप्तवत् ॥ ५५ ॥

पादहर्षः स विश्लेयः कफमारुतकोपजः ।

The feet having tingling (pins and needles) sensation and seem to be sleeping (with loss of tactile sensation) is to be understood as pādahaṛṣa arising from aggravation of kapha and māruta (vāta). 55b-56a.

Pādadaḥa :—

पादयोः कुरुते दाहं पित्तासृक्सहितोऽनिलः ॥ ५६ ॥

विशेषतश्चङ्कमिते पाददाहं तमादिशेत् ॥ ५६½ ॥

Anila (vāta) associated with pitta and aṣṛk (blood) produces burning sensation in the feet (soles) in persons who walk more. This is known as pādadaḥa. 56-56½.

इति श्रीवैद्यपति सिंहगुप्तसुनीमद्वाग्भट ऋषिरचितायामष्टाङ्गहृदय-

संहितायां तृतीये निदानस्थाने वातव्याधिनिदानं

नाम पञ्चदशोऽध्यायः ॥ १५ ॥

Thus ends the chapter Vātavyādhi nidāna—the fifteenth in Nidānasthāna of Aṣṭāṅgaḥṛdaya samhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

षोडशोऽध्यायः ।

Chapter—16

VĀTAŚONĪTA NIDĀNA—(*Diagnosis of gout*)

अथातो वापशोणितनिदानं व्याख्यास्यामः ।

इति ह स्मादुरात्रेयादयो महर्षयः ।

We shall now expound Vātaśonita nidānam—diagnosis of gout; thus said Ātreya and other great sages.

Nidāna (causes) :—

विदाह्यञ्च विकृष्टं च तप्तवासासृक्प्रदूषणम् ।

भजतां विधिहीनं च स्वप्नजागरमैथुनम् ॥ १ ॥

प्रायेण सुकुमाराणामचङ्क्रमणशीलिनाम् ।

अभिघातादहृदयेऽपि नृणामसृजि कृषिते ॥ २ ॥

वातलैः शीतलैर्वायुवृद्धैः क्रुद्धो विमार्गगः ।

तप्तवैवासासृजा रुद्धः प्राक्तदेव प्रकृष्येत् ॥ ३ ॥

आकुरोगं खुडं वातबलात् वातशोणितम् ।

तदाहुर्नामिः तच्च पूर्वं पादौ प्रधावति ॥ ४ ॥

विशेषाद्यानवानाद्यैः प्रलम्बौ

Partaking of foods which cause burning sensation during digestion, which are incompatible; which cause vitiation of blood, indulgence in sleep, keeping awake without sleep and sexual intercourse in improper ways, trauma, not resorting to purificatory therapies and, exposure to cold breeze; these bring about vitiation of both vāta and śonita (blood). Vāta getting aggravated moving in wrong directions being obstructed (in its normal direction) by the aggravated blood, vitiates it (the blood) first and gives rise to the disease called by names such as Āḍhyaroga, khuḍa, vātabalāsa and vātaśonita (vātarakta)—usually in persons of tender construction and who are not habituated to walking, it first affects the legs especially of those who keep them hanging when riding on animals etc. 1-5a.

Pūrva rūpa (premonitory symptoms) :—

तस्य लक्षणम् ।

भविष्यतः कुष्ठसमं तथा साधः श्लथान्कता ॥ ५ ॥

जानुजङ्घोरुकटथंसहस्तपादाङ्गसन्धिषु ।

कण्डूस्फुरणनिस्तोदभेदगौरवसुप्तताः ॥ ६ ॥

भूत्वा भूत्वा प्रणश्यन्ति मुहुराविर्भवन्ति च ।

Its premonitory symptoms are similar to those of kuṣṭha (leprosy) and also, debility, looseness of the body, itching, throbbing, intermittent and splitting types of pain in the bony joints of the forelegs, calves, thigh, waist, shoulders, hands, feet and other joints of the body; feeling of heavyness, loss of tactile sensation-these appearing and disappearing often and on. 5b-7a.

Rūpa (clinical features) :—

पादयोर्मूलमास्थाय कदाचिद्धस्तयोरपि ॥ ७ ॥

आस्रोरिव विषं क्रुद्धं कृच्छ्रं देहं विधावति ।

त्वङ्मांसाश्रयमुत्तानं तत्पूर्वं जायते ततः ॥ ८ ॥

कालान्तरेण गम्भीरं सर्वान् धातून्भिद्रवत् ।

कण्डादिसंयुतोत्ताने त्वक्काम्रा श्यावलोहिता ॥ ९ ॥

सायामा भृशदाहोषा गम्भीरेऽधिकपूर्वरुक् ।

श्वयथुर्ग्रथितः पाकी वायुः सन्ध्यस्थिमज्जसु ॥ १० ॥

छिन्नश्चैव चरत्यन्तर्वक्रीकुर्वेश्च वेगवान् ।

करोति खञ्जं पङ्कं वा शरीरे सर्वतश्चरन् ॥ ११ ॥

It makes its root (site of onset) in the feet or sometimes in the hands also, then spreads to the entire body like the poison of rat bite, (slowly and steadily over long periods of time).

Residing in the skin and muscles, it starts first as uttāna type and then, in course of time, it becomes gambhīra type, spreading to all the tissues. In the uttāna type, the skin has itching etc. (different kinds of pain) colours such as coppery, black or red, stretching, severe burning sensation and heat. In the gambhīra type, swelling appears preceded by severe pain, is hard and having ulcers; vāta moving with great

spread in the joints, bones and marrow produces cutting pain and curvatures (of bones and joints) and then moving all over the body makes the person lame by one leg or by both the legs. 7b-11.

वातेऽधिकेऽधिकं तत्र शूलस्फुरणतोदनम् ।
 शोफस्य रौक्ष्यकृष्णत्वस्यावतावृद्धिहानयः ॥ १२ ॥
 धमन्यङ्गुलिसन्धीनां सङ्कोचोऽङ्गग्रहोऽतिरुक् ।
 शीतद्वेषानुपशयौ स्तम्भवेपथुसुप्तयः ॥ १३ ॥
 रक्ते शोफोऽतिरुक्तोदस्तान्नधिमिचिमायते ।
 क्षिग्धरुक्षैः शमं नैति कण्ठङ्गोदसमन्वितः ॥ १४ ॥
 पित्ते विदाहः सम्मोहः स्वेदो मूर्च्छा मद्ः सदृट् ।
 स्पर्शाक्षमत्वं रुग्णः शोफः पाको भ्रुशोष्मता ॥ १५ ॥
 कफे स्तैमित्यगुरुतासुप्तिक्षिग्धत्वशीतताः ।
 कण्ठर्मन्दा च रुक् द्रव्यसर्वलिङ्गं च सङ्करे ॥ १६ ॥

If vāta is predominant, there is more of pain, throbbing and pricking, swelling is dry, black or blue, increasing and decreasing (at periods of time related to vāta) constriction of the dhamanis (arteries, tendons) of the joints of the fingers (or toes), catching pain in the body, severe pain (in the joints etc.), hatredness towards cold which leads to discomfort, stiffness, shivering (tremors) and loss of tactile sensation.

If rakta (blood) is predominant, there is swelling with severe pain, pricking, coppery colour, tingling sensation, not subsiding with the application of either unctous or dry things, accompanied with itching and exudation.

If pitta is predominant, there is burning sensation in the body, delusion, perspiration, fainting, toxicity, thirst, inability to bear the touch (tenderness), pain, redness, swelling, ulceration and great heat.

If kapha is predominant, there is inactivity, heavyness, loss of tactile sensation, unctuousness and cold (of the skin), mild itching and pain.

In case of two or all the doṣās being predominant the related symptoms will be present simultaneously. 12-16.

Sādhyasādhyata (prognosis) :—

एकदोषानुगं साध्यं नवं, याप्यं द्विदोषजम् ।
त्रिदोषजं त्यजेत्काचि स्तब्धमर्बुदकारि च ॥ १७ ॥

That arising from any one doṣa and of recent onset is curable; that arising from two doṣās is controllable but persisting; that arising from the three doṣās, which is exudative, static (immovable) and that leading to arbuda (malignant nodules/trophies) are to be rejected. 17.

Āvaraṇa vāta nidānam :—

रक्तमार्गं निहत्याशु शाखासन्धिषु मारुतः ।
निविश्यान्योन्यमाषार्यं वेदनाभिर्हरत्यसून् ॥ १८ ॥

Maruta (vāta) spreading quickly into the channels of the blood in the joints of the extremities, get enveloped (impounded, prevented from functioning normally) by one another, produce different kinds of pain and takes away the life. 18.

चायौ पञ्चात्मके प्राणो रौक्ष्यव्यायामलङ्घनैः ।
अत्याहाराभिघाताध्ववेगोदीरणधारणैः ॥ १९ ॥
कुपितश्चक्षुरादीनामुपघातं प्रवर्तयेत् ।
पीनसार्दितट्ट्कासश्वासादींश्चामयाम्बहून् ॥ २० ॥

Among the five divisions of vāta, the prāṇa division getting aggravated by dryness (absence of fat), too much of exercise fasting, consuming large quantity of food, trauma, long distance walk, and premature initiation or suppression of the urges of the body, produces disorders of the eyes etc. (sense organs), nasal catarrh, facial palsy, thirst, cough, dyspnoea and many other diseases. 19-20.

उदानः क्षवथूद्गारच्छदिनिद्राविधारणैः ।
गुरुभारातिरुदितहास्याद्यैर्विकृतो गदान् ॥ २१ ॥
कण्ठरोधमनोभ्रंशच्छद्यरोचकपीनसान् ।
कुर्याच्च गलगण्डादींस्तांस्तान् जत्रूर्ध्वसंश्रयान् ॥ २२ ॥

Udāna vāta getting aggravated by suppression of sneezing, belching, vomiting and sleep, carrying heavy load on the head, excess indulgence in weeping, laughing etc., produces obstruction of the throat, disorders of the mind, vomiting;

loss of taste/appetite, nasal catarrh, enlargement of glands of the neck and other diseases of organs above the shoulders.

21-22.

व्यानोऽतिगमनभ्यानक्रोडाविषमचेष्टितैः ।
 विरोधिरूक्षमीहर्षविषादाद्यैश्च दूषितः ॥ २३ ॥
 पुंस्त्वोत्साहबलभ्रंशशोफविस्रोत्त्वज्वरान् ।
 सर्वाङ्गरोगनिस्तोदरोमहर्षाङ्गसुप्तताः ॥ २४ ॥
 कुष्ठं विसर्पमन्यांश्च कुर्यात्सर्वाङ्गान् गदान् ।

Vyāna vāta getting aggravated by excess of walking or sexual intercourse, worry, exercise improper activities, intake of food which are in compatable and dry (fatless); fear, joy, sorrow etc. produces diminution of masculine power, enthusiasm and strength, swelling (of the body), disorders of the mind, fever, paralysis of the whole body, intermittant pain, horripilation, loss of tactile sensation, kuṣṭha (leprosy and other skin diseases), visarpa, (herpes) and other diseases affecting the whole body. 23-25a.

समानो विषमाजीर्णशीतसङ्कीर्णभोजनैः ॥ २५ ॥
 करोत्यकालशयनजागराद्यैश्च दूषितः ।
 शूलगुल्मग्रहण्यादीन् पक्वामाशयजान् गदान् ॥ २६ ॥

Samāna vāta getting aggravated by improper foods, uncooked foods, (or foods causing indigestion), cold and mixed (of healthy and unhealthy), sleeping or keeping awake at improper time etc. gives rise to abdominal pain, tumors of the abdomen, diseases of the duodenum and other diseases arising in the intestines and stomach (alimentary tract).

25b-26.

अपानो रूक्षगुर्वन्नवेगाघातातिवाहनैः ।
 यानयानासनस्थानचङ्क्रमैश्चातिसेवितैः ॥ २७ ॥
 कुपितः कुरुते रोगान् कृच्छ्रान् पक्वाशयाश्रयान् ।
 मूत्रशुक्रप्रदोषाशौगुदभ्रंशादिकान् बहून् ॥ २८ ॥

Apāna vāta getting aggravated by ingestion of dry and heavy foods, suppression of the urges or too much of their premature initiation, excess indulgence in riding on animals, vehicles, sitting and walking gives rise to many difficult

diseases of the large intestines, disorders of urine and semen, piles, prolapse of the rectum etc. 27-28.

सर्वं च मारुतं सामं तन्द्रास्तैमित्यगौरवैः ।

स्निग्धत्वारोचकालस्यशैत्यशोफाग्निहानिभिः ॥ २९ ॥

कटुकक्षामिलाषेण तद्विघ्नोपशयेन च ।

युक्तं विघ्नान्निरामं तु तन्द्रादीनां विपर्ययात् ॥ ३० ॥

Māruta (vāta) which is Sāma (associated with āma) should be recognised by the presence of stupor, inactiveness, feeling of heavyness, and unctuousness (of the body), loss of digestion power, loss of taste/appetite, lassitude, cold, swelling, desire for things of pungent dry and deriving comfort from such things. Nirāma state (not associated with undigested material) of vāta should be recognised by (the presence of) symptoms opposite of stupor etc. 29-30.

वायोरावरणं चातो बहुभेदं प्रवक्ष्यते ।

Next, shall be described the various kinds of āvaraṇa (covering/obstruction) to vāyu (vāta). 31a.

Anya doṣāvaraṇa (obstruction by the other doṣas) :—

लिङ्गं पित्तावृते दाहस्त्रृष्णा शूलं भ्रमस्तमः ॥ ३१ ॥

कटुकोष्णाम्ललवणैर्विदाहः शीतकामता ।

Symptoms when it is covered (obstructed in its functioning) by pitta are-burning sensation, thirst, pain, dizziness, blindness, (momentary), burning sensation inside the alimentary canal by foods which are pungent, hot (heat producing), sour, salt, and desire for cold things. 31b-32a.

शैत्यगौरवशूलानि कटाद्युपशयोऽधिकम् ॥ ३२ ॥

कृन्नायासरुक्षोष्णकामता च कफावृते ।

Cold, feeling of heavyness, pain, finding great comfort by foods which are pungent etc. (hot, sour and salt) desire for fasting, exertion (exercise), foods which are dry (moisture free, fat free) and hot (heat producing) are the symptoms when obstructed by kapha. 32b-33a.

Dhatu āvaraṇa (obstruction by tissues) :—

रक्ताघृते सदाहाऽर्तिस्त्वङ्मांसान्तरजा भृशम् ॥ ३३ ॥
मत्रेच्च रागो श्वयथुर्जायन्ते मण्डलानि च ।

When obstructed by blood, there is burning sensation, severe pain inside the skin and muscles, appearance of red swelling and red patches on the skin. 33b-34a.

मांसेन कठिनः शोफो विवर्णः पिटिकास्तथा ॥ ३४ ॥
हर्षः पिपीलिकानां च सञ्चार इव जायते ।

When obstructed by muscle, there is hard swelling and eruptions of various colours, horripilations and feeling of ants crawling on the body. 34b-35a.

चलः स्निग्धो मृदुः शीतः शोफो गात्रेष्वरोचकः ॥ ३५ ॥
आढ्यवात इति ह्येयः स कृच्छ्रो मेदसाऽऽवृते ।

Swelling on the body which is movable, unctous, soft and cold, loss of taste/appetite are the symptoms when covered by fat. This condition is known as Āḍhyavāta and is difficult to cure. 35b-36a.

स्पर्शमस्थ्यावृतेऽत्युष्णं पीडनं चाभिनन्दति ॥ ३६ ॥
सूचयेव तुघतेऽत्यर्थमङ्गं सीदति श्लथते ।

When obstructed by bone tissue, the body is very hot to touch, finds comfort by squeezing (massaging, pressing), feels as though being pricked by needles severely, weak and painful. 36b-37a.

मज्जावृते विनमनं जम्भणं परिवेष्टनम् ॥ ३७ ॥
शूलं च पीड्यमानेन पाणिभ्यां लभते सुखम् ।

When obstructed by the marrow, there is bending of the body parts, more of yawning (feeling of) encircling the body (by rope, cloth etc.) and pain, which subsides by pressing with the hands. 37b-38a.

शुक्रावृतेऽतिवेगो वा न वा निष्फलताऽपि वा ॥ ३८ ॥

When obstructed by the semen, the ejaculation (of semen) occurs with great force or not at all, or it may become fruitless (not producing the embryo). 38b.

Annāvarāṇa :—

भुक्ते कुक्षौ रुजा जीर्णं शाम्यत्यन्नावृतेऽनिले ।

When anila (vāta) is obstructed by the food, there is pain in the abdomen soon after consuming food, subsiding after digestion. 39a.

Malāvarāṇa :—

मूत्राप्रवृत्तिराभ्मानं वस्तेर्मूत्रावृते भवेत् ॥ ३९ ॥

घिडावृते विबन्धोऽधः स्वस्थाने परिक्रन्तति ।

व्रजत्याशु जरां छेहो भुक्ते चानह्यते नरः ॥ ४० ॥

शकृत्पीडितमग्नेन दुःखं शुष्कं चिरात्सृजेत् ।

When obstructed by the urine, there is no elimination of urine, but distention of the urinary bladder; when obstructed by the faeces there is obstruction down below (constipation) and so causes cutting pain in its own place (in the large intestine and rectum), fat (administered by mouth as part of oleation therapy) gets digested quickly, the person develops flatulence by partaking food, the faeces thus troubled by food, is expelled with difficulty in dry condition (scabellous) and after long periods. 39b-41a.

सर्वधात्वावृते वायौ श्रोणिवक्त्रणपृष्ठरुक् ॥ ४१ ॥

विलोमो मारुतोऽस्वस्थं हृदयं पीड्यतेऽति च ।

When vāta is obstructed by all the tissues, there is pain in the pelvis, groins and back; it begins to move in wrong directions, causes illhealth and severe pain in the heart.

41b-42a.

Pittāvarāṇa :—

अमो मूर्च्छा रुजा दाहः पित्तेन प्राण आवृते ॥ ४२ ॥

विदग्धेऽग्ने च वमनम् उदानेऽपि भ्रमादयः ।

दाहोऽन्तरुर्जाभ्रंशश्च दाहो व्याने च सर्वगः ॥ ४३ ॥

क्लमोऽङ्गचेष्टासङ्गश्च ससन्तापः सवेदनः ।

समान ऊष्मोपहतिरतिस्वेदोऽरतिः सतृट् ॥ ४४ ॥

दाहश्च स्यात् अपाने तु मले हारिद्रवर्णता ।

रजोतिवृत्तिस्तापश्च योनिमेहनपायुषु ॥ ४५ ॥

When prāṇa (division of vāta) is obstructed by pitta there is dizziness, fainting, pain, burning sensation and vomiting when the food is undergoing digestion; similarly; dizziness etc. appear. When udāna vāta is obstructed (by pitta) in addition to burning sensation internally, and loss of strength. When vyāna vāta (is obstructed by pitta) there is burning sensation everywhere, exhaustion, hinderance to movement of the body parts, associated with tiredness and pain; when samāna vāta is obstructed (by pitta) there is disturbances of body temperature, profuse perspiration, restlessness, thirst and burning sensation. When apāna vāta is obstructed (by pitta) there is yellow colour of the faeces (and also urine) more of menstrual bleeding (in women) or discomfort by increased temperature in the vagina, penis and rectum. 42b-45.

Kaphavarāṇa :—

श्लेष्मणा त्वावृते प्राणे सादस्तन्द्राऽरुचिर्बमिः ।
 शीवनं क्ष्वथुद्गारनिःश्वासोच्छ्वाससङ्ग्रहः ॥ ४६ ॥
 उदाने गुरुगात्रत्वमरुचिर्वाक्स्वरग्रहः ।
 बलवर्णप्रणाशश्च व्याने पर्वास्थिवाग्ग्रहः ॥ ४७ ॥
 गुरुताऽङ्गेषु सर्वेषु स्थूलितं च गतौ भृशम् ।
 समानेऽतिहिमाकृत्वमस्वेदो मन्वद्विक्ता ॥ ४८ ॥
 अपाने सकफं मूत्रशकृतः स्यात्प्रवर्तनम् ।

When prāṇa is obstructed by ślesma (kapha) there is debility, stupor, loss of taste/appetite, vomiting, expectoration of sputum, more of sneezing and belching, obstruction to inspiration and expiration. When udāna is obstructed by kapha there is feeling of heavyness of the body, loss of taste/appetite, hinderence to speak and of voice and loss of strength and colour/complexion. When vyāna is obstructed, there is catching pain in the joints, bones and of speaking, heavyness of all the parts of the body, and great impairment in walking (gait). When samāna is obstructed, there is profouud coldness of the body, absence of sweating and weakness of digestive activity. When apāna is obstructed by kapha, there is elimination of urine and faeces mixed with kapha. 46-49a.

इति द्वाविंशतिविधं वायोरावरणं विदुः ॥ ४९ ॥

Thus, these are the twenty two kinds of āvaraṇa of vāta, known (to the ancient authorities). 49b.

Anvonyāvaraṇa :—

प्राणाद्यस्तथाऽन्योन्यमावृण्वन्ति यथाक्रमम् ।
सर्वेऽपि विंशतिविधं विद्यादावरणं च तत् ॥ ५० ॥

Prāṇa and others (divisions of vāta) get obstructed by themselves mutually, and in respective order, or all together; they are known to be of twenty kinds. 50.

निःश्वासोच्छ्वाससंरोधः प्रतिश्यायः शिरोग्रहः ।
हृद्रोगो मुखशोषश्च प्राणेनोदान आवृते ॥ ५१ ॥
उदानेनावृते प्राणे वर्णौजोबलसङ्ख्यः ।
दिशाऽन्या च विभजेत्सर्वमावरणं भिषक् ॥ ५२ ॥
स्थानान्यवेक्ष्य वातानां वृद्धिं हानिं च कर्मणाम् ।

Hinderance to inspiration and expiration, nasal catarrh, catching pain in the head, disease (pain) of the heart, and dryness of the mouth appears when udāna is obstructed by prāṇa. When prāṇa is obstructed by udāna there is loss of colour/complexion, enthusiasm and strength.

In this manner, the physician should classify all other kinds of āvaraṇa of vāta by noting the places and the increase and decrease of the functions. 51-53a.

प्राणादीनां च पञ्चानां मिश्रमावरणं मिथः ॥ ५३ ॥
पित्तादिभिर्द्वादशभिर्मिश्राणां मिश्रितैश्च तैः ।
मिश्रैः पित्तादिभिस्तद्वन्मिश्रणाभिरनेकधा ॥ ५४ ॥
तारतम्यविकल्पाच्च यात्यावृतिरसङ्ख्यताम् ।
तां लक्षयेद्वहितो यथास्वं लक्षणोदयात् ॥ ५५ ॥
शनैःशनैश्चोपशयाद्भूदामपि मुहुर्मुहुः ।

The āvaraṇa of the prāṇa and other five divisions of vāta, mixed along with the twelve kinds by pitta etc. mixed with each other and separately (become innumerable); similarly so when mixed with pitta etc. it becomes many and with more and most (permutations of combinations) it becomes innumerable; these should be recognised intently (repeatedly, of ten) by noting the onset of symptoms and even those

symptoms which are not well manifest by diagnostic tests which give comfort to the patient. 53b-56a.

विशेषाज्जीवितं प्राण उदानो बलमुच्यते ॥ ५६ ॥
स्यास्योः पीडनाद्धानिरायुषश्च बलस्य च ।

Prāṇa vāta is chiefly responsible, especially for (existence) of life and udāna is spoken of as responsible for strength. Hence, their disorder causes loss of life and strength respectively. 56b-57a.

आवृता वायवोऽज्ञाता ज्ञाता वा वत्सरं स्थिताः ॥ ५७ ॥
प्रयत्नेनापि दुःसाभ्या भवेयुर्वाऽनुपक्रमाः ।
विद्वधिस्रोहहृद्रोगगुल्माम्निसदनादयः ॥ ५८ ॥
भवन्त्युपद्रवास्तेषामावृतानामुपेक्षणात् ॥ ५८½ ॥

Āvaraṇa of vāta which are not known and those known and which have persisted for more than a year, are either difficult to cure or impossible to treat, in spite of all efforts.

By neglecting the (different kinds of) āvaraṇa (of vāta) complications/secondary diseases arise such as abscesses, enlargement of spleen, heart diseases, abdominal tumors, weak digestion etc. 57b-58½.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्भाग्यविरचितायामष्टाङ्ग-
हृदयसंहितायां तृतीये निदानस्थाने घातशोणित-
निदानं नाम षोडशोऽध्यायः ॥१६॥

Thus ends the chapter-Vātaśoṇita nidāna—the sixteenth in Nidānasthāna of Aṣṭāṅgahr̥daya saṃhita, composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

(समाप्तं चेदं तृतीयं निदानस्थानम्)

Thus ends nidāna sthāna—the third section.

SECTION 4

CIKITSITA STHĀNA

Section on therapeutics.

प्रथमोऽध्यायः ।

Chapter-1

JVARA GIKITSITA (Treatment of fevers)

अथातो ज्वरचिकित्सितं व्याख्यास्यामः ।
इति ह स्मादुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-Jvara cikitsita-treatment of fevers; thus revealed Ātreya and other great sages.

Lañghana-(fasting) :—

आमाशयस्थो हत्वाऽग्निं सामो मार्गान् पिधाय यत् ।
विदधाति ज्वरं दोषस्तस्मात्कुर्वीत कृद्द्वनम् ॥ १ ॥
प्राग्ग्रेषु ज्वरादौ वा, बलं यत्नेन पालयन् ।
बलाधिष्ठानमारोग्यमारोग्यार्थः क्रियाक्रमः ॥ २ ॥

The doṣās residing in (got localised in) the āmāśaya (stomach) destroy the fire (digestive activity), become sāma (mixed with undigested materials) obstruct the passages (of rasa dhātu) and produce fevers; therefore, lañghana (fasting) should be done either during the premonitory stage or at the commencement of fevers, safeguarding the strength (of the body) with all efforts; health depends on strength and the purpose of treatment is maintainance of health. 1-2.

लङ्घनैः क्षपिते दोषे दीप्तेऽग्नौ लाघवे सति ।
स्वास्थ्यं धुत्तुद् रुचिः पक्तिर्बलमोजस्र जायते ॥ ३ ॥

When the doṣās become reduced by fasting, the digestive power becomes increased and feeling of lightness of the body appears, health, (comfort), hunger, thirst, desire for food, good digestion, strength and vitality (enthusiasm) also manifest. 3.

Vamana-(emesis) :—

तत्रोत्कृष्टे समुत्क्रुष्टे कफप्राये खले मले ।
सहस्रासप्रसेकाश्लेषकासविष्विके ॥ ४ ॥

सद्योभुक्तस्य सञ्जाते ज्वरे सामे विशेषतः ।
 वमनं वमनार्हस्य शस्तं कुर्यात्तदन्यथा ॥ ५ ॥
 श्वासातीसारसम्भोहृद्दृष्ट्रोगविषमज्वरान् ।
 पिप्पलीभिर्युतान् गालान् कलिक्कैर्मधुकेन वा ॥ ६ ॥
 उष्णाम्भसा समधुना पिबेत्सलषणेन वा ।
 पटोलनिम्बककौटबेत्रपत्रोदकेन वा ॥ ७ ॥
 तर्पणेन रसेनेक्षोर्मद्यैः कल्पोदितानि वा ।
 वमनानि प्रयुञ्जीत बलकालविभागचित् ॥ ८ ॥

When the increased doṣās have moved out of their seats but not gone out (of the body), when kapha is predominant, when the doṣās which are circulating have given rise to oppression in the region of the heart (nausea), more of salivation, aversion to food, cough, viṣūcikā (vomiting and diarrhoea simultaneously), when the fever manifests immediately after meals, when the fever is sāma (accompanied with symptoms of āma) then vamana (emesis therapy) is especially ideal to those who are suitable for emesis therapy.

If administered otherwise (apart from the above conditions) it (emesis) gives rise to dyspnoea, diarrhoea, delusion, pain in the heart and irregular (remittant and intermittant) fevers.

Gāla (madanaphala) mixed with either pippalī, kaliṅga or madhuka should be consumed either with honey or with salt followed by drinking of either warm water; water boiled with paṭola, nimba, karkoṭa, or vetrapatra; or with nutrient materials or sugar-cane juice or wines; or by other methods described in kalpasthāna (chapter 1, verses 1-18), thus the emesis therapy should be administered, carefully considering the strength (of the patient and the disease) and time (season, period of the day). 4-8.

कृतेऽकृते वा वमने ज्वरी कुर्याद्विशोषणम् ।
 दोषाणां समुदीर्णानां पाचनाय शमाय च ॥ ९ ॥
 दोषेण भस्मनेवाग्नौ छन्द्रेऽन्नं न विपच्यते ।
 तस्मादादोषपचनान्ज्वरितानुपवासयेत् ॥ १० ॥

Whether emesis therapy is administered or not, the patient of fever should undergo fasting, for cooking the increased doṣās and also for mitigating them.

Just as the fire covered with ash does not cook the food material (in the pot kept over the oven) similarly the digestive fire covered with the increased doṣās; so the patient of fever should be made to fast till the doṣās get fully cooked.

9-10.

Uṣṇāmbu pāna—(drinking of warm water) :—

तृष्णगल्पाल्पमुष्णाम्बु पिबेद्भ्रातकफञ्चरे ।
 तत्कफं विलयं नीत्वा तृष्णामाद्यु निवर्तयेत् ॥ ११ ॥
 उदीर्य चाग्निं ज्ञोतांसि मृदुकृत्य विशोधयेत् ।
 लीनपित्तानिलस्वेदशङ्कन्मूत्रानुलोमनम् ॥ १२ ॥
 निद्राजाड्यारुचिहरं प्राणानामघलम्बनम् ।
 विपरीतमतः शीतं दोषसङ्घातवर्द्धनम् ॥ १३ ॥

In fevers caused by vāta and kapha, the patient if thirsty, should drink little quantities of warm water often; it liquifies the kapha, relieves thirst quickly, kindles the digestive activity, softens the passages (of doṣās) and cleanses them, initiates the expulsion of stagnated pitta, anila (vāta), sweat, faeces, and urine, dispels sleep, lassitude, and loss of appetite and gives support to life activities. Cold water (on the other hand) is opposite (in actions) and gives rise to further increase of collection of doṣās (group of doṣās, āma etc.).

11-13.

उष्णमेवंगुणत्वेऽपि युञ्ज्यान्नैकान्तपित्तले ।
 उद्विक्तपित्ते दधथुदाहमोहातिसारिणि ॥ १४ ॥
 विषमघोत्थिते ग्रीष्मे क्षतक्षीणेऽस्रपित्तिनि ।

Though warm water is having these (good) qualities, it should not be made use of in fever caused by pitta alone, not when there is great increase of pitta (in other kinds of fevers), burning sensation in the eyes and the whole body, delusion and diarrhoea; not in fevers caused by poisons and wine; not during summer, and in patients suffering from injury to the lungs, emaciation and bleeding disease. 14-15a.

Ṣaḍaṅga pāntya—

घनचन्दनशुण्ठ्यम्बुपर्पटोशीरसाधितम् ॥ १५ ॥
शीतं तेभ्यो हितं तोयं पाचनं तृडज्वरापहम् ।

For those persons (patients of fever enumerated above) water boiled with ghana, cañdana, śuṅṭhī, ambu, parpaṭa and uśīra and then cooled is suitable; it digests (the undigested materials), relieves thirst and fever. 15-16a.

ऊष्मा पित्तादत्ते नास्ति ज्वरो नास्त्यूष्मणा विना ॥ १६ ॥
तस्मात्पित्तविरुद्धानित्यजेत् पित्ताधिकेऽधिकम् ।
ज्ञानाभ्यङ्गप्रदेहांश्च परिशेषं च लङ्घनम् ॥ १७ ॥

There is no (increase of) temperature without (the increase of) pitta and there is no fever without (increase of) temperature; hence in fevers all things (foods, activities etc.) which cause increase of pitta should be avoided, especially so (with greater intent) in fever where pitta is greatly increased. Similarly bath, oil massage, anointing the body (with fragrant pastes) and other methods of lañghana (making the body thin and light) should also be avoided). 16b-17.

Notes —The term 'Viruddha' is not used here in its popular meaning as "opposite" but used in its technical meaning as that which causes slight increase of the doṣa in its own seat but does not expel it out" (defined in verse no. 45 of chapter 7 of Sūtrasthāna). The other methods of lañghana are : the purifactory therapies, physical exercises, exposure to sun and breeze etc. (vide chapter 14 of sūtrasthāna).

अजीर्णं इव शूलघ्नं सामे तीव्ररुजि ज्वरे ।
न पिवेदौषधं तद्धि भूय एवाममावहेत् ॥ १८ ॥
आमाभिभूतकोष्ठस्य क्षीरं विषमहेरिव ।

Just as in the disease ajīrṇa (indigestion) pain killing drugs should not be administered even though there is severe pain, so also in sāma jvara (fever which is accompanied with symptoms of āma) medicines (such as fresh juices, decoctions, powders, etc. of drugs) should not be consumed, because these will further increase the āma which is already accumulating in the alimentary tract; just as milk fed to a serpent (only increases the poison). 18-19a.

सोदरूपीनसम्भासे जङ्घापर्वास्थिशूलिनि ॥ १९ ॥
 वातश्लेष्मात्मके स्वेदः प्रशस्तः, स प्रवर्तयेत् ।
 स्वेदमूत्रशकृद्घातान् कुर्यादग्नेश्च पाटवम् ॥ २० ॥
 ज्वहोक्तमाचारविधिं सर्वशम्भानुपालयेत् ।

In fevers manifesting with udarda (rashes on the skin appearing with contact of cold things), pīnasa (chronic rhinitis), dyspnoea, pain in the calves, joints and bones; and in fevers caused by vāta, and śleṣman (kapha), svedana (diaphoresis/sudation therapy) is ideal; that will help the elimination of sweat, urine, faeces and vāta (flatus) and improves the strength of the fire (digestive activity). The patient should adhere to the regimen described for oleation therapy fully (vide. verses 26-28 of chapter 16 of sūtrasthāna).
 19b-21a.

Jvara cikitsā krama—(order of treatments of fevers) :--

लङ्घनं स्वेदनं कालो यवाग्वस्तिकको रसः ॥ २१ ॥
 मलानां पाचनानि स्युर्यथावस्थं क्रमेण वा ।

Lañghana (fasting), svedana (sudation, diaphoresis), kāla (awaiting time), yavāgu (drinking of thin gruel), use of (drugs) of bitter taste and pācana (drugs) which cook (transform by heat) the doṣās—these should be administered either as suitable to the stages (of fever) or in successive order. 21b-22a.

शुद्धवातक्षयागन्तुजीर्णज्वरिषु लङ्घनम् ॥ २२ ॥
 नेष्यते तेषु हि हितं शमनं यन्न कर्शनम् ।

Lañghana (fasting) is not desirable in fevers caused by vāta alone, in that caused by consumption, that due to external agencies and in that which has become chronic. For these, śamana (mitigating the doṣās) therapy which does not cause weakness of the body is suitable. 22b-23a.

तत्र सामज्वराकृत्या जानीयादविशोषितम् ॥ २३ ॥
 द्विविधोपक्रमज्ञानमवेक्षेत च लङ्घने ।

By the presence of symptoms of sāma jvara (vide. verse no 54/of chapter 2 of nidānasthāna), the inadequacy of lañghana therapy should be presumed, and its adequacy by

the presenee of symptoms of proper lañghana therapy as described in the dvidividhopakrama chapter (14 of sūtrasthāna).

23b-24a.

Peyādi krama—(regimen of liquid diet) :—

युक्तं लङ्घितलिङ्गैस्तु तं पेयाभिरुपाचरेत् ॥ २४ ॥
यथास्वौषधसिद्धाभिर्मण्डपूर्वाभिरादितः ।
षडहं वा मृदुत्वं वा ज्वरो यावदवाप्नुयात् ॥ २५ ॥
तस्याग्निदीप्यते ताभिः समिद्धिरिव पावकः ।

When the patient is found to have developed the symptoms of proper lañghana therapy, he should be treated next, with administration of peyā etc. (drinking of gruel), prepared with drugs appropriate to each doṣa commencing first with maṇḍa, either for six days or till the fever become soft (mild). By these (different kinds of gruel) his digestive fire gets increased just as the (external) fire, by the faggots (small pieces of wood). 24b-26a.

*Notes :—*Maṇḍa, peyā, yavāgū, and odana are the liquid, semisolid and solid foods. Maṇḍa has fluid only and no boiled grains, peyā has more of fluid and less of grains, yavāgū has fluid and boiled grains in almost equal proportion; vilepī has more of boiled grains and less of fluid and odana is only boiled grains without any liquid portion in it

प्राग्लाजपेयां सुजरां सशुण्ठीधान्यपिप्पलीम् ॥ २६ ॥
ससैन्धवां, तथाऽम्लार्थी तां पिबेत्सह दाडिमाम् ।
सृष्टविड् बहुपित्तो वा सशुण्ठीमाक्षिकां हिमाम् ॥ २७ ॥
बस्तिपाद्दर्शिरःशूली व्याघ्रीगोक्षुरसाधिताम् ।
पृश्निपर्णीबलाबिल्वनागरोत्पलधान्यकैः ॥ २८ ॥
सिद्धां ज्वरातिसार्यम्लां पेयां दीपनपाचनीम् ।
ह्रस्वेन पञ्चमूलेन हिक्कारुक्श्वासकासवान् ॥ २९ ॥

First, lāja peyā (thin gruel prepared with fried paddy) processed (boiled) with śuṅṭhī, dhānyā, pippalī and saiñdhava, which is easily digestible, should be consumed. Those desirous of sour taste may take it with dāḍīma. If there is diarrhoea or great increase of pitta, it can be mixed with śuṅṭhī and honey and consumed cold. If there is pain in the region of the bladder, flanks and head, it can be processed (boiled) with vyāghrī and gokṣura, That processed

with pṛṣniparṇī, balā, bilva, nāgara, utpala, dhānyaka, and added with little of sour, should be consumed when both fever and diarrhoea are present together, that acts as dīpana (improves hunger) and pācana (cooks the undigested materials). That processed with hrasva pañcamūla drugs is suitable for those who have hiccup, pain (in the body), dyspnoea and cough. 26b-29.

पञ्चमूलेन महता कफाती यवसाधिताम् ।
 विबद्धवर्चाः सयवां पिप्पल्यामलकैः कृताम् ॥ ३० ॥
 यवागूं सर्पिषा भृष्टां मलदोषानुलोमनीम् ।
 चविकापिप्पलीमूलद्राक्षामलकनागरैः ॥ ३१ ॥
 कोष्ठे विबद्धे सरुजि पिबेत् परिकर्तिनि ।
 कोलवृक्षाम्लकलशोधवनीश्रीफलैः कृताम् ॥ ३२ ॥
 अस्वेदनिद्रस्तृष्णार्तः सितामलकनागरैः ।
 सिताबदरमृद्धीकासारिवामुस्तचन्दनैः ॥ ३३ ॥
 तृष्णाच्छर्दिपरीदाहज्वरघ्नी क्षौद्रसंयुताम् ।
 कुर्यात्पेयौषधैरेव रसयूषादिकानपि ॥ ३४ ॥

He, who has predominance of kapha should consume yavāgū prepared from yava and processed (boiled) with drugs of mahat pañcamūla. If there is constipation, it can be prepared from yava fried in ghee and then processed with pippalī and āmalaka, this will help elimination of faeces and the doṣās. If there is painful obstruction in the alimentary tract, (yavāgū) can be processed with cavikā, pippalīmūla, drākṣā, āmalaka and nāgara. If there is cutting pain in the alimentary tract especially the rectum, it (yavāgū) should be processed with kola, vṛkṣāmla, kalaśī, dhāvanī and śrīphala. He who is suffering from absence of perspiration, sleep and thirst should take it (yavāgū) processed with sitā (sugar), āmalaka and nāgara, or with sitā (sugar), badara, mṛdvīkā, sārīvā, mustā and cañdana, and mixed with honey; this cures thirst, vomiting, burning sensation all over the body and fever.

Rasa (meat soup) and yūṣa (soup of grains) can also be processed with the drugs mentioned for processed peyā and consumed. 30-34.

मद्योद्भवे मद्यनित्ये पित्तस्थानगते कफे ।
 ग्रीष्मे तयोर्वाऽधिकयोस्तृच्छर्दिर्दाहपीडिते ॥ ३५ ॥
 ऊर्ध्वं प्रवृत्ते रक्ते च पेयां नेच्छन्ति तेषु तु ।
 ज्वरापहैः फलरसैरद्भिर्वा लाजतर्पणान् ॥ ३६ ॥
 पिबेत्सशर्कराक्षौद्रान् दतो जीर्णे तु तर्पणे ।
 यवाग्वां वौदनं क्षुद्रानश्रीयाद्भृष्टतण्डुलम् ॥ ३७ ॥
 दकलावणिकैर्यूपै रसैर्वा मुद्गलावजैः ।
 इत्ययं षडहो नेयो बलं दोषं च रक्षता ॥ ३८ ॥

Peyā should not be given to patients of fever caused by drinking wine, who consume wine daily, when kapha has travelled to the seats of pitta, during summer, when these (pitta and kapha) are greatly increased, when the patient is troubled with thirst, vomiting, burning sensation and bleeding from the upper parts of the body (nose, mouth, eyes, ears etc.). For these, lāja tarpaṇa (paste of fried paddy) mixed with the juice of fruits which are anti-fever (such as drākṣā etc.) or with plain water mixed with sugar and honey, should be given to drink.

Next, when this gets well digested and when he feels hungry he can be given either yavāgū or odana prepared by fried rice to be consumed either with yāṣa (soup) of kulaththa and other pulses) which is watery and salted or with soup of mudga or meat of lāva bird.

In this manner, the patient should be taken care of for six days, preserving his strength and (condition of) the doṣās. 35-38.

ततः पक्केषु दोषेषु लङ्घनाद्यैः प्रशस्यते ।
 कषायो दोषशेषस्य पाचनः शमनोऽथवा ॥ ३९ ॥

Next, when the doṣās have become cooked (ripe) by laṅghana (fasting) etc., administration of kaṣāya (medicinal recipes such as fresh juice, infusion, decoction, nice powder of drugs) is necessary either to cook the remnants (residue) of the doṣās or to mitigate them. 39.

तिक्तः पित्ते विशेषेण प्रयोज्यः, कटुकः कफे ।
 पित्तश्रेष्महरत्वेऽपि कषायः स न शस्यते ॥ ४० ॥

मधुज्वरे, मलस्तम्भात्कषायो विषमज्वरम् ।

कुक्षतेऽचिह्नसहिष्माध्मानादिकानपि ॥ ४१ ॥

Medicinal recipes of bitter taste should be used especially for pitta and of pungent taste for kapha. Recipes of drugs of astringent taste are not suitable in fevers of recent onset, even though these are mitigators of pitta and śleṣman (kapha), astringent taste by producing obstruction to (expulsion of) mala (doṣās) gives rise to irregular (remittant and intermittant) fevers, loss of taste (and appetite), nausea, hiccup, flatulence etc. 40-41.

सप्ताहादौषधं केचिदाहुरन्ध्रे दशाहतः ।

केचिन्नभ्रभुक्तस्य योज्यमामोल्बणे न तु ॥ ४२ ॥

तीक्ष्णज्वरपरीतस्य दोषवेगोदये यतः ।

दोषेऽथवाऽतिनिश्चिते तन्द्रास्तैमित्यकारिणि ॥ ४३ ॥

अपच्यमानं भैषज्यं भूयो ज्वलयति ज्वरम् ।

Some authorities say that medicines (antifebrile) should be administered after seven days; others say, after ten days, yet others say that it can be given when the patient is taking light foods. It should not be administered when there is increased (production of) āma (undigested materials).

When the patient is having very high fever, when the movement of doṣās have commenced, when there is great accumulation of doṣās (and also of āma) producing stupor and inactivity, the medicine, if administered, not undergoing digestion, leads to greater increase of fever. 42-44a.

मृदुज्वरो लघुर्देहश्चलिताश्च मला यदा ॥ ४४ ॥

अचिरज्वरितस्यापि भेषजं योजयेत्तदा ।

If, the fever is mild, there is feeling of lightness of the body, and (normal) movement of wastes (faeces, urine, flatus) then, medicines can be administered even though the fever is of recent onset. 44b-45a.

Auśadha yogās—(medicinal recipes)—

मुस्तया पर्पटं युक्तं शुण्ठ्या दुःस्पर्शयाऽपि वा ॥ ४५ ॥

पाक्यं शीतकषायं वा पाठोशीरं सवालकम् ।

पिबेत्तद्वच्च भूनिम्बगुड्डीमुस्तनागरम् ॥ ४६ ॥

यथायोगमिमे योज्याः कषाया दोषपाचनाः ।

ज्वरारोचकतृष्णास्यवैरस्यापक्तिनाशनाः ॥ ४७ ॥

Hot infusion or cold infusion prepared from mustā and parpaṭa or śuṅṭhi and dus-sparśa or pāṭhā, uśīra and vāḷaka; or bhūniṃba, guḍūcī, mustā and nāgara can be consumed. These, used appropriately (relevant to the doṣās) bring about ripening of the doṣās and relief of fever (high temperature) loss of taste (and appetite), thirst, bad taste in the mouth and indigestion. 45b-47.

कलिङ्गकाः पटोलस्य पत्रं कटुकरोहिणी ॥ ४८ ॥

पटोलं सारिवा मुस्ता पाठा कटुकरोहिणी ।

पटोलनिम्बत्रिफलामृद्धीकामुस्तवत्सकाः ॥ ४९ ॥

किराततिक्रममृता चन्दनं विश्वभेषजम् ।

धात्रीमुस्तामृताक्षौद्रमर्धश्लोकसमापनाः ॥ ५० ॥

पञ्चैते सन्ततादीनां पञ्चानां शमना मताः ।

Decoction of drugs of the following five half-verses bring about the mitigation (cure) of the five kinds of fever, commencing with saṅtata, respectively.

1. Kaliṅgaka, patolapatra and kaṭukarohiṇī (for saṅtata jvara),
2. Paṭola, sārivā, mustā, pāṭhā and kaṭukarohiṇī (for satata jvara),
3. Paṭola, niṃba, triphalā, mṛidvīkā, mustā and vatsaka (for anyeduska jvara)
4. Kirātatikta, amṛtā, caṅdana and viśvabheṣaja (for tritīyaka jvara),
5. Dhātrī, mustā, amṛta and kṣaudra (honey) (for caurthaka jvara). 48-51a.

दुरालभामृतामुस्तानागरं वातजे ज्वरे ॥ ५१ ॥

अथवा पिप्पलीमूलगुडूचीविश्वभेषजम् ।

कनीयः पञ्चमूलं च पित्ते शक्यवाघनम् ॥ ५२ ॥

कटुका चेति सक्षौद्रं मुस्तापर्पटकं तथा ।

सधन्वयासभूनिम्बं वत्सकाद्यो गणः कफे ॥ ५३ ॥

अथवा वृषगाङ्गेयीशृङ्गबेरदुरालभाः ।

For vātajā jvara (fever caused by increased vāta) decoctions of either durālabhā, amṛtā, mustā and nāgara; or of pippalīmūla, guḍūcī, and viśvabheṣaja; or of the drugs of kañya (hrasva) pañcamūla (are best suited).

For pittajvara, decoction of either of śakrayava (iṅdrayava), ghana and kaṭuka mixed with kṣaudra (honey); or of mustā and parpatāka; or of dhanvayāsa and bhūnir̥mba (mixed with honey) are best suited.

For kapha jvara—decoction of drugs of vatsakādigaṇa (vide chapter 15 of sūtrasthāna); or of vṛṣa, gāñgeyī, śṛṅga-vera and durālabhā (are best suited). 51b-54a.

रुग्निवन्धानिलश्लेष्मयुक्ते दीपनपाचनम् ॥ ५४ ॥
अभयापिप्पलीमूलशम्याककटुकाघनम् ।

When there is pain (in the body) constipation, predominance of anila (vāta) and śleṣman (kapha) together, the decoction of abhayā, pippalīmūla, śamyāka, kaṭukā and ghana, acts as dīpana (carminative) and pācana (digestive).
54b-55a.

Drākṣādi phāṇṭa :—

द्राक्षामधूकमधुकरोध्रकाशमर्यसारिवाः ॥ ५५ ॥
मुस्तामलकहीबेरपद्मकेसरपद्मकम् ।
मृणालचन्दनोशीरनीलोत्पलपरूषकम् ॥ ५६ ॥
फाण्टो हिमो वा द्राक्षादिर्जातीकुसुमवासितः ।
युक्तो मधुसितालाजैर्जयत्यनिलपित्तजम् ॥ ५७ ॥
ज्वरं मदात्ययं छर्दिं मूर्च्छां दाहं श्रमं भ्रमम् ।
ऊर्ध्वगं रक्तपित्तं च पिपासां कामलामपि ॥ ५८ ॥

Phāṇṭa (hot infusion) or hima (cold infusion) prepared from drākṣā, madhūka, rodhra, kāśmarya, sārivā, mustā, āmalaka, hrībera, padmakesara, padmaka, mṛṇāla, cañdana, uśīra, nilotpala and parūṣaka (each equal in quantity), made fragrant with addition of jāīkusuma (flowers of jasmine) mixed with honey, sugar and lāja (fried paddy); this Drākṣādi phāṇṭa, when consumed cures fever due to anila (vāta) and pitta (increasing simultaneously) and even alcoholism, vomiting, fainting, burning sensation, exertion,

giddiness, bleeding from upper passages, severe thirst and jaundice. 55b-58.

पाचयेत्कटुकां पिष्ट्वा कर्परेऽग्निनवे शुचौ ।
निष्पीडितो घृतयुतस्तद्रसो ज्वरदाहजित् ॥ ५९ ॥

Kaṭuka, made into a paste (with water) is cooked by keeping it on a fresh and clean potsherd; after cooking, the juice extracted from it, mixed with ghee and consumed cures fever and burning sensation. 59.

कफवाते वचातिकापाठारग्वधवत्सकाः ।
पिप्पलीचूर्णयुक्तो वा काथञ्छिन्नोद्भवोद्भवः ॥ ६० ॥

In fevers of kapha-vāta origin, decoction of either of vacā, tiktā, pāṭhā, āragvadhā and vatsaka, added with powder of pippalī or decoction of chinnoḍbhavā (added with pippalī powder) should be consumed. 60.

व्याघ्रीशुण्ठ्यमृताकाथः पिप्पलीचूर्णसंयुतः ।
वातश्लेष्मज्वरश्वासकासपीनसशूलजित् ॥ ६१ ॥

Decoction of vyāghrī, śuṅṭhi and amṛtā added with powder of pippalī cures fevers of vāta-śleṣma origin, dyspnoea, cough, pīnasa (rhinitis) and abdominal pain. 61.

पथ्याकुस्तुम्बुरीमुस्ताशुण्ठीकटुत्तणपर्पटम् ।
सकटफलवचाभाङ्गीदेवाहं मधुहिङ्गुमत् ॥ ६२ ॥
कफवातज्वरष्टोवकुक्षिहृत्पार्श्ववेदनाः ।
कण्ठामयास्यश्वयथुकासश्वासान्नियच्छति ॥ ६३ ॥

Decoction of pathyā, kustumburī, mustā, śuṅṭhī, kaṭṭṛṇa, parpaṭa, kaṭphala, vacā, bhārṅgī and devāhvam, mixed with madhu (honey) and hiṅgu—cures fever of kapha-vāta origin, expectoration of sputum, pain in the abdomen, region of the heart and flanks, diseases of the throat, swelling of the face, cough and dyspnoea. 62-63.

आरग्वधादिः सक्षौद्रः कफपित्तज्वरं जयेत् ।
तथा तिकावृषोशीरत्रायन्तीत्रिफलामृताः ॥ ६४ ॥
पटोलातिविषानिम्बमूर्वाधन्वयवासकाः ।

Decoction of drugs of āragvadhādigaṇa (vide chapter 15 of sūtrasthāna) added with kṣaudra (honey) will cure kaphapittajvara (fever of kaphapitta origin). So also, the decoction of tiktā, vṛṣā, uśīra, trāyaṅtī, triphalā, amṛtā, paṭola, ativiṣā, nimba, mūrvā and dhañvayavāsaka. 64-65a.

सन्निपातज्वरे व्याघ्रीदेवदारुनिशाघनम् ॥ ६५ ॥
 पटोलपत्रनिम्बत्वक्त्रिफलाकटुकायुतम् ।
 नागरं पौष्करं मूलं गुडुची कण्टकारिका ॥ ६६ ॥
 सकासश्वासपार्श्वार्तौ वातश्लेष्मोत्तरे ज्वरे ।
 मधूकपुष्पमृद्वीकात्रायमाणापरूषकम् ॥ ६७ ॥
 सोशीरतिकात्रिफलाकाशमर्यं कल्पयेद्धिमम् ।
 कषायं तं पिबन् काले ज्वरान् सर्वानपोहति ॥ ६८ ॥
 जात्यामलकमुस्तानि तद्वद्वन्वयवासकम् ।
 बद्धविट् कटुकाद्राक्षात्रायन्तीत्रिफलागुडम् ॥ ६९ ॥

For sannipāta jvara, (fever caused by all the doṣās increased simultaneously) vyāghrī, devadāru, niṣā, ghana, paṭolapatra, nimbatvak, triphalā and kaṭuka (is ideal). Decoction of nāgara, puṣkaramāla, guḍūcī is to be used when there is cough, dyspnoea, pain in the flanks and predominance of āta and kapha in sannipatajvara.

Cold infusion prepared from madhūkapuṣpa, mṛdvikā, trāyamāṇa, parūṣaka, uśīra, tiktā, triphalā and kāśmarya, consumed at the proper time cures all types of fevers, similarly so infusion of jāti, āmalaka, mustā and dhañvayavāsaka. He who has constipation should drink the infusion of kaṭuka, drākṣā, trayaṅtī and triphalā mixed with guḍa (molasses).

65-69.

जीर्णौषधोऽन्नं पेयाद्यमाचरेत् श्लेष्मवान्न तु ।
 पेया कफं वर्धयति पङ्कं पांसुषु वृष्टिवत् ॥ ७० ॥
 श्लेष्मामिष्यण्णदेहानामतः प्रागपि योजयेत् ।
 यूषान् कुलत्थचणककलायादिकृतान् लघून् ॥ ७१ ॥
 रूक्षांस्तिकरसोपेतान् हृद्यान् रुचिकरान् पटून् ।

After the medicine is well digested, the regimen of diet commencing with peyā should be adopted, except by the person who has more of śleṣman (kapha), because peyā causes

increase of kapha just as slush by the rain falling on sand. Hence for persons whose body is heavily moistened by śleṣman (kapha), yūṣa (soup) of kulattha, caṇaka, kalāya etc., which is easily digestible, dry (not mixed with fatty materials), bitter in taste, pleasing (agreeable) to the mind, tasty and made salty (by addition of saiṅdhava salt), should be given at the beginning itself. 70-72a.

Pathya āhara—(suitable foods) :—

रक्ताद्याः शालयो जीर्णाः षाष्टिकाश्च ज्वरे हिताः ॥ ७२ ॥

श्लेष्मोत्तरे वीततुषास्तथा वाटीकृता यवाः ।

ओदनस्तैः क्षुतो द्विस्त्रि प्रयोक्तव्यो यथायथम् ॥ ७३ ॥

दोषदूष्यादिवलतो ज्वरप्रकाथसाधितः ।

मुद्गाद्यैर्लघुभिर्यूषाः कुलत्थैश्च ज्वरापहाः ॥ ७४ ॥

In fevers, old rice such as raktaśāli (red rice) etc., and ṣaṣṭika rice are suitable as food. In case of predominance of śleṣman (kapha), yava (barley) removed of its husk, fried and made into small pieces is ideal.

Odana (rice mess) prepared from rice, washed twice or thrice in water and boiled in the decoction of drugs which are antifebrile should be administered considering carefully the strength of the doṣās, dūṣyās, etc., (deśa, kāla, vaya, sātmya); yūṣa (soup) of mudga etc. which are light and of kulattha are curatives of fevers. 72b-74.

कारवेल्लकककोटवालमूलकपर्पटैः ।

वार्ताकनिम्बकुसुमपटोलफलपल्लवैः ॥ ७५ ॥

अत्यन्तलघुभिर्मांसैर्जाङ्गलैश्च हिता रसाः ।

व्याघ्रीपरूषतर्कारीद्राक्षामलकदाडिमैः ॥ ७६ ॥

संस्कृताः पिप्पलीशुण्ठीघान्यजीरकसैन्धवैः ।

सितामधुभ्यां प्रायेण संयुता वा कृताकृताः । ७७ ॥

Rasa (meat soup) prepared from very easily digestible meat of animals of desert-like region processed with kāraveḷḷaka, karkoṭī, bālamūlaka, parpaṭa, vārtāka, flowers of niṃba, fruits and tender leaves of paṭola—is best suited; or it (meat soup) may be processed with vyāghrī, parūṣa, tarkārī, drākṣā, āmalaka and dāḍima; or with pippalī, śuṅṭhī,

dhānyā, jīraka and saiñdhava; each one may be added with sugar and honey; or it (meat soup) may be used processed (with addition of spices and salt) or unprocessed. 75-77.

अनम्लतक्रसिद्धानि रुच्यानि व्यञ्जनानि च ।
 अरुच्यान्यनलसम्पन्नानि अनुपानेऽपि योजयेत् ॥ ७८ ॥
 तानि कथितशीतं च वारि मद्यं च सात्म्यतः ।
 सज्वरं ज्वरमुक्तं वा दिनान्ते भोजयेत्पु ॥ ७९ ॥
 श्लेष्मक्षयविवृद्धोष्मा बलवाननलस्तदा ।
 यथोचितेऽथवा काले देशसात्म्यानुरोधतः ॥ ८० ॥
 प्रागल्पवद्विभुञ्जानो न ह्यजीर्णं पीड्यते ।

Vyañjana (lickable menu prepared from vegetables) processed with non-sour butter milk, tasty in nature, thin in consistence and cooked on fire, may be partaken (along with the main food).

Even for, anupāna (after-drink) water boiled and cooled or wine, which ever is accustomed may be prescribed.

The patient who is having fever should be asked to take light food at the end of the day, for at that time śleṣman (kapha) undergoes decrease and the heat of the body increases. then the digestive fire will be powerful (to digest the food); or the food may be taken at such a time as is appropriate to the habitat and accustomisation.

He, who eats earlier (to the end of the day) when the digestive fire is weak, will he not suffer from indigestion ? (certainly he will). 78-81a.

Sarpihpāna-(drinking ghee) :—

कषायपानपथ्यान्नेर्दशाह इति लङ्घिते ॥ ८१ ॥
 सर्पिर्दद्यात्कफे मन्दे वातपित्तोत्तरे ज्वरे ।
 पक्षुषु दोषेष्वमृतं तद्विषोपममन्यथा ॥ ८२ ॥
 दशाहे स्यादतीतेऽपि ज्वरोपद्रववृद्धिकृत् ।
 लङ्घनादिक्रमं तत्र कुर्यादाकफसङ्ख्यात् ॥ ८३ ॥

When the body is made light by use of kaṣāya (medicinal recipes) and suitable regimen of diet for ten days, ghee (medicated) may be given to drink to the patient, of fever

who has less of kapha and more of vāta and pitta; it (ghee) is nector when the doṣās are pakva (well processed by heat and not having āma) but is poison when otherwise (doṣās are apakva and having āma). Even after the lapse of ten days it (drinking ghee) will cause increase of upadravās (complications, secondary diseases) of fever, then lañghana (fasting and other methods of making the body thin) should be adopted till the kapha undergoes decrease completely.

81b-83.

देहघात्वबलत्वाच्च ज्वरो जीर्णोऽनुवर्तते ।

Due to the poor strength of the tissues of the body the fever becomes chronic and persists long. 84a.

Notes :- The above statement clarifies that the disease-fever does not become chronic, unless the tissues become weak, and that too much of fasting and other debilitating therapies should not be resorted to as these produce weakness of the tissues.

रूक्षं हि तेजो ज्वरकृत्तेजसा रूक्षितस्य च ॥ ८४ ॥

वमनस्वेदकालाम्बुकषायलघुभोजनैः ।

यः स्यादतिबलो घातुः सहचारी सदागतिः ॥ ८५ ॥

तस्य संशमनं रुषिर्दीप्तस्येवाम्बु वेदमनः ।

Dry heat only, is the producer of fever, in the person who has been made dry by the heat of fever, sadāgati (vāta) which is associated with it is very powerful (in function), because of (the effect of) emesis; sudation, lapse of time, drinking of (warm) water, medicines and light food, its (of vāta) mitigation is (possible only) by drinking of ghee, just as the fire of a burning house (can be extinguished) only by water (poured on it). 84b-86a.

Notes :- "Dry heat" here means the Koṣṭhāgni-digestive fire devoid of unctousness. Vāta which is associated with the digestive fire is samāna vāta, which becomes more active by emesis and other therapies, ghee bestows unctousness to koṣṭhāgni and also helps to diminish the over activity of samāna vāta, doing both at the same time, hence its importance.

Ghṛta śreṣṭhata-(importance of ghee) :-

वातपित्तजितामश्यं संस्कारं चानुरुध्यते ॥ ८६ ॥

सुतरां तद्व्यतो दद्याद्यथास्वौषधसाधितम् ।

विपरीतं ज्वरोष्माणं जयेत्पित्तं च शैत्यतः ॥ ८७ ॥

त्रेहाद्वातं घृतं तुल्यं योगसंस्कारतः कफम् ।
पूर्वं कषायाः सघृताः सर्वे योज्या यथामलम् ॥ ८८ ॥

It (ghee) is foremost among those which overcome vāta and pitta, it undergoes change in its qualities fully by processing, hence it should be administered after processing with drugs related to the doṣās (to mitigate their increase).

Ghṛta (ghee) is antagonistic to the heat of fever, overcomes pitta by its coldness, vāta by its unctousness and kapha by processing it with appropriate drugs (which are anti-kapha). All the kaṣāyās (medicinal recipes) described earlier should be administered mixed with ghee, (made appropriate to the (increased) malās (doṣās) . 86b-88.

त्रिफलापिचुमन्दत्वङ्मधुकं बृहतीद्रयम् ।
समसूरदलं काथः सघृतो ज्वरकासहा ॥ ८९ ॥

Decoction of triphalā, bark of picumaṇḍa, madhūka, the two bṛhatī and masūradala mixed with ghee cures fever and cough. 89.

(*Pippalyādi ghṛta*) :—

पिप्पलीन्द्रयवधावनितक्ता-सारिवामलकतामलकीभिः ।
बिल्वमुस्तहिमपालनिसेव्यै-द्राक्षयाऽतिविषया स्थिरया च ॥ ९० ॥
घृतमाशु निहन्ति साधितं ज्वरमग्निं विषमं हलीमकम् ।
अर्हचि भृशतापमंसयोर्वमथुं पार्श्वशिरोरुजं क्षयम् ॥ ९१ ॥

Medicated ghee prepared with pippalī, iṅdrayava, dhāvani, (kaṅṭakāri), tiktā, sārivā, āmalaka, tāmalakī, biivā, mustā, hima, pālani (trāyamāṇa), sevya, drākṣā, ativiṣā and sthirā—cures fevers, irregularities of digestion, halīmaka (advanced stage of jaundice), loss of taste and appetite, severe burning sensation in the shoulders, vomiting, pain in the flanks and the head and consumption (tuberculosis) quickly. 90-91.

तैलवकं पवनजन्मनि ज्वरे योजयेन्निवृत्तया वियोजितम् ।
तक्तकं वृषघृतं च पैत्तिके यच्च पालनिकया शृतं हविः ॥ ९२ ॥

Tailvaka ghṛta (vide-chapter 21/32) devoid of trivṛt should be administered in fever born of pavana (vāta),

Tiktaka ghr̥ta (vide-chapter 19/2), Vṛṣa ghr̥ta (chapter 2/40) and that processed with pālanikā in fevers arising from pitta. 92.

(*Vidaṅgādi ghr̥ta*) :—

विडङ्गसौवर्चलचव्यपाठान्योषाग्निमिधूङ्गवयावशूकैः ।

पलांशकैः क्षीरसमं घृतस्य प्रस्थं पचेज्जीर्णकफज्वरघ्नम् ॥ ९३ ॥

Ghee prepared with one pala each of vidaṅga, sauvarcala, cavya, pāthā, vyōṣa, agni, saīndhava (salt), yavaśūka (spikes of barley) equal quantities of milk and ghee each one prastha. This cures chronic fever arising from kapha. 93.

गुडुच्या रसकल्काभ्यां त्रिफलाया वृषस्य च ।

मृद्रीकाया बलायाश्च स्नेहाः सिद्धा ज्वरच्छिदः ॥ ९४ ॥

Ghee prepared with the fresh juice and paste of guḍūcī, (juice and paste of) triphalā, of vṛṣā, of mṛdṛvikā and of balā (thus five recipes seperately) cure fevers. 94.

जीर्णे घृते च भुञ्जीत मृदुमांसरसौदनम् ।

बलं ह्यलं दोषहरं परं तच्च बलप्रदम् ॥ ९५ ॥

After the medicated ghee is well digested, the patient should eat odana (boiled rice mess) along with juice (soup) of soft meat. Strength (of the tissues/body) itself is enough to overcome the doṣās and this (rice mess and meat soup), is the best for giving strength. 95.

कफपित्तहरा मुद्गकारवेह्लादिजा रसाः ।

प्रायेण तस्मान्न हिता जीर्णे वातोत्तरे ज्वरे ॥ ९६ ॥

शूलोदावर्तविष्टम्भजनना ज्वरवर्धनाः ।

Soup of mudga, kāravella and others generally overcome kapha and pitta, hence not suitable in chronic fevers having predominance of vāta; these produce pain in the abdomen, upward movement of vāta, constipation and increase of fever. 96-97a.

Śodhana—(*purificatory therapies*) :—

न शाम्यत्येवमपि चेज्ज्वरः कुर्वीत शोधनम् ॥ ९७ ॥

शोधनार्हस्य, वमनं प्रागुक्तं तस्य योजयेत् ।

आमाशयगते दोषे बलिनः पालयन्बलम् ॥ ९८ ॥

If even with all these therapies the fever does not subside then śodhana (purifactory therapies) should be administered to those who are suitable to them. Vamana (emesis) should be administered as described earlier when the doṣās are localised in the āmāśaya (stomach) for the patient who is strong, and after safeguarding his strength. 97b-98.

पक्के तु शिथिले दोषे ज्वरे वा विषमद्यजे ।
 मोदकं त्रिफलाश्यामात्रिवृत्पिप्पलिकेसरैः ॥ ९९ ॥
 ससितामधुभिर्दद्याद्घोषाद्यं वा विरेचनम् ।
 (लिह्याद्वा त्रैवृतं चूर्णं संयुक्तं मधुसर्पिषा ।)
 द्राक्षाघात्रीरसं तद्वत्सद्राक्षां वा हरीतकीम् ॥१००॥
 आरग्वधं वा पयसा मृद्धीकानां रसेन वा ।
 त्रिफलां त्रायमाणां वा पयसा ज्वरितः पिबेत् ॥१०१॥
 विरिक्तानां च संसर्गा मण्डपूर्वा यथाक्रमम् ।

In fevers in which the doṣās are ripe and loose (not adhering to the tissues and channels) or in fevers caused by poison or wine, modaka (pills) prepared with triphalā, śyāmatrivṛt, pippalī and kesara, added with sita and madhu may be administered (to produce purgation); or vyoṣādi ghr̥ta (vide-chapter 2/21 of Kalpasthāna); or powder of trivṛt) may be licked with honey and ghee; similarly drākṣā and juice of dhātrī or drākṣā, harītaki or āragvadhā (each separately) may be consumed with milk or juice of mṛdvikā; or either triphalā or trāyamāṇā along with milk may be consumed by the patient of fever.

After purgation (and emesis therapies) sāmsarga (regimen of liquid diet) should be adopted commencing with maṇḍa, in accordance with the order of sequence. 99-102a.

च्यवमानं ज्वरोत्क्लृष्टमुपेक्षेत मलं सदा ॥१०२॥
 पक्कोऽपि हि विकुर्वीत दोषः कोष्ठे कृतास्पदः ।
 अतिप्रवर्तमानं वा पाचयन् सङ्ग्रहं नयेत् ॥१०३॥
 आमसङ्ग्रहणे दोषा दोषोपक्रम ईरिताः ।
 पाययेद्दोषहरणं मोहादामज्वरे तु यः ॥१०४॥
 प्रसुप्तं कृष्णसर्पं स कराग्रेण परामृशेत् ।

If by the effect of fevers, the wastes (faeces, urine etc.) are going out of the body always (frequently) they should

be neglected (not stopped by drugs or diet) even though they are well cooked; if stopped, they remaining inside the alimentary tract give rise to abnormal symptoms. If there is too much of elimination it may be controlled by administering pācana (digestive medicines); the harmful effects of the wastes which are in āma (unripe) state have already been described in the doṣopakrama (chapter 13 of sūtrasthāna); (so it should not be stopped). He (the physician) who by lack of knowledge administers purifactory drugs in āmajvara (fever in which there is accumulation of undigested materials in the alimentary tract and rasa dhātu) will only be touching (waking) a sleeping black cobra with his fingers.

102b-105a.

Kṣīrapāna—(*drinking milk*) :—

ज्वरक्षीणस्य न द्वितं वमनं न विरेचनम् ॥१०५॥
 कामं तु पयसा तस्य निरूहैर्वा हरेन्मलान् ।
 क्षीरोचितस्य प्रक्षीणश्लेष्मणो दाहतृडतः ॥१०६॥
 क्षीरं पित्तानिघातस्य पथ्यमप्यतिसारिणः ।
 तद्वर्णान्नोत्तमं सुष्टं घनमिवाग्निना ॥१०७॥
 दिव्याम्बु जीवयेत्तस्य ज्वरं चाशु नियच्छति ।
 संस्कृतं शीतमुष्णं वा तस्माद्धारोष्णमेव वा ॥१०८॥
 विभज्य काले युञ्जीत ज्वरिणं हन्त्यतोऽन्यथा ।

For him, who is debilitated by fever, neither emesis nor purgation therapy is suitable; the waste products may be expelled out, if necessary by either milk (drinking) or by a nirūha (decoction enema).

For him, who is accustomed to milk, in whom there is great decrease (or loss) of śleṣman (kapha), who is suffering from burning sensation and thirst, who is troubled by increase of pitta and anila (vāta), whom milk is suitable, even for him who has diarrhoea. It invigorates the body which has become weak by lañghana (fasting and other thinning therapies) just as rain water helps the (growth of the) forest which has been destroyed by fire. It cures fever soon.

Hence milk processed (boiled with appropriate drugs) consumed cold or warm, or warm milk direct from the cows

udder, should be administered to a patient of fever carefully considering the time (season; time of the day and night, stage of fever etc.), otherwise (administered in any other manner) it will kill him. 105b-109a.

पयः सशुण्ठीखर्जूरमृद्धीकाशर्कराघृतम् ॥१०९॥
 शृतशीतं मधुयुतं तुङ्दाहज्वरनाशनम् ।
 तद्वद् द्राक्षाबलायष्टीसारिवाकणचन्दनैः ॥११०॥
 चतुर्गुणेनाम्भसा वा पिप्पल्या वा शृतं पिबेत् ।

Milk boiled with śuṅṭhī, kharjūra, mṛdṅvīka, sugar and ghee, then cooled and consumed mixed with honey will relieve thirst, burning sensation and fever.

Milk boiled with drākṣā, balā, yaṣṭī, sārīvā, kaṇā and cañdana acts likewise. It (milk) may be boiled with water four times its quantity (and reduced to a quarter) or may be boiled with pippalī and consumed. 109b-111a.

कासाच्छ्वासाच्छिरःशूलात्पार्श्वशूलाच्चिरज्वरात् ॥१११॥
 मुच्यते ज्वरितः पीत्वा पञ्चमूलीशृतं पयः ।
 शृतमेरण्डमूलेन बालबिल्वेन वा ज्वरात् ॥११२॥
 धारोष्णं वा पयः पीत्वा विवद्धानिलवर्चसः ।
 सरक्तपिच्छातिसृतेः सत्सृशूलप्रवाहिकात् ॥११३॥

The patient of fever gets relieved of cough, dyspnoea, headache, pain in the flanks and chronic fever by drinking milk boiled with (drugs of) pañcamūlā; by drinking milk boiled either with roots of eraṇḍa or tender fruits of bilva. By drinking warm milk direct from the cows udder, the patient of fever gets relieved of obstruction of flatus and faeces, diarrhoea with more of blood and mucus, thirst, pain in the abdomen and straining at stools. 111b-113.

सिद्धं शुण्ठीवलाव्याघ्रीगोकण्टकगुडैः पयः ।
 शोफमूत्रशकृद्घातविवन्धज्वरकासजित् ॥११४॥
 वृश्चोवबिल्ववर्षाभूसाधितं ज्वरशोफनुत् ।
 शिशिपासारसिद्धं च क्षीरमाशु ज्वरापहम् ॥११५॥

Milk processed with śuṅṭhī, balā, vyāghrī, gokaṅṭaka and guḍa (added) relieves oedema, obstruction of urine, faeces

and flatus, fever and cough; boiled with vṛiṣcīva, bilva and varṣābhū, it relieves fever and oedema; milk processed with the extract of śimsīpa cures fever quickly. 114-115.

Basti prayoga—(enema therapy) :—

निरूहस्तु बलं वर्द्धि विज्वरत्वं मुदं रुचिम ।

दोषे युक्तः करोत्याशु पके पकाशयं गते ॥११६॥

पित्तं वा कफपित्तं वा पकाशयगतं हरेत् ।

शंसनं त्रीनपि मलान् वस्तिः पकाशयाश्रयान् ॥११७॥

Nirūha (decoction enema) bestows strength, keen digestive activity, relief of fever, comfort and desire (in food, activities etc.) if administered appropriately, when the doṣās are ripe and localised in the pakvāśaya (larga intestines). Śraṁsana (mild purgative therapy) removes the pitta or kaphapitta only localised in the pakvāśaya, whereas basti (enema therapy) removes all the three malās (doṣās) localised in the pakvāśaya. 116-117.

प्रक्षीणकफपित्तस्य

त्रिकपृष्ठकटिग्रहे ।

दीप्ताग्नेर्बद्धशक्तः

प्रयुञ्जीतानुवासनम् ॥११८॥

Anuvāsana (oil enema) should be administered (to a patient of fever) who has severe depletion of kapha and pitta, has catching pain in the upper portion of the back and central portion of the back and waist, who has increased digestive activity and constipation. 118.

पटोलनिम्बच्छदनकटुकाचतुरङ्गुलैः

।

स्थिराबलागोक्षुरकमदनोशीरवालकैः

॥११९॥

पयस्यधौदके काथं क्षीरशेषं विमिश्रितम् ।

कल्कितैर्मुस्तमदनकृष्णामधुकवत्सकैः

॥१२०॥

वस्ति मधुघृताभ्यां च पीडयेज्ज्वरनाशनम् ।

Leaves of paṭola, bark of nimba, kaṭuka, caturaṅgula, sthirā, balā, gokṣura, madana, uśira and vālaka are made into decoction and mixed with twice the quantity of milk, a paste of mustā, madana, kṛṣṇa, madhuka and vatsaka (specified quantity of) honey and ghee are all mixed together and administered as enema, cures fever. 119-121a.

चतस्रः पर्णिनीर्यष्टीफलोशीरनृपद्रुमान् ॥१२१॥

काथयेत्कल्कयेद्यष्टीशताह्वाफलनीफलम् ।

मुस्तं च बस्तिः सगुडक्षौद्रसर्पिर्ज्वरापहः ॥१२२॥

Catasra parñi (the four parñis), yaṣṭī, phala (madana) uṣīra, nṛpadruma (āragvadha) are made into a decoction, a paste of yaṣṭī, śatāhvā, phalinī (priyaṅgū), phala (madana), and mustā, is mixed with the decoction, along with guḍa (molasses), kṣaudra (honey) and sarpi (ghee) and administered as an enema; this cures fever. 121b-122.

जीवन्तीं मदनं मेदां पिप्पलीं मधुकं वचाम् ।

ऋद्धिं राक्षां बलां बिल्वं शतपुष्पां शतावरीम् ॥१२३॥

पिष्ट्वा क्षीरं जलं सर्पिस्तैलं चैकत्र साधितम् ।

ज्वरेऽनुवासनं दद्याद्यथास्नेहं यथामलम् ॥१२४॥

Jivañti, madana, medā, pippalī, madhuka, vacā, ṛddhi, rāsnā, balā, bilva, śatapuspā and śatāvarī are converted into a paste and mixed with (prescribed quantity of) milk, water, ghee and (sesame) oil and administered as enema, as many times as required to produce unctousness and mitigate the doṣās. 123-124.

ये च सिद्धिषु वक्ष्यन्ते बस्तयो ज्वरनाशनाः ।

Even the enema recipes which will be described in the siddhisthāna (chapter 4 of kalpasiddhisthāna) also cure fevers. 125a.

Nasya prayoga--(nasal medication) :—

शिरोरुग्गौरवश्लेष्महरमिन्द्रियबोधनम् ॥१२५॥

जीर्णज्वरे रुचिकरं दद्यान्नस्यं विरेचनम् ।

ऋहिकं शून्यशिरसो दाहार्ते पित्तनाशनम् ॥१२६॥

In chronic fevers virecana nasya (purifactory nasal medication) should be administered, that will relieve headache and feeling of heavyness of the head, mitigates śleṣman (kapha) and augments keenness of the sense organs. The person who has feeling of emptiness of the head and burning sensation, should be administered sneha nasya (oil or lubricating nasal medication) which mitigates pitta. 125b-126.

Dhūma-gaṇḍūṣa prayoga-(inhalation and mouth gargles) :--

धूमगण्डूषकवलान् यथादोषं च कल्पयेत् ।
प्रतिश्यायास्यवैरस्यशिरः कण्ठामयापहान् ॥१२७॥

Dhūma (inhalation of smoke) gaṇḍūṣa (holding liquids in the mouth) and kavaḷa (mouth gargles) appropriate to the doṣa may also be administered, these relieve running in the nose, bad taste in the mouth, pain in the head and throat. 127.

अरुचौ मातुलुङ्गस्य केसरं साज्यसैन्धवम् ।
घात्रीद्राक्षासितानां वा कल्कमास्येन धारयेत् ॥१२८॥

When there is loss of taste, a paste of either kesara (fimbrae) of mātuluṅga mixed with ghee and saiṅdhava or paste of dhātrī and drākṣā mixed with sitā (sugar) should be held in the mouth (for some time). 128.

Abhyaṅgadi prayoga-(oil massage etc.) :--

यथोपशयसंस्पर्शान् शीतोष्णद्रव्यकल्पितान् ।
अभ्यङ्गालेपसेकादीन् ज्वरे जीर्णं त्वगाभिते ॥१२९॥
कुर्यादञ्जनधूमांश्च तथैवागन्तुजेऽपि तान् ।

Abhyaṅga (oil bath), ālepa (application of medicinal paste) seka (bathing, fomentation) etc. should be done in chronic fevers localised in the skin; so also añjana (applica- tion of medicinal collyrium into the eyes) and dhūma (inha- lation of smoke of drugs) these therapies should also be done even for āgañtujvara (fevers caused by external agencies).

129-130a.

दाहे सहस्रघौतेन सर्पिषाऽभ्यङ्गमाचरेत् ॥१३०॥

When there is burning sensation, abhyaṅga should be done with sahasra dhautaghrta.

Notes :--Sahasra dhauta ghrta means ghee washed a thousand times (many time) solid ghee is placed on a broad plate and rubbed with cold water for about an hour, then the water is drained out. Fresh water is added and rubbing continued. This process is repeated for many times. At the end of the process, the ghee becomes very soft and highly cooling. This is applied over the whole body, allowed to stay for about an hour and then washed with warm water. Use of decoction of bark of udumbara instead of water is the practice in vogue.

सूत्रोक्तैश्च गणैस्तैस्तैर्मधुराम्लकषायकैः ।
 दुर्वादिभिर्वा पित्तघ्नैः शोधनादिगणोदितैः ॥१३१॥
 शीतवीर्यैर्हिमस्पर्शैः काथकल्कीकृतैः पचेत् ।
 तैलं सक्षीरमभ्यङ्गात्सद्यो दाहज्वरापहम् ॥१३२॥
 शिरो गात्रं च तैरेव नातिपिष्टैः प्रलेपयेत् ।
 तत्कार्थेन परीषेकमवगाहं च योजयेत् ॥१३३॥
 तथाऽऽरनालसलिलक्षीरशुक्तघृतादिभिः ।

Medicated oil should be prepared, along with milk and (decoction of) drugs of sweet, sour and astringent groups (vide chapter 10 of sūtrasthāna or dūrvādigaṇa etc. described in śodhanādi gaṇa adhyāya (chapter 15 of sūtrasthāna) which mitigate pitta, which are cold in potency and in touch, made into decoction and pastes. Anointing the body with this oil, quickly cures burning sensation and fever. Both the head and body should be smeared with this oil; without more of paste, this decoction be poured over the body or the patient given a tub bath with it. Rice wash, (cold) water, milk, fermented gruel and/or ghee may also be used similarly.

131-134a.

कपित्थमातुलुङ्गाम्लविदारोर्ध्रदाडिमैः ॥१३४॥
 बदरीपल्लवोत्थेन फेनेनारिष्टकस्य वा ।
 लिप्तेऽङ्गे दाहरुङ्गमोहाश्छर्दिस्तृष्णाच शाम्यति ॥१३५॥
 यो वर्णितः पित्तहरो दोषोपक्रमणे क्रमः ।
 तं च शीलयतः शीघ्रं सदाहो नश्यति ज्वरः ॥१३६॥

Frothy paste prepared from the tender leaves of either kapittha, mātuluṅga, amla, vidārī, rodhra, dāḍima, badarī or ariṣṭa, smeared over the body relieves burning sensation, delusion, pain, vomiting and thirst.

He who adopts the methods which mitigate pitta described in doṣopakrama adhyāya (chapter 13 of sūtrasthāna) gets relieved of fever accompanied with burning sensation quickly. 134b-136.

वीर्योष्णैरुष्णसंस्पर्शैस्तगरागुरुकुङ्कुमैः ।
 कुष्ठस्थौणेयशैलेयसरलामरदारुभिः ॥१३७॥

नखरास्नापुरवचाचण्डैलाद्वयचोरकैः ।
 पृथ्वीकाशिग्रुसुरसाहिंसाध्यामकसर्षपैः ॥१३८॥
 दशमूलामृतैरण्डद्वयपत्तूररोहिषैः ।
 तमालपत्रभूतीकशङ्खकीधान्यदीप्यकैः ॥१३९॥
 मिश्रिमाषकुलत्थाग्निप्रकीर्यानाकुलीद्वयैः ।
 अन्यैश्च तद्विधैर्द्रव्यैः शीते तैलं ज्वरे पचेत् ॥१४०॥
 कथितैः कल्कितैर्युक्तैः सुरासौवीरकादिभिः ।
 तेनाभ्यञ्जयात्सुखोष्णेन, तैः सुपिष्टैश्च लेपयेत् ॥१४१॥
 क्वचोष्णैस्तैः परीषेकमवगाहं च कल्पयेत् ।
 केवलैरपि तद्वच्च सुकगोमूत्रमस्तुभिः ॥१४२॥
 आरग्वधादिवर्गं च पानाभ्यञ्जनलेपने ।
 धूपानगरुजान् यांश्च ब्रूयन्ते विषमज्वरे ॥१४३॥
 अग्न्यनम्लिकृतान् स्वेदान् स्वेदि भेषजमोजनम् ।
 गर्मभूवेश्मशयनं कुथकम्बलरत्नकान् ॥१४४॥
 निर्धूमदीप्तैरङ्गारैर्हसन्तीश्च हसन्तिकाः ।
 मद्यं सत्र्यूषणं तक्रं कुलत्थमोहिकोद्रवान् ॥१४५॥
 संशोलयेद्वेपथुमान्, यत्त्वान्यदपि पित्तलम् ।
 दयिताः स्तनशालिन्यः पीना विभ्रमभूषणाः ॥१४६॥
 यौवनासवमत्ताश्च तमालिङ्गेयुरङ्गनाः ।
 वीतशीतं च विज्ञाय तास्ततोऽपनयेत्पुनः ॥१४७॥

Drugs which are hot in potency and on touch such as tagara, aguru, kuṅkuma, kuṣṭha, sthaṇḍeya, śaileya, saraḷa, amaradāru, nakha, rāsnā, pura, vacā, caṇḍa, elādvaya, coraka, pṛthvīkā, śigru, surasā, hiṁsrā, dhyāmaka, sarapa, daśamula, amṛta, eraṇḍa dvaya, dipyaka, miṣi, māṣa, kulattha, agni, prakīryā, nākulī dvaya and others of similar nature are made use of for preparing decoction and paste and medicated oil prepared adding surā, souvīraka, etc. (fermented liquors). This oil should be smeared on the body comfortably warm, a nice paste of the above drugs applied warm over the body or their decoction poured over the body or used for tub-bath—these are the treatments for śītajvara (fever with rigors). Similarly śukta (fermented gruel) cows urine, or mastu (whey) may be used alone (without processing with drugs).

Drugs of āragvadhādi varga (vide chapter 15 of sūtrasthāna) may be made use for preparing drinking water, oil bath, and application on the skin; fumigation with aguru and others prescribed for viṣama jvara, sudation (diaphoresis therapy) with or without the use of fire for persons who are suitable for this therapy; use of drugs and foods which produce sweating easily such as remaining inside inner apartments surrounded by thick walls or which are under the ground, covering the body with blanket and other thick sheets, sitting near a hearth or oven smiling with burning coal, and devoid of smoke; use of wine, buttermilk added with (powder of) tryūṣaṇa, kulattha, vrihi, and kodrava; these and any others which increase pitta should be adopted by the patient (of fever) having shivering (rigor). Women who have elevated breasts, decorated with jewels, intoxicated with the spirit of youth should embrace him and then withdraw after knowing that he is free from cold (rigors). 137-147.

Sannipāta jvara cikitsā—(treatment of fever caused by all the doṣās):—

वर्धनेनैकदोषस्य क्षपणेनोच्छ्रितस्य वा ।
कफस्थानानुपूर्व्या वा तुल्यकक्षाञ्जयेन्मलान् ॥१४८॥

By causing the increase of any one of doṣa or by causing the decrease of that which is greatly increased or by treating kaphasthāna (seat of kapha) first in the order of precedence, the malās (doṣās) which are in equal standard, should be controlled (treated). 148.

*Notes :—*This refers to the mode of treatment of sannipāta—all the doṣās increasing simultaneously. Increase of the doṣās will be in three states, vṛddhatama—(greatly increased), vṛddha tara (moderately increase and vṛddha (mild increase); similarly so is kṣaya (decrease), there is also another state, in which the increase of all the doṣās are in the same degree. In the former state the doṣa which is greatly increased should be brought down by treatment and the doṣa which is greatly decreased should be got increased. When all the doṣās are in the same degree of increase, kapha should be treated first, next the pitta and then vāta; the term 'sthāna' has two meaning viz-1, state or condition and 2, place or seat. Adopting the second meaning, āmāśaya (stomach), the seat of kapha has to be cleared first and next the seats of pitta and vāta. There is difference of opinion on this issue even among the ancient authorities as can be gathered from the commentaries on these texts.

सन्निपातज्वरस्यान्ते कर्णमूले सुदारुणः ।
 शोफः सञ्जायते येन कश्चिदेव विमुच्यते ॥१४९॥
 रक्तावसेवनैः शीघ्रं सर्पिः पानैश्च तं जयेत् ।
 प्रदेहैः कफपित्तघ्नैर्नाघनः कवलग्रहैः ॥१५०॥

At the terminal stage of sannipāta jvara there develops a dreaded swelling at the root of the ear, from which few will be spared. It should be treated quickly by blood letting, drinking of medicated ghee, warm poultice with drugs which mitigate kapha and pitta, nasal medication and kavaḷa (mouth gargle). 149-150.

शीतोष्णस्निग्धरूक्षाद्येर्ज्वरो यस्य न शाम्यति ।
 शास्त्रानुसारी तस्याशु मुञ्चेद्ब्राह्मोः क्रमाच्छिराम् ॥१५१॥

In whom the fever does not subside even after treatments which produce cold or heat, unctousness or dryness and when the fever travels to the śākhās (become localised in the tissues) then the veins of his arm should be cut (to let out blood) quickly, as per procedure. 151.

Viṣama jvara cikitsā—(treatment of irregular fevers) :--

अयमेव विधिः कार्यो विषमेऽपि यथायथम् ।
 ज्वरे विमज्य वातादीन् यश्चानन्तरमुच्यते ॥१५२॥

The same methods of treatment (described above) should be adopted even for Viṣama jvara (remittant and intermittant fevers); by classifying (determining) the state of increase of vāta and others and also the other (treatments) to be described further on. 152.

पटोलकटुकामुस्ताप्राणदामधुकैः कृताः ।
 त्रिचतुः पञ्चशः काथा विषमज्वरनाशनाः ॥१५३॥

Decoction prepared from three, four, or all the five of paṭola, kaṭukā, mustā, prāṇadā (harītakī) and madhuka—cures viṣama jvara. 153.

योजयेत्त्रिफलां पथ्यां गुडूर्चीं पिप्पलीं पृथक् ।
 तैस्तैर्विधानैः सगुडं भल्लातकमथापि वा ॥१५४॥

Triphalā, pathyā, guḍūcī and pippalī, each seperately should be administered by their own respective procedures; ro bhallātaka along with guḍa (molasses) may be given. 154.

Notes :—These drugs are to be used adopting the procedure of Rāsāyana therapy which are described in chapter 39 of Uttarasthāna.

लङ्घनं बृंहणं वाऽऽदौ ज्वरागमनवासरे ।
 प्रातः सतैलं लशुनं प्राग्भक्तं वा तथा घृतम् ॥१५५॥
 जीर्णं तद्बद्धि पयस्तक्रं सर्पिश्च षट्पलम् ।
 कल्याणकं पञ्चगव्यं तिक्ताख्यं वृषसाधितम् ॥१५६॥
 त्रिफलाकोलतर्कारोकाथे दध्ना शृतं घृतम् ।
 तिल्वकत्वक्कृतावापं विषमज्वरजित्परम् ॥१५७॥

On the day of onset of fever (viṣama jvara) either laṣṭhana (fasting etc.) or bṛhmana (nourishing foods etc.) should be adopted first.

In the morning or before food, laṣuna together with oil (laṣuna in oil) or old ghee should be consumed, fried similarly with either dadhi (curdled milk), milk, buttermilk, or ghee seperately, or ṣaṭpalaghṛta (vide chapter 5 of cikitsāsthāna), kalyāṇaka ghṛta (vide, chapter 6 of uttarasthāna), tiktata ghṛta (chapter 19 of cikitsāsthāna) and vṛṣaghṛta (chapter 2 of cikitsāsthāna) may be consumed.

Decoction of triphalā, kola, and tarkāri, (four parts) equal quantity of dadhi (curdled milk) and ghṛta (ghee), paste of bark of tilvaka, all cooked to form a medicated ghee. This is best to cure viṣama jvara. 155-157.

सुरां तीक्ष्णं च यन्मद्यं शिखित्तिरिदक्षजम् ।
 मांसं मेद्योष्णवीर्यं च सहाच्चेन प्रकामतः । १५८॥
 सेवित्वा तदहः स्वप्यादथवा पुनरुल्लिखेत् ।
 सर्पिषो महतीं मात्रां पीत्वा वा छर्दयेत्पुनः ॥१५९॥

Strong surā and madya (alcoholic drinks), meat of peacock, tittari (black partridge) and cock, along with foods which are fatty and hot (in potency), should be consumed along with rice mess, as much as desired. After eating, the patient should sleep for the whole of day or made to vomit, vomiting may be induced after giving him a drink of ghee in the maximum dose. 158-159.

नीलिनीमजगन्धां च त्रिबृतां कटुरोहिणीम् ।
 पिबेज्ज्वरस्यागमने ज्वहस्वेदोपपादितः ॥१६०॥

Nilinī, ajagañdhā, trivṛt, and kaṭurohiṇī—should be consumed on the expected day of fever, after adopting snehana (oleation) and svedana (sudation). 160.

मनोह्वा सैन्धवं कृष्णा तैलेन नयनाञ्जनम् ।
 योज्यं हिङ्गुसमा व्याघ्रीवसा नस्यं ससैन्धवम् ॥१६१॥
 पुराणसर्पिः सिंहस्य वसा तद्वत्ससैन्धवा ।

Manohvā, saiñdhava and kṛṣṇā are made into a collyrium (eyesalve) and applied. Hiṅgu and vyagrhrīvasā (muscle fat of a tigress) equal in quantity, added with saiñdhava is administered as nasal drops; or old ghee and muscle-fat of a lion added with saiñdhava may be used similarly. 161-162a.

पलङ्कषा निम्बपत्रं वचा कुष्ठं हरीतकी ॥१६२॥
 सर्षपाः सयवाः सर्पिर्धूपो विडा बिडालजा ।

Palankaṣā, leaves of nimba, vacā, kuṣṭha, harītakī, sarṣapa and yava mixed with ghee should be used for fumigation; or it may be done with the excreta of cat. 162b-163a.

Aparājita dhūpa :—

पुरध्यामवचासर्जनिम्बाकांगरुदारुभिः ॥१६३॥
 धूपो ज्वरेषु सर्वेषु कार्योऽयमपराजितः ।
 धूपनस्याञ्जनोत्रासा ये चोक्ताश्चित्तवैकृते ॥१६४॥
 दैवाश्रयं च भैषज्यं ज्वरान् सर्वान् व्यपोहति ।
 विशेषाद्विषमान् प्रायस्ते ह्यागन्त्वनुबन्धजाः ॥१६५॥

Purvā, dhyāma, vacā, sarja, nimba, arka, aguru, and dāru, may be used for fumigation in all types of fevers. This is known as Aparājita dhūpa.

(Recipes of) Fumigation, nasal medication, eye-salves, and methods of sudden threatening of the patient, described in the (treatment of) disorders of the mind may also be adopted (in viṣama jvara).

Daivāśraya (providential) therapies cure all kinds of fevers, especially the viṣama jvara (irregular fevers) because these are usually produced by external agencies. 163b-165.

Notes :—Daiva vyāpaśraya treatment includes mañtra (chanting of sacred hymns) auśadha (wearing of precious herbs) maṇi (wearing of

amulets, precious stones etc.) mañgala (auspicious rites), bali (offering things to please gods etc.) upahāra (giving gifts), homa (fire sacrifice), niyama (vow, voluntary penance, abstaining from desires), prāyascitta (expiation, intentional suffering) upavāsa (fasting) svastyayana (auspicious benediction, blessings by gods, saints etc.) prañipāta gamana (bowing to the feet of gods, saints, preceptors, etc., going on pilgrimage to holy places) and such other acts.

Sirāvyadhā-(venesection) :-

यथास्वं च सिरां विच्येदशान्तौ विषमज्वरे ।
 केवलानिलधीसर्पविस्फोटाभिहतज्वरे ॥१६६॥
 सर्पिः पानहिमालेपसेकमांसरसाशनम् ।
 कुर्याद्यथास्वमुक्तं च रक्तमोक्षादि साधनम् ॥१६७॥

If viṣama jvara does not get cured, then the veins should be cut (to let out blood) as and how desired (for the aggravated doṣa). In fevers caused by anila (vāta), alone, visarpa (herpes) visphota (small pox) and trauma, therapies such as drinking of medicated ghee, cold application (of paste of drugs), pouring decoction of drugs on the body, consuming food along with juice (soup) of meat and blood-letting should be adopted as suitable to the respective dosa.

166-167.

Āgañṭa jvara cikitsā-(treatment of fever due to external agents) :-

ग्रहोत्थे भूतविद्योक्तं बलिमन्त्रादि साधनम् ।
 ओषधीगन्धजे पित्तशमनं विषजिद्विषे ॥१६८॥
 इष्टैरथैर्मनोहैश्च यथादोषशमेन च ।
 हिताहितविवेकैश्च ज्वरं क्रोधादिजं जयेत् ॥१६९॥
 क्रोधजो याति कामेन शान्तिं क्रोधेन कामजः ।
 भयशोकोद्भवौ ताभ्यां भीशोकाभ्यां तथेतरो ॥१७०॥
 शापाथर्वणमन्त्रोत्थे विधिदैवव्यपाश्रय ।
 ते ज्वराः केवलाः पूर्वं व्याप्यन्तेऽनन्तरं मलैः ॥१७१॥
 तस्माद्दोषानुसारेण तेष्वहारादि कल्पयेत् ।
 न हि ज्वरोऽनुबध्नाति मारुताद्यैर्विना कृतः ॥१७२॥
 ज्वरकालस्मृतिं चास्य हारिभिर्विषयैर्हरेत् ।
 करुणाद्रं मनः शुद्धं सर्वज्वरविनाशनम् ॥१७३॥

For fevers caused by graha (evil spirits, bacteria etc.) measures such as bali (offering oblations), mañtra (incantation of hymns) etc., described in Bhūta vidyā (sorcery) are the methods of treatment. For fever caused by the smell of plants, therapies which mitigate pitta, should be adopted, and for fevers caused by poison, antipoisonous therapies.

Fevers caused by anger etc. should be cured by providing things/conditions which satisfy the sense organs, pleasing to the mind, mitigating the aggravated doṣās and by explaining the suitability and insuitability of things (desired by the patient). Fever caused by anger gets relieved by fulfilling the desires, and that caused by desires gets relieved by anger; those born out of fear and grief get relieved by them (desire and anger in reverse order) and fevers due to others get relieved by fear and grief.

For fevers, caused by curse (of gods, ascetics etc.) and hymns of Atharvaṇa (sorcery, witch craft etc.), daiva vyāpaśraya measures are the treatment.

Remembering the time of commencement of the fever should be vanquished by things pleasant to the mind (the patient should be made to forget the time of commencement of fever by diverting his attention).

Compassionate and pure (non-emotional, calm) mind cures all types of fevers. 168-173.

Apathya-(*unsuitables*) :—

त्यजेदाबललाभाच्च	व्यायामस्नानमैथुनम् ।
गुर्वसात्म्यविदाहानं	यच्चान्यज्वरकारणम् ॥१७४॥

Till the gaining of strength (the patient of fever) should avoid physical exercises, bath, sexual intercourse, foods which are heavy (not easily digestible), unaccustomed and which cause heartburn and all others (causes) which produce fevers. 174.

न विज्वरोऽपि सहसा सर्वाङ्गीनो भवेत्तथा ।
निवृत्तोऽपि ज्वरः शीघ्रं व्यापादयति दुर्बलम् ॥१७५॥

Though relieved of fever he should not begin to eat suddenly all types of food, for fever though relieved kills the weak patient soon. 175.

सद्यः प्राणहरो यस्मात्तस्मात्तस्य विशेषतः ।

तस्यां तस्यामवस्थायां तत्तत्कुर्याद्भिषग्जितम् ॥१७५॥

Since the fever takes away life quickly, it should be treated at each stage suitably. 176.

Pathya-(*suitables*) :—

ओषधयो मणयश्च सुमन्त्राः साधुगुरुद्विजदैवतपूजाः ।

प्रीतिकरा मनसो विषयाश्च ह्यन्त्यपि विष्णुकृतं ज्वरमुग्रम् ॥१७७॥

(wearing of) potent herbs and precious gems, (chanting) benovelent hymns, worship of saints, preceptors, the twice born (brāhmaṇās) and gods, affectionate mind and (indulgence in) objects, pleasing the mind cure dreadful fevers though caused even by Viṣṇu (Lord Almighty). 177.

इति श्रीवैद्यपतिसिंहगुप्तसुश्रीमद्भागवतविरचिता-

यामष्टाङ्गहृदयसंहितायां चतुर्थे चिकित्सितस्थाने

ज्वरचिकित्सितं नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the chapter Jvara cikitsita—the first in Cikitsita sthāna of Aṣṭāṅga hṛdaya saṁhitā, composed by śrīmad Vāgbhaṭa, son of sri vaidyapati Simhagupta.



द्वितीयोऽध्यायः ।

Chapter—2

RAKTAPITTA CIKITSITA—(treatment of bleeding disease)

अथातो रक्तपित्तचिकित्सितं व्याख्यास्यामः ।
इति ह स्मादुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Raktapitta cikitsita—treatment of raktapitta (bleeding disease); thus said Ātreya and other great sages;

Sādhyāsādhyata—(prognosis) :—

ऊर्ध्वगं बलिनोऽवेगमेकदोषानुगं नवम् ।
रक्तपित्तं सुखे काले साधयेन्निरुपद्रवम् ॥ १ ॥
अधोगं यापयेद्रक्तं यच्च दोषद्वयानुगम् ।
शान्तं शान्त पुनः कुप्यन्मार्गान्मार्गान्तरं च यत् ॥ २ ॥
अतिप्रवृत्तं मन्दाग्नेस्त्रिदोषं द्विपथं त्यजेत् ।

Raktapitta which is of upward direction (bleeding from the upper parts of the body such as nose, mouth, ears) seen in a strong person, of mild bouts (of bleeding), produced by any one doṣa, of recent onset, appearing at a favourable time and having no complications (secondary affections) should be treated.

Raktapitta which is of downward direction (bleeding from the urethra, rectum, and vagina), that produced by two doṣās, recurring often after subsiding and changing from one channel (site) to the other (often) should be controlled.

That which bleeds heavily, found in a person who has poor digestive power, produced by all the three doṣās and that manifesting in both the directions should be rejected. 1-3a.

Cikitsā krama—(procedure of treatment) :—

ज्ञात्वा निदानमयनं मलावनुबलौ बलम् ॥ ३ ॥
देशकालाद्यवस्थां च रक्तपित्ते प्रयोजयेत् ।
लङ्घनं बृंहणं वाऽऽदौ शोधनं शमनं तथा ॥ ४ ॥

Having (clearly) determined the cause, direction, the mala (chief causative doṣa), anubala (secondary doṣās), the strength (of the patient and the disease), the condition of the deśa (habitat and the body of the patient vis a vis his constitution) and kāla (season and the stage of the diseases), treatment of raktapitta should be commenced either with lañghana (therapies to make the body thin) or bṛmhaṇa (therapies to make the body stout) with either śodhana (purifactory therapies) or śamana (palliative therapies).

3b-4

सन्तर्पणोत्थं बलिनो बहुदोषस्य साधयेत् ।

ऊर्ध्वभागं विरेकेण वमनेन त्वधोगतम् ॥ ५ ॥

शमनैर्बृंहणैश्चान्यलङ्घ्यबृंह्यानवेक्ष्य च ।

That (raktapitta) which is produced by sañtarpaṇa (over nourishment) in a strong person, caused by many doṣās should be treated by vireka (purgation therapy) if it is of upward direction and by vamaṇa (emesis therapy) if it is of downward direction or by śamana (palliative) and bṛmhaṇa (stou-tening, nourishing therapies) after finding out whether the patient is fit for lañghana and bṛmhaṇa therapies. 5-6a.

ऊर्ध्वं प्रवृत्ते शमनौ रसौ तिक्तकषायकौ ॥ ६ ॥

उपवासश्च निःशुण्ठीषडङ्गोदकपायिनः ।

अधोगे रक्तपित्ते तु बृंहणो मधुरो रसः ॥ ७ ॥

When it is of upward direction, administration of drugs having śamana (mitigating the doṣās) tastes, viz, bitter and astringent, fasting and drinking ṣaḍaṅgodaka devoid of śuṅṭhī-should be adhered to; in case of downward direction, it should be the use of sweet taste which is nourishing. 6b-7.

Notes :—Ṣaḍaṅgodaka or ṣaḍaṅga pāṇīya is drinking water prepared by boiling with six drugs viz, ghana (musta), caṇḍana, śuṅṭhī, ambu (vālaka), parpaṭa and uśīra. In this disease it should be prepared without śuṅṭhī.

ऊर्ध्वगे तर्पणं योज्यं प्राक् च पेया त्वधोगते ।

In case of upward direction, tarpaṇa should be given first (as food) and in case of downward direction, peyā should be given first. 8a.

Notes :—'Tarpaṇa' is prepared with flour of corns mixed with cold water and added with ghee (and sugar) and made neither too thin nor too thick in consistence. It is a nourishing menu; 'peyā' is gruel prepared by boiling corns (especially broken rice) in water and allowing small quantity of precipitate to remain in it.

अश्रुतो बलिनोऽशुद्धं न धार्यं तद्धि रोगकृत् ॥ ८ ॥
धारयेदन्यथा शीघ्रमग्निवच्छीघ्रकारि तत् ।

If the patient is eating well and strong, the impure blood (that is flowing out) should not be stopped; if done so, it is going to produce diseases. If otherwise, (patient not eating well and is weak) it (bleeding) should be stopped soon, as it is going kill the patient, quickly. 8b-9a.

Virecana yoga-(*purgative recipes*) :—

त्रिवृच्छ्यामाकषायेण कल्केन च सशर्करम् ॥ ९ ॥
साधयेद्विधिवल्लेहं लिह्यात्पाणितलं ततः ।
त्रिवृता त्रिफला श्यामा पिप्पली शर्करा मधु ॥ १० ॥
मोदकः सन्निपातोर्ध्वरक्तशोफज्वरापहः ।
त्रिवृत्समसिता तद्वत् पिप्पलीपादसंयुता ॥ ११ ॥

A lehya (confection) should be prepared as per procedure with the decoction and paste of trivṛt and śyāma and sugar. It should be licked one pāṇitala (karṣa) per dose.

A modaka (bolus) prepared from trivṛt, triphalā, śyāma, pippalī, along with śarkarā (sugar) and madhu (honey) cures raktapitta caused by all the doṣās, of the upward direction, dropsy and fever. Similarly the bolus prepared with equal quantities of trivṛt, and sita (sugar) and one fourth part of the pippalī. 9b-11.

Vamana yoga-(*emetic recipes*) :—

वमनं फलसंयुक्तं तर्पणं ससितामधु ।
ससितं वा जलं क्षौद्रयुक्तं वा मधुकोदकम् ॥ १२ ॥
क्षीरं वा रसमिक्षोर्वा

Tarpaṇa mixed with (powder of) phala (madana) and added with sita (sugar) and madhu (honey) should be used for vamana (emesis) followed by 'drinking' either sugar water,

honey water, water boiled with madhuka, milk or sugar-cane juice. 12-13a.

शुद्धस्यानन्तरो विधिः ।

यथास्वं मन्थपेयादिः प्रयोज्यो रक्षता बलम् ॥ १३ ॥

After purifactory therapies, the other regimen of these therapies, such as drinking mañtha, peyā etc. (liquid foods) should be adhered to, protecting the strength (of the body constantly). 13a-b.

Notes :—Mañtha is thin watery beverage containing corn flour, milk, sugar etc., churned well. It also means a cold infusion of drugs well churned and then sweetened.

मन्थो ज्वरोको द्राक्षादिः, पित्तघ्नैर्वा फलैः कृतः ।

Drākṣādi mañtha mentioned in the treatment of fever (vide, chapter 1/55-58) or that prepared from fruits which mitigate pitta (should be used.). 14a.

मधुखर्जूरमृद्धीकापरुषकसिताम्भसा ॥ १४ ॥

मन्थो वा पञ्चसारेण सघृतैर्लाजसक्तुभिः ।

दाडिमामलकाम्लो वा मन्दाग्न्यम्लामिलाषिणाम् ॥ १५ ॥

Mañtha or pañcasāra (sweet syrup) prepared from madhu (honey), kharjūra, mṛdvikā, parūṣaka, sitā (sugar) and water, added with ghr̥ta (ghee) and lāja saktu (flour of fried paddy) may be used; for those who have poor digestion and desire sour taste, mañtha prepared from dāḍima and āmalaka. 14b-15.

कमलोत्पलकिल्लत्कपृश्निपर्णीप्रियङ्गुकाः ।

उशीरं श्यावरं रोध्रं शङ्खवेरं कुबन्दनम् ॥ १६ ॥

हीवेरं धातकीपुष्पं बिल्वमध्यं दुरालभा ।

अर्घाघैर्विहिताः पेया वक्ष्यन्ते पादयौगिकाः ॥ १७ ॥

भूनिम्बसेव्यजलदा मसूराः पृश्निपर्ण्यपि ।

विदारिगन्धा मुद्गाश्च बला सर्पिर्हरेणुकाः ॥ १८ ॥

Peyā prepared from drugs in the following (three) half-verses and next, (four) in quarter-verses, should be made use of (in adhoga raktapitta-downward bleeding)-viz.

1. Kamala, utpala kiñjalka, pṛṣniparnī and priyañgū,
2. Uśīra, śābararodhra, śṛṅgavera and kucañdana,
3. Hreebera, dhātakīpuṣpa, bilvamadhyā (majjā) and durālabhā,
1. Bhūnimba, sevyā and jalada,
2. Masūra and pṛṣniparnī,
3. Vidārigañdhā and mudgā,
4. Balā, sarpiṣ (ghr̥ta) and hareṇukā. 16-18.

जाङ्गलानि च मांसानि शीतवीर्याणि साधयेत् ।
 पृथक्पृथग्जले तेषां यवागूः कल्पयेद्रसे ॥ १९ ॥
 शीताः सशर्कराक्षौद्रास्तद्वन्मांसरसानपि ।
 ईषदम्लाननम्लान् वा घृतभृष्टान् सशर्करान् ॥ २० ॥

Meat of animals of desert-like region which are cold in potency should be processed seperately in water with of drugs mentioned above and from that (cold infusion) juice (meat soup) yavāgū (gruel) should be prepared. It should be cooled and added with sugar and honey (and used) or meat juice (soup) with slight sour taste or not having sour taste, fried in ghee and added with sugar (may be used). 19-20.

शूकशिम्बीभवं धान्यं रक्ते शाकं च शस्यते ।
 अन्नस्वरूपविज्ञाने यदुक्तं लघु शीतलम् ॥ २१ ॥

Grains with spike, legumes (pulses) and vegetables which are easily digestible and cold (in potency) mentioned in annasvarūpa vijñāna (chapter 6 of sūtrasthana) are best suited for raktapitta (bleeding disease). 21.

पूर्वोक्तमम्बु पानीयं पञ्चमूलेन वा शृतम् ।
 लघुना शृतशीतं वा मध्वम्भो वा फलाम्बु वा ॥ २२ ॥

Water mentioned earlier (ṣaḍaṅga pāniya without śuṅṭhī), water boiled and cooled, honey water or syrup of fruits (any one of these) should be used for drinking. 22.

शशः सवास्तुकः शस्तो विबन्धे तित्तिरिः पुनः ।
 उदुम्बरस्य निर्यूहे साधितो मारुतेऽधिके ॥ २३ ॥
 मक्षस्य बर्हिणस्तद्वन्न्यग्रोधस्य च कुकुटः ।

(Meat of) rabbit along with vāstuka (śāka) is beneficial when there is constipation, (meat of) tittiri (black partridge) boiled with the decoction of udumbara is beneficial when there is predominance of māruta (vāta). Similarly the (meat of) peacock boiled in the decoction of plakṣa and the (meat of) fowl/poultry boiled in the decoction of nyagrodha. 23-24a.

यत्किञ्चिद्रक्तपित्तस्य निदानं तच्च वर्जयेत् ॥ २४ ॥

Any cause which gives rise to raktapitta (bleeding disease) should be avoided. 24b.

(*Vasakalpa*) :—

वासारसेन फलिनीमृद्रोधाञ्जनमाक्षिकम् ।
पित्तासृक् शमयेत्पीतं, निर्यासो वाऽटरूषकात् ॥ २५ ॥
शर्करामधुसंयुक्तः केवलो वा, शतोऽपि वा ।
वृषः सद्यो जयत्यन्नं, स ह्यस्य परमौषधम् ॥ २६ ॥

Fresh juice of vāśā mixed with powder of phalinī, mṛt (saurāṣṭrī), rodhra, añjana (rasañjana) and māṅṣika (honey) alleviates bleeding disease; or fresh juice of āṭarūṣaka either mixed with sugar and honey or alone, or decoction of it (āṭarūṣa) cures raktapitta immediately. It (vāśā) is its (of raktapitta) best medicine. 25-26.

Anya kalpa—(other recipes) :—

पटोलमालतीनिम्बचन्दनद्वयपद्मकम् ।
रोधो वृषस्तन्दुलीयः कृष्णा मृन्मदयन्तिका ॥ २७ ॥
शतावरी गोपकन्या काकोल्यौ मधुयष्टिका ।
रक्तपित्तहराः काथास्त्रयः समधुशर्कराः ॥ २८ ॥

The following three decoctions of drugs added with honey and sugar cure bleeding disease,

1. paṭola, mālatī, nimba, the two caṇḍana and padmaka,
 2. rodhra, vṛṣa, taṇḍulīya, kṛṣṇamṛt, and madayaṅtikā,
 3. śatāvārī, gopakanyā, the two kākolī and madhuyaṣṭikā.,
- 27-28.

पलाशवल्ककाथो वा सुशीतः शर्करान्वितः ।
लिह्याद्वा मधुसर्पिभ्यो गवाश्वशकृतो रसम् ॥ २९ ॥

Decoction of bark of palāśa, cooled and added with sugar should be consumed or the juice of (fresh) dung of either a cow or a horse may be licked aftermaking it thick (by boiling) adding honey and ghee. 29.

सक्षौद्रं ग्रथिते रक्ते लिङ्घ्यात्पारावतान्छकृत् ।

If the blood (coming out) is found clotted, the excreta of pigeon may be licked, mixing it with honey. 30a.

मतिनिःस्रुतरक्तस्य क्षौद्रेण रुधिरं पिबेत् ॥ ३० ॥

जाङ्गलं, भक्षयेद्वाऽऽजमामं पित्तयुतं यकृत् ।

If there is too much of bleeding, then the blood of animals of desert like regions or the uncooked liver along with the bile of a goat may be eaten. 30b-31a.

चन्दनोशीरजलदलाजमुद्गफणायुधैः ॥ ३१ ॥

बलाजले पर्युषितैः कषायो रक्तपित्तहा ।

(Powder of) cañdana, uśīra, jalada, lāja, mudga, kaṇā and yava soaked in the decoction of balā (kept overnight) and used, cures bleeding disease. 31b-32a.

प्रसादश्चन्माम्भोजसेव्यमृद्गृष्टलोष्टजः ॥ ३२ ॥

सुशीतः खसिताक्षौद्रः शोणितातिप्रवृत्तिजित् ।

Essence (supernatant fluid of a solution) of cañdana, ambhoja, sevyā, mṛt and heated potsherd (dipped in water), cooled and mixed with sugar and honey controls profuse bleeding. 32b-33a.

जापोथ्य वा नवे कुम्भे स्रावयेदिक्षुगण्डिकाः ॥ ३३ ॥

स्थितं तद्गुप्तमाकाशे रात्रिं प्रातः स्रुतं जलम् ।

मधुमद्भिकचाम्भोजकृतोत्तंसं च तद्गुणम् ॥ ३४ ॥

Pieces of sugar-cane are crushed a little and put into water kept in a new pot, which is kept protected (from insects, flies etc.) in the open air for a night. Next morning, the water is stirred well, mixed with honey, made fragrant with the well bloomed flower of lotus and consumed; it acts likewise (stops heavy bleeding). 33b-34.

ये च पित्तज्वरे चोक्ताः कषायास्तांश्च योजयेत् ।

Those decoctions described in the treatment of pittajvara may also be used (in this disease). 35a.

Kṣīra prayoga—(recipes of milk) :—

कषाचैर्विधैरेभिर्दीप्तेऽग्नौ विजिते कफे ॥ ३५ ॥
 रक्तपित्तं न चेच्छाम्भेत्तत्र वातोल्वणे पयः ।
 युञ्ज्याच्छागं शृतं, तद्ब्रह्म्यं पञ्चगुणेऽम्मसि ॥ ३६ ॥
 पञ्चमूत्रेण लघुना शृतं वा ससितामघु ।
 जीवकर्षमकद्रासाबलागोश्वरनागरैः ॥ ३७ ॥
 पृथक्पृथक्शृतं क्षीरं सघृतं सितयाऽथवा ।

When by the use of these different decoctions the digestive power gets increased and kapha is controlled/diminished but vāta is increased/predominant and bleeding is not mitigated, then goats' milk or cows' milk should be boiled with five times its quantity of water (and reduced to its original quantity) should be consumed or cows' milk boiled with the drugs of laghu pañcamūla and mixed with sugar and honey or milk boiled with jīvaka, ṛṣabhaka, drākṣā, balā, gokṣura, and nāgara—each one seperately mixed with ghee or sugar may be consumed. 35b-38a.

गोकण्टकामीरुशृतं पर्णिनीभिस्तथा पयः ॥ ३८ ॥
 इन्त्याशु रक्तं सरुजं विशेषान्मूत्रमार्गगम् ।
 विष्मार्गगे विशेषेण हितं मोचरसेन तु ॥ ३९ ॥
 वटप्ररोहिः शुक्लैर्वा शुष्क्यदोच्योत्पलैरपि ।

Milk boiled with gokaṅṭaka and of abhīru, or with the (four) parñīs, quickly relieves the bleeding associated with pain, especially of urinary passage. Milk boiled with mocarasa is especially beneficial in bleeding from the rectum; or milk boiled with shoots and tender leaves of vaṭa or that boiled with śuṅ hī, udicya and utpala. 38b-40a.

रक्तातिसारदुर्नामचिकित्सां चात्र कल्पयेत् ॥ ४० ॥

The treatment prescribed for bleeding diarrhoea and bleeding piles may also be adopted in this diseases. 40b.

पीत्वा कषायान् पयसा भुञ्जीत पयसैव च ।
 कषाययोगैरेभिर्वा विपक्वं पाययेद्भृतम् ॥ ४१ ॥

After drinking decoctions mixed with milk, the patient should eat his food with milk only. He should drink ghee cooked with the drugs mentioned for preparing decoctions. 41

(*Vāsa ghṛta*) :—

समूलमस्तकं धुण्णं वृषमष्टगुणेऽभसि ।
 पक्त्वाऽष्टांशावशेषेण घृतं तेन विपाचयेत् ॥ ४२ ॥
 तत्पुष्पगर्भं तच्छीतं सक्षौद्रं पित्तशोणितम् ।
 पित्तगुल्मज्वरश्वासकासहृद्रोगकामलाः ॥ ४३ ॥
 तिमिरभ्रमवीसर्पस्वरसादांश्च नाशयेत् ।

The vṛsa plant with its roots and head (leaves) cut into pieces is boiled in eight parts of water and decoction reduced to one-eighth part, medicated ghee is prepared from it using its own flowers as paste. After cooling, it is consumed mixed with honey. This cures bleeding disease, abdominal tumor caused by pitta, fever, dyspnoea, cough, heart disease, jaundice, blindness, visarpa (herpes) and svarasāda (feeble voice).
 42-44a.

(*Palāśa ghṛta-Trāyamāṇa ghṛta*) :—

पलाशवृन्तस्वरसे तद्गर्भं च घृतं पचेत् ॥ ४४ ॥
 सक्षौद्रं तरुच रक्तम्रं, तथैव त्रायमाणया ।

Medicated ghee prepared with the fresh juice of stalks of flowers of palāśa and paste of the same, consumed with honey it cures bleeding disease; similarly so is that prepared from trāyamāṇa. 44b-45a.

रक्ते सपिच्छे सकफे ग्रथिते कण्ठमार्गणे ॥ ४५ ॥
 लिह्यान्माक्षिकसर्पिर्भ्यां क्षारमुत्पलनालजम् ।
 पृथक्पृथक् तथाऽम्भोजरेणुश्यामामधूकजम् ॥ ४६ ॥

In case of bleeding from the throat, the blood being slimy, mixed with kapha or solidified. then the kṣāra (aikali) prepared from the stalks of utpala, ambojareṇu (padmakesara or filaments of lotus flowers) śyāmā (priyāṅgu) or (flowers of) madhūka-each one separately should be licked mixed with honey and ghee. 45b-46.

गुदागमे विशेषेण शोणिते बस्तिरिष्यते ।

If the bleeding is from the rectum, enema therapy is especially suitable. 47a.

घ्राणने रुधिरे शुद्धे नावनं चानुषेचयेत् ॥ ४७ ॥
 कषाययोगान् पूर्वोक्तान् क्षीरेक्ष्वादिरसामृतान् ।
 क्षीरादीन्ससितांस्तोयं केवलं वा जलं हितम् ॥ ४८ ॥
 रसो दाडिमपुष्पाणामाम्रास्थनः शाब्रलस्य वा ।

In case of bleeding from the nose and the blood is unvi-
 tiated, then nasal drops with the drugs mentioned for deco-
 ctions earlier, prepared either with milk or juice of sugarcane
 etc. may be put into the nose, or milk etc. mixed with sugar
 or cold water alone is beneficial; so also the juice of flowers
 of dāḍīma, stone of mango fruit (the kernel inside the stone)
 or juice of śādvala (dūrvā). 47b-49a.

कल्पयेच्छीतवर्गं च प्रदेहाभ्यङ्गनादिषु ॥ ४९ ॥

The drugs belonging to the cold group (possessing cold
 potency) should be made use of for application over the body,
 oil massage, bath etc. 49b.

यच्च पित्तज्वरे प्रोक्तं बहिरन्तश्च भेषजम् ।
 रक्तपित्ते हितं तच्च क्षतक्षीणे हितं च यत् ॥ ५० ॥

The external and internal medicines described in the
 treatment of pittaajvara (fever of pitta origin) are beneficial
 in bleeding disease also; similarly also those prescribed in
 Kṣataksīṇa (consumption due to injury to chest). 50.

इति श्रौचेद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
 यामष्टाङ्गहृदयसंहितायां चतुर्थे चिकित्सित-
 स्थाने रक्तपित्तचिकित्सितं नाम
 द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the chapter Raktapitta cikitsita—the second in
 Cikitsitasthāna of Aṣṭāṅgahṛdaya saṁhitā composed by śrīmad
 Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

तृतीयोऽध्यायः ।

Chapter—3

KĀSA CIKITSITA—(treatment of cough)

अथातः कासचिकित्सितं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Kāsa cikitsita-treatment of cough; thus said Ātreya and other great sages.

Vātaja kasa cikitsā—(treatment of cough due to vāta) :—

केवलानिलजं कासं क्षेहैरादावुपाचरेत् ।
वातघ्नसिद्धैः क्षिग्धैश्च पेयायूषरसादिभिः ॥ १ ॥
लेहैर्धूमैस्तथाऽभ्यङ्गस्वेदसेकावगाहनैः ।
बस्तिभिर्बद्धविद्धातं, सपित्तं तूर्ध्वमक्तिकैः ॥ २ ॥
घृतैः क्षीरैश्च, सकफं जयेत्क्षोहविरेचनैः ।

Cough arising from vāta alone, should be treated first with fats (medicated oil or ghee) prepared from drugs which are anti-vāta and unctous, with the drinking of thin gruel, soup and meat soup etc; with confections, inhalations, oil massage, sudation, pouring of warm decoction over the body, immersing the body in water and enema therapy when there is obstruction to faeces and flatus. When (vāta is) associated with pitta (it should be treated) by administration of medicated ghee and milk after the ingestion of food, and when associated with kapha (it should be treated) by the administration of fatty (lubricant) purgatives. 1-3a.

गुडुचीकण्टकारीभ्यां पृथक्त्रिसप्तलाप्रसे ॥ ३ ॥
प्रस्थः सिद्धो घृताद्वातकासनुद्धृष्टीपनः ।

Medicated ghee prepared from thirty pala of decoction of each of guḍūcī and kaṅṭakārī and one prastha of ghṛta (ghee) cures cough produced by vāta and augments digestive power.

3b-4a.

क्षाररास्त्रावचाहिङ्गुपाठायष्ट्याङ्गधान्यकैः ॥ ४ ॥
द्विशणैः सर्पिषः प्रस्थं पञ्चकोलयुतैः पचेत् ।

दशमूलस्य निर्यूहे पीतो मण्डानुपायिना ॥ ५ ॥

स कासश्वासहृत्पार्श्वग्रहणीरोगगुल्मनुत् ।

Medicated ghee is prepared from two śāṇa each of kṣāra (yavakṣāra), rāsnā, vacā, hiṅgu, pāṭhā, yaṣṭi, dhānyaka, and pañcakola (made into paste), one prastha of ghee and decoction of daśamūla. This recipe consumed (in suitable dose) followed by maṇḍa (thin gruel) as anupāna (after-drink or vehicle) cures cough, dyspnoea, pain in the region of the heart, disease of the duodenum and abdominal tumors- 4b-6a.

द्रोणेऽपां साधयेद्राक्षादशमूलशतावरीः ॥ ६ ॥

पलोन्मिता द्विकुडवं कुलत्थं बदरं यवम् ।

तुलार्धं चाजमांसस्य तेन साध्यं घृताढकम् ॥ ७ ॥

समक्षीरं पलांशैश्च जीवनीयैः समीक्ष्य तत् ।

प्रयुक्तं वातरोगेषु पाननावनबस्तिभिः ॥ ८ ॥

पञ्चकासान् शिरःकम्पं योनिवङ्कणवेदनाम् ।

सर्वाङ्गैकाङ्गोर्गांश्च समीहोर्ध्वानिलान् जयेत् ॥ ९ ॥

Medicated ghee is prepared from-one droṇa of water, one pala each of rāsnā, daśamūla and śatāvārī, two kuḍava each of kulattha, badara and yava, half tula of goats meat and one āḍhaka of ghee, equal quantity of cow's milk and one pala each of drugs of jīvaniya gaṇa. (vide chapter 15 of sūtrasthāna). This recipe used for drinking, nasal medication and enema in diseases caused by vāta, cures the five kinds of cough, tremors of the head pain in the vaginal tract and groins, tetanus, paraplegia, disease of the spleen and urdhva vāta (upward movement of vāta). 6b-9.

विदार्यादिगणकाथकलकसिद्धं च कासजित् ।

Medicated ghee prepared with drugs of vidāryādi gaṇa (chapter 15 of sūtrasthāna) made into decoction and paste also cures cough. 10a.

अशोकबीजक्षवकजन्तुघ्राञ्जनपद्मकैः ॥ १० ॥

सबिडैश्च घृतं सिद्धं तच्चूर्णं वा घृतप्लुतम् ।

लिह्यात्पयश्चानु पिबेदाजं कासातिपोदितः ॥ ११ ॥

The person who is being troubled with severe cough should consume medicated ghee prepared from seeds of aśoka,

kṣavaka, jañ'ughna, añjana (rasāñjana), padmaka and biḍa (lavana) or lick the powder of the above drugs along with ghee followed by drinking of goats milk. 10b-11.

विडङ्गं नागरं रास्ना पिप्पली हिङ्गु सैन्धवम् ।
भार्गी क्षारश्च तच्चूर्णं पिबेद्वा घृतमात्रया ॥ १२ ॥
सकफेऽनिलजे कासे श्वासहिध्माहताग्निषु ।

Ghee prepared with vidaṅga, nāgara, rāsna, pippalī, hiṅgu, saiṅdhava bhārṅgī, and kṣāra (yavakṣāra) and the powder of these drugs should be consumed in the dose prescribed for drinking ghee (in oleation therapy) in cough caused by vāta associated with kapha, in dyspnoea, hiccup and loss of digestive power. 12-13a.

दुरालभां शृङ्गबेरं शठीं द्राक्षां सितोपलाम् ॥ १३ ॥
लिङ्घात्कर्कटशृङ्गी च कासे तैलेन वातजे ।

(Powder of) durālabhā, śṅgavera, śaṭhī, drākṣā, sitopalā and karkaṭasriṅgī should be licked mixed with oil (of sesame) in cough born from vāta. 13-14a.

दुस्पर्शा पिप्पलीं मुस्तां भार्गीं कर्कटकीं शठीम् ॥ १४ ॥
पुराणगुडतैलाभ्यां चूर्णितान्यवलेहयेत् ।
तद्वत्सकृष्णां शुण्ठीं च सभार्गीं तद्वदेव च ॥ १५ ॥

Leha (confection) prepared from the powder of dusparśa, pippalī, mustā, bhārṅgī, śaṭhī and old guḍa (jaggery/molassess) and taila (sesame oil) (cures cough of vāta origin). Similarly that prepared from kṣṇa, śuṅṭhī and bhārṅgī. 14b-15.

पिबेच्च कृष्णां कोष्णेन सलिलेन ससैन्धवाम् ।
मस्तुना ससितां शुण्ठीं दध्ना वा कणरेणुकाम् ॥ १६ ॥
पिबेद्दध्नामज्ज्ञो वा मदिरादधिमस्तुमिः ।
अथवा पिप्पलीकल्कं घृतभृष्टं ससैन्धवम् ॥ १७ ॥

Powder of kṣṇā along with saiṅdhava should be swallowed along with warm water or śuṅṭhī and sugar consumed with mastu (whey) or powder of kaṇā consumed with dadhi (curdled milk) or marrow of badara fruit along with madirā (wine fermented beverages) or dadhi mastu (whey from

curds) or paste of pippalī fried in ghee and mixed with saiṅdhava (all these cure vātaja kāsa). 16-17.

कासी सपीनसो धूमं स्नेहिकं विधिना पिबेत् ।
 हिध्माश्वसोक्तधूमांश्च क्षीरमांसरसाशनः ॥ १८ ॥
 ग्राम्यानूपौदकैः शालियवगोधूमषष्टिकान् ।
 रसैर्माषात्मगुप्तानां यूषैर्वा भोजयेद्वितान् ॥ १९ ॥

The patient of cough associated with pīnasa (chronic nasal catarrh) should inhale snaihika dhūma (lubricating smoke) mentioned in the treatment of hiccup and dyspnoea (vide, next chapter) in the prescribed manner, eat food along with milk and meat soup, rice, barley, wheat, ṣaṣṭika rice, along with the juice (soup) of meat of domestic animals, animals living in marshy land and in water or with yūṣa (soup) of māṣa or ātmaguptā are to be used as food. 18-19.

यवानीपिप्पलीबिल्वमध्यनागरचित्रकैः ।
 राक्ष्माजाजीपथकपर्णीपलाशशठिपौष्करैः ॥ २० ॥
 सिद्धां स्निग्धाम्ललवणां पेयामनिलजे पिबेत् ।
 कटिहृत्पार्श्वकोष्ठार्तिश्वसहिध्माप्रणाशनीम् ॥ २१ ॥

Peyā (thin gruel) prepared with yavānī, pippalī, marrow of bilvā, nāgara, citraka, rāsnā, ajājī, pṛthakparṇī, palāśa, ṣaṣṭhī and paus̄kara, mixed with fats, sours and salt, should be consumed in cough arising from anila (vāta). It cures pain of the waist, heart, flanks and the alimentary tract, dyspnoea and hiccup. 20 21.

दशमूलरसे तद्वत् पञ्चकोलगुडान्विताम् ।
 पिबेत्पेयां समतिलां क्षैरेयीं वा ससैन्धवाम् ॥ २२ ॥
 मात्स्यकोक्कुटवाराहैर्मसैर्वा साज्यसैन्धवाम् ।

Peyā (thin gruel) prepared from decoction of daśamūla and pañcakola added with guḍa (jaggery) may be consumed which acts similarly; or kṣaireyī (gruel prepared from milk) with equal quantity of tila and added with saiṅdhava salt or peyā prepared from fish, fowl, or meat of boar, mixed with ghee and saiṅdhava. 22-23a.

वास्तुको वायसीशाकं कासघ्नः सुनिषण्णकः ॥ २३ ॥
 कण्टकार्याः फलं पत्रं बालं शुष्कं च मूलकम् ।

श्लेहास्तैलादयो मक्ष्याः क्षीरेक्षुरसगौडिकाः ॥ २४ ॥
दधिमस्त्वारनालाम्लफलाम्बुमदिराः पिबेत् ।

Vāstūka, vāyasi, kāsaḡhna, suniṣaṅṅaka, fruits and leaves of kaṅṅakāri, mūlaka, -tender as well as dried, -oil of tila and others, eatables prepared from milk, sugarcane juice and guḡa (jaggery), whey of curds, fermented rice-wash, juice (syrup) prepared from sour fruits and madirā (fermented beverages) should be consumed. 23b-25a.

Pittaja kasa cikitsā-(treatment of cough born from pitta) :—

पित्तकासे तु सकफे वमनं सर्पिषा हितम् ॥ २५ ॥
तथा मदनकाश्मर्यमधुककथितैर्जलैः ।
फलयष्ट्याहकलकैर्वा विदारीक्षुरसाप्लुतैः ॥ २६ ॥
पित्तकासे तनुकफे त्रिवृतां मधुरैर्युताम् ।
युञ्ज्याद्विरेकाय युतां घनश्लेष्मणि तिक्तकैः ॥ २७ ॥

In pittakāsa associated with (increase of) kapha producing emesis (vomiting) using ghee processed with the decoction of madana, kāśmaryā, and madhuka; or with the paste of phala (madana) and yaśṅhyāhva mixed with juice of vidāri and ikṣu.

In pittakāsa, having thin kapha, trivṛt should be used for producing purgation along with drugs of sweet taste; and along with drugs of bitter taste when the kapha is solid. 25b-27.

हतदोषो हिमं स्वादु स्निग्धं संसर्जनं भजेत् ।
घने कफे तु शिशिरं रूक्षं तिक्तोपसंहितम् ॥ २८ ॥

After the doṣa is expelled out foods which are cold, sweet and unctous should be consumed as samsarga (dietic regimen after purifactory therapy); when there is solid kapha, the food should be cold, dry (not fatty) and mixed with (procesed with) drugs of bitter taste. 28.

लेहः पैत्ते सिताधात्रीक्षौद्रद्राक्षाहिमोत्पलैः ।
सकफे साब्दमरिचः, सघृतः सानिले हितः ॥ २९ ॥
मृद्धीकार्धशतं त्रिंशत्पिप्पलीः शर्करापलम् ।
श्लेहयेन्मधुना गोर्वा क्षीरपस्य शङ्कुद्रसम् ॥ ३० ॥

त्वगोलाव्योषमृद्धीकापिप्पलीमूलपौष्करैः ।

लाजमुस्ताशठीरान्नाधानीफलबिभीतकैः ॥ ३१ ॥

शर्कराक्षौद्रसर्पिर्भिल्लहो हृद्रोगकासहा ।

In pittakāsa, leha (confection) should be mixed with sitā (sugar) dhātrī, kṣaudra (honey), drākṣā, hima, and utpala; if associated with kapha mixed with abda (mustā) and marica; and if associated with anila (vāta) mixed with ghṛta (ghee).

Mṛdvīka-half of hundred (50), pippalī,—thirty (30), and one pala of śarkara (sugar)—made into a confection should be consumed mixed with honey.

Juice of (fresh) dung of calf drinking milk only, should be licked with honey.

Leha (confection) prepared from tvak, elā, vyoṣa, mṛdvīkā, pippalīmūla pauṣkara, lājā, mustā, śaṭhī, rāsnā; fruit of dhātrī, and vibhītaka, along with sugar, honey and ghee-cures heart diseases and cough. 29-32a.

मधुरैर्जाङ्गलरसैर्यवश्यामाककोद्रवाः ॥ ३२ ॥

मुद्गादियूषैः शाकैश्च तिक्तकैर्मात्रया हिताः ।

घनश्लेष्मणि लेहाश्च तिक्तका मधुसंयुताः ॥ ३३ ॥

शालयः स्युस्तनुकफे षष्टिकाश्च रसादिभिः ।

शर्कराम्भोऽनुपानार्थं द्राक्षेक्षुस्वरसाः पयः ॥ ३४ ॥

Yava, śyāmāka and kodrava may be consumed (as food) along with sweet juice (soup) of meat of desert-like regions or with soup of mudga etc; or with vegetables of bitter taste, consumed in moderate quantity is suitable. When the śleṣman (kapha) is solid, confections prepared with bitter drugs, mixed with honey, when kapha is thin śāli (rice) and ṣaṣṭika along with meat juice (soup) are (ideal as food). Sugar water, juice of drākṣā, ikṣu and milk are suitable for anupāna (after-drink). 32b-34.

काकोलीबृहतीमेदाद्वयैः सवृषनागरः ।

पित्तकासे रसक्षीरपेयायूषान् प्रकल्पयेत् ॥ ३५ ॥

In pittakāsa, fresh juice, milk, thin gruel and soup prepared from kākolī, bṛhatī, the two medā, vṛṣā and nāgara should be administered. 35.

द्राक्षं कणां पञ्चमूलं तृणाख्यं च पचेज्जले ।
तेन क्षीरं शृतं शीतं पिबेत्समधुशर्करम् ॥ ३६ ॥
साधितां तेन पेयां वा सुशीतां मधुनाऽन्विताम् ।

Drākṣā, kaṇā, tṛṇapañcamūla should be boiled in water, this water is mixed with milk and boiled and then cooled; should be consumed mixed with honey and sugar; or from the decoction of these drugs, peyā (thin gruel) is prepared and used cold along with honey. 36-37a.

शठीहीबेरबृहतीशर्कराविश्वभेषजम् ॥ ३७ ॥
पिष्ट्वा रसं पिबेत्पूतं वस्त्रेण घृतमूर्च्छितम् ।
मेदां विदारीं काकोलीं स्वयंगुप्ताफलं बलाम् ॥ ३८ ॥
शर्करां जीवकं मुद्गमाषपण्यौ दुरालभाम् ।
कल्कीकृत्य पचेत्सर्पिः क्षीरेणाष्टगुणेन तत् ॥ ३९ ॥
पानभोजनलेहेषु प्रयुक्तं पित्तकासजित् ।
लिह्याद्वा चूर्णमेतेषां कषायमथवा पिबेत् ॥ ४० ॥

Śathī, hrībera, bṛhatī, śarkarā and viśvabheṣaja—are macerated well with water and filtered through cloth. It is consumed mixed with ghee.

Medā, vidārī, kākolī, fruits of svayaṅgutā, balā, śarkarā (sugar), jīvaka, mudgaparṇī, durālabhā—are made into a paste and medicated ghee prepared along with eight parts of milk. This should be used for drinking, admixture to food and confections; it cures cough arising from pitta; or the powder or decoction of the above drugs may be consumed. 37b-40.

Kaphakāsa cikitsā—(treatment of cough arising from kapha) :—

कफकाली पिबेदादौ सुरकाष्ठात् प्रदीपितात् ।
स्नेहं परिस्रुतं व्योषयवक्षारावचूर्णितम् ॥ ४१ ॥
स्निग्धं विरेचयेद्दूर्ध्वमधो मूर्ध्नि च युक्तिः ।
तीक्ष्णैर्विरेकैर्बलिनं संसर्गं चास्य योजयेत् ॥ ४२ ॥
यवमुद्गकुलत्थानैरुष्णरूक्षैः कटूत्कटैः ।
कासमर्दकवार्ताकव्याघ्रीक्षारकणान्वितैः ॥ ४३ ॥
धान्वबैलरसैः स्नेहैस्तिलसर्षपनिम्बजैः ।

The patient of cough produced by kapha should, in the beginning, lick the oil exuding out from a piece of wood of

surākāṣṭha set on fire, mixed with powder of vyoṣa and yavakṣāra.

After administering oleation therapy, purifactory therapies—upper and lower (emesis and purgations) and of the head—should be administered, judiciously, using strong purgative drugs for persons who are strong.

For the regimen of diet, mess prepared from yava, mudga, kulattha, hot and dry (non-fatty) with predominance of pungent taste should be used. Kāsamarda, vārtaka, vyāghrī mixed with yavakṣāra and kaṇā—are to be used as vegetables; soup of meat of animals of desert-lands and those living in burrows, mixed with oils of either tila. sarsapa or nimba may be used.

41-44a.

दशमूलाम्बु घर्माम्बु मद्यं मध्वम्बु वा पिबेत् ॥ ४४ ॥

मूलैः पौष्करशम्याकपटोलैः संस्थितं निशाम् ।

पिबेद्भारि सहस्रौद्रं कालेष्वन्नस्य वा त्रिषु ॥ ४५ ॥

Water processed with drugs of daśamūla, warm water (plain), wine, or honey-water mixed with powder of puṣkara-mūla, śamyāka and paṭola kept overnight should be used mixed with honey as an after-drink either in the morning or at the time of (next) the three meals. 44b-45.

पिप्पली पिप्पलीमूलं शृङ्गवेरं विभीतकम् ।

शिखिकुक्कुटपिच्छानां मषी क्षारो यवोद्भवः ॥ ४६ ॥

विशाला पिप्पलीमूलं त्रिवृता च मधुद्रवाः ।

कफकासहरा लेहास्त्रयः श्लोकार्धयोजिताः ॥ ४७ ॥

Powder of the drugs mentioned in the following three half-verses, consumed with honey is going to cure cough of kapha origin, (a) pippalī, pippalīmūla, śṛṅgavera and vibhī-taka. (b) ash of feather of peacock and fowl and yavakṣāra. (c) viśālā, pippalīmūla, and trivṛt. 46-47.

मधुना मरिचं लिह्यान्मधुनैव च जोङ्गकम् ।

पृथग्रसांश्च मधुना व्याघ्रीवार्ताकभृङ्गजान् ॥ ४८ ॥

कासघ्नस्याश्वशकृतः सुरसस्यासितस्य च ।

Powder of marica should be licked with honey, or that of joṅgaka (aguru) with honey, juice of vyāghrī, vārtaka,

bhṛṅga, kāsaghna, dung of a horse, and asitasurasa (kṛṣṇa-
tulasī) each one seperately mixed with honey. 48-49a.

देवदारुशठीराक्षाकर्कटाख्यादुरालभाः ॥ ४९ ॥

पिप्पली नागरं मुस्तं पथ्या घात्री सितोपला ।

लाजाः सितोपला सर्पिः शृङ्गी घात्रीफलोद्भवा ॥ ५० ॥

मधुतैलयुता लेहास्त्रयो वातानुगे कफे ।

The following three leha (confections) prepared from (a) devadāru, śaṭhī, rāsnā, karkaṭākhyā and durālabhā., (b) pippalī, nāgara, mustā, pathyā, dhātrī and sitopala., (c) lajā, sitopala, sarpi, śṛṅgī and dhātrī phala-mixed with honey and oil (of sesame) cure cough born of kapha followed by vāta. 49b-51a.

द्वे पले दाडिमादष्टौ गुडाद्योषात्पलत्रयम् ॥ ५१ ॥

रोचनं दीपनं स्वयं पीनसश्वासकासजित् ।

Two pala of dāḍima, eight pala of guḍa (jaggery), three of vyoṣṣ (made into nice powder and licked with honey) improves tastse, kindles digestive fire, improves the voice and cures nasal catarrh, dyspnoea and cough. 51b-52a.

गुडक्षारोषणकणादाडिमं श्वासकासजित् ॥ ५२ ॥

कमात्पलद्वयार्धाक्षकर्षार्धाक्षपलोन्मितम् ।

(Powder of) guḍa, kṣāra, uṣaṇa kaṇā and dāḍima taken in the proportion of two pala, ardha akṣa, karśa, ardha pala and one pala respectively cures dyspnoea and cough. 52b-53a.

पिबेज्ज्वरोक्तं पथ्यादि सशृङ्गीकं च पाचनम् ॥ ५३ ॥

अथवा दीप्यकत्रिवृद्विशालाघनपौष्करम् ।

सकणं कथितं मूत्रे कफकासी जलेऽपि वा ॥ ५४ ॥

Decoction of pathyādi described in the treatment of fever (chapter 1/62) mixed with śṛṅgī shou'd be consumed as pācana (digestive); or dipyāka, trivṛt, viśālā, ghana, pauṣkara and kaṇā, boiled either in cow's urine or water may be consumed by the patient of kaphakāsa. 53b-54.

तैलभृष्टं च वैदेहीकल्काक्षं ससितोपलम् ।

पाययेत्कफकासघ्नं कुलत्थसलिलाप्लुतम् ॥ ५५ ॥

Paste of vaidehī (pippalī) one akṣa, in quantity, fried in oil (of sesame) and soaked in the water (decoction)

of kulattha should be consumed for the cough of kapha origin. 55.

दशमूलाढके प्रस्थं घृतस्याक्षसमैः पचेत् ।
 पुष्कराह्वरादोबिल्वसुरसाव्योषहिङ्गुभिः ॥ ५६ ॥
 पेयानुपानं तत्सर्ववातश्लेष्मामयापहम् ।

Medicated ghee prepared from one āḍhaka of (decoction of) daśamūla, one prastha of gḥṛta (ghee) one akṣa each of puṣkarāhva, śaṭhī, bilva, surasā, vyoṣa, and hiṅgu (made into a paste); consumed along with peyā (thin gruel) as a vehicle cures all diseases arising from vāta and śleṣman (kapha) increased together. 56-57a.

निर्गुण्डीपत्रनिर्याससाधितं कासजिद्धतम् ॥ ५७ ॥
 घृतं रसे विडङ्गानां व्योषगर्भं च साधितम् ॥ ५७ ॥

Medicated ghee prepared from the fresh juice of leaves of nirguṇḍī cures cough; ghee prepared from juice (decoction) of vīdaṅga and paste of vyoṣa instilled into it (cures cough).
 57b-57ḍ.

पुनर्नवशिवाटिकासरलकासमर्दामृता-
 पटोलबृहतीफणिज्जकरसैः पयः संयुतेः ।
 घृतं त्रिकटुना च सिद्धमुपयुज्य सञ्जायते
 न कासविषमज्वरक्षयगुदाङ्कुरेभ्यो भयम् ॥ ५८ ॥

Medicated ghee prepared from the decoction of punar-
 navā, śivāṭikā (another variety of punarnavā) saraḷā, kāsa-
 marda, amṛtā, paṭola, bṛhatī and phaṇijjaka, milk, ghee and
 (paste of) trikaṭu-when used, wards off the fear of cough,
 irregular fever, consumption and piles (haemorrhoids). 58.

Kaṇṭakāri gḥṛta :—

समूलफलपत्रायाः कण्टकार्या रसाढके ॥ ५९ ॥
 घृतप्रस्थं बलाव्योषविडङ्गशठिदाडिमैः ।
 सौवर्चलयवक्षारमूलामलकपौष्करैः ॥ ६० ॥
 वृश्चीवबृहतीपथ्यायवानीचित्रकधिभिः ।
 मृद्धीकाचव्यवर्षाभृदुरालम्भाम्लवेतसैः ॥ ६१ ॥
 शङ्गीतामलकीभार्गीरास्त्रागोशुरकैः पचेत् ।
 कल्कैस्तत्सर्वकासेषु श्वासहिध्मासु चेष्यते ॥ ६२ ॥
 कण्टकारीघृतं चैतत्कफव्याधिविनाशनम् ।

Decoction of root, fruits and leaves of kaṅṭakāri, one āḍhaka in quantity, one prastha of ghṛta (ghee), paste of equal quantity of balā, vyoṣa, vīḍaṅga, śaṭhī, dāḍima, sauvarcalā, yavak-ṣāra, āmalaka, puṣkaramūla vṛścīva, bṛhatī, pa hyā, yavānī, citraka, ṛddhi, mṛdvīkā, cavyā, varśābhū, durālabhā, amlave-tasa, sṛṅgi, tāmalakī, bhārṅgi, rāsnā and gokṣuraka-are cooked and medicated ghee prepared. It is beneficial in all types of cough, dyspnoea and hiccup. This recipe known as Kaṅṭakāri ghṛta cures all diseases arising from kapha. 59b-63a.

(Vyāghrī leha) :—

पचेद्यात्रीतुलां क्षुण्णां वहेऽपामाढकस्थिते ॥ ६३ ॥

क्षिपेत् पूते तु सञ्चूर्ण्य व्योषराज्ञामृताग्निक्वान् ।

शृङ्गीभार्गीघनग्रन्थिघन्वयासान् पलार्घक्वान् ॥ ६४ ॥

सर्पिषः षोडशपलं चत्वारिंशत्पलानि च ।

मत्स्यण्डिकायाः शुद्धायाः पुनश्च तदधिभयेत् ॥ ६५ ॥

दर्वीलेपिनि शीते च पृथक् द्विकुडवं क्षिपेत् ।

पिप्पलोनां तवक्षीर्या माक्षिकस्यानवस्य च ॥ ६६ ॥

लेहोऽयं गुल्महृद्रोगदुर्नामश्वासकासजित् ।

One tula of vyāghrī, cut into pieces is cooked in one vaha, of water and decoction reduced to one āḍhaka, to this are added the paste of half-pala-each of vyoṣa, rāsnā, amṛta, agnikā, śṛṅgi, bhārṅgi, ghana, graṅthi (pippalīmāla) and dhanvayāsa; sixteen pala of sarpiṣ (ghee) and twentyfour pala of purified matsyaṅḍikā (sugar candy) and confection prepared by noting its (time of) sticking to the laddle. After it gets cooled, two kuḍava of powder of pippalī, tavak-ṣīrī, and old māksika (honey) are added. This confection cures abdominal tumors, heart disease, durnāma (haemorrhoids) dyspnoea, and cough. 63b-67a.

Dhūmaprayoga—(inhalation of smoke) :—

शमनं च पिबेद्धुमं शोधनं बहले कफे ॥ ६७ ॥

(For the cure of kapha kāsa) śamana dhūma (smoke of drugs which mitigate the doṣās) should be inhaled and śodhana dhūma (purifactory smoke inhalation) should be done when there is thick kapha. 67b.

मनःशिलालमधुकमांसीमुस्तेङ्गुदीत्वचः ।
 धूमं कासघ्नविधिना पीत्वा क्षीरं पिबेदनु ॥ ६८ ॥
 निष्ठयुतान्ते गुडयुतं कोष्णं धूमो निहन्ति सः ।
 वातश्लेष्मोत्तरान् कासानचिरेण चिरन्तनान् ॥ ६९ ॥

Smoke of manaśsilā, āla, madhuka, māmsī, mustā and bark of iṅgudī together, inhaled in the prescribed procedure of kāsaghna dhūpa (anti-cough inhalation) followed by drinking of warm milk added with guḍa (jaggery) after expectoration of sputum. This, cures cough with the predominance of vāta and śleṣman (kapha), though chronic, without delay. 68-69.

तमकः कफकासे तु स्याच्चेत्पित्तानुबन्धजः ।
 पित्तकासक्रियां तत्र यथावस्थं प्रयोजयेत् ॥ ७० ॥

In the course of kaphakāsa, there appears tamaka (a variety of śvāsa/dyspnoea) arising from pitta as secondary doṣa. Then the methods of treatment prescribed for pittaja kāsa (cough of pitta origin) should be administered appropriate to the stages (of the disease). 70.

कफानुबन्धे पवने कुर्यात्कफहरां क्रियाम् ।
 पित्तानुबन्धयोर्वातकफयोः पित्तनाशिनीम् ॥ ७१ ॥
 वातश्लेष्मात्मके शुष्के स्निग्धमार्द्रं विरुक्षणम् ।
 कासे कर्म सपित्ते तु कफजे तित्तसंयुतम् ॥ ७२ ॥

When pavana (vāta) is followed by kapha (as the secondary doṣa) then anti-kapha treatments should be done; when vāta and kapha are followed by pitta, then anti-pitta treatments should be done; when cough is born from vāta and śleṣman (kapha) and is dry, then treatment should be that of increasing moisture inside; when cough is moist then treatment should be to cause dryness; in cough born from kapha associated with pitta, the treatment should be with drugs of bitter taste. 71-72.

Kṣatakāsa cikitsā—treatment of cough due to wound inside the chest (lungs) :—

उरस्यन्तः क्षते सद्यो लाक्षां क्षौद्रयुतां पिबेत् ।
 क्षीरेण शालीन् जीर्णैश्चात्क्षीरेणैव सशर्करान् ॥ ७३ ॥

पार्श्वस्ति सरुक्चाहपित्ताग्निस्तां सुरायुताम् ।
भिन्नविट्कः समुस्तातिविषापाठां सवत्सकाम ॥ ७४ ॥

If there is injury inside the chest (lungs), then lākṣā mixed with honey should be consumed with milk (boiling milk and lākṣā and then adding honey) immediately; after it gets digested he should eat śāli (rice mess) with milk only, added with sugar. He who has pain in the flanks and region of the bladder, mild (increase of) pitta and digestive power should consume it (lākṣā) along with surā (beer), if there is diarrhoea, it should be consumed with mustā, ativīṣā, pāṭhā and vatsaka. 73-74.

लाक्षां सर्पिर्मधूच्छिष्टं जीवनीयं गणं सिताम् ।
त्वक्क्षीरीं समितं क्षीरे पक्त्वा दीप्तानलः पिबेत् ॥ ७५ ॥

Lākṣa, sarpiṣ (ghee), madhūcchiṣṭa, drugs of jīvanīya gaṇa (chapter 15 of sūtrasthāna), sitā, tvak kṣīrī and samitam (wheat flour) should be cooked in milk and consumed by the patient who has strong digestive power. 75.

इक्ष्वारिकाविसग्रन्थिपद्मकेसरचन्दनैः ।
शृतं पयो मधुयुतं सन्धानार्थं पिबेत्क्षती ॥ ७६ ॥

Milk boiled with ikṣvārikā, bisagraṅthi, padmakeśara and caṇḍana and then added with honey should be consumed by the patient of injury in the chest in order to heal the wound. 76.

यवानां चूर्णमामानां क्षीरे सिद्धं घृतान्वितम् ।
ज्वरदाहे सिताक्षौद्रसक्तून्वा पयसा पिबेत् ॥ ७७ ॥

Flour of āma yava (unfried barley) is boiled with milk and consumed along with ghee, when there is fever and burning sensation; or sugar, honey, flour and milk mixed together may be consumed. 77.

कासवांस्तु पिबेत्सर्पिर्मधुरौषधसाधितम् ।
गुडोदकं वा कथितं सक्षौद्रमरिचं हितम् ॥ ७८ ॥
चूर्णमामलकानां वा क्षीरे पक्वं घृतान्वितम् ।
रसायनविधानेन पिप्पलीर्वा प्रयोजयेत् ॥ ७९ ॥

The patient of cough should drink ghr̥ta (ghee) processed with drugs of sweet taste or a solution of guḍa (jaggery, mola-

sses) boiled, cooled and then mixed with honey and (powder of) marica, is beneficial; or powder of āmalaka, boiled in milk and mixed with ghee or pippalī may be administered in the rasāyana procedure (chapter 39/93-103 of uttarasthāna).
78-79.

कासी पर्वास्थिशूली च लिह्यात्सघृतमाक्षिकाः ।

मधूकमधुकद्राक्षात्वक्क्षीरीपिप्पलीबलाः ॥ ८० ॥

The patient of cough associated with pain in the ribs should lick the powder of madhūka, madhuka, drākṣā, tvakk-śīrī, pippalī, and balā mixed with ghee and honey. 80.

त्रिजातमर्धकर्षांशं पिप्पल्यर्धपलं सिता ।

द्राक्षा मधूकं खजूरं पलांशं श्लक्ष्णचूर्णितम् ॥ ८१ ॥

मधुना गुटिका म्रन्ति ता वृष्याः पित्तशोणितम् ।

कासश्वासारुचिच्छर्दिमूर्च्छाहिध्मामदभ्रमान् ॥ ८२ ॥

क्षतक्षयस्वरभ्रंशश्लोहशोषाढ्यमारुतान् ।

रक्तनिष्ठीवहृत्पार्श्वरुक्पिपासाज्वरानपि ॥ ८३ ॥

Half-karṣa of trijāta, half pala of pippalī, one pala each of sitā, drākṣā, madhūka and kharjāra are powdered nicely and made into pills along with honey. This is an aphrodisiac and cures pitta and śoṇita (blood), cough, dyspnoea, loss of taste (and appetite), vomitting, fainting, hiccup, toxicity, dizziness, consumption due to injury to chest, loss of voice, diseases of the spleen, consumption (tuberculosis) āḍhyamā-ruta (rigidity of the thighs), pain of the heart and flanks, severe thirst and fever also. 81-83.

वर्षामूशर्करारक्तशालितण्डुलजं रजः ।

रक्तघ्नीवी पिबेत्सिद्धं द्राक्षारसपयोघृतैः ॥ ८४ ॥

मधूकमधुकक्षीरसिद्धं वा तण्डुलीयकम् ।

Patients of haemoptysis should drink (powder of) varṣābhū, śarkarā, flour of red rice, mixed with juice of drākṣā, milk and ghee, or drink milk boiled with powder of madhūka and taṇḍulīyaka. 84-85a.

यथास्वं मार्गविस्तृते रक्ते कुर्याच्च भेषजम् ॥ ८५ ॥

When there is bleeding from other passages appropriate treatment as described in the treatment of raktapitta (bleeding disease) should be adopted. 85b.

मूढवातस्त्वजामेदः सुराभृष्टं ससैन्धवम् ।
क्षामः क्षीणः क्षतोरस्कः मन्दिद्रोऽग्निदीप्तिमान् ॥ ८६ ॥
शृतक्षीरसरेणाद्यात्सघृतक्षौद्रशर्करम् ।

When there is mūdhvāta (inactive vāta or loss of movement of the body parts, non-elimination of faeces, flatus, urine etc.) the fat of a goat fried in surā (beer) and mixed with saīndhava should be consumed. The patient who is debilitated, emaciated, having injury in the chest, less of sleep and keen digestive power should consume it (fat of goat) along with boiled milk, ghee, honey or sugar. 86-87a.

शर्करायवगोधूमं जीवकर्षभकौ मधु ॥ ८७ ॥

Patient who is debilitated, injured in the chest and emaciated should consume śarkarā (sugar), yava, godhūma, jīvaka, and ṛṣabhaka, mixed with honey followed by boiled milk as the vehicle. 87b.

शृतक्षीरानुपानं वा लिह्यात्क्षीणः क्षतः कृशः ।
क्रव्यात्पिशितनिर्यूहं घृतभृष्टं पिबेच्च सः ॥ ८८ ॥
पिप्पलीक्षौद्रसंयुक्तं मांसशोणितवर्धनम् ।
न्यग्रोधोदुम्बराश्वत्थप्लक्षशालप्रियङ्गुभिः ॥ ८९ ॥
तालमस्तकजम्बूत्वंकप्रियालैश्च सपञ्चकैः ।
साश्वकर्णैः शृतात्क्षीरादद्याज्जातेन सर्पिषा ॥ ९० ॥
शाल्योदनं क्षतोरस्कः क्षीणशुक्रबलेन्द्रियः ।

He should drink the soup of meat of carnivorous animals, fried in ghee and mixed with pippalī and kṣaudra (honey). It will promote increase of muscles and blood.

Milk is boiled with nyagrodha, udumbara, aśvattha, plakṣa, śāla, priyaṅgu, tāla māstaka, bark of jāmbū, and priyāla, padmaka and aśvakarṇa, ghee obtained from this milk should be consumed along with ricemess by the patient who has injury inside the chest, decrease of semen, strength and sensory activities. 88-91a.

वातपित्तार्दितेऽभ्यङ्गो गात्रभेदे घृतैर्मतः ॥ ९१ ॥
तैलैश्चानिलरोगग्रैः पीडिते मातरिश्वना ।
हृत्पाश्वार्तिषु पानं स्याज्जीवनीयस्य सर्पिषः ॥ ९२ ॥
कुर्याद्वा वातरोगघ्नं पित्तरक्ताविरोधि यत् ।

यष्ट्याह्नागबलयोः काथे क्षीरसमे घृतम् ॥ ९३ ॥
पयस्यापिप्पलीवांशीकल्कैः सिद्धं क्षते हितम् ।

In case of cutting pain all over the body caused by vāta and pitta together, then abhyañga (lubricatory massage) should be done, with ghr̥ta (medicated ghee) and in case of troubles of mātariśva (vāta) it should be done with taila (medicated oil) which cures diseases of anila (vāta). In case of pain in the region of the heart and flanks, ghee processed with drugs of jīvaniya gaṇa should be used for drinking (oleation therapy) or other treatments which cure disease of vāta origin and which are not antagonistic to pitta and rakta should be done.

Medicated ghee prepared with the decoction of yaṣṭyāhivā and nāgabalā; equal quantity of milk and paste of payasyā, pippalī and vamsī (vamśalocanā) is beneficial in case of injury (inside the chest). 91b-94a.

Amṛtaprāśa ghr̥ta :—

जीवनीयो गणः शुण्ठी वरी वीरा पुनर्नवा ॥ ९४ ॥
बलाभार्गीस्वगुतर्द्धिशठीतामलकीकणाः ।
शृङ्गाटकं पयस्या च पञ्चमूलं च यल्लघु ॥ ९५ ॥
द्राक्षाक्षोडादि च फलं मधुरस्निग्धबृंहणम् ।
तैः पचेत्सर्पिषः प्रस्थं कर्षाशैः शृङ्गणकत्कतैः ॥ ९६ ॥
क्षीरघात्रीविदारोक्षुच्छागमांसरसान्वितम् ।
प्रस्थार्धं मधुनः शीते शर्करार्धतुलारजः ॥ ९७ ॥
पलार्धकं च मरिचत्वगोलापत्रकेसरम् ।
विनीय चूर्णितं तस्माल्लिह्यान्मात्रां यथाबलम् ॥ ९८ ॥
अमृतप्राशमित्येतन्नराणाममृतं घृतम् ।
सुधामृतरसं प्राश्यं क्षीरमांसरसाशिना ॥ ९९ ॥
नष्टशुक्रक्षतक्षीणदुर्बलव्याधिकर्शितान् ।
स्त्रीप्रसक्तान् कृशान् वर्णस्वरहीनांश्च बृंहयेत् ॥ १०० ॥
कासहिध्माज्वरश्वासदाहत्वृष्णास्त्रपित्तनुत् ।
पुत्रदं छर्दिमूर्च्छाहृद्योनिमूत्रामयापहम् ॥ १०१ ॥

Medicated ghee is prepared with the decoction of drugs of jīvaniya gaṇa (vide chapter 15 of sūtrasthāna), śuṅṭhī, varī, vīrā, punarnavā, balā, bhārñgi, svaguptā, ṛddhī, śaṭhī,

tāmalakī, kaṇā, śṛṅgāṭaka, payasyā, and drugs of laghu pañcamūla (chapter 6 of sūtrasthāna) each one karṣa; nice paste of drākṣā, akṣoḍa and other fruits, which are sweet, unctous, and nourishing; one prastha of ghr̥ta (ghee), milk, juice of dhātrī, vidāri, ikṣu, and juice of goat's meat. After it cools, half prastha, of madhu (honey) and half a tulā of powdered śarkarā (sugar), half pala of marica, tvak, elā, patra and kesara are added. This recipe known as Amṛta-prāśa ghr̥ta, consumed in the dose appropriate to the strength (of the person) acts like nector to human beings. It should be followed by milk, meat soup and rice mess as food. It makes persons stout who are debilitated by loss of semen, injury and diseases, who over indulge in women (sex) who are emaciated (by constitution) who have lost their colour and voice; it cures cough, hiccup, fever, dyspnoea, burning sensation, thirst, raktapitta (bleeding disease) vomitting, fainting, diseases of the heart, vagina (and uterus) and disorders of urine, and bestows male children. 94b-101.

(*Śvadamṣṭrādi ghr̥ta*) :—

श्वदंष्ट्रोशीरमञ्जिष्ठाबलाकाशमर्यकत्तणम् ।
 दर्भमूलं पृथक्पर्णी पलाशर्षभकौ स्थिराम् ॥ १०२ ॥
 पालिकानि पचेत्तेषां रसे क्षीरचतुर्गुणे ।
 कल्कैः स्वगुप्ताजीवन्तीमेदर्षभकजीवकैः ॥ १०३ ॥
 शतावर्यद्विमृद्धीकाशर्कराभावणीविसैः ।
 प्रस्थः सिद्धो घृताद्वातपित्तहृद्रोगशूलनुत् ॥ १०४ ॥
 मूत्रकृच्छ्रप्रमेहार्शः कासशोषक्षयापहः ।
 धनुः स्त्रीमद्यभाराध्वस्त्रिन्नानां बलमांसदः ॥ १०५ ॥

Medicated ghee is prepared with the decoction of one pala each of śvadamṣṭrā, uśīra, manjiṣṭhā, balā, kāśmaryā, kaṭ-tṛṇa, root of darbha, pṛthakparṇī, palāśa, ṛṣabhaka and sthirā; milk four times in quantity, paste of svagupta, jivañti, medā, ṛṣabhaka, jīvaka, śatāvari, ṛddhī, mṛdvikā, śarkarā, śrāvaṇī, and bisa; and one prastha of ghr̥ta (ghee). This recipe cures the pain of the heart caused by vāta and pitta, dysuria, diabetes, haemorrhoids, cough, consumption and emaciation; it bestows muscles and strength to persons debilitated by archery,

women (sex) wine, carrying load and walking long distances. 102-105.

(*Madhukādi ghṛta*) :--

मधुकाष्ठपलद्राक्षाप्रस्थकाथे पचेद्भृतम् ।
 पिप्पल्यष्टपले कल्के प्रस्थं सिद्धे च शीतले ॥ १०६ ॥
 पृथगष्टपलं क्षौद्रशर्कराभ्यां विमिश्रयेत् ।
 समसक्तु क्षतक्षीणरक्तगुल्मेषु तद्धृतम् ॥ १०७ ॥

Eight pala of madhukā, and one prastha of drākṣā are made into decoction; to it are added the paste of eight pala of pippalī, and one prastha of ghṛta (ghee) and medicated ghee prepared. When it cools, eight pala each of kṣoudra (honey) and śarkarā (sugar) are also added. Consumed along with saktu (balls of corn flour as staple food) it is beneficial to those who are emaciated by injury to the chest and raktagulma (tumor of uterus or ovary). 106-107.

(*Dhātrīyādi ghṛta*) :--

धात्रीफलविदारीक्षुजीवनीयरसाद्भृतात् ।
 गव्याजयोश्च पयसोः प्रस्थं प्रस्थं विपाचयेत् ॥ १०८ ॥
 सिद्धशीते सिताक्षौद्रं द्विप्रस्थं विनयेत्ततः ।
 यक्ष्मापस्मारपित्तासृक्कासमेहक्षयापहम् ॥ १०९ ॥
 वयः स्थापनमायुष्यं मांसशुक्रबलप्रदम् ।

Medicated ghee is prepared with one prastha each of juice of dhātrīphala, vidārī, ikṣu, and drugs of jīvaniya gaṇa (vide chapter 15 of sūtrasthāna) one prastha of ghṛta (ghee), cow's milk and goat's milk. After it cools, two prastha each of sitā (sugar) and kṣaudra (honey) are added. This recipe cures pulmonary tuberculosis, epilepsy, bleeding diseases, diabetes and consumption, retards aging, bestows long life, growth of muscles, semen, and strength. 108-110a.

घृतं तु पित्तेऽभ्यधिके लिह्याद्घातेऽधिके पिबेत् ॥ ११० ॥
 लीढं निर्वापयेत्पित्तमल्पत्वाद्भन्ति नानलम् ।
 आक्रामत्यनिलं पीतमूष्माणं निरुणद्धि च ॥ १११ ॥

When pitta is greatly increased, medicated ghee should be licked (in medium dose) and when vāta is greatly increased it should be drunk (in maximum dose); ghee licked being

less in quantity subsides/mitigates pitta but does not diminish the gastric fire (digestive actions); ghee drunk envelops (inactivities) the anila (vāta) and quickly stops the gastric fire (from functioning). 110b-111.

क्षामक्षीणकृशाङ्गानामेतान्येव घृतानि तु ।
 त्वक्क्षीरीशर्करालाजचूर्णैः स्त्यानानि योजयेत् ॥ ११२ ॥
 सर्पिर्गुडान् समध्वंशान् कृत्वा दद्यात्पयोऽनु च ।
 रेतो वीर्यं बलं पुष्टिं तैराशुतरमाप्नुयात् ॥ ११३ ॥

For persons who are emaciated, debilitated and of weak body, the above mentioned medicated ghee or others of similar nature should be administered when these are in solid state, mixed with powder of tvakksīri (tavakṣīra), śarkarā (sugar) and lāja (fried paddy). Sarpigūḍa (balls of flour fried in ghee) mixed with honey should be consumed (as food) followed by drinking of milk. This bestows quickly increase of semen, enthusiasm, vigour, strength and nourishment/stoutness. 112-113.

Kūsmāṇḍa Rasayana :—

वोतत्वगस्थिकूष्माण्डतुलां स्वप्नां पुनः पचेत् ।
 घट्टयन् सर्पिषः प्रस्थे क्षौद्रवर्णोऽत्र च क्षिपेत् ॥ ११४ ॥
 खण्डाच्छतं कणाशुण्ठ्योर्द्विपलं जीरकादपि ।
 त्रिजातधान्यमरिचं पृथगर्धपलांशकम् ॥ ११५ ॥
 अवतारितशीते च दत्त्वा क्षौद्रं घृतार्धकम् ।
 स्रजेनामथ्य च स्थाप्यं तन्निहन्त्युपयोजितम् ॥ ११६ ॥
 कासहिध्माज्वरश्वासरक्तपित्तक्षतक्षयान् ।
 उरःसन्धानजननं मेधास्मृतिबलप्रदम् ॥ ११७ ॥
 अश्विभ्यां विहितं हृद्यं कूष्माण्डकरसायनम् ।

Kūsmāṇḍa, removed of its skin and bones (seeds) one tula by weight is baked in steam, cut into small pieces, and fried using ghee till it assumes the colour of honey. To it are added one hundred pala of khaṇḍa (sugar candy); two pala each of kaṇā, śuṅṭhī and jīraka, half pala each of trijā-taka, dhānya and marica; after it gets cool, honey half of the quantity of ghr̥ta (ghee) is also added and churned well with a laddle and preserved. Used in appropriate dose

daily, it cures cough, hiccup, fever, dyspnoea, bleeding disease, injury to chest and consumption, heals the ulcer in the chest, bestows intelligence, memory and strength. Formulated by the Asvini twins, this Kūṣmāṇḍa rasāyana is a tonic to the heart. 114-118a.

(*Nāgabalā rasāyana*) :—

पिबेन्नागबलामूलस्यार्धकर्षाभिवर्धितम् ॥ ११८ ॥
 पलं क्षीरयुतं मासं क्षीरवृत्तिरन्नभुक् ।
 एष प्रयोगः पुष्ट्यायुर्बलवर्णकरः परम् ॥ ११९ ॥
 मण्डूकपर्ण्याः कल्पोऽयं यष्ट्या विश्वौषधस्य च ।

One pala in quantity of juice of roots of nāgabalā mixed with milk should be consumed daily, increasing the dose by half karṣa every succeeding day, for one month; the person; should drink milk only and abstain from eating solid food. This recipe is best to promote nourishment, life span, strength and colour/complexion. In the same way recipe can be prepared from maṇḍūkaparṇī, yaṣṭhī and viśauśadhā. 118b-120a.

Nāgabala ghṛta :—

पादशेषं जलद्रोणे पचेन्नागबलातुलाम् ॥ १२० ॥
 तेन काथेन तुल्यांशं घृतं क्षीरं च साधयेत् ।
 पलार्धिकैश्चातबलाबलायष्टीपुनर्नवैः ॥ १२१ ॥
 प्रपौण्डरीककाशमयप्रियालकपिकच्छुभिः ।
 अश्वगन्धासिताभीरमेदायुग्मत्रिकण्टकैः ॥ १२२ ॥
 काकोलीक्षीरकाकोलीक्षीरयुक्त्वाद्विजौरकैः ।
 मृणालबिसखर्जूरशृङ्गाटककसेरुकैः ॥ १२३ ॥
 एतन्नागबलासर्पिः पित्तरक्तक्षतक्षयान् ।
 जयेत्सङ्भ्रमदाहांश्च बलपुष्टिकरं परम् ॥ १२४ ॥
 वर्णमायुष्यमोजस्यं बलीपलितनाशनम् ।
 उपयुज्य च षण्मासान् वृद्धोऽपि तरुणायते ॥ १२५ ॥

One tula nāgabalā is boiled in one droṇa of water and decoction reduced to one fourth; to this are added equal quantities of ghee and milk and powder of half pala each of atibalā, balā, yaṣṭī, punarnavā, prapouṇḍarīka, kāśmaryā, priyāla, kapikacchū, aśvagaṇḍhā, sitā (sugar), abhīru, medāyugma, trikaṇṭaka, kākolī, kṣīrakākolī, kṣīraśuklā, the two

jīrakā, mṛṅgāla, bisa, kharjūra, śrṅgāṭaka and kaseruka and medicated ghee prepared. This recipe, Nāgabalā sarpiṣ cures bleeding disease, injury to the chest, consumption, thirst, giddiness and burning sensation; best to give strength, nourishment, colour, long life and vitality; wards off wrinkles of the skin and greying of hairs; used for six months, even old persons become young. 120b-125.

दीप्तेऽग्नौ विधिरेष स्यात् मन्दे दीपनपाचनः ।

यक्ष्मोक्तः क्षतिनां शस्तो, ग्राही शक्ति तु द्रवे ॥ १२६ ॥

These treatments are meant for those who have strong digestive power; for those who have weak digestive power, therapies such as dīpana (carminative) and pācana (digestive) described in the treatment of yakṣma (vide chapter 5 of cikitsāsthāna) are ideal; when the faeces is in liquid state, it should be controlled by drugs which are grāhi (water absorbing). 126.

Agastya (haritakī) rasāyana :—

दशमूलं स्वयंगुप्तां शङ्खपुष्पीं शठीं बलाम् ।

हस्तिपिप्पत्यपामार्गपिप्पलीमूलचित्रकान् ॥ १२७ ॥

भार्गी पुष्करमूलं च द्विपलांशं यवाढकम् ।

हरीतकीशतं चैकं जलपञ्चाढके पचेत् ॥ १२८ ॥

यवस्वेदे कषायं तं पूतं तच्चाभयाशतम् ।

पचेद्गुडतुलां दत्त्वा कुडवं च पृथग्भृतात् ॥ १२९ ॥

तैलात्सपिप्पलीचूर्णात्सिद्धशोते च माक्षिकात् ।

लेहं द्वे चाभये नित्यमतः खादेद्रसायनात् ॥ १३० ॥

तद्वलीपलितं हन्याद्दर्णायुर्वलवर्धनम् ।

पञ्चकासान् क्षयं श्वासं सहिध्मं विषमज्वरम् ॥ १३१ ॥

मेहगुल्मग्रहण्यशौहृद्रोगारुचिपीनसान् ।

अगस्त्यविहितं धन्यमिदं श्रेष्ठं रसायनम् ॥ १३२ ॥

Two pala each of daśamūla, svayaṅguptā, śaṅkhapuṣpī, śathī, balā, hastipippalī, apāmārga, pipplīmūla, citraka, bhārṅgī, and puṣkaramūla, one āḍhāka of yava, harītakī—one hundred by number are all boiled in five āḍhāka of water. When the yava becomes well cooked, harītakī is taken out of the decoction and again cooked along with one tula of guḍa

(jaggery, molasses) and one kuḍava each of ghr̥ta (ghee), taila (oil of sesame), powder of pippalī and māḅṣika (honey). This confection consumed daily in the dose of two abhayā (harītakī) per day is a rejuvenator, dispels wrinkles and greying of hair, bestows colour/complexion, life span and strength, cures the five kinds of cough, consumption, dyspnoea, hiccup, irregular fevers, diabetes, abdominal tumors, haemorrhoids, heart diseases, anorexia and nasal catarrh. This Rasāyana formulated by sage Agastya, is a best rejuvenator. 127-132.

Vasiṣṭha (haritakī) rasāyana :—

दशमूलं बलां मूर्वां हरिद्रे पिप्पलीद्वयम् ।
पाठाश्वगन्धापामार्गस्वगुप्तातिविषामृताः ॥ १३३ ॥
बालविल्वं त्रिवृद्दन्तीमूलं पत्रं च चित्रकात् ।
पयस्यां कुटजं हिंसां पुष्पं सारं च बीजकात् ॥ १३४ ॥
बोलस्थविरभल्लातविकङ्कतशतावरीः ।
पृतीकरञ्जशम्याकचन्द्रलेखासहाचरम् ॥ १३५ ॥
सौभाञ्जनकनिम्बत्वग्निधुरं च पलांशकम् ।
पथ्यासहस्रं सशतं यवानां चाढकद्वयम् ॥ १३६ ॥
पचेदष्टगुणे तोये यवस्वेदेऽवतारयेत् ।
पूते क्षिपेत्सपथ्ये च तत्र जीर्णगुडात्तुलाम् ॥ १३७ ॥
तैलाज्यधात्रीरसतः प्रस्थं प्रस्थं ततः पुनः ।
अधिभ्रयेन्मृदावग्नौ दर्वीलेपेऽवतार्य च ॥ १३८ ॥
शीते प्रस्थद्वयं क्षौद्रात्पिप्पलीकुडवं क्षिपेत् ।
चूर्णीकृतं त्रिजाताच्च त्रिपलं निखनेत्ततः ॥ १३९ ॥
धान्ये पुराणकुम्भस्थं मासं खादेच्च पूर्ववत् ।
रसायनं वसिष्ठोक्तमेतत्पूर्वगुणाधिकम् ॥ १४० ॥
स्वस्थानां निष्परीहारं सर्वर्तुषु च शस्यते ।

One pala each of daśamūla, balā, mūrvā, the two haridrā, the two pippalī, pāṭhā, āsvagañdhā, apāmarga, svam̄guptā, ativiṣā, amṛtā, bāla, bilva, trivṛt, root of dañtī, leaves of citraka; payasyā, kuṭaja, himsrā, flowers and resin of bījaka, bolasthavira, bhallāta, vikañtaka, śatāvārī, pūtikarañja, śamyāka, cañdralekhā, saharā, śobhañjanaka, bark of nimba and ikṣura; pathyā (harītakī) one thousand and one hundred (by number) and two āḅhaka of yava-are boiled in eight times

of water; when yava is well cooked, the decoction is filtered, pathyā (harītakī) is taken out seperately and again cooked, adding one tula of old guḍa (molasses), one prastha each of taila (sesame oil), ājya (ghee), juice of (fresh) dhātri, cooking over mild fire till the confection adheres to the laddle, and then taken out of the oven. After it cools, two prastha of kṣaudra (honey) and one kuḍava of pippalī, and three pala of powder of trijāta, are added. It is then transferred into a old mud pot, and kept concealed in a heap of corn for one month. Taken out later and consumed in the same manner described earlier, this rasāyana formulated by sage Vaśiṣṭha is more effective then the previous one, is unavoidable to the healthy (always necessary) and ideal in all seasons. 133-141a.

(*Ṣaḍava cūṇa*) :—

पालिकं सैन्धवं शुण्ठी द्वे च सौवर्चलात्पले ॥ १४१ ॥
 कुडवांशानि वृक्षाम्लं दाडिमं पत्रमार्जकात् ।
 एकैकां मरिचाजाज्योर्धान्यकाद् द्वे चतुर्थिके ॥ १४२ ॥
 शर्करायाः पलान्यत्र दश द्वे च प्रदाययेत् ।
 कृत्वा चूर्णमतो मात्रामन्नपानेषु दापयेत् ॥ १४३ ॥
 रुच्यं तद्दीपन बल्यं पार्श्वार्तिश्वासकासजित् ।

One pala each of saiṇdhava and śuṅṭhī, two pala of sauvarcalā (salt) one kuḍava each of vṛkṣāmla, dāḍima, leaves of arjaka, one pala each of marica and ajāji, two caturthika (pala) of dhānyakā, twenty pala of śarkarā (sugar) are all converted into nice powder and consumed along with food and drinks. It improves taste, hunger, strength and cures pain in the flanks, dyspnoea and cough. 141b-144a.

एकां षोडशिकां धान्याद् द्वे द्वे चाजाजिदीप्यकात् ॥ १४४ ॥
 ताभ्यां दाडिमवृक्षाम्ले द्विद्विः सौवर्चलात्पलम् ।
 शुण्ठ्याः कर्षं दधित्थस्य मध्यात्पञ्च पलानि च ॥ १४५ ॥
 तच्चूर्णं षोडशपलैः शर्कराया विमिश्रयेत् ।
 षाडवोऽयं प्रदेयः स्यादन्नपानेषु पूर्ववत् ॥ १४६ ॥

One ṣoḍaśika (karṣa) of dhānyaka, two each of ajāji and dīpyakā, double the total of these two will be dāḍima and vṛkṣāmla (eight karṣa each) one pala of sauvarcala, one karṣa

of sunthī, five pala of marrow of dadhittha and sixteen pala of śarkarā (sugar) are mixed together and converted into nice powder. This ṣāḍava should be administered along with food and drink, as described earlier. 144b-146.

विधिश्च यक्ष्मविहितो यथावस्थं क्षते हितः ।
 निवृत्ते क्षतदोषे तु कफे वृद्धे उरः शिरः ॥ १४७ ॥
 दालयते कासिनो यस्य स ना धूमान् पिबेदिमान् ।
 द्विमेदाद्विबलायष्टीकल्कैः शौमे सुभाषिते ॥ १४८ ॥
 वर्ति कृत्वा पिबेद्भूमं जीवनीयघृतानुपः ।
 मनःशिलापलाशाजगन्धात्वक्क्षीरिनागरैः ॥ १४९ ॥
 तद्वदेवानुपानं तु शर्करेक्षुगुडोदकम् ।
 पिष्ट्वा मनःशिलां तुल्यामार्द्रया वटशुङ्गया ॥ १५० ॥
 ससर्पिकं पिबेद्भूमं तित्तिरिप्रतिभोजनम् ।

All treatments, prescribed stage-wise for yakṣmā (pulmonary tuberculosis) are also beneficial in Kṣātakāsa.

When the wound (inside the chest) is relieved, kapha is found increased producing splitting pain in the chest and head in a patient of cough, such a person should inhale the following smoke-

1. cloth made of kṣauma be soaked in the paste of the two medā, the two balā and yaṣṭī, then made into a wick and smoked, followed by drinking of jīvanīya ghr̥ta.
2. manaśsilā, palāśa, ajagañdhā, tvakkṣīrī and nāgara to be used similarly followed by drinking of sugar water, sugar-cane juice or solution of guḍa (jaggery, molasses).
3. equal quantities of manaśsilā and tender sprouts of vaṭa made into wick, smeared with ghee and smoked, followed by eating of flesh of tittiri bird mainly. 147-151a.

Kṣaya kāsa cikitsā-(treatment of cough due to consumption) :-

क्षयजे बृंहणं पूर्वं कुर्यादग्नेश्च वर्धनम् ॥ १५१ ॥
 बहुदोषाय सस्त्रेहं मृदु दद्याद्विरेचनम् ।
 शम्याकेन त्रिवृतया मृद्धीकारसयुक्तया ॥ १५२ ॥
 तिलवकस्य कषायेण विदारीस्वरसेन च ।
 सर्पिः सिद्धं पिबेद्युक्तया क्षीणदेहो विशोधनम् ॥ १५३ ॥

In Kṣayakāsa, bṛmhāṇa (nourishing, stoutening) therapy should be done first along with increasing the power of digestive fire. For the person who has profound increase of doṣa, a mild purgative drug mixed with fats should be given, by using ghee processed with śamyāka or trivṛt along with juice of mṛdvika or decoction of tilvaka along with fresh juice of vidārī, this purifies the body of a weak person. 151-153.

पित्ते कफे धातुषु च क्षीणेषु क्षयकासवान् ।
घृतं कर्कटकीक्षोरद्विबलासाधितं पिबेत् ॥ १५४ ॥
विदारिभिः कदम्बैर्वा तालसस्यैश्च साधितम् ।
घृतं पयश्च

The patient of kṣayakāsa who has decrease of pitta, kapha and dhātūs (tissues) should drink ghee processed with karkoṭaki (śṛṅgī) milk and the two balā; or ghee or milk processed with vidārī, kadamba or tālasasya (tālaphala). 154-155a.

मूत्रस्य वैवर्ण्ये कृच्छ्रनिर्गमे ॥ १५५ ॥
शूने सवेदने मेद्रे पायौ सभोणिवह्णणे ।
घृतमण्डेन लघुनाऽनुवास्यो मिश्रकेण वा ॥ १५६ ॥

When there is change of colour of urine, difficulty for elimination, swelling and pain in the penis, rectum, pelvis and groins, a mild anuvāsana (lubricating enema) with ghṛta-maṇḍa (the scum of ghee) or mixture of ghee and oil should be administered. 155b-156.

जाङ्गलैः प्रतिभुक्तस्य वर्तकाद्या विलेशयाः ।
क्रमशः प्रसहास्तद्वत्प्रयोज्याः पिशिताशिनः ॥ १५७ ॥
औष्ण्यात्प्रमाथिभावाच्च स्रोतोभ्यश्चावयन्ति ते ।
कफं शुद्धैश्च तैः पुष्टिं कुर्यात्सम्यग् वहन् रसः ॥ १५८ ॥

For each meal, flesh of animals of desert-like land, of animals like vartaka and others which live in burrows, or of animals of prasaha kind which are carnivorous should be used; these by their hot potency and nature of dilating the pores, expel the kapha adhering there, purify (clears) the pores for proper movement of rasa dhātu and thus provide nourishment (to the tissues). 157-158.

(*Cavikadi ghṛta*) :—

चविकात्रिफलाभार्गीदशमूलैः सचित्रकैः ।
 कुलत्थपिप्पलीमूलपाठाकोलयवैर्जले ॥ १५९ ॥
 शतैर्नागरदुःस्पर्शापिप्पलीशटिपौष्करैः ।
 पिष्टैः कर्कटशृङ्गया च समैः सर्पिर्विपाचयेत् ॥ १६० ॥
 सिद्धेऽस्मिञ्चूर्णितौ क्षारौ द्वौ पञ्च लवणानि च ।
 दत्त्वा युक्त्या पिबेन्मात्रां क्षयकासनिपीडितः ॥ १६१ ॥

Medicated ghee should be prepared with the decoction of cavikā, triphalā, bhārṅgī, daśamūla, citraka, kulattha, pippalīmūla, pāṭhā, kola, and yava; paste of nāgara, dussparśa, pippalī, śaṭhī, pauṣkara and karkaṭa sṛṅgī—each equal in quantity. After it is cooled, nice powder of the two kṣāra (yavakṣāra and sarja kṣāra) and five salts (saiṅdhava, sauvarcala, biḍa, sāmudra, audbhida) are added. This recipe should be consumed in appropriate dose by the person suffering from kṣayakāsa. 159-161.

Notes :—In the preparations of medicated ghee (or oil) the quantity of paste, ghee and decoction will be in the proportion of 1 : 4 : 6 parts respectively. For preparing decoction the drugs and water will be in the proportion of 1 : 16 boiled and reduced to a quarter.

(*Kāsamardadi ghṛta*) :—

कासमर्दाभयामुस्तापाठाकट्फलनागरैः ।
 पिप्पल्या कटुरोहित्या काश्मर्या सुरसेन च ॥ १६२ ॥
 अक्षमात्रैर्घृतप्रस्थं क्षीरद्राक्षारसाढके ।
 पचेच्छोषज्वरक्षोहसर्वकासहरं शिवम् ॥ १६३ ॥

Medicated ghee prepared with the decoction of one akṣa each of kāsamarda, abhayā, mustā, pāṭhā, kaṭphal, nāgara, pippalī, kaṭurohiṇī, kāśmarī and surasā; one prastha of ghṛta, one āḍhaka each of milk and juice of drākṣā. This recipe is best to cure consumption, fever, enlargement of spleen and all types of cough. 162-163.

(*Vṛṣādi ghṛta*) :—

वृषण्याघ्रीगुडूचीनां पत्रमूलफलाङ्कुरात् ।
 रसकल्कैर्घृतं पक्वं हन्ति कासज्वराखीः ॥ १६४ ॥

Medicated ghee prepared from the juice (decoction) of leaves, roots, fruits, and sprouts of vṛṣa, vyāghrī, and guḍūcī, cures cough, fever and loss of taste (and appetite). 164.

द्विगुणे दाडिमरसे सिद्धं वा व्योषसंयुतम् ।
पिबेदुपरि भुक्तस्य यवक्षारयुतं नरः ॥ १६५ ॥
पिप्पलीगुडसिद्धं वा छागक्षीरयुतं घृतम् ।
एतान्यग्निविवृद्धयर्थं सर्षीषि क्षयकासिनाम् ॥ १६६ ॥
स्युर्दोषबद्धकण्ठोरः स्रोतसां च विशुद्धये ।

Medicated ghee prepared from (one part of ghr̥ta) two parts of juice of dāḍima and ($\frac{1}{2}$ part of paste of) vyoṣa mixed with yavakṣāra should be consumed after meals. Or medicated ghee prepared with pippalī, guḍa (jaggery, molasses) and goat's milk (may be consumed).

These and similar medicated ghee is suitable for patients of kṣayakāsa in order to increase the digestive capacity and clear the passages of the throat and chest from the obstructing doṣās. 165-167a.

(*Haritaki leha*) :—

प्रस्थोन्मिते यवकाथे विशतिं विजयाः पचेत् ॥ १६७ ॥
स्विन्ना मृदित्वा तास्तस्मिन्पुराणात्षट्पलं गुडात् ।
पिप्पल्या द्विपलं कर्षे मनोह्राया रसाञ्जनात् ॥ १६८ ॥
दत्त्वाऽर्धाक्षं पचेद्भूयः स लेहः श्वासकासजित् ।

In one prastha of decoction of yava, twenty (by number of) vijayā (haritaki) are cooked; then six pala of purāṇa guḍa (jaggery old by more than a year), two pala of pippalī, one karṣa of manohvā and half karṣa of rasāñjana are added and confection prepared. This cures dyspnoea and cough.

167b-169a.

Masi prayoga :—

श्वाचिधां सूचयो दग्धाः सघृतक्षौद्रशर्कराः ॥ १६९ ॥
श्वासकासहरा, बर्हिपादौ वा मधुसर्पिषा ।
परण्डपत्रक्षारं वा व्योषतैलगुडान्वितम् ॥ १७० ॥
लेहयेत्, क्षारमेवं वा सुरसैरण्डपत्रजम् ।
लिह्यात् ज्यूषणचूर्णं वा पुराणगुडसर्पिषा ॥ १७१ ॥

The thorns of porcupine are burnt and the resulting ash licked with ghee, honey and sugar cures dyspnoea and cough; or the ash of peacock's legs (or feathers) licked with honey and ghee, or ash of leaves of eraṇḍa mixed with vyoṣa, taila (sesame oil) and guḍa made into a confection and consumed; or the ash of leaves of surasā, and eraṇḍa or powder of tryū-ṣaṇa along with purāṇaguḍa and sarpiṣ (ghee) cures dyspnoea and cough. 169b-171.

(*Padmakādi carṇa*) :—

पद्मकं त्रिफला व्योषं विडङ्गं देवदारु च ।
बला राक्षा च तच्चूर्णं समस्तं समशर्करम् ॥ १७२ ॥
खादेन्मधुघृताभ्यां वा लिह्यात्कासहरं परम् ।
तद्वन्मरिचचूर्णं वा घृतक्षौद्रशर्करम् ॥ १७३ ॥

Padmaka, triphalā, vyoṣā, vīḍaṅga, devadāru, balā, and rāsnā (each equal in quantity) is powdered and added with equal quantity of sugar. This should be licked with honey and ghee. It is best for the cure of cough. Similar, is the powder of marica, licked with ghee, honey and sugar.

172-173.

पथ्याशुण्ठीघनगुडैर्गुटिकां धारयेन्मुखे ।
सर्वेषु श्वासकासेषु, केवलं वा विभीतकम् ॥ १७४ ॥

Pill prepared from (powder of) pathyā, śuṅṭhī, ghana and guḍa should be held in the mouth in all types of dyspnoea and cough; or vibhītaka (fruit) only may be held in the mouth (and the saliva swallowed). 174.

पत्रकलकं घृतभृष्टं तिलवकस्य सशर्करम् ।
पेया वोत्कारका छर्दितृट्कासामातिसारजित् ॥ १७५ ॥

Paste of leaves of tilvaka fried in ghee, and mixed with sugar, or peyā (thin gruel) or utkārikā (pan cake) prepared from it cures vomiting, thirst, cough and diarrhoea. 175.

कण्टकारीरसे सिद्धो मुद्गयूषः सुसंस्कृतः ।
सगौरामलकः साम्लः सर्वकासभिषग्जितम् ॥ १७६ ॥

Soup of mudga processed with juice of kaṅṭakārī and spices etc. made sour by addition of juice of goura āmalaka is the best medicine for all kinds of cough. 176.

वातघ्नौषधनिःक्वाथे क्षीरं यूषान् रसानपि ।
 वैष्किरान् प्रातुदान् बैलान् दापयेःक्षयकासिने ॥ १७७ ॥

Decoction of drugs which mitigate vāta mixed with milk and soup or juice of meat of animals or birds of viṣkīra, pratuda or bileśaya categories should be given (as food) to the patient of kṣayakāsa. 177.

क्षतकासे च ये धूमाः सानुपाना निदर्शिताः ।
 क्षयकासेऽपि ते योज्या वक्ष्यते यच्च यक्ष्मणि ॥ १७८ ॥
 बृंहणं दीपनं चाग्नेः स्रोतसां च विशोधनम् ।
 व्यत्यासात्क्षयकासिभ्यो बल्यं सर्वं प्रशस्यते ॥ १७९ ॥

The recipes of smoke and after drinks indicated for kṣatakāsa should be adopted in kṣayakāsa also. All recipes (of both medicines and foods) mentioned in the treatment of yakṣmā (vide chapter 5) which are nourishing, carminative, clearing the channels and strengthening are also to be administered to patients of kṣayakāsa alternately; all these are ideally suited. 178-179.

सन्निपातोद्भवो घोरः क्षयकासो यतस्ततः ।
 यथादोषबलं तस्य सन्निपातहितं हितम् ॥ १८० ॥

Since, kṣayakāsa is a dreaded disease arising from sannipāta (increase of all the doṣās) all treatments, which are suitable to (subdue) the strength of the doṣās are beneficial. 180.

इति श्रीवैद्यपतिरसिहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
 यामष्टाङ्गहृदयसंहितायां चतुर्थं चिकित्सित-
 स्थाने कासचिकित्सितं नाम
 तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the chapter—Kāsa cikitsita—the third in Cikitsita sthāna of Aṣṭāṅga hrdaya saṁhita, composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

चतुर्थोऽध्यायः ।

Chapter-4

ŚVĀSA-HIDHMĀ CIKĪTSITĀ (treatment of dyspnoea & hiccup)

मथातः श्वासहिध्माचिकित्सितं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter-Śvāsa-hidhmā cikitsita-treatment of dyspnoea and hiccup; thus said Ātreya and other great sages.

Sneha-svedana-(oleation and sudation) :—

श्वासहिध्मा यतस्तुल्यहेत्वाद्याः, साधनं ततः ।

तुल्यमेव तदार्तं च पूर्वं स्वेदैरुपाचरेत् ॥ १ ॥

स्निग्धैर्लवणतैलाक्तं तैः खेषु ग्रथितः कफः ।

सुलीनोऽपि विलीनोऽस्य कोष्ठं प्राप्तः सुनिर्हरः ॥ २ ॥

स्रोतसां स्यान्मृदुत्वं च मरुतश्चानुलोमता ।

Since śvāsa (dyspnoea) and hidhmā (-hiccup) are similar, in their causes etc, even their treatments are also similar. The persons suffering from these should be administered sveda (sudation therapy) first, anointing the body with oil mixed with salt. By these (oleation and sudation) the solid kapha though adhering in the channels gets liquified and comes into the alimentary tract to be expelled out easily, the channels become soft and maruta (vāta) gets its (normal) downward movement. 1-3a.

Vamana-(emesis therapy) :—

स्विन्नं च भोजयेदन्नं स्निग्धमानूपजै रसैः ॥ ३ ॥

दध्युत्तरेण वा, दद्यात्ततोऽस्मै वमनं मृदु ।

विशेषात्कासवमथुहृद्गहस्वरसादिने ॥ ४ ॥

पिप्पलीसेन्धवक्षौद्रयुक्तं वाताविरोधि यत् ।

After sudation, the patient should be made to eat ricemess, mixed with fat (ghee) along with juice (soup) of meat of animals of marshy land or with more of dadhi (curds, coagu-

lated milk). Then, a mild emesis therapy should be given, especially for those who have cough, vomiting, catching pain in the region of the heart and diminution of voice, by using pippali, saiñdhava and honey, which is not opposed to vāta (which does not aggravate vāta). 3b-5a.

निर्हृते सुखमाप्नोति स कफे दुष्टविग्रहे ॥ ५ ॥
स्रोतःसु च विशुद्धेषु चरत्यविहतोऽनिलः ।

When the kapha gets expelled from the vitiated body (channels of the lungs especially) there will be great comfort, when the channels become clear anila (vāta) begins to move unhindered. 5b-6a.

Virecana-(*purgation therapy*) :—

ध्मानोदावर्ततमके मातुलुङ्गाम्लवेतसैः ॥ ६ ॥
हिङ्गुपीलुबिडैर्युक्तमन्नं स्यादनुलोमनम् ।
ससैन्धवं फलाम्लं वा कोष्णं दद्याद्विरेचनम् ॥ ७ ॥

If there is flatulence, upward movement of vāta and tamaka (a variety of dyspnoea) rice-mess mixed with mātu-
luñga, amlavetasa, hiñgu, pīlu, and biḍa should be consumed, this acts as anulomana (laxative). Next, a purgative drug mixed with saiñdhava and any sour fruit followed by warm water should be administered to produce purgations. 6b-7.

एते हि कफसंरुद्धगतिप्राणप्रकोपजाः ।
तस्मात्तन्मार्गशुद्ध्यर्थमूर्ध्वाघः शोधनं हितम् ॥ ८ ॥
उदीर्यते भृशतरं मार्गरोधाद्ब्रह्मज्जलम् ।
यथा तथाऽनिलस्तस्य मार्गमस्माद्विशोधयेत् ॥ ९ ॥

Since these (śvāsa and hidhmā) are born from the obstruction of the passage of prāṇa vāyu by kapha, it is beneficial to clear the passage by administration of purifactory therapy of both the upper and lower parts of the body. By the obstruction of the passages the internal fluid becomes greatly increased (and obstruct the passages), so also anila (vāta) obstructs the passages) hence its (of vāta) passage should also be cleared. 8-9.

Dhūmapāna-(*inhalation of smoke*) :—

अशान्तौ कृतसंशुद्धैर्धूमैर्लीनं मलं हरेत् ।

If by the above treatment the disease does not subside, the mala (doṣa) which is adhering deep inside should be removed out by inhalation of smoke (of drugs) after purifying the patient by emesis and purgation therapies). 10a.

हरिद्रापत्रमेरण्डमूलं लाक्षां मनःशिलाम् ॥ १० ॥
 सदेवदार्वलं मांसीं पिष्ट्वा वर्ति प्रकल्पयेत् ।
 तां घृताक्तां पिबेद्भूमं यवान् वा घृतसंयुतान् ॥ ११ ॥
 मधूच्छिष्टं सर्जरसं घृतं वा गुरु वाऽगुरु ।
 चन्दनं वा तथा शृङ्गं वालान्वा स्त्राव वा गवाम् ॥ १२ ॥
 ऋक्षगोधकुरङ्गैर्नचर्मशृङ्गखुराणि वा ।
 गुग्गुलुं वा मनोह्रां वा शालनिर्यासमेव वा ॥ १३ ॥
 शल्लकीं गुग्गुलुं लोहं पत्रकं वा घृतासुतम् ।

Leaves of haridrā, root of eraṇḍa, lākṣā, manaśsilā, deva-dāru, āla, and māmsī, are made into a paste and a cigarette prepared. It should be lubricated with ghee and smoked; or smoke of yava mixed with ghee; or smoke of madhūcchiṣṭa, sarjarasa and mixed with ghee; or smoke of aguru or of cañdana or of horn, hair, sinews of the cow; or the skin, horn and hoofs of the bear, big lizard, deer and antelope; or of guggulu, of manohvā or of resin of śāla, śallakī, guggulu, loha (aguru) or padmaka—each one lubricated with ghee. 10b-14a.

अवश्यं स्वेदनीयानामस्वेद्यानामपि क्षणम् ॥ १४ ॥
 स्वेदयेत्ससिताक्षीरसुखोष्णस्त्रेहसेवनैः ।
 उत्कारिकोपनाहैश्च स्वेदाध्यायोक्तभेषजैः ॥ १५ ॥
 उरः कण्ठं च मृदुभिः

Svedana (sudation therapy) is essential for those who are fit for it and even those who are unfit, should be given sudation for a moment (short duration) either by pouring warm milk mixed with sugar, or oil; or by utkārikā and upanāha (warm poultices) prepared from drugs mentioned in the chapter on sudation therapy (chapter 17 sūtrasthāna) especially over the chest and throat. 14b-16a.

सामे त्वामविधिं चरेत् ।

In case of presence of āma, treatments to get over it (such as dīpana, pācana etc.) should be done. 16a.

अतियोगोद्धतं वातं दृष्ट्वा पवननाशनैः ॥ १६ ॥
स्निग्धै रसाद्यैर्नात्युष्णैरभ्यङ्गैश्च शमं नयेत् ।

If vāta is found, to have increased due to excess bouts (of purifactory therapeutics) it should be mitigated by (drinking) of meat soup mixed with fat and anointing the body with oils which are not very hot in potency. 16b-17a.

अनुत्क्रिष्टकफास्विन्नदुर्बलानां हि शोधनात् ॥ १७ ॥
वायुर्लब्धास्पदो मर्मं संशोष्याशु हरेदसून् ।
कषायलेहहृत्तेहाद्यैस्तेषां संशमयेदतः ॥ १८ ॥

Vāyu (vāta) gets aggravated by purifactory therapies in persons in whom kapka has not been excited (slightly increased), who have not been administered sudation therapy, and who are weak. The aggravated vāta gains access to the marma (vital organs, the chest (lungs) in the present context), causes dryness in it and leads to death quickly. Hence it should be mitigated by the use of decoctions, confections, oleation therapy etc. 17b-18.

क्षीणक्षतिसारासूक्पित्तदाहानुबन्धजान् ।
मधुरस्निग्धशीताद्यैर्हिध्माश्वासानुपाचरेत् ॥ १९ ॥

Śvāsa and hidhmā, arising from emaciation, injury to chest, diarrhoea, bleeding disease associated with burning sensation, should be treated with drugs (and foods) which are sweet, unctous and cold in potency. 19.

कुलत्थदशमूलानां काये स्युर्जाङ्गला रसाः ।

Juice and soups of meat of animals of desert-like regions processed in the decoction of drugs of daśamūla (are beneficial). 20a.

यूषाश्च शिग्रुवार्ताककासघ्नवृषमूलकैः ॥ २० ॥
पल्लवैर्निम्बकुलकबृहतीमातुलङ्गजैः ।
व्याघ्रीदुरालभाशङ्गीबिल्वमध्यत्रिकण्टकैः ॥ २१ ॥
सामृताग्निकुलत्थैश्च यूषः स्यात्कथितैर्जले ।
तद्वद्रास्त्राबृहत्यादिवलामुद्गैः सचित्रकैः ॥ २२ ॥

Yūṣa (soup) prepared from śigru, vārtāka, kāsaḡhṇa, vṛṣa, mūlaka, tender leaves of nimba, kulaka, bṛhatī, and

mātuluṅga, durālabhā, śṛṅgī, marrow of bilva, trikaṅṭaka, amṛta, agni, and kulattha prepared by boiling in water; likewise, that of rāsnā, bṛhatī and others (hrasva pañcamūla) bala, mudga and citraka. 20b-22.

पेया च चित्रकाजाजीशङ्गीसौवर्चलैः कृता ।
दशमूलेन वा कासश्वासहिध्माश्रुजापहा ॥ २३ ॥

Peyā (thin gruel) prepared from citraka, ajāji, śṛṅgī and sauvarcala from drugs of daśamūla relieves the pain (distress) caused by cough, dyspnoea and hiccup. 23.

दशमूलशठीराक्षाभार्गीबिल्वर्द्धिपौष्करैः ।
कुलीरशङ्गीचपलातामलक्यमृतौषधैः ॥ २४ ॥
पिबेत्कषायं जीर्णऽस्मिन् पेयां तैरेव साधिताम् ।

Decoction of daśamūla, śaṭhī, rāsnā, bhārṅgī, bilva, ṛdhi, puškara, kulira-śṛṅgī, capalā, tāmalakī, amṛtā and auśadha (nāgara) should be consumed; after it is digested peyā (thin gruel) processed by them only (the same drugs) should be partaken. 24-25a.

शालिषष्टिकगोधूमयवमुद्गकुलथभुक् ॥ २५ ॥
कासहृद्ग्रहपार्श्वार्तिहिध्माश्रुजाप्रशान्तये ।

For the relief of cough, catching pain in the heart and flanks, hiccup and dyspnoea, the person should eat foods prepared from rice, ṣaṣṭika rice, wheat, barley, mudga and kulattha. 25b-26a.

सकृन् वाऽर्काङ्कुरक्षीरभावितानां समाक्षिकान् ॥ २६ ॥
यवानां दशमूलादिनिष्काथलुलितान् पिबेत् ।

Flour of barley soaked in the milky sap of sprouts of arka, mixed with honey should be consumed along with decoction of daśamūla etc. 26b-27a.

अन्ने च योजयेत् शारहिङ्ग्वाज्यविडदाडिमान् ॥ २७ ॥
सपौष्करशठीव्योषमातुलुङ्गामलवेतसान् ।

Kṣāra (alkalies), hiṅgu, ājya (ghee), biḍa; dāḍima, pauškara, śaṭhī, vyoṣa, mātuluṅga, and amlavetasa, should be included in the diet. 27b-28a.

दशमूलस्य वा काथमथवा देवदारुणः ॥ २८ ॥
पिबेद्वा वारुणीमण्डं हिध्माश्वासी पिपासितः ।

Decoction of daśamūla or of devadāru, or vāruṇīmaṇḍa (clear fluid of beer) should be consumed by the patients of dyspnoea and hiccup when they are thirsty. 28b-29a.

पिप्पलीपिप्पलीमूलपथ्याजन्तुघ्नचित्रकैः ॥ २९ ॥
कल्कितैर्लपिते रुढे निःक्षिपेद्धृतभाजने ।
तक्रं मासस्थितं तद्धि दीपनं श्वासकासजित् ॥ ३० ॥

A mud pot smeared inside with ghee is given a coating (inside) with the paste of pipplī, pippalīmūla, pathyā, jāntu-ghna and citraka. After the paste dries up; the pot is filled with takra (buttermilk) and kept undisturbed for a month; this is carminative and cures dyspnoea and coughs. 29b-30.

पाठां मधुरसां दारु सरलं च निशि स्थितम् ।
सुरामण्डेऽल्पलवणं पिबेत्प्रसृतसन्मितम् ॥ ३१ ॥
भार्गोशुण्ठ्यौ सुखाम्भोभिः क्षारं वा मरिचान्वितम् ।
स्वकाथपिष्टां लुलितां बाष्पिकां पाययेत् वा ॥ ३२ ॥

Pāthā, madhurasā, dāru, and saralā are soaked in surā-
maṇḍa (scum of beer) and kept overnight; next morning, it
should be consumed in the dose of one prasṛta, adding a little
of salt; or drink the decoction of bhārṅgī and śunthī, followed
by drinking warm water; or kṣāra (yavakṣāra) added with
water, and marica; or drink bāṣpikā macerated with its own
decoction. 31 32.

स्वरसः सप्तपर्णस्य पुष्पाणां वा शिरीषतः ।
हिध्माश्वासे मधुकणायुक्तः पित्तकफानुगे ॥ ३३ ॥
उत्कारिका तुगाकृष्णामधूलीघृतनागरैः ।
पित्तानुबन्धे योक्तव्या, पवने त्वनुबन्धिनि ॥ ३४ ॥
श्वाविच्छशामिषकणाघृतशल्यकशोणितैः ।
सुवर्चलारसव्योषसर्पिर्भिः सहितं पयः ॥ ३५ ॥
अनु शाल्योदनं पेयं वातपित्तानुबन्धिनि ।
चतुर्गुणाम्बुसिद्धं वा छागं सगुडनागरम् ॥ ३६ ॥

Fresh juice of saptaparṇā or of the flowers of śirīṣa mixed
with madhu (honey) and kaṇā should be consumed in hiccup

and dyspnoea caused by pitta followed by kapha; utkārikā (cake) prepared with tugā, kṛṣṇā, madhūli, ghṛta and nāgara, when pitta is the secondary doṣa; when vāta is the secondary doṣa, utkārikā prepared from the meat of porcupine, and rabbit, kaṇa, ghṛta and blood of śallyka; or sauvarcala, rasa (meat juice), vyoṣa, sarpiṣ (ghee) and payas (milk) should be drunk after a meal of rice-mess when vāta and pitta are the secondary doṣās or goats milk boiled with four times its quantity of water (and reduced to a quarter) should be consumed mixed with guḍa and nāgara. 32-36.

पिप्पलीमूलमधुकगुडगोश्वशकृद्रसान् ।

हिध्माभिष्यन्दकासघ्नान् लिह्यान्मधुवृत्तान्वितान् ॥ ३७ ॥

Pippalīmūla, madhuka, guḍa, juice of fresh dung of cow or horse mixed with honey and ghee should be licked which cures hiccup, ophthalmia and cough. 37.

गोगजाश्ववराहोष्ट्रखरमेषाजविड्सम् ।

समध्वेकैकशो लिह्याद्दुष्टेष्माऽथवा पिबेत् ॥ ३८ ॥

चतुष्पाञ्चर्मरोमास्थिलुरशृङ्गोद्भवां मषीम् ।

तथैव वाजिगन्धाया लिह्याच्छासी कफोत्खणः ॥ ३९ ॥

शटीपौष्करधात्रीर्वा पोष्करं वा कणान्वितम् ।

गैरिकाञ्जनकृष्णा वा स्वरसं वा कपित्थजम् ॥ ४० ॥

रसेन वा कपित्थस्य धात्रीसैन्धवपिप्पलीः ।

घृतक्षौद्रेण वा पथ्याविडङ्गोषणपिप्पलीः ॥ ४१ ॥

कोललाजामलद्राक्षापिप्पलीनागराणि वा ।

गुडतैलनिशाद्राक्षाकणारास्त्रोषणानि वा ॥ ४२ ॥

पिबेद्रसाम्बुमद्याम्लैर्लेह्यैर्हौषधरजांसि वा ।

Juice of fresh dung of cow, horse, elephant, boar, camel, donkey, ram or goat, each one separately mixed with honey, should be licked (in small quantity) or swallowed (in large quantity) when kapha is greatly increased. The patient of dyspnoea who has great increase of kapha should lick (with honey) the ash of skin, hairs, bones, hoof or horns of quadrupeds; or (the powder of) śaṭhī, pauṣkara and dhātrī or of pauṣkara with kaṇā; or (powder of) gairika, añjana or kṛṣṇā; or fresh juice of kapittha; or (powder) of dhātrī, dñsaihava and pippalī with the juice of kapittha; or (powder)

of pathyā, viḍaṅga, uṣaṇa and pippalī, with the juice of kapi-ttha, drākṣā, honey or (powder) of kola, lāja, amala(ka), drākṣā, pippalī and nāgara with ghee and honey; or (powder of) guḍa, taila, niśā, drākṣā, kaṇā, rāsnā and uṣaṇa should be consumed with the juice of meat, water, wine, sour syrups confections or powders of drugs. 38-43a.

(*Jivañtyādi cūrṇa*) :—

जीवन्तीमुस्तसुरसत्वगोलाद्वयपोष्करम् ॥ ४३ ॥

चण्डातामलकीलोहभार्गीनागरवालकम् ।

कर्कटाख्याशठीकृष्णानागकेसरचोरकम् ॥ ४४ ॥

उपयुक्तं यथाकामं चूर्णं द्विगुणशर्करम् ।

पार्श्वदग्ज्वरकासघ्नं हिष्माश्वासहरं परम् ॥ ४५ ॥

Jivañtī, mustā, surasā, tvak, elādvaya, pauṣkara, caṇḍā, tāmalakī, loha (aguru) bhārṅgī, nāgara, vālaka, karkāṭa, ṣaṭhī, kṛṣṇā, nāgakesara, and coraka are made into nice powder and mixed with sugar, double its quantity; Used as and when desired, it cures pain in the flanks, fever and cough and best to relieve hiccup and dyspnoea. 43b-45.

शठीतामलकीभार्गीचण्डावालकपोष्करम् ।

शर्कराष्टगुणं चूर्णं हिष्माश्वासहरं परम् ॥ ४६ ॥

Powder of ṣaṭhī, tāmalakī, bhārṅgī, caṇḍā, vālaka, and pauṣkara mixed with eight parts of sugar is best to cure hiccup and dyspnoea. 46.

(*Nālvana (nasal drops)*) :—

तुल्यं गुडं नागरं च भक्षयेन्नावयेत वा ।

Equal parts of guḍa and nāgara should be consumed (daily) or used as nasal drops (for cure of hiccup and dyspnoea). 47a.

लशुनस्य पलाण्डोर्वा मूलं गृह्णनकस्य वा ॥ ४७ ॥

चन्दनाद्वा रसं दद्यान्नारीक्षीरेण नावनम् ।

स्तन्येन मक्षिकाविष्टामलक्तकरसेन वा ॥ ४८ ॥

ससैन्धवघृताच्छं वा, सिद्धं स्तन्येन वा घृतम् ।

कलिकतैर्मधुरद्रव्यैस्तत्पिवेन्नावयेत वा ॥ ४९ ॥

सकृदुष्णं सकृच्छीतं व्यस्यासात् ससितामधु ।

तद्वत्पयस्तथा सिद्धमधोभागौषधैर्घृतम् ॥ ५० ॥

Juice of laṣuna, palāṇḍu, root of gr̥ñjana or cañdana mixed with breast milk should be put into the nose; or excreta of

flies (honey) with breast milk or juice of ālaktaka (lac) or thin fluid of ghee mixed with saindhava or medicated ghee prepared with the paste of drugs of sweet taste mixed with breast milk or ghee should be swallowed or put into the nose, or honey mixed with sugar may be instilled into the nose warm and cold alternately; similarly milk (processed with drugs of sweet taste) or medicated ghee prepared from purgative drugs (to be put into the nose). 47-50.

कणासौवर्चलक्षारवयस्थाहिङ्गुचोरकैः ।
सकायस्थैर्घृतं मस्तुदशमूलरसे पचेत् ॥ ५१ ॥
तत्पिबेज्जीवनीयैर्वा लिह्यात्समधु साधितम् ।

Medicated ghee prepared from kaṇā, sauvarcalā, kṣāra (yavakṣāra), vayasthā, hiṅgu, coraka and kāyasthā (made into a paste), mastu and decoction of daśamūla; or that (ghee) prepared from drugs of jīvanīya gaṇa should be consumed with honey. 51-52a.

(*Tejovatyādi ghṛta*) :—

तेजोवत्यभया कुष्ठं पिप्पली कटुरोहिणी ॥ ५२ ॥
भृतीकं पौष्करं मूलं पलाशश्चित्रकः शठी ।
पटुद्वयं तामलकी जीवन्ती बिल्वपेशिका ॥ ५३ ॥
वचा पत्रं च तालीसं कर्षाशैस्तैर्विपाचयेत् ।
हिङ्गुपादैर्घृतप्रस्थं पोतमाशु निहन्ति तत् ॥ ५४ ॥
शाखानिलाशोत्रहणीहिङ्माहृत्पाश्चवेदनाः ।

Medicated ghee is prepared with decoction of tejovati, abhayā, kuṣṭha, pippalī, kaṭurohiṇī, bhūtīkā, pauṣkaramūla, palāśa, citraka, śathī, the two paṭu, tāmalakī, jīvañī, tender fruits of bilva, vacā, tālisapatra. each one karṣa; hiṅgu, one fourth of (karṣa) and one prastha of ghṛta. This recipe cures quickly the diseases of vāta localised in the extremities, haemorrhoids, disorders, of the duodenum, hiccup and pain in the region of the heart and the flanks. 52b-55a.

अर्धांशेन पिबेत्सर्पिः क्षारेण पटुनाऽथवा ॥ ५५ ॥
धान्वन्तरं वृषघृतं दाधिकं हपुषादि वा ।

Dhānvañtara ghṛta (described in p.ameha cikitsā vide chapter 12) vṛṣa ghṛta (described in rakta-pitta vide chapter 2) dādhika ghṛta (described in gulma chapter 14) or hapu-

ṣādi ghrita (described in udara chapter 15) should be consumed, mixed with half its quantity of either kṣāra (alkali) or paṭu (salt). 55b-56a.

शीताम्बुसेकः सहसा त्रासविक्षेपभीशुचः ॥ ५६ ॥
हर्षेभ्योच्छ्वासरोघाश्च हितं कीटैश्च दंशनम् ।

Sudden showering of cold water, sudden fatigue, shaking of the body, fear, sorrow and joy, obstruction to expiration and stinging by insects are beneficial. 56b-57a.

यत्किञ्चित्कफवातघ्नमुष्णं वातानुलोमनम् ॥ ५७ ॥
तत्सेव्यं प्रायशो यच्च सुतरां मारुतापहम् ।

Any other treatment which subdues kapha and vāta, which is hot (heat producing) causing downward movement of vāta should be adopted specially those which subdue māruta (vāta). 57b-58a.

सर्वेषां बृंहणे ह्यल्पः शक्यश्च प्रायशो भवेत् ॥ ५८ ॥
नात्यर्थं शमनेऽपायो भृशोऽशक्यश्च कर्षणे ।
शमनैर्बृंहणैश्चातो भूयिष्ठं तानुपाचरेत् ॥ ५९ ॥

The risks (complications, incurability etc.) accruing from bṛmhāṇa (nourishing therapy) (in hiccup and dyspnoea) being less, the disease is curable; that (risk) accruing from śamana (palliative therapy) is also not very great, whereas that accruing from karṣaṇa (debilitating therapy) is very great and so the disease becomes incurable. Hence they (hiccup and dyspnoea) should be treated more with śamana (palliative) and bṛmhāṇa (nourishing) therapies. 58-59.

कासश्वासक्षयच्छर्दिहिध्माश्चान्योन्यभेषजैः ॥ ५९½ ॥

Cough, dyspnoea, consumption, vomiting and hiccup should be treated with therapies indicated for one another. 59½.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदय-
संहितायां चतुर्थं चिकित्सितस्थाने श्वासहिध्मा-
चिकित्सितं नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the chapter, Svasa hidhmā cikitsita, the fourth in Cikitsita sthāna of Aṣṭāṅga hrdaya saṁhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

पञ्चमोऽध्यायः ।

Chapter--5

RĀJA YAKṢMĀDI CIKITSITA
(*treatment of pulmonary tuberculosis etc.*)

अथातो राजयक्ष्मादिचिकित्सितं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Rājayakṣmādi cikitsita-treatment of pulmonary tuberculosis etc.; thus said Ātreya and other great sages.

Śodhana (purifactory therapies) :—

बद्धिनो बहुदोषस्य स्निग्धस्विन्नस्य शोधनम् ।
ऊर्ध्वाधो यक्ष्मिणः कुर्यात्सस्त्रेहं यन्न कर्शनम् ॥ १ ॥

The patient of yakṣma who is strong, who has great increase of doṣās, who has been administered oleation and sudation therapies should be given śodhana (purifactory therapies) of both the upward and downward parts (emesis and purgation respectively) using slightly unctous (fatty) materials, without causing debility. 1.

पयसा फलयुक्तेन मधुरेण रसेन वा ।
सर्पिष्मत्या यवाग्वा वा वमनद्रव्यसिद्धया ॥ २ ॥
वमेत्

He should be made to vomit using phala (madana) mixed with either milk, sweet syrups, or juice (soup) of meat, with the use of yavāgū (thin gruel) processed with emetic drugs and added with ghee. 2.

विरेचनं दद्यात्त्रिवृच्छयामानृपद्रुमान् ।
शर्करामधुसर्पिभिः पयसा तर्पणेन वा ॥ ३ ॥
द्राक्षाविदारीकाश्मर्यमांसानां वा रसैर्युतान् ।

Purgations may be produced with the use of trivṛt, śyāmā or nṛpadruma (āragvadhā) mixed with sugar, honey and ghee; or with milk mixed together with juice of drākṣā, vidārī, kāśmaryā or meat juice. 3-4a.

शुद्धकोष्ठस्य युञ्जीत विधिं बृंहणदीपनम् ॥ ४ ॥
हृद्यानि चान्नपानानि वातघ्नानि लघूनि च ।

After the alimentary tract becomes purified, bṛmhaṇa (nourishing and dīpana (carminative) therapies should be adopted. Foods and drinks which are good to the heart (or mind), mitigate vāta and easily digestible should be administered. 4b-5a.

शालिषष्टिकगोधूमयवमुद्गं समोषितम् ॥ ५ ॥
[लघुम (चा) च्युतवीर्यं च सुजरं बलकृच्च यत् ।]
आजं क्षीरं घृतं मांसं क्रव्यान्मांसं च शोषजित् ।

Śāli, ṣṣṭika, godhūma, yava, and mudga, which are old by one year (which are light, not lost their potency easily digestible and strengthening) milk, ghee and flesh or goat and meat of carnivorous animals—all these cure consumption. 5b-6a.

काकोलूकवृकद्वीपिगवाश्वनकुलोरगम् ॥ ६ ॥
गृध्रभासखरोष्ट्रं च हितं छन्नोपसंहितम् ।
ज्ञातं जुगुप्सितं तद्धि छर्विषे न बलौजसे ॥ ७ ॥

Meat of kāka (crow), ulūka (owl), vṛka (jackal), dvīpī (tiger), gava (ox), aśva (horse), nakula (mongoose), uraga (snake), gṛdhra (hawk), bhāsa (bird vulture), khara (ass) or uṣṭra (camel)—is beneficial when administered secretly (without revealing their name to the patients) because, if made known, it will create disgust and vomiting and not strength and vigour. 6b-7.

मृगाद्याः पित्तकफयोः पवने प्रसहादयः ।
वेसवारीकृताः पथ्या रसादेषु च कल्पिताः ॥ ८ ॥
भृष्टाः सर्पषतेलेन सर्पिषा वा यथायथम् ।
रसिका मुदवः स्निग्धाः पटुद्रव्यामिसंस्कृताः ॥ ९ ॥
हिता मौलककोलत्थास्तद्व्यषाश्च साधिताः ।

Meat of mṛga (deer) etc. made into vesavāra (meat steamed and mixed with ghee, sugar, pippali and marica) or juice (soup) of meat fried in the oil of sarṣapa or ghee, or which is very juicy (tasty) soft, unctous (fatty) processed with salt etc (spices etc), is good when pitta and kapha

are predominant; meat of prasaha etc, when pavana (vāta) is predominant. Likewise, yūṣa (soup) of mūlaka or kulattha prepared in the same manner (with addition of salt, spices, ghee etc). 8-10a.

सपिप्पलीकं सयवं सकुलत्थं सनागरम् ॥ १० ॥
सदाडिमं सामलकं स्निग्धमाजं रसं पिबेत् ।
तेन षड्भिनवर्तन्ते विकाराः पीनसादयः ॥ ११ ॥

Juice (soup) of meat of goat should be drunk (consumed) either with pippalī, yava, kulattha, nāgara, dāḍima, āmalaka and made unctous (mixed with fats such as ghee); by this, the six abnormalities (symptoms) such as nasal catarrh etc. get relieved. 10b-11.

पिबेच्च सुतरां मद्यं जीर्णं स्रोतोविशोधनम् ।
पित्तादिषु विशेषेण मध्वरिष्टाच्छवारुणीः ॥ १२ ॥
सिद्धं वा पञ्चमूलेन तामलक्याऽथवा जलम् ।
पर्णिनीभिश्चतसृभिर्धान्यनागरकेण वा ॥ १३ ॥
कल्पयेच्चानुकूलोऽस्य तेनाद्यं शुचि यत्नवान् ।

Old wine which purifies (clears) kapha and the channels (tissue pores) should be consumed more (small quantities frequently) in case of predominance of pitta and other doṣās specially madhvariṣṭa and acchavāruṇī (scum of vāruṇī liquor), water boiled with drugs of pañcamūla (laghu) and tāmalakī; or with catasraparṇī (the four parṇī—śāliparṇī, pṛṣniparṇī, māṣaparṇī and mudgaparṇī), dhānya and nāgara, which ever is suitable to him should be made use of to prepare the food (rice-mess) by the cook who is clean and skilful. 12-14a.

Ghṛta yogas :—

दशमूलेन पयसा सिद्धं मांसरसेन वा ॥ १४ ॥
बलागर्भं घृतं योज्यं क्रव्यान्मांसरसेन वा ।
सक्षौद्रं पयसा सिद्धं सर्पिर्दशगुणेन वा ॥ १५ ॥

Medicated ghee prepared with decoction of drugs of daśamūla along with either milk or meat juice and balā, (made into paste to be put inside) should be administered followed by drinking of juice of meat of carnivorous animals;

or ghee prepared from ten parts of milk and (one part of paste of balā) consumed along with kṣoudra (honey). 14b-15.

जीवन्तीं मधुकं द्राक्षां फलानि कुटजस्य च ।
 पुष्कराहं शटीं कृष्णां व्याघ्रीं गोक्षुरकं बलाम् ॥ १६ ॥
 नीलोत्पलं तामलकीं त्रायमाणां दुरालभाम् ।
 कल्कीकृत्य घृतं पक्वं रोगराजहरं परम् ॥ १७ ॥

Medicated ghee prepared with the decoction and paste of jīvañtī, madhuka, drākṣā, fruits of kuṭaja, puṣkarāhvā, śaṭhī, kṛṣṇā, vyāghrī, gokṣuraka, balā, nilotpala, tāmalakī, trāyamaṇā, and durālabhā—is best for the cure of the king of disease (rājayakṣma). 16-17.

घृतं खर्जूरमृद्वीकामधुकैः सपरूषकैः ।
 सपिप्पलीकं वैस्वर्यकासश्वासज्वरापहम् ॥ १८ ॥

Medicated ghee prepared with kharjūra, mṛdvika, madhuka, parūṣaka and pippalī—cures hoarseness, cough, dyspnoea and fever. 18.

दशमूलश्रुताक्षीरात्सर्पिर्यदुदियान्नवम् ।
 सपिप्पलीकं सक्षौद्रं तत्परं स्वरबोधनम् ॥ १९ ॥
 शिरः पार्श्वसशूलघ्नं कासश्वासज्वरापहम् ।
 पञ्चभिः पञ्चमूलैर्वा श्रुताद्यदुदियाद्भ्रतम् ॥ २० ॥

Milk is cooked with drugs of daśamūla and ghee obtained from it (boiled milk is churned, butter obtained and melted) added with (powder of) pippalī and honey is best to restore the voice, relieve the pain of the head, flanks, and shoulders; cough, dyspnoea and fever. Ghee obtained from milk boiled with drugs of the five pañcamūla (vide chapter 6 of sūtrasthāna) (acts similarly). 19-20.

पञ्चानां पञ्चमूलानां रसे क्षीरचतुर्गुणे ।
 सिद्धं सर्पिर्जयत्येतद्यक्ष्मणः सप्तकं बलम् ॥ २१ ॥

Ghee prepared from the juice (decoction) of the drugs of the five pañcamūla, and four parts of milk wins (cures) the seven battalions (symptoms) of yakṣma. 21.

(Śaṭpala ghrta) :—

पञ्चकोलयवक्षारषट्पलेन पचेद्घृतम् ।
 प्रस्थोन्मितं तुल्यपयः स्रोतसां तद्विशोधनम् ॥ २२ ॥

गुल्मज्वरोदरक्षीह्रप्रहणीपाण्डुपोनसान् ।
 श्वासकासाग्निसदनश्वयथूर्ध्वानिलाञ्जयेत् ॥ २३ ॥

One pala each of drugs of pañcakola and one pala of yavakṣāra (total six palas) are made into a paste, added to one praṣṭha of ghr̥ta and equal quantity of milk and medicated ghee prepared. This clears the channels, cures abdominal tumors, fever; enlargement of the abdomen, disorders of the spleen, and duodenum anaemia, nasal catarrh, dyspnoea, cough, weak digestion, dropsy, and upward movement of vāta. 22-23.

रान्नाबलागोक्षुरकस्थिरावर्षाभुवारिणि ।
 जीवन्तीपिप्पलीगर्भं सक्षीरं शोषजिद्धतम् ॥ २४ ॥
 अश्वगन्धाश्रुतात्क्षीराद्धृतं च ससितापयः ।

Medicated ghee prepared with decoction of rāsnā, balā, gokṣuraka, sthirā and varṣābhū, paste of jīvañti and pippalī and milk cures consumption. Likewise the ghee obtained from milk boiled with decoction of aśvagañdhā consumed along with sugar and milk. 24-25a.

Māmsa sarpi :—

साधारणामिषतुलां तोयद्रोणद्वये पचेत् ॥ २५ ॥
 तेनाष्टभागशेषेण जीवनीयैः पलोन्मितैः ।
 साधयेत्सर्पिषः प्रस्थं वातपित्तमथापहम् ॥ २६ ॥
 मांससर्पिरिदं पीतं युक्तं मांसरस्त्रेण वा ।
 कासश्वासस्वरभ्रंशशोषहृत्पार्श्वशूलजित् ॥ २७ ॥

One tula of meat of temperate regions is cooked in two droṇa of water and reduced to one eighth part, to this are added, the paste of one pala each of the drugs of jīvañīya gaṇa (vide chapter 15 of sūtrasthāna) and one praṣṭha of ghee and medicated ghee prepared. This recipe—Māmsa sarpiṣ—consumed either alone or along with meat juice (soup) cures disorders of vāta, pitta, cough, dyspnoea, loss of voice, consumption, pain of the heart and flanks. 25b-27.

(*Elādi ghr̥ta*) :—

पलाजमोदात्रिफलासौराष्ट्रीव्योषचित्रकान् ।
 सारानरिष्टगायत्रीशालबीजकसम्भवान् ॥ २८ ॥

भल्लातकं विडङ्गं च पृथगष्टपलोन्मितम् ।
 सलिले षोडशगुणे षोडशांशस्थितं पचेत् ॥ २९ ॥
 पुनस्तेन घृतप्रस्थं सिद्धे चास्मिन्पलानि षट् ।
 तवक्षीर्याः क्षिपेन्नशत्सिताया द्विगुणं मधु ॥ ३० ॥
 घृतात्रिजातात्रिपलं ततो लीढं खजाहतम् ।
 पयोनुपानं तत्प्राह्वे रसायनमयन्त्रणम् ॥ ३१ ॥
 मेध्यं चक्षुष्यमायुष्यं दीपनं हन्ति चाचिरात् ।
 मेहगुलमक्षयव्याधिपाण्डुरोगभगन्दरान् ॥ ३२ ॥

Eight pala each of elā, ajamodā, triphalā, suarāṣṭrī, vyoṣā, citrakā, resin of ariṣṭa (nimba), gāyatrī, śāla and bījaka, bhallātaka, and vīḍaṅga—are boiled in sixteen times of water and decoction reduced to one-sixteenth part. To this is added one prastha of ghee and medicated ghee prepared. After cooling, six pala of tavakṣīrī, thirty pala of sugar, honey double the quantity of ghee (two prastha) and three pala (powder of) trijātaka—all these are mixed by stirring with a laddle. This recipe consumed in the morning (daily) followed by drinking of milk, without much restrictions (in diet and activities) is a rejuvenator, improves intelligence, eyesight, lifespan and hunger, and cures without delay, diseases such as diabetes, abdominal tumour, consumption, anaemia and rectal fistula. 28-32.

ये च सर्पिर्गुडाः प्रोक्ताः क्षते योज्याः क्षयेऽपि ते ।

Those sarpigūḍa recipes described in the treatment of kṣata kāsa (vide chapter 3.) may be used even in kṣaya (rājayakṣma). 33a.

त्वगेलापिप्पलीक्षीरीशर्करा द्विगुणाः क्रमात् ॥ ३३ ॥
 चूर्णिता भक्षिताः क्षौद्रसर्पिषा वाऽवलेहिताः ।
 स्वर्याः कासक्षयश्वासपार्श्वरुक्कफनाशनाः ॥ ३४ ॥

Tvak, elā, pippalī, kṣīrī (tugakṣīrī) and śarkarā (sugar) double in quantity in the succeeding order (one, two, four, eight and sixteen parts) consumed either in form the powder or confection mixed with honey and ghee is good for the voice and cures cough, consumption, dyspnoea, pain in the flanks and increase of kapha. 33b-34.

Svarasāda cikitsā (*treatment of hoarseness*) :—

अथ स्वरसादचिकित्सितम् ।

विशेषात्स्वरसादेऽस्य नस्यधूमादि योजयेत् ।

For him who is having hoarseness of voice, nasal medications, inhalation of smoke and such other therapies should be administered especially. 35a.

तत्रापि वातजे कोष्णं पिबेदौत्तरभक्तिकम् ॥ ३५ ॥

कासमर्दकवार्ताकीमार्कवस्वरसैर्घृतम् ।

साधितं कासजित्स्वर्यं सिद्धमार्तगलेन वा ॥ ३६ ॥

Especially the medicated ghee prepared with fresh juice of *kāsamarda*, *vārtāki* and *mārkava* should be drunk (consumed) warm after meals, in that (hoarseness) arising from *vāta*, it cures cough and is good for voice. Similarly the ghee prepared from (juice of) *ārtagaḷa*. 35b-36.

बदरीपत्रकल्कं वा घृतभृष्टं ससैन्धवम् ।

Paste of leaves of *badarī*, fried in ghee and consumed mixed with *saiñdhava* (acts likewise). 37a.

तैलं वा मधुकद्राक्षापिप्पलीकृमिनुत्फलैः ॥ ३७ ॥

हंसपाद्याञ्च मूलेन पक्वं नस्तो निषेचयेत् ।

Medicated oil prepared with (decoction and paste) *madhuka*, *drākṣā*, *pippalī*, *kriminut phala* (*madana*) and roots of *hamsapādī*, should be instilled into the nose. 37-38a.

सुखोदकानुपानं च ससर्पिष्कं गुडौदनम् ॥ ३८ ॥

अश्लीयात्पायसं चैवं क्षिग्धं स्वेदं नियोजयेत् ।

The patient should eat *guḍodana* (rice-mess mixed with jaggery) added with ghee followed by drinking warm water or drink *pāyasa* (sweet pudding prepared with milk) in the same way. He should be administered sudation therapy preceded by oleation therapy. 38b-39a.

पित्तोद्भवे पिबेत्सर्पिः शृतशीतपयोनूपः ॥ ३९ ॥

क्षीरिवृक्षाङ्कुरकाथकल्कसिद्धं समाक्षिकम् ।

अश्लीयाञ्च ससर्पिष्कं यष्टीमधुकपायसम् ॥ ४० ॥

In that (hoarseness) arising from pitta, medicated ghee prepared with decoction and paste of sprouts (tender leaves) of kṣīravṛkṣa (trees with milky sap) to be consumed, added with māksika (honey) and followed by drinking of water, boiled and cooled. He should drink pāyasa prepared with yaṣṭimadhuka added with ghee. 39b-40.

बलाविदारिगन्धाभ्यां विदार्या मधुकेन च ।

सिद्धं सलवणं सर्पिर्नस्यं स्वयंमनुत्तमम् ॥ ४१ ॥

Medicated ghee prepared with balā, vidārīgañdhā, vidārī and madhuka and added with salt instilled into the nose is best for the voice. 41.

प्रपौण्डरीकं मधुकं पिप्पली बृहती बला ।

साधितं क्षीरसर्पिश्च तत्स्वयं नावनं परम् ॥ ४२ ॥

Milk or ghee boiled with propouṇḍarīka, madhuka, pippalī, bṛhatī and balā, used as nasal drops is best for voice. 42.

लिह्यान्मधुरकाणां च चूर्णं मधुघृतासुतम् ।

Powder of drugs of sweet taste, mixed with honey and ghee should be licked. 43a.

पिबेत्कटूनि मूत्रेण कफजे रूक्षभोजनः ॥ ४३ ॥

कट्फलामलकव्योषं लिह्यात्तैलमधुसुतम् ।

व्योषक्षाराग्निचविकाभार्गीपथ्यामधूनि वा ॥ ४४ ॥

In that (hoarseness) arising from kapha, (powder of) pungent taste should be consumed along with cows urine, and dry (fat free, moistureless) foods. Lick the powder of kaṭṭphala, āmalaka and vyoṣa; or of vyoṣa, kṣāra, agni, cavikā, bhārngī and pathyā mixed with sesame oil and honey.

43b-44.

यवैर्यवागूं यमके कणाघात्रीकृतां पिबेत् ।

भुक्त्वाऽद्यात्पिप्पलीं शुण्ठीं तीक्ष्णं वा वमनं भजेत् ॥ ४५ ॥

Yavāgū (gruel) prepared from yava and yamaka (mixture of any two fats, ghee and oil) mixed with powder of kaṇā and dhātrī should be drunk; or eat (paste of) pippalī and śuṅṭhī after meals, Next, he should be given vamaṇa (emesis therapy). 45.

शर्कराक्षौद्रमिश्राणि शृतानि मधुरैः सह ।
पिबेत्पयांसि यस्योच्चैर्वदतोऽभिहतः स्वरः ॥ ४६ ॥
इति स्वरसादचिकित्सितम् ।

He, whose voice is lost due to speaking in high pitch for a long time, should drink milk boiled with drugs of sweet taste added with sugar and honey. 46.

Thus ends the treatment of hoarseness.

Arocaka cikitsā (treatment of anorexia) :—

अथारोचकचिकित्सितम् ।
विचित्रमन्नमरुचौ हितैरुपहितं हितम् ।
बहिरन्तर्भा चित्तनिर्वाणं हृद्यमौषधम् ॥ ४७ ॥
द्वौ कालौ दन्तपवनं भक्षयेन्मुखधावनैः ।
कषायैः क्षालयेदास्यं धूमंप्रायोगिकं पिबेत् ॥ ४८ ॥
तालीसचूर्णवटकाः सकर्पूरसितोपलाः ।
शशाङ्ककिरणाख्याश्च भक्ष्या रुचिकराः परम् ॥ ४९ ॥

For arocaka (loss of taste and appetite, lack of desire for food) use of different kinds of food (menu) prepared from healthy articles is ideal. And also, external and internal cleanliness, untroubled mind, medicines which are good to the heart (or mind), cleaning the teeth at both times, washing the mouth with decoctions of astringent drugs, prāyogika dhūma (inhaling lubricating smoke) powder or pills of tāliśa, mixed with karpūra and sitopalā, bhakṣya (snacks) known as śaśāṅka kiraṇa—all these are best to bestow taste. 47-49.

घातादरोचके तत्र पिबेच्चूर्णं प्रसन्नया ।
हरेणुकृष्णाकृमिजिद्द्राक्षासैन्धवनागरात् ॥ ५० ॥
एलाभार्गीयवक्षारहिङ्गुयुक्ताद्घृतेन वा ।

In that arising from vāta, the powder of hereṇu, kṛṣṇā, krimijit, drākṣā, saiṅdhava and nāgara; or of elā, bhārṅgī, yavakṣāra and hiṅgu added with ghee should be licked followed by prasanna (scum of vāruṇi wine). 50-51a.

छर्दयेद्वा वचाम्भोभिः पित्तान्च गुडवारिभिः ॥ ५१ ॥
लिह्याद्वा शर्करासर्पिलवणोत्तममाक्षिकम् ।
कफाद्दमेन्निम्बजलेर्दीप्यकारग्वधोदकम् ॥ ५२ ॥

पानं समध्वरिष्टाश्च तीक्ष्णाः समधुमाधवाः ।
पिबेच्चूर्णं च पूर्वोक्तं हरेण्वाद्यण्वारिणा ॥ ५३ ॥

Vomitting induced by drinking the water boiled with vacā (in vātaja), by drinking solution of guḍa (jaggery) or by licking sugar, ghee, lavaṇottama (saiṇdhava salt) and honey in pittaja; in that caused by kapha, by drinking decoction of nimba, dīpyaka or āragvadhā or strong ariṣṭas (fermented decoction) prepared from honey mixed with honey (at the time of drinking); or drink warm water mixed with the powder of drugs mentioned earlier; or with that of hareṇu. 51b-53.

(*Samaśarkara cūrṇa* | *Elādi cūrṇa*) :—

एलात्वङ्नागकुसुमतीक्ष्णकृष्णामहौषधम् ।
भागवृद्धं क्रमाच्चूर्णं निहन्ति समशर्करम् ॥ ५४ ॥
प्रसेकारुचिहृत्पार्श्वकासश्वासगलामयान् ।

Elā, tvak, nāgakusuma (nāgakesara), tikṣṇa, kṛṣṇa, and mahauṣadha—each increased by one part in succeeding order, and added with equal quantity of sugar (equal to the total quantity of drugs) cures excess saliva, loss of taste, pain in the heart and flanks, cough, dyspnoea and diseases of the throat. 54-55a.

(*Yavānyādi cūrṇa*) :—

यवानीतिन्तिडीकाम्लवेतसौषधदाडिमम् ॥ ५५ ॥
कृत्वा कोलं च कर्षांशं सितायाश्च चतुष्पलम् ।
धान्यसौवर्चलाजाजीवराङ्गं चार्धकार्षिकम् ॥ ५६ ॥
पिप्पलीनां शतं चैकं द्वे शते मरिचस्य च ।
चूर्णमेतत्परं रुच्यं हृद्यं ग्राहि, हिनस्ति च ॥ ५७ ॥
विबन्धकः सहृत्पार्श्वसीहार्शोग्रहणीगदान् ।

One karṣa each of yavānī, tīṅtidīka, amlavetasa, auṣadha (śuṅṭhī), dāḍima and kola, four pala of sitā (sugar) half karṣa each of dhānya, sauvarcala, ajājī and varāṅga, pippalī one hundred and marica two hundred (by numbers) all are powdered nicely. This is good for taste, for the heart; is water absorbant, and cures constipation, dyspnoea, pain in the heart

and flanks, diseases of the spleen, haemorrhoids, and duodenal diseases. 55b-58a.

(*Tāḥsādi cūrṇa*) :—

तालीसपत्रं मरिचं नागरं पिप्पली शुभा ॥ ५८ ॥
 यथोत्तरं भागवृद्ध्या त्वगेले चार्धभागिके ।
 तद्रुच्यं दीपनं चूर्णं कणाष्टगुणशर्करम् ॥ ५९ ॥
 कासश्वासाश्चिच्छर्दिस्त्रीहृत्पाश्वशूलनुत् ।
 पाण्डुज्वरातिसारघ्नं मूढवातानुलोमनम् ॥ ६० ॥
 इत्यरोचकचिकित्सितम् ।

Tāḥsā patra, marica, nāgara, pippalī and śubhā (vamaśarocanā) each increased in quantity in the succeeding order; half part each of tvak and clā, and mixed with sugar, eight times in quantity of kaṇa (pippalī) are all converted into nice powder. This recipe improves taste and hunger, cures cough, dyspnoea, loss of taste and appetite, vomiting, enlargement of spleen, pain in the heart and flanks, anaemia, fever, and diarrhoea, initiates the downward movement of inactive vāta. 58b-60.

Notes :—The composition of the recipe will be as follows :—talisa—one part, marica—two parts, nāgara—three, pippalī—four, vamaśarocana—five, tvak—half part, clā—half part and sugar,—thirty two parts.

Thus ends the treatment of anorexia.

Prasekādi cikitsa (*treatment of excess salivation etc.*) :—

अर्कामृताक्षारजले शर्वरोमुषितैर्यवैः ।
 प्रसेके कल्पितान्सक्तन् भक्ष्यांश्चाद्याद्वली वमेत् ॥ ६१ ॥
 कटुतिकैस्तथा शूल्यं भक्षयेज्जाङ्गलं पलम् ।
 शुष्कांश्च भक्ष्यान् सुलघूंश्चणकादिरसानुपः ॥ ६२ ॥

Saktu (paste of flour) of yava soaked in water containing the kṣāra (alkali or ash) of arka and amṛta and kept overnight should be consumed when there is excess salivation. If the patient is strong, he should be made to vomit by the use of drugs of pungent and bitter tastes. He should eat roasted meat of animals of desert-like regions, eatables which are dry (moisture or fat free) and easily digestible, followed by drinking the soup of caṇaka etc. 61-62.

श्लेष्मणोऽतिप्रसेकेन वायुः श्लेष्माणमस्यति ।
कफप्रसेकं तं विद्वान्निग्धोष्णैरेव निर्जयेत् ॥ ६३ ॥

With excess elimination of śleṣma (kapha), vāyu (vāta) getting increased produces increased elimination of kapha still more greatly; the intelligent physician should control it with the use of (drugs and foods) which are unctous (fatty) and hot (in potency). 63.

पोनसेऽपि क्रममिमं वमथौ च प्रयोजयेत् ।

The same methods should be adopted for the treatment of both nasal catarrh and vomiting. 64a.

विशेषात्पोनसेऽभ्यङ्गान् स्नेहान् स्वेदांश्चशीलयेत् ॥ ६४ ॥
स्निग्धानुत्कारिकापिण्डैः शिरः पार्श्वगलादिषु ।
लवणाम्लकटूष्णांश्च रसान् स्नेहोपसंहितान् ॥ ६५ ॥

For nasal catarrh especially, abyañga (oil massage), oleation and sudation therapies should be administered, utkārīka (thick paste of drugs made hot) added with fat (oil) should be applied (as poultice) on the head, flanks and throat; meat soup having salt, sour and pungent tastes, warmed and mixed with fats (ghee etc.) should be consumed.

64b-65.

शिरोसपार्श्वशूलेषु यथादोषविधिं चरेत् ।
औदकानूपपिशितैरुपनाहाः सुसंस्कृताः ॥ ६६ ॥
तत्रेष्टाः सचतुःस्नेहाः दोषसंसर्ग इष्यते ।
प्रलेपो नतयष्ट्याह्वशताह्वाकुष्ठचन्दनैः ॥ ६७ ॥
बलारास्नातिलैस्तद्वत्ससर्पिर्मधुकोत्पलैः ।
पुनर्नवाकृष्णगन्धाबलावोराविदारिभिः ॥ ६८ ॥

In case of pain in the head, shoulders and flanks, treatments appropriate to the aggravated doṣa should be done; application of warm poultice prepared from meat of animals living in water and marshy lands processed with all the four fats (ghee, oil, muscle fat and marrow), is desirable. In case of aggravations of two doṣās, application of paste (as poultice) either of nata, yaṣṭyāhvā, śatāhvā, kuṣṭha and cañdana; or of balā, rāsnā and tila; of punarnavā, kṛṣṇa gañdhā, balā,

vīrā and vidāri, madhuka and utpala-mixed with ghee should be done. 66-68.

नावनं धूमपानानि स्नेहाश्चौत्तरभक्तिकाः ।

तैलान्यभ्यङ्गयोगीनि बस्तिकर्म तथा परम् ॥ ६९ ॥

Nasal medication, inhalation of smoke (of drugs), drinking of fats after meals (oleation therapy), massaging (the body and head) with suitable oils and enema therapy are also best suited. 69.

शृङ्गाद्यैर्वा यथादोषं दुष्टमेषां हरेदसृक् ।

प्रदेहः सघृतैः श्रेष्ठः पद्मकोशीरचन्दनैः ॥ ७० ॥

दूर्वामधुकमञ्जिष्ठाकेसरैर्वा घृताप्लुतैः ।

वटादिसिद्धतैलेन शतघौतेन सर्पिषा ॥ ७१ ॥

अभ्यङ्गः पयसा सेकः शस्तश्च मधुकाम्बुना ।

By the use of śṛṅga (sucking horn) and others (leech, gourd and lancet according to the doṣa aggravated) vitiated blood should removed. Application of warm paste (in the form of poultice) of either of padmaka, uśīra and cañdana mixed with ghee; or of dūrvā, madhuka, mañjiṣṭha and kesara mixed with ghee should be done. Anointing the body with oil prepared from vaṭa and other trees or with ghee washed a hundred times, followed with pouring warm milk or water boiled with madhuka are beneficial. 70-72a.

प्रायेणोपहताग्नित्वात्सपिच्छमतिसार्यते ॥ ७२ ॥

तस्यातिसारग्रहणीविहितं हितमौषधम् ।

पुरीषं यत्नतो रक्षेच्छुष्यतो राजयक्ष्मिणः ॥ ७३ ॥

सर्वधानुक्षणार्तस्य बलं तस्य हि विड्बलम् ।

मांसमेवाश्नतो युक्त्या मार्द्वीकं पिबतोऽनु ॥ ७४ ॥

अविधारितवेगस्य यक्ष्मा न लभतेऽन्तरम् ।

सुरां समण्डां मार्द्वीकमरिष्टान्सीधुमाधवान् ॥ ७५ ॥

यथार्हमनुपानार्थं पिबेन्मांसानि भक्षयन् ।

स्रोतोविबन्धमोक्षार्थं बलौजः पुष्टये च तत् ॥ ७६ ॥

Probably because of destruction of digestive power, the patient develops diarrhoea with slimy faecal matter; for this condition the treatments indicated for diarrhoea and duodenal disorders are suitable. The faeces should be saved (retai-

ned) by all efforts in a patient of rājayakṣmā who is becoming emaciated (debilitated) for, in a patient depleted of all the dhatus, all his strength is from the faeces only. Judicious use of meat daily, followed with drinking of wine and non-suppression of the urges of the body do not allow the yakṣmā to develop further. Scum of surā, mārḍvika (wine), ariṣṭa (fermented decoction), sīdhu (liquor prepared from sugarcane juice) or mādḥava (liquor prepared from honey) should be used as an after drink, after a meal of meat, in order to clear the obstruction of the channels and increase of strength and vigour. 72b-76.

स्नेहक्षीराम्बुकोष्ठेषु स्वभ्यक्तमवगाहयेत् ।
उत्तीर्णं मिश्रकैः स्नेहैर्भूयोऽभ्यक्तं सुखैः करैः ॥ ७७ ॥
मृद्नीयात्सुखमासीनं सुखं चोद्धर्तयेत्परम् ।

The patient should be anointed and then made to sit inside a tub filled with oil, milk and water. After getting out, the whole body should be smeared with copious quantity of miśraka sneha (mixture of two fats, viz, oil and ghee) and massaged comfortably and then given a dry massage. 77-78a.

जीवन्तीं शतवीर्यां च विकसां सपुनर्नवाम् ॥ ७८ ॥
अश्वगन्धामपामार्गं तर्कारीं मधुकं बलाम् ।
विदारीं सर्षपान् कुष्ठं तण्डुलानतसीफलम् ॥ ७९ ॥
माषांस्तिलांश्च किरवं च सर्वमेकत्र चूर्णयेत् ।
यवचूर्णं त्रिगुणितं दध्ना युक्तं समाक्षिकम् ॥ ८० ॥
एतदुद्धर्तनं कार्यं पुष्टिवर्णबलप्रदम् ।

Jivaṅtī, śatavīryā, vikaśā, punarṇavā, aśvagaṅdhā, apāmārgā, tarkārī, madhuka, balā, vidārī, sarṣapa, kuṣṭha, taṇḍula, ataśīphala, māṣa, tila, and kiṇva (all forming one part) are powdered nicely and added with three parts of powder (flour) of yava. This powder mixed with curdled milk and honey should be used for massaging the body; it bestows nourishment, colour complexion and strength. 78b-81a.

गौरसर्षपकल्केन स्नानीयौषधिभिश्च सः ॥ ८१ ॥
स्नायाद्दुसुखैस्तोयैर्जीवनीयोपसाधितैः ।

He should be given bath daily in water boiled with paste of gaura sarṣapa and drugs suitable for preparing bathing

water, and drugs of jivaniya gana; such water being made comfortable to the season. 81b-82a.

गन्धमाल्यादिकां भूषामलक्ष्मीनाशनीं भजेत् ॥ ८२ ॥
 सुहृदां दर्शनं गीतवादित्रोत्सवसंभ्रुतिः ।
 वस्तयः क्षीरसर्पीषि मद्यमांससुशोभता ॥ ८३ ॥
 दैवव्यपाश्रयं तत्तद्वर्षोक्तं च पूजितम् ॥ ८३ ॥

Decorating the body with scents, garlands, ornaments etc, which dispel inauspiciousness should be done. Meeting with friends, hearing of songs, playing of musical instruments, participating in happy ceremonies, enema with milk and ghee daily, use of wine and meat, adopting of good conduct and daiva vyāpaśraya (activities to please benevolent gods and ward off malevolent spirits) methods mentioned in Atharva veda-all are highly beneficial. 82b-83½.

इति श्रीवैद्यपतिसिंहगुप्तसुश्रीमद्वाग्भटविरचिता-
 यामष्टाङ्गहृदयसंहितायां चतुर्थे चिकित्सित-
 स्थाने राजयक्ष्मादिचिकित्सितं नाम
 पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the chapter-Rājayakṣmādi cikitsita-the fifth in Cikitsita sthāna of Aṣṭāṅgahṛdaya saṁhitā-composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

षष्ठोऽध्यायः ।

Chapter—6

CHARDI-HRDROGA-TRṢṆĀ CIKITSITA
(treatment of vomiting, heart diseases & thirst)

अथातश्छर्दिहृद्रोगतृष्णाचिकित्सितं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Cikitsā of chardi, hrd-roga and trṣṇā—treatment of vomiting, disease of the heart and thirst; thus said Ātreya and other great sages.

Chardi cikitsa (treatment of vomiting) :--

आमाशयोत्क्लेशभवाः प्रायश्छर्द्यो हितं ततः ।
लङ्घनं प्रागृते वायोर्वमनं तत्र योजयेत् ॥ १ ॥
बलिनो बहुदोषस्य वमतः प्रततं बहु ।

Generally vomiting, arises from the upward movement of the doṣās localised in the āmāśaya (stomach); hence for them, lañghana (fasting) is ideal in the beginning itself, except in that caused by vāta; next, for those who are strong, have great increase of doṣās and who continue to vomit large quantities repeatedly a vamana (emesis) should be administered. 1-2a.

ततो विरेकं क्रमशो हृद्यं मद्यैः फलाम्बुभिः ॥ २ ॥
क्षीरैर्वा सह स ह्यूर्ध्वं गतं दोषं नयत्यधः ।
शमनं चौषधं रुक्षदुर्बलस्य तदेव तु ॥ ३ ॥

Next, a vireka (purgation) should be administered, using wine, fruit juices or milk (as adjuvants to the purgative drug); this (purgation) will make the doṣās accumulated at the upper parts move downward. For those, who are dry and debilitated, śamana auśadhās (drugs which mitigate the doṣās)—only should be administered. 2b-3.

परिशुष्कं प्रियं सात्म्यमन्नं लघु च शस्यते ।
उपवासस्तथा यूषा रसाः काम्बलिकाः खलाः ॥ ४ ॥

शाकानि लेहा भोज्यानि रागषाडवपानकाः ।
 भक्ष्याः शुष्का विचित्राश्च फलानि स्नानघर्षणम् ॥ ५ ॥
 गन्धाः सुगन्धयो गन्धफलपुष्पापानजाः ।
 भुक्तमात्रस्य सहसा मुखे शीताम्बुसेचनम् ॥ ६ ॥

Foods which are dry (non-fatty). liked, accustomed and easily digestable are ideal; so also fasting, drinking soups, meat juice (soup), kāmhalika and khala (liquid foods prepared from vegetables, butter-milk, curds processed with spices and salt). leafy vegetables, lictuaries, rāga, śāḍava and pānaka (fruit juices, sour syrups, sweet syrups), snacks, different kinds of dry fruits; daily bath and massage, perfumes, sweet smell of fruits, flowers, foods and drinks, splashing of cold water on the face immediately after meals (are beneficial). 4-6.

Vataja chardi cikitsa :—

हन्ति मारुतजां छर्दिं सर्पिः पीतं ससैन्धवम् ।
 किञ्चिदुष्णं विशेषेण सकासहृदयद्रवाम् ॥ ७ ॥
 व्योषत्रिलवणाढ्यं वा सिद्धं वा दाडिमाम्बुना ।
 सशुण्ठीदधिधान्येन शृतं तुल्याम्बु वा पयः ॥ ८ ॥
 व्यक्तसैन्धवसर्पिर्वा फलाम्लो वैष्करो रसः ।
 स्निग्धं च भोजनं शुण्ठीदधिदाडिमसाधितम् ॥ ९ ॥
 कोष्णं सलवणं चात्र हितं स्नेहविरेचनम् ।

Ghee mixed with saiñdhava, made warm and drunk cures vomiting caused by vāta especially, also cough and palpitation; or that (ghee) mixed with more of trikaṭu and trilavaṇa; or that prepared with the decoction of dāḍima with śuñṭhī, dadhi (curds) and dhānya; or milk mixed with equal quantity of water or soup of meat of viṣkīra birds or juice of sour fruits mixed with more of saiñdhava and ghee; foods which are mixed with fat and prepared from śuñṭhī, dadhi (curds) and dāḍima, warm and added with salt are ideal, so also lubricant purgatives. 7-10a.

Pittaja chardi cikitsa :—

पित्तजायां विरेकार्थं द्राक्षेशुस्वरसैस्त्रिवृत् ॥ १० ॥
 सर्पिर्वा तैस्त्वकं योज्यं वृद्धं च श्लेष्मधामगम् ।

ऊर्ध्वमेव हरेत् पित्तं स्वादुतिकैर्विशुद्धिमान् ॥ ११ ॥
 पिबेन्मन्थं यवागूं वा लाजैः समघृशर्कराम् ।
 मुद्गजाङ्गलजैरद्याद्वयञ्जनैः शालिषष्टिकम् ॥ १२ ॥
 मृद्भृष्टलोष्टप्रभवं सुशीतं सलिलं पिबेत् ।
 मुद्गोशीरकणाधान्यैः सह वा संस्थितं निशाम् ॥ १३ ॥
 द्राक्षारसं रसं वेक्षोर्गुडूच्यम्बु पयोऽपि वा ।
 जम्बाम्नपल्लवोशीरवटशुक्लावरोहजः ॥ १४ ॥
 काथः क्षौद्रयुतः पीतः शीतो वा विनियच्छति ।
 छर्दिं ज्वरमतीसारं मूर्च्छां तृष्णां च दुर्जयाम् ॥ १५ ॥
 धात्रीरसेन वा शीतं पिबेन्मुद्गदलाम्बु वा ।
 कोलमज्जसितालाजामक्षिकाविट्कणाञ्जनम् ॥ १६ ॥
 लिह्यात्क्षौद्रेण पथ्यां वा द्राक्षां वा बदराणि वा ।

For vomiting arising from pitta, in order to produce purgation—(powder of trivrit mixed with juice of drākṣā and ikṣu or tailvaka sarpi (chapter 3 verses 152–153) should be administered. Pitta which is greatly increased and localised in the seat of kapha (stomach) should be brought out by the upward method (emesis), by using drugs of sweet and bitter tastes. After these purifications, he should drink mañtha or yavāgū (thin gruel) or lājā (fried paddy) mixed with honey and sugar, śali (rice) and ṣaṣṭīka rice should be partaken along with soup of mudga, soup of meat of desert-like lands and condiments, drink the water into which heated mud balls have been immersed often, (then filtered through thick cloth) and cooled; or the water in which mudga, uśīra, kaṇā, and dhānya are soaked and kept overnight; or juice of drākṣā or ikṣu, decoction of guḍūci, or milk. Decoction of tender leaves of jambū and āmra, uśīra, sprouts and tips of areal roots of vaṭa mixed with honey consumed warm or cold cures vomiting, fever, diarrhoea, fainting and thirst which are difficult to cure. Water boiled with mudga dala, cooled and mixed with juice of dhātri should be drunk. (powder of) Kolamajjā, sitā, laja, makṣikaviṭ (bees wax), kaṇa and añjana should be licked with honey (or powder of); pathyā, drākṣā or badara (may be licked with honey).

Kaphaja chardi cikitsā :—

कफजायां वमेष्विम्बकृष्णापिण्डीतसर्षपैः ॥ १७ ॥
 युक्तेन कोष्णतोयेन, दुर्बलं चोपवासयेत् ।
 आरग्वधादिनिर्यूहं शीतं क्षौद्रयुतं पिबेत् ॥ १८ ॥
 मन्यान् यवैर्वा बहुशश्छर्दिग्नौषधभाचितैः ।
 कफघ्नमग्नं हृद्यं च रागाः सार्जकभूस्तृणाः ॥ १९ ॥
 लीढं मनःशिलाकृष्णामरिचं बीजपूरकात् ।
 स्वरसेन कपित्थस्य सक्षौद्रेण वमिं जयेत् ॥ २० ॥
 खादेत्कपित्थं सव्योषं, मधुना वा दुरालभात् ।
 लिह्यान्मरिचचोचैलागोशकृद्रसमाक्षिकम् ॥ २१ ॥

In vomiting arising from kapha, vomiting should be induced again by administering warm water mixed with (the powder of) nimba, kṛṣṇā, piṇḍīta and sarṣapa; the weak patient should be made to fast, decoction of drugs of āragva-dhādi gaṇa (chapter 15 of sūtrasthāna) made cold and mixed with honey should be drunk. Mañītha (solution of flour added with sugar and ghee) prepared from yava or others, soaked many times in the decoction of drugs which cure vomiting; foods which mitigate kapha and are pleasing, rāga (sweet syrups) scented with arjaka and bhūtr̥ṇa—should be consumed. Licking (the powder of) manaśilā, kṛṣṇā and marica in the juice of bijapūraka or kapittha and mixed with honey cures vomiting. Kapittha along with vyoṣa, or durālabhā with honey should be eaten; (powder of) marica, coca, elā, juice of fresh cowdung and honey should be licked. 17b-21.

Anya chardi cikitsā :—

अनुकूलोपचारेण याति द्विष्टार्थजा शमम् ।

Vomiting caused by dislikes gets relieved by appropriate, comforting methods. 22.

कृमिजा कृमिद्वेगगतैश्च मिषगुजितैः ॥ २२ ॥

यथास्वं परिशेषाश्च, तत्कृताश्च तथाऽऽमयाः ।

Vomiting arising from worms (intestinal parasites) gets cured by adopting treatments indicated for heart diseases caused by worms (in this chapter only) and also the remain-

ing types of vomittings, and other diseases caused by them (krimi). 22b.

छर्दिप्रसङ्गेन हि मातरिश्वा घातुक्षयात्कोपमुपैत्यवश्यम् ।
कुर्यादतोऽस्मिन् वमनातियोगप्रोक्तं विधिं स्तम्भनबृंहणीयम् ॥ २३ ॥

By the bouts of vomiting, resulting in depletion of dhātūs (tissues) mātariśva (vāta) undergoes increase inevitably. Hence, therapies such as sthambhana (with holding the expulsion of fluids from the body) and bṛmhāṇa (nourishing) mentioned in excess bouts of emesis therapy should be adopted in this condition also. 23.

सर्पिर्गुडा मांसरसा घृतानि कल्याणकञ्चूषणजीवनानि ।
पयांसि पथ्योपहितानि लेहाश्छर्दिं प्रसक्तां प्रशमं नयन्ति ॥ २४ ॥
इति छर्दिचिकित्सितम् ।

Administration of sarpir guda recipes, meat soup, medicated ghee such as Kalyāna ghr̥ta (vide chapter 6 uttarasthana) Tryūṣaṇa ghr̥ta (chapter 14) Jivāniya ghr̥ta or milk boiled with suitable drugs and confections prepared from them, relieves vomiting which is persisting. 24.

Thus ends the treatment of vomiting.

Hṛdroga cikitsā (treatment of heart diseases) :—

Vataja hṛdroga cikitsā :—

अथ हृद्रोगचिकित्सितम् ।
हृद्रोगे वातजे तैलं मस्तुसौवीरतक्रवत् ॥ २५ ॥
पिबेत्सुखोष्णं सबिडं गुल्मानाहार्तिञ्च तत् ।
तैलं च लवणैः सिद्धं समूत्राम्लं तथागुणम् ॥ २६ ॥

In heart disease caused by vāta, medicated oil mixed with mastu (whey), sauvīra (fermented liquor), takra (buttermilk) and biḍa and made comfortably warm should be drunk. It cures abdominal tumors, flatulence and colic. Oil (of sesame) boiled with salts, cow's urine and sour gruel also has similar properties. 25-26.

विल्वं रास्नां यवान् कोलं देघदारुं पुनर्नवाम् ।
कुलत्थान् पञ्चमूलं च पक्त्वा तस्मिन्पचेज्जले ॥ २७ ॥
तैलं तन्नावने पाने वस्तौ च विनियोजयेत् ।

Bilva, rāsnā, yava, kola, devadāru, punarnavā, kulattha and drugs of pañcamūla should be boiled in water and decoction prepared. Medicated oil prepared by using this decoction should be used for nasal medication, drinking and enema. 27-28a.

शुण्ठीवयस्थालवणकायस्थाहिङ्गुपौष्करैः ॥ २८ ॥
पथ्यया च शृतं पार्श्वहृद्रुजागुल्मजिद्धतम् ।

Medicated ghee prepared with the decoction of śuṅṭhī, vayasthā, lavaṇa, kāyasthā, hiṅgu, pauṣkara and pathyā, cures pain of the flanks and heart and tumours of the abdomen. 28b-29a.

सौवर्चलस्य द्विपले पथ्यापञ्चाशदन्विते ॥ २९ ॥
घृतस्य साधितः प्रस्थो हृद्रोगश्वासगुल्मजित् ।

Medicated ghee prepared with two pala of sauvarcala, fifty (pala) of pathyā and one prastha of ghee, cures heart diseases, dyspnoea and abdominal tumour. 29b-30a.

दाडिमं कृष्णलवणं शुण्ठी हिङ्गुम्लवेतसम् ॥ ३० ॥
अपतन्नकहृद्रोगश्वासघ्नं चूर्णमुत्तमम् ।

Powder of dāḍima, kṛṣṇalavaṇa, śuṅṭhī, hiṅgu, and amla-
vetasa is best to cure tetanus, heart disease and dyspnoea.
30b-31a.

पुष्कराहशठीशुण्ठीबीजपूरजटाभयाः ॥ ३१ ॥
पीताः कल्कीकृताः क्षारघृताम्ललवणैर्युताः ।
विकर्तिकाशूलहराः काथः कोष्णश्च तद्गुणः ॥ ३२ ॥
यवानीलवणक्षारवचाजाज्यौषधैः कृतः ।
सपूतिदारुबीजाह्वपलाशशठिपौष्करैः ॥ ३३ ॥

Paste of puṣkarāhvā, śaṭhī, śuṅṭhī, root of bījapūra and abhayā mixed with kṣāra (yavakṣāra), ghee, sours and salt cures vikartika śūla (sawing like pain in the heart). Similar is the action of decoction of yavānī, lavaṇa, kṣāra, vacā, ajāji, auśadha, pūtidāru, bijāhva, palāśa, śaṭhī and pauṣkara consumed warm. 31b-33.

(यवक्षारो यवानी च पिबेदुष्णेन वारिणा ।
पतेन वातजं शूलं गुल्मं चैव चिरोत्थितम् ॥ १ ॥

भिद्यते सप्तरात्रेण पवनेन यथा घनः ।)

(Powder of yavakṣāra and yavānī mixed with warm water should be drunk. By this, pain in the abdomen, and abdominal tumour persisting for long time get cured within seven days just as the clouds get split by the wind).

पञ्चकोलशटोपथ्यागुडबीजाह्वपोष्करम् ।

वारुणीकल्कितं भृष्टं यमके लवणान्वितम् ॥ ३४ ॥

हृत्पार्श्वयोनिशूलेषु स्नादेद्गुल्मोदरेषु च ।

(Powder of) pañcakola, śaṭhī, pathyā, guḍa, bijāhvā, and paus̄kara made into a paste with vāruṇī (a kind of (liquor) fried in yamaka (mixture of two fats, oil and ghee) and added with salt should be consumed in case of pain in the heart, flanks and vagina, abdominal tumour and enlargement of the abdomen. 34-35a.

स्निग्धाश्चेह हिताः स्वेदाः संस्कृतानि घृतानि च ॥ ३५ ॥

In this (heart disease of vāta origin) lubricating sudation and ghee processed with drugs (which mitigate vāta) are beneficial. 35b.

लघुना पञ्चमूलेन शुण्ठ्या वा साधितं जलम् ।

वारुणीदधिमण्डं वा धान्याम्लं वा पिबेत्तृषि ॥ ३६ ॥

When there is thirst, water boiled with drugs of laghu pañcamūlā or śuṅṭhī, or vāruṇī, thin liquid of dadhi (curds) or fermented water boiled with corns may be drunk. 36.

सायामस्तम्भशूलामे हृदि मास्तदूषिते ।

क्रियेषा

These are the treatments when there is pain in the heart such as expanding, stopping the movement and continuous kinds caused by increased māruta (vāta). 37a.

सद्रवायामप्रमोहे तु हिता रसाः ॥ ३७ ॥

स्नेहाख्यास्तित्तिरिक्कौञ्चशिखिवर्तकदक्षजाः ।

When there is increased heart rate, expanding type of pain and loss of consciousness, soup of meat of tittiri (part-ridge), krauñca (heron), sikhi (peacock), vartaka (bird-button quail) and dakṣa (cock) added with more of fats (ghee or oil) are beneficial. 37b-38a.

बलातैलं सहद्रोगः पिबेद्वा सुकुमारकम् ॥ ३८ ॥
यष्ट्याहशतपाकं वा महास्नेहं तथोत्तमम् ।

The patient of heart diseases should drink Balā taila (vide chapter 2 of śāiṛasthāna) or Sukumāra (chapter 13 of cikitsā sthāna) or Śatapāka yaṣṭī taila (chapter 22-cikitsāsthāna) or Mahāsneha (vide chapter 21 of cikitsāsthāna) which are best suited. 38b-39a.

रास्नाजीवकजीवन्तीबलाव्याघ्रोपुनर्नवैः ॥ ३९ ॥
भार्गीस्थिरावचाव्योषैर्महास्नेहं विपाचयेत् ।
दधिपादं तथाम्लैश्च लाभतः स निषेवितः ॥ ४० ॥
तर्पणो बृंहणो बल्यो वातहृद्रोगनाशनः ।

Mahāsneha (mixture of all the four fats, ghee, oil, muscle fat and marrow) should be prepared with the decoction and paste of rāsnā, jīvaka, jīvaṅtī, balā, vyāghrī, punarnavā, bhārṅgī, sthīrā, vacā, and vyoṣa, one fourth part of dadhi (curds) and sour liquids as many as available. This recipe acts as tarpaṇa (restorative), brimhaṇa (nutritive) balya (strengthening) and cures heart disease arising from vāta. 39b-41a.

दीप्तेऽग्नौ सद्रवायामे हृद्रोगे वातिके हितम् ॥ ४१ ॥
क्षीरं दधि गुडः सर्पिरौदकानूपमामिषम् ।
एतान्येव च वर्ज्यानि हृद्रोगेषु चतुर्ष्वपि ॥ ४२ ॥
शेषेषु, स्तम्भजाड्यामसंयुक्तेऽपि च वातिके ।
कफानुबन्धे तस्मिन्स्तु रूक्षोष्णामाचरेत्क्रियाम् ॥ ४३ ॥

In heart disease caused by vāta, if there is increased heart rate and expanding type of pain and if the patient has strong digestive power, then consuming milk, curds, jaggery (mola-sses), ghee and meat of animals living in water and marshy regions is suitable. These are to be avoided in the remaining four kinds of heart diseases, and even in vātaja kind, if there is rigidity and inactivity (in the body) and association of āma. If there is kapha as the secondary doṣa in it (vātaja heart disease) therapies which bring about dryness and heat should be adopted. 41b-43.

Pittaja hṛdroga cikitsā :—

पैत्ते द्राक्षेक्षुनिर्याससिताक्षौद्रपरूषकैः ।

युक्तो घिरेको हृद्यः स्यात्कमः शुद्धे च पित्तहा ॥ ४४ ॥

क्षतपित्तज्वरोक्तं च बाह्यान्तः परिमार्जनम् ।

कट्वीमधुककटकं च पिबेत्ससितमम्भसा ॥ ४५ ॥

In hṛdroga arising from pitta, vireka (purgation) is ideal, with the juice of drākṣā, ikṣu, sitā, kṣaudra and parūṣaka (as adjuvants to the purgative drug); after such a purification, all treatments which mitigate pitta should be done, such as the external and internal treatment enumerated in kṣata (urakṣata—injury to lungs) and pittajvara (fever caused by pitta). Paste of kaṭvī and madhuka should be consumed along with sugar water. 44-45.

श्रेयसीशर्कराद्राक्षाजीवकर्षभकोत्पलैः ।

बलाखर्जूरकाकोलीमेदायुग्मैश्च साधितम् ॥ ४६ ॥

सक्षीरं माहिषं सर्पिः पित्तहृद्रोगनाशनम् ।

Medicated ghee prepared with (decoction and paste of) śreyasī, śarkarā, drakṣā, jīvaka, ṛṣabhaka, utpala, balā, kharjūra, kākoli and medā yugma, with milk and ghee obtained from buffalo milk cures pittaja hṛdroga. 46-47a.

प्रपौण्डरीकमधुकविसग्रन्थिकसेरुकाः ॥ ४७ ॥

सशुण्ठीशैबलास्ताभिः सक्षीरं विपचेद्घृतम् ।

शीतं समधु तच्चेष्टं स्वादुवर्गकृतं च यत् ॥ ४८ ॥

वस्ति च दद्यात्सक्षौद्रं तैलं मधुकसाधितम् ।

Medicated ghee prepared with (decoction and paste of) prapaunḍarika, madhuka, bisagrañthi, kaseruka, śuṅṭhī; and śaivāla, milk and ghee, is desirable to be consumed with honey. Ghee prepared with drugs of sweet taste is also suitable. Enema should be administered with oil processed with madhuka and mixed with honey. 47b-49a.

Kaphaja hṛdroga cikitsā :—

कफोद्भवे वमेत्स्विन्नः पित्तुमन्दवचाम्भसा ॥ ४९ ॥

कुलत्थधन्वोत्थरसतीक्ष्णमद्यवाशनः ।

पिबेच्चूर्णं वचाहिङ्गुलवणद्वयनागरात् ॥ ५० ॥

सैलायवानककणायवक्षारात्सुखाम्बुना ।
 फलघान्याम्लकौलत्थयूषमूत्रासवैस्तथा ॥ ५१ ॥
 पुष्कराह्वाभयाशुण्ठीशठीरास्नावचाकणात् ।
 काथं तथाऽभयाशुण्ठीमाद्रीपीतद्रुकट्फलत् ॥ ५२ ॥

In that caused by kapha, after making the patient perspire (by sudation therapy), vamana (emesis) should be administered with decoction of picumañda and vacā (as adjuvants to the emetic drugs). He should consume food prepared from yava along with soup of kulattha and meat of animals of desert-like regions and drink strong wines.

Powder of vacā, hiñgu, the two lavaṇa, nāgara, elā, yavānaka (yavāni), kaṇā and yavakṣāra should be consumed with warm water, or with fruit juice, fermented gruel, soup of kulattha, cow's urine or āsava (fermented infusion). Decoction of puṣkarāhvā, abhayā, śuṅṭhī, śaṭhī, rāsnā, vacā and kaṇā or of abhayā, śuṅṭhī, mādrī, pītadru and kaṭphala (should be consumed). 49b-52.

काथे रोहितकाश्वत्थखदिरोदुम्बराजुने ।
 सपलाशवटे व्योषत्रिवृच्चूर्णान्विते कृतः ॥ ५३ ॥
 सुखोदकानुपानश्च लेहः कफविकारहा ।

Into the decoction of rohitaka, aśvattha, khadira, udumbara, arjuna, palāśa and vaṭa, powder of vyoṣa, and trivṛt is put in and confection prepared. Consumed with warm water it cures disease (of heart) arising from kapha. 53-54a.

श्लेष्मगुल्मोदिताज्यानि क्षारांश्च विविधान् पिबेत् ॥ ५४ ॥
 प्रयोजयेच्छिलाहं वा ब्राह्मं वाऽत्र रसायनम् ।
 तथाऽम्लकलेहं वा प्राशं वाऽगस्त्यनिर्मितम् ॥ ५५ ॥

Medicated ghee and different kṣarās (alkalies) described in kapha gulma (vide chapter 14 of cikitsāsthāna) should be drunk. Either Śilāhva (śilājatu) rasāyana (vide. chapter 39 of uttarasthāna) or Brāhma rasāyana or Āmalaka rasāyana (all these are mentioned in chapter 39 of uttarasthāna) should be administered. 54b-55.

सैलपवानककणपवधारासिञ्जाम्बुना ।
 फलवात्यासकौलथयैषमैवावबुलथा ॥ ५१ ॥
 पुकराहामयाम्बुजिपौरीरास्त्राववाकणव ।
 काष तथामयाम्बुजिपौरीपौतर्कदेकजव ॥ ५२ ॥

In that caused by kapha, after making the patient perspire (by sudation therapy), vamaṇa (emesis) should be administered with decoction of picumanda and vacā (as adjuvants to the emetic drugs). He should consume food prepared from yava along with soup of kulathā and meat of animals of desert-like regions and drink strong wines.

Powder of vacā, hingū, the two lavara, nāgara, eḷā, yava-naka (yavāni), kaṇṭhā and yavakṣāra should be consumed with warm water, or with fruit juice, fermented gruel, soup of kulathā, cow's urine or āsava (fermented infusion). Decoction of puṣkarāhva, abhaya, ṣuṇṭhi, ṣaṭh, rāsna, vacā and kaṇṭhā or of abhaya, ṣuṇṭhi, mādrī, pitadru and kaṭphala (should be consumed). 49b-52.

काष रोहितकासपथलदित्दुत्तरासुते ।
 सपलाशवट् स्थात्रिषुर्णोत्तिते कृतः ॥ ५३ ॥
 सिञ्जदकण्डिपानक्ष लेहः कफत्रिकारह ।

Into the decoction of rohitaka, aśvathā, khadira, udumbara, arjuna, palāśa and vāta, powder of vyōṣā, and trivrit is put in and confection prepared. Consumed with warm water it cures disease (of heart) arising from kapha. 53-54a.

अमृगुणोदित्दुत्तरासुतिसौराक्ष त्रिवधत्रिषव ॥ ५४ ॥
 प्रयान्त्रिञ्जलेहं वा शल्लं वाऽत्र रसायनम् ।
 तथामृगुणकलेहं वा प्रयान्त्रिञ्जलेहं ॥ ५५ ॥

Medicated ghee and different kṣarās (alkalies) described in kapha gulma (vide chapter 14 of cikitsāsthāna) should be drunk. Either Śilāhva (śilājatu) rasāyana (vide. chapter 39 of uttarasthāna) or Brāhma rasāyana or Amalaka rasāyana (all these are mentioned in chapter 39 of uttarasthāna) should be administered. 54b-55.

वाट्यश्चामयवैः शीतः शर्करामाक्षिकान्वितः ।
 यवागुः शालिभिस्तद्वत्कोद्रवैश्च चिरन्तनैः ॥ ६३ ॥
 शीतेन शीतवीर्यैश्च द्रव्यैः सिद्धेन भोजनम् ।
 हिमाम्बुपरिषिक्तस्य पयसा ससितामधु ॥ ६४ ॥
 रसैश्चानम्ललवणैर्जाङ्गलैर्घृतभर्जितैः ।
 मुद्गादीनां तथा यूषैर्जीवनीयरसान्वितैः ॥ ६५ ॥
 नस्यं क्षीरघृतं सिद्धं शीतैरिक्षोस्तथा रसः ।
 निर्वापणाश्च गण्डूपाः सूत्रस्थानोदिता हिताः ॥ ६६ ॥
 दाहज्वरोक्ता लेपाद्या निरीहत्वं मनोरतिः ।
 महासरिद्धिदादीनां दर्शनस्मरणानि च ॥ ६७ ॥

In all types of thirst, treatments which mitigate vāta and pitta are beneficial generally. In all the types, cold treatment both external and internal, so also palliative and purificatory treatments (are beneficial); rain water or ground water resembling it, mixed with honey should be used; or the water into which heated stone, pot-sherd or sand has been immersed several times should be used added with sugar; or wāter boiled with (तृष्णा) pañcamūla; or mantha (solution of flour) prepared from flour of lāja (fried paddy) or vātya (thin paste of flour) prepared from raw yava, mixed with sugar and honey and cooled; yavāgū (thin gruel) prepared from śāli (rice) or kodrava which are old; foods prepared from substances of cold potency partaken cold; bathing in cold water, drinking milk added with sugar and honey, soup of meat of animals of desert-like lands, fried in ghee, without making it sour and salty; soup of mudga etc., mixed with juice of drugs of jivaniya gaṇa (vide chapter 15 of sūtrasthāna) should be used as food. Nasal drops with milk and ghee, or juice drugs of cold potency or of sugarcane; mouth gargles with juice of healing drugs mentioned in sūtrasthāna (chapter 22). Application of paste over the body described in fever with burning sensation (vide chapter 1 of cikitsāsthāna); mind which is not agitated and dispassionate; sight of or remembrance of great rivers, lakes etc.-all these are beneficial. 60-67.

Vataja tṛṣṇa cikitsa :—

तृष्णायां पवनोत्थायां सगुडं दधि शस्यते ।
 रसाश्च बृंहणाः शीता विदार्यादिगणाम्बु च ॥ ६८ ॥

In thirst caused by pavana (vāta)—dadhi (curds) mixed with guḍa (jaggery) is suitable; so also meat soup which is nourishing and cold in potency or water boiled with drugs of vidāryādi gaṇa (vide chapter 15 of sūtrasthāna). 68.

Pittaja tṛṣṇā cikitsā :—

पित्तजायां सितायुक्तः पक्वोदुम्बरजो रसः ।
 तत्क्राथो वा हिमस्तद्वत्सारिवादिगणाम्बु वा ॥ ६९ ॥
 तद्विधैश्च गणैः शीतकषायान् ससितामधून् ।
 मधुरैरौषधैस्तद्वत् क्षीरिवृक्षैश्च कल्पितान् ॥ ७० ॥
 बीजपूरकमृद्धीकावटवेतसपल्लवान् ।
 मूलानि कुशकाशानां यष्ट्याह्नं च जले शृतम् ॥ ७१ ॥
 ज्वरोदितं वा द्राक्षादि पञ्चसाराम्बु वा पिबेत् ।

In thirst caused by pitta, juice of ripe fruit of udumbara added with sugar or its decoction made cool, similarly the decoction or cold infusion of drugs of sārivādigaṇa (vide chapter 15 of sūtrasthāna) or other gaṇa of similar properties, added with sugar and honey or cold infusion prepared from drugs of sweet taste or trees having milky sap; water boiled with tender leaves of bijapūraka, mṛdvikā, vaṭa and vetasa; or with roots of kuśa, kāśa and yaṣṭhyāhvā; drākṣādi phāṇṭa described in the treatment of jvara (vide chapter 1 of cikitsāsthāna) or pañcasārambu (vide chapter 2 of cikitsāsthāna)—should be consumed. 69–72a.

Kāphaja tṛṣṇā cikitsā :—

कफोद्भवायां वमनं निम्बप्रसववारिणा ॥ ७२ ॥
 बिल्वाढकीपञ्चकोलदर्भपञ्चकसाधितम् ।
 जलं पिबेद्रजन्या वा सिद्धं सक्षौद्रशर्करम् ॥ ७३ ॥
 मुद्गयूषं च सव्योषपटोलीनिम्बपल्लवम् ।
 यवान्नं तीक्ष्णकवलनस्यस्त्रेहांश्च शीलयेत् ॥ ७४ ॥

In thirst caused by kapha, vamana (emesis) should be done, with decoction of tender leaves of nimba; drink water boiled with bilva, āḍhaki, pañcakola, darbhapañcaka (tṛṇa pañcamūla) or with rajanī added with honey and sugar; soup of mudga mixed with (powder of) vyoṣī, paṭola and tender leaves of nimba; mess prepared from yava, mouth

gargle and nasal drops and confections of strong potency-should be made use of. 72b-74.

सर्वरामाच्च तद्धन्त्री क्रियेष्टा घमनं तथा ।

त्र्यूषणाऋक्करवचाफलाम्लोष्णाम्बुमस्तुभिः ॥ ७५ ॥

In thirst caused by āma and caused by all the three doṣās treatments to mitigate them are necessary. Vomitting should be induced by the use of tryūṣaṇa, āruṣkara, vacā, phalāmla (mātuluṅga) either with warm water or mastu (whey). 75.

अन्नात्ययान्मण्डमुष्णं हिमं मन्थं च कालवित् ।

In thirst caused by avoidance of food, maṇḍa (thin gruel) which is warm or mañtha (solution of flour mixed with sugar and ghee) which is cold should be consumed appropriate to the time (season). 76a.

तृषि भ्रमान्मांसरसं मन्थं वा ससितं पिबेत् ॥ ७६ ॥

In thirst caused by exertion, meat juice (soup) or mañtha added with sugar should be drunk. 76b.

आतपात्ससितं मन्थं यवकोलजसक्तुभिः ।

सर्वाण्यङ्गानि लिम्पेच्च तिलपिण्याककाञ्जिकैः ॥ ७७ ॥

शीतस्नानाच्च मद्याम्बु पिबेत्तन्मान् गुडाम्बु वा ।

In thirst due to exposure to sunlight, mañtha prepared with flour of yava and kola should be consumed. The whole body should be anointed with tīla piṅyāka (paste of sesame) mixed with kāñjika (sour rice wash), take bath in cold water, drink wine mixed with more water, or water in which guḍa (jaggery) is dissolved. 77-78a.

मद्यादर्धजलं मद्यं स्नातोऽम्ललवणैर्युतम् ॥ ७८ ॥

In thirst due to drinking wine, he should drink wine added with half its quantity of water mixed with sour and salt, after taking bath. 78b.

स्नेहतीक्ष्णतराग्निस्तु स्वभावशिशिरं जलम् ।

स्नेहादुष्णाम्बुवजीर्णाच्च जीर्णान्मण्डं पिपासितः ॥ ७९ ॥

He who has strong digestive activity caused by oleation therapy should drink water which by nature possess cold potency; he who has poor digestive activity due to oleation should drink hot water and when the food is well digested and he feels thirsty he should drink maṇḍa (thin gruel). 79.

पिबेत्स्निग्धान्नतृषितो हिमस्पर्धि गुडोदकम् ।

He who is thirsty after a fatty meal should drink water containing guḍa (jaggery) made very cold like the touch of ice. 80a.

गुर्वाद्यन्नेन तृषितः पीत्वोष्णाम्बु तदुल्लिखेत् ॥ ८० ॥

He who is thirsty by consuming foods which are hard to digest should drink hot water and vomit it (food). 80b.

क्षयजायां क्षयहितं सर्वं बृंहणमौषधम् ।

In thirst caused by kṣaya (consumption/depletion of tissues) of all methods which are suitable to consumption such as nourishing foods and medicines should be adopted. 81a.

कृशदुर्बलरूक्षाणां क्षीरं छागो रसोऽथवा ॥ ८१ ॥

क्षीरं च सोर्ध्ववातायां क्षयकासहरैः शृतम् ।

For persons who are emaciated, weak and dry, goats milk or juice of meat (of goat) are beneficial. When there is upward movement (of vāta) milk boiled with drugs which cure kṣayakāsa (vide—chapter 3 of cikitsāsthāna) is beneficial. 81b-82a.

रोगोपसर्गाज्जातायां धान्याम्बु ससितामधु ॥ ८२ ॥

पाने प्रशस्तं सर्वा च क्रिया रोगाद्यपेक्षया ।

In thirst caused by contagious diseases, water boiled with dhānya (kustumburu) added with sugar and honey is ideal for drinking and all other treatment appropriate to the diseases. 82b-83a.

तृष्यन् पूर्वामयक्षीणो न लभेत जलं यदि ॥ ८३ ॥

मरणं दीर्घरोगं वा प्राप्नुयात्स्वरितं ततः ।

सात्म्यान्नपानमैषण्यैस्तृष्णां तस्य जयेत्पुरा ॥ ८४ ॥

तस्यां जितायामन्योऽपि व्याधिः शक्यश्चिकित्सितुम् ॥८४३॥

इति तृष्णारोगचिकित्सितम् ।

The patient who is thirsty and emaciated by earlier diseases, if he does not get water in time, will either die or becomes a victim of chronic diseases. Hence his thirst should be controlled first by accustomed foods, drinks and medicines; when that (thirst) is controlled it is easy to treat the other diseases. 83b-84½.

Thus ends the treatment of thirst.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदय-
संहितायां चतुर्थे चिकित्सितस्थाने छर्दिहृद्रोग-
तृष्णाचिकित्सितं नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the chapter Chardi-hydroga-trṣṇā cikitsā—the sixth in Cikitsita sthāna of Aṣṭāṅgahṛdaya saṁhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

सप्तमोऽध्यायः ।

Chapter--7

MADĀTYAYĀDI CIKITSITA--(treatment of alcoholism etc.)

अथातो मदात्ययादिविकित्सितं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter--Madātyayādi cikitsita--treatment of alcoholism etc; thus said Ātreya and other great sages.

यं दोषमधिकं पश्येत्तस्यादौ प्रतिकारयेत् ।

कफस्थानानुपूर्व्या च तुल्यदोषे मदात्यये ॥ १ ॥

पित्तमारुतपर्यन्तः प्रायेण हि मदात्ययः ।

Which ever the doṣa found to be predominant should be treated first; when all the doṣas are found to be equal in alcoholism, then treatment should be to the seats of kapha first, because alcoholism generally has aggravation of pitta and māruta (vāta) at its terminal stages. 1-2a.

हीनमिथ्यातिपीतेन यो व्याधिरुपजायते ॥ २ ॥

समपीतेन तेनैव स मद्येनोपशाम्यति ।

The disease (alcoholism) which develops from inadequate, improper and excess use of any one kind of wine, gets relieved by the proper use of the same. 2b-3a.

मद्यस्य विषसादृश्यात् विषं तूत्कर्षवृत्तिभिः ॥ ३ ॥

तीक्ष्णादिभिर्गुणैर्योगाद्विषान्तरमपेक्षते ।

Wine is similar to poison; poison possessing powerful properties and actions such as penetrating (deep into the tissues) etc; needs another kind of poison (for the cure of disorders caused by the first poison). 3b-4a.

तीक्ष्णोष्णेनातिमात्रेण पीतेनाम्लविदाहिना ॥ ४ ॥

मद्येनान्नरसङ्गो विदग्धः क्षारतां गतः ।

यान् कुर्यान्मदतृणमोहज्वरान्तर्दाहविभ्रमान् ॥ ५ ॥

मद्योत्क्रष्टेन दोषेण रुद्धः स्रोतःसु मारुतः ।
 सुतीव्रा वेदना याश्च शिरस्यस्थिषु सन्धिषु ॥ ६ ॥
 जीर्णामद्यदोषस्य प्रकाङ्खालाघवे सति ।
 यौगिकं विधिवद्युक्तं मद्यमेव निहन्ति तान् ॥ ७ ॥

By ingestion of large quantity of wine which possesses *tikṣṇa* (penetrating), *uṣṇa* (heat producing), *amla* (sour) and *vidāhi* (causing burning sensation) properties, the moisture in the essence of food, undergoes excess cooking, assumes the properties of *kṣāra* (caustic alkali) and produces intoxication, thirst, delusion, fever, burning sensation inside the abdomen and severe giddiness. *Māruta* (*vāta*) getting obstructed in its passage by the other *doṣās* aggravated by wine, produces severe pain in the head, bones and joints. When these symptoms become old or not produced by wine (by drinking again) and such a desire (for drinking) becoming less, they (symptoms) get relieved by the same wine itself used judiciously and in the prescribed manner. 4-7.

क्षारो हि याति माधुर्यं शीघ्रमम्लोपसंहितः ।
 मद्यमम्लेषु च श्रेष्ठं दोषविष्यन्दनादलम् ॥ ८ ॥

Kṣāra (alkali) attains sweetness soon by getting mixed with sour; among sour things wine is the chief and sufficient to liquify and mitigate the *doṣās*. 8.

तीक्ष्णोष्णाद्यैः पुरा प्रोक्तैर्दीपनाद्यैस्तथा गुणैः ।
 सात्म्यत्वाच्च तदेवास्य धातुसाम्यकरं परम् ॥ ९ ॥

Wine by its properties such as *tikṣṇa*, *uṣṇa* etc; described earlier (vide chapter 6 of *nidānasthāna*) and *dīpana* (carminative) etc. (vide chapter 5 of *sūtrasthāna*) and by nature of becoming habituated/acaustomed), it will be the best material to restore the normalcy of the *dhātūs* (tissues). 9.

सप्ताहमष्टरात्रं वा कुर्यात्पानात्ययोषधम् ।
 जीर्यत्येतावता पानं कालेन विपथाश्रितम् ॥ १० ॥
 परं ततोऽनुबध्नाति यो रोगस्तस्य भेषजम् ।
 यथायथं प्रयुञ्जीत कृतपानात्ययोषधः ॥ ११ ॥

The treatment for alcoholism should be done for seven or eight days only; by that period the wine localised in abnor-

mal passages (places other than the alimentary tract) gets digested. The diseases which continue even after this period should be treated with appropriate therapies prescribed for alcoholism. 10-11.

Vataja madātyaya cikitsa :—

तत्र वातोल्बणे मद्यं दद्यात्पिष्टकृतं युतम् ।
 बीजपूरकवृक्षांस्लकोलदाडिमदीप्यकैः ॥ १२ ॥
 यवानीहपुषाजाजीव्योषत्रिलवणार्द्रकैः ।
 शल्यैर्मसैर्हरितकैः स्नेहवद्भिश्च सक्तुभिः ॥ १३ ॥
 उष्णस्निग्धांस्ललवणा मेघमांसरसा हिताः ।
 आम्राप्रातकपेशीभिः संस्कृता रागषाडवाः ॥ १४ ॥
 गोधूममाषविकृतिर्मृदुश्चित्रा मुखप्रिया ।
 आर्द्रिकार्द्रककुल्माषसुक्तमांसादिगर्भिणी ॥ १५ ॥
 सुरभिर्लवणा शीता निर्गदा वाऽच्छवारुणी ।
 स्वरसो दाडिमात् काथः पञ्चमूलात्कनीयसः ॥ १६ ॥
 शुण्ठीधान्यात्तथा मस्तुसुक्ताम्भोच्छाम्लकाञ्जिकम् ।
 अभ्यङ्गोद्भर्तनस्नानमुष्णं प्रावरणं घनम् ॥ १७ ॥
 घनश्चागुरुजो धूपः पङ्कश्चागुरुकुङ्कुमः ।
 कुचोरुश्रोणिशालिन्यो यौवनोष्णाङ्गयष्टयः ॥ १८ ॥
 हर्षणालिङ्गने युक्ताः प्रियाः संवाहनेषु च ।

In madātyaya (alcoholism) with predominance of vāta, wine prepared from flour mixed with (the powder of) bījapūraka vṛkṣāmla, kola, dāḍima, dīpyakā, yavāni, hapuṣā, ajājī, vyoṣā, the three lavaṇa and ārdraḥ; roasted meat, green vegetables, added with fats and flour of corns should be consumed as food, soup of fatty meat added with fats, sours and salt consumed warm is beneficial. Rāga and śāḍava (sour and sweet syrups) processed with tender fruits of āmra and āmrāta; different kinds of snacks prepared from godhūma and māṣa, pleasing to the mouth (tasty) containing within them ārdrikā, ārdraḥ, kulmāṣa, śukta and māmsa; vāruṇī (liquor) which is clear, sweet smelling, salty, cold and free from defects; fresh juice of dāḍima fruit; decoction of kanīya (hrasva) pañcamāla; or of śuṅṭhī and dhānyā; (ka); mastu, śuktāmbu, amlakāñjika free of precipitate; oil massage, dry massage, bath with warm water, thick coverings (blankets

etc.) fumigation with ghana and aguru, anointing the body with mud, aguru and kuṅkuma; warm and joyful embrace by women who have beautiful breasts, thighs and hips and warmth of youth; such women being engaged for massaging the body—all these are beneficial. 12-19a.

Pittaja madātyaya cikitsā :—

पित्तोल्बणे बहुजलं शार्करं मधु वा युतम् ॥ १९ ॥

रसैर्दाडिमखर्जूरमव्यद्राक्षापरूषजैः ।

सुशीतं ससितासक्तु योज्यं तादृक् च पानकम् ॥ २० ॥

स्वादुवर्गकषायैर्वा युक्तं मद्यं समाक्षिकम् ।

शालिषष्टिकमश्रीयाच्छशाजैणकपिञ्जलैः ॥ २१ ॥

सतीनमुद्रामलकपटोलीदाडिमै रसैः ।

In madātyaya (alcoholism) with predominance of pitta, drinking of large quantity of wine prepared from sugar added with plenty of water or honey; juice of dāḍima, kharjūra, bhavyā, drākṣā and parūṣaka cooled, added with sugar; saktu (solution of corn flour) or pānaka (sweet syrup) prepared in the same way, wine mixed with decoction of drugs of sweet group (vide. chapter 10 of sūtrasthāna) added with honey. Śāli, ṣaṣṭika rice consumed with the soup of meat of śaśa (rabbit) aja (goat), eṇa (deer) kapiñjala (bird grey partridge); or of satīna, mudga, āmalaka, paṭolī and dāḍima. 19b-22a.

कफपित्तं समुत्क्रिष्टमुल्लिखेत्तृड्निदाहवान् ॥ २२ ॥

पीत्वाऽम्बु शीतं मद्यं वा भूरीक्षुरससंयुतम् ।

द्राक्षारसं वा संसर्गी तर्पणादिः परं हितः ॥ २३ ॥

तथाऽग्निर्दीप्यते तस्य दोषशेषान्नपाचनः ।

When the patient has thirst and burning sensation, the kapka and pitta which have increased should be expelled out (by vomiting) plenty of cold water, or wine mixed with sugar-cane juice or juice of drākṣā; samsargī (regimen of diet after purificatory therapies) such as tarpaṇa etc. are ideal; by these, the digestive power becomes augmented which cooks the residue of the doṣās and the food. 22b-24a.

कासे सरक्तनिष्ठीवे पार्श्वस्तनरुजासु च ॥ २४ ॥

तृष्णायां सचिदाहायां सोत्क्रेशे हृदयोरसि ।

गुडूचीभद्रमुस्तानां पटोलस्याथवा रसम् ॥ २५ ॥
सशृङ्गवेरं युञ्जीत तित्तिरिप्रतिभोजनम् ।

When there is cough with expectoration of sputum mixed with blood, pain in the flanks and region of the breasts, thirst, burning sensation during digestion and oppression in the region of the heart and chest (nausea) then decoction of guḍūcī and bhadramustā or paṭola added with śṛṅgvera should be consumed, followed by a meal of meat of tittiri bird. 24b-26a.

तृप्यते चाति बलवद्वातपित्ते समुद्धते ॥ २६ ॥
दद्याद् द्राक्षारसं पानं शीतं दोषानुलोमनम् ।
जीर्णेऽद्यान्मधुराम्लेन छागमांसरसेन च ॥ २७ ॥

When there is severe thirst and great increase of vāta and pitta, drākṣā rasa (juice or infusion of drākṣā) should be consumed, it is cold (in potency) and makes the doṣas move downwards. After it gets digested, he should take food either with sweet and sour things or with soup of goats meat. 26b-27.

तृप्यत्पशः पिबेन्मद्यं मदं रक्षन् बहूदकम् ।
मुस्तदाडिमलाजाम्बु जलं वा पर्णिनीशृतम् ॥ २८ ॥
पातल्युत्पलकन्दैर्वा स्वभावादेव वा हिमम् ।

When the thirst is mild, he should drink wine added with more of water preserving the toxicity; or drink water boiled with mustā, dāḍima, and lāja; or water boiled with the two parṇī or with pātala and utpala kaṇḍa, which are by nature cold in potency. 28b-29a.

मद्यातिपानादध्वातौ क्षीणे तेजसि चोद्धते ॥ २९ ॥
यः शुष्कगलतालवोष्ठो जिह्वां निष्कृष्य चेष्टते ।
पाययेत्कामतोऽम्भस्तं निशीथपवनाहतम् ॥ ३० ॥

By drinking wine in excess, the apdhātūs (watery tissues) get decreased and tejas (heat) gets increased. He who develops dryness of the throat, palate and lips, protrusion of the tongue and moves his head sideways (restlessly) should drink water as much as he likes, the water having been cooled by fanning over it. 29b-30.

कोलदाडिमवृक्षाम्लचुक्रोकाचुक्रिकारसः ।

पञ्चाम्लको मुखालेपः सद्यस्तृष्णां नियच्छति ॥ ३१ ॥

Fresh juice of the five sour viz, kola, dāḍīma, vṛkṣāmla, cukrikā and cukrikā-smearred inside the mouth relieves the thirst immediatly. 31.

त्वचं प्राप्तश्च पानोष्मा पित्तरक्ताभिमूर्च्छितः ।

दाहं प्रकुरुते घोरं तत्रातिशिशिरो विधिः ॥ ३२ ॥

अशाम्यति रसैस्तृप्ते रोहिणीं व्यधयेच्छिराम् ।

The heat generated by drinking wine, associating with pitta and rakta, gets localised in the skin and produces severe burning sensation; for that all cold therapies should be administered in great measure. Still if it does not subside, the rohiṇī sirā (vein which is slightly red in colour) should be cut (and blood let out) after satisfying strengthening the patient with drinking of meat soup. 32-33a.

Kaphaja madātyaya cikitsa :—

उल्लेखनोपवासाभ्यां जयेच्छ्लेष्मोल्बणं पिबेत् ॥ ३३ ॥

शीतं शुण्ठीस्थिरोदीच्यदुःस्पर्शान्यतमोदकम् ।

Madātyaya (alcoholism) with predominance of śleṣma (kapha) should be treated by emesis and fasting, drinking the decoction of śuṅṭhī, sthirā, udīcyā and duṣṣparśā or of any other (similar) drugs. 33b-34a.

निरामं क्षुधितं काले पाययेद्बहुमाक्षिकम् ॥ ३४ ॥

शार्करं मधु वा जीर्णमरिष्टं सीधुमेव वा ।

रूक्षतर्पणसंयुक्तं यवानीनागरान्वितम् ॥ ३५ ॥

When there is no āma (undigested materials) in the alimentary tract, the patient being hungry, he should made to drink wine prepared from sugar or honey added with more quantity of honey or old ariṣṭa (fermented decoction or sīdhu (fermented sugar-cane juice) which is mixed with dry (fat free) tarpaṇa (flour dissolved in water) added with yavānī and nāgara. 34b-35.

यूपेण यवगोधूमं तनुनाऽल्पेन भोजयेत् ।

उष्णाम्लकटुतिक्तेन कौलत्थेनाल्पसर्पिषा ॥ ३६ ॥

शुष्कमूलकजैश्छागे रसैर्वा धन्वचारिणाम् ।
साम्लवेतसवृक्षाम्लपटोलीव्योषदाडिमैः ॥ ३७ ॥

He should eat food prepared from yava or godhūma along with little quantity of thin yūṣa (soups) of kulattha processed with sour, pungent and bitter substance and very little of ghee and warmed; or with soup of dry mūlaka; or with soup of meat of animals of desert-like lands, mixed with amlavetasa, vṛkṣāmla. paṭolī, vyoṣā and dādīma. 36-37.

प्रभूतशुण्ठीमरिचहरितार्द्रकपेशिकम् ।
बीजपूररसाद्यम्लभृष्टनीरसवर्तितम् ॥ ३८ ॥
करीरकरमर्दादि रोचिष्णु बहुशालनम् ।
प्रव्यक्ताष्टाङ्गलवणं विकल्पितनिमर्दकम् ॥ ३९ ॥
यथाग्नि भक्षयन् मांसं माधवं निगदं पिबेत् ।

Oblong pieces of green vegetables together with more of śuṅṭhī and marica, fried in sour juices of bijapūra etc, devoid of moisture should be given to eat; karīra, karamardaka etc. which are tasty and very green, added with more of aṣṭāṅga lavaṇa (described in the next verse) and prepared in different ways, should be partaken, meat should be consumed in keeping with the strength of digestive fire and mādharma (wine prepared from honey) which is unspoilt should be drunk. 38-40a.

Aṣṭāṅga lavaṇa :—

सितासौवर्चलाजाजीतित्तिडीकाम्लवेतसम् ॥ ४० ॥
त्वगेलामरिचार्धाशमष्टाङ्गलवणं हितम् ।
स्रोतोविशुद्धयग्निकरं कफप्राये मदात्यये ॥ ४१ ॥

Sitā, sauvarcalā, ajāji, tiṅṭidika, and amlavetasa, each one part; tvak, elā and marica, each half part, powdered together is known as Aṣṭāṅga lavaṇa, is beneficial in madātyaya with predominance of kapha; it clears the channels and augments the digestive fire. 40b-41.

रूक्षोष्णोद्धर्तनोद्धर्षस्नानभोजनलङ्घनैः ।
सकामाग्निः सह स्त्रीभिर्युक्तया जागरणेन च ॥ ४२ ॥
मदात्ययः कफप्रायः शीघ्रं समुपशाम्यति ।

Madātyaya with predominance of kapha gets relieved soon by dry and warm massage, trampling by foot, bath, appro-

priate foods, fasting, company of sensuous women and judicious avoidance of sleep. 42-43a.

यदिदं कर्म निर्दिष्टं पृथग्दोषबलं प्रति ॥ ४३ ॥
सन्निपाते दशविधे तच्छेषेऽपि विकल्पयेत् ।

The treatments indicated so far, in respect of each doṣa separately should be adopted for the ten kinds of sannipāta and also for the remaining kinds. 43b-44a.

Kapittha pānaka :—

त्वङ्नागपुष्पमगधामरिचाजाजिधान्यकैः ॥ ४४ ॥
परुषकमधुकैलासुराह्वैश्च सितान्वितैः ।
सकपित्थरसं हृद्यं पानकं शशिवोधितम् ॥ ४५ ॥
मदात्ययेषु सर्वेषु पेयं रुच्यग्निदीपनम् ।

Pānaka (sweet syrup) prepared from the juice of kapittha (fruit) added with (powder of) tvak, nāgapuṣpa, māgadhā, marica, ajājī, dhānyakā, parūṣaka, elā, surahvā and sita (sugar) approved by the moon (made cool by keeping it in moonlight) is a cordial drink in all types of alcoholism, improves taste and digestive fire. 44b-46a.

नाविक्षोभ्य मनो मद्यं शरीरमविहन्य वा ॥ ४६ ॥
कुर्यान्मदात्ययं तस्मादिष्यत हर्षणी क्रिया ।

Wine, causes intoxication neither without disorganising/vitiating the mind nor without destroying the (tissues of) body; hence all methods which bring pleasure/happiness are desired (required). 46b-47a.

Kṣīra prayoga :—

संशुद्धिशमनाद्येषु मद्दोषः कृतेष्वपि ॥ ४७ ॥
न चेच्छाम्येत्कफे क्षीणे जाते दौर्बल्यलाघवे ।
तस्य मद्यविद्ग्धस्थ वातपित्ताधिकस्य च ॥ ४८ ॥
श्रीष्मोपतप्तस्य तरोर्यथा वर्षं तथा पयः ।
मद्यक्षीणस्य हि क्षीणं क्षीरमाश्वेव पुष्यति ॥ ४९ ॥
ओजस्तुल्यं गुणैः सर्वविपरीतं च मद्यतः ।
पयसा विहते रोगे बले जाते निवर्तयेत् ॥ ५० ॥
क्षीरप्रयोगं, मद्यं च क्रमेणात्पारपमाचरेत् ।

न विक्षयध्वंसकोत्थैः स्पृशेतोपद्रवैर्यथा ॥ ५१ ॥

तयोस्तु स्याद्घृतं क्षीरं बस्तयो बृंहणाः शिवाः ।

अभ्यङ्गोद्धर्तनस्नानान्यन्नपानं च वातजित् ॥ ५२ ॥

If the diseases caused by wine, do not subside even after purifactory and palliative therapies, because with the decrease of kapha, debility and lightness (emaciation) of the body develop for the person who has been over burnt (with increased heat) and having great increase of vāta and pitta milk is to him (highly beneficial) what rain is to the tree which has been tormented by the heat of summer. Milk quickly furnishes nourishment to the person who has been emaciated by wine because all its qualities are similar to those of ojas and opposite to those of wine. After the diseases (madā-tyaya-alcoholism) gets cured by the use of milk, it should be stopped and the use of wine only, in small quantities, commenced so that he may not be troubled by Vikṣaya and Dhvamsaka-diseases and complications (vide chapter 6 of nidānasthāna); for these, the use of medicated ghee, milk and nourishing enema are beneficial, so also oil massage, dry massage, bath and foods and drink which mitigate vāta. 47b-52.

युक्तमद्यस्य मद्योत्थो न व्याधिरुपजायते ।

अतोऽस्य वक्ष्यते योगो यः सुखायैव केवलम् ॥ ५३ ॥

The person who drinks wine in the proper way does not suffer from diseases caused by wine (over-drinking). Hence, the proper way of drinking wine is described further, which is meant (to teach) only happiness (health). 53.

Madya praśamsā (greatness of wine) :—

आश्विनं या महत्तेजो बलं सारस्वतं च या ।

दधात्यैन्द्रं च या वीर्यं प्रभावं वैष्णवं च या ॥ ५४ ॥

अस्त्रं मकरकेतोर्या पुरुषार्थो बलस्य या ।

सौत्रामण्यां द्विजमुखे या हुताशे च हूयते ॥ ५५ ॥

या सर्वौषधिसम्पूर्णान्मध्यमानात्सुरासुरैः ।

महोद्घेः समुद्रता श्रीशशाङ्कामृतैः सह ॥ ५६ ॥

मधुमाधवमैरेयसीधुगौडासवादिभिः ।

मदशक्तिमनुज्झन्ती या रूपैर्वहुभिः स्थिता ॥ ५७ ॥
 यामास्वाद्य विलासिन्यो यथार्थं नाम बिभ्रति ।
 कुलाङ्गनाऽपि यां पीत्वा नयत्युद्धतमानसा ॥ ५८ ॥
 अनङ्गालिङ्गितैरङ्गैः कापि चेतो मुनेरपि ।
 तरङ्गभङ्गभ्रुकुटीतर्जनैर्मानिनीमनः ॥ ५९ ॥
 एकं प्रसाद्य कुरुते या द्वयोरपि निर्धृतिम् ।
 यथाकामं भटाषासिपरिदृष्टाप्सरोगणे ॥ ६० ॥
 तृजवत्पुरुषा युद्धे यामास्वाद्य त्यजन्त्यसून् ।
 यां शीलयित्वाऽपि चिरं बहुधा बहुविग्रहाम् ॥ ६१ ॥
 नित्यं हर्षातिवेगेन तत्पूर्वमिष सेवते ।
 शोकोद्वेगारतिभयैर्यां दृष्ट्वा नाभिभूयते ॥ ६२ ॥
 गोष्ठीमहोत्सवोद्यानं न यस्याः शोभते विना ।
 स्मृत्वा स्मृत्वा च बहुशो वियुक्तः शोचते यया ॥ ६३ ॥
 अप्रसन्नाऽपि या प्रीत्यै प्रसन्ना स्वर्ग एव या ।
 अपीन्द्रं मन्यते दुःस्थं हृदयस्थितया यया ॥ ६४ ॥
 अनिर्देश्यसुखास्वादा स्वयंवेद्यैव या परम् ।
 इति चित्रास्ववस्थासु प्रियामनुकरोति या ॥ ६५ ॥
 प्रियाऽतिप्रियतां याति यत्प्रियस्य विशेषतः ।
 या प्रीतिर्यां रतिर्वा वाग या पुष्टिरिति च स्तुता ॥ ६६ ॥
 देवदानवगन्धर्वयक्षराक्षसमानुषैः ।
 पानप्रवृत्तौ सत्यां तु तां सुरां विधिना पिबेत् ॥ ६७ ॥

That which bestowed great splendour to the Aśvins, power (of knowledge) to Sarasvati, valour to Iñdra, supremacy to Viṣṇu, weapons to Makaraketu (mañmatha) and fulfilment of pursuits of life, to Balarāma; that which is invited by the brīhmaṇas to the sautrāmaṇi (soma sacrifice) and offered oblations) through the fire; that which was born along with Śrī (lakṣmī), Śaśāñka (moon) and amṛta (nectar) from the great ocean filled with all the herbs and churned by the gods and demons; that which bestows exhilarating (intoxicating) power through its many forms such as madhu, mādha, maireya, sīdhu, gauḍa, āsava etc; by drinking which playful women derive their real name, by drinking which even chaste family women also become exhilarated greatly, by drinking which even sages getting tormented by the god of love, beat their curved brows threatening the mind of women (and

fall in love) and then winning one and derive happiness to both; by drinking which as much as they desire, brave men fight with valour the army of Apsaras; by drinking which warriors sacrifice their life just like grass; that which even though used by men for long periods, in different forms, yet sought for daily as though enjoyed never before for its ecstasy of pleasure; by drinking which, persons do not get troubled by grief, emotion, lack of pleasures and fear; without which assemblies, festivities, and gardens become lustreless (do not give pleasure); without which persons grieve by remembering it often; after drinking which, persons even though displeased with things still compare them as heavenly, consider that even Iñdra is not as happy as them; that which bestows unexplainable pleasures; by drinking which persons assume themselves as physicians; which in many ways imitates the beloved (wife); by which the beloved (wife) becomes more liked; which is praised as the most liked, pleasure yeilding, bestower of speech, and as nourishment by the devas, dānavās, gandharvās, yakṣās, rākṣās, rākṣasās and mānuṣās (humans - such a sura (wine) should be consumed judiciously, in the proper manner. 54-67.

सम्भवन्ति न ते रोगा मेदोनिलकफोद्भवाः ।

विधियुक्तादृते मद्याद्ये न सिध्यन्ति दारुणाः ॥ ६८ ॥

Diseases arising from (aggravation of) medas, (fat) anila (vāta) and kapha do not affect the person who drinks judiciously; these dreaded diseases do not get cured also in persons who do not drink judiciously. 68.

अस्ति देहस्य साऽवस्था यस्यां पानं निवार्यते ।

अन्यत्र मद्याग्निगदाद्विविधौषधसंस्कृतात् ॥ ६९ ॥

There are many conditions of the body in which drinking wine is to be avoided, except by those who are not suffering from any disease and that wine which is prepared from different kinds of herbs. 69.

आनूपं जाङ्गलं मांसं विधिनाऽप्युपकल्पितम् ।

मद्यं सहायमप्राप्य सम्यक् परिणमेत्कथम् ॥ ७० ॥

How does the meat of animals of marshy or desert-like regions, though prepared in the proper manner get properly digested without getting the help of wine ? 70.

सुतीव्रमारुतव्याधिघातिनो लशुनस्य च ।
मद्यमांसविद्युक्तस्य प्रयोगे स्यात्किञ्चान् गुणः ॥ ७१ ॥

What will be benefit of administering laṣuna which is extolled as curing dreaded diseases arising from vāta, to the person who is deprived of wine and meat ? 71.

निगूढशल्याहरणे शस्त्रक्षाराग्निर्मणि ।
पीतमद्यो विषहते सुखं वैद्यविकृत्यनाम् ॥ ७२ ॥

The person who has drunk wine, easily withstands the extraction of foreign bodies located deep inside, the application of sharp instruments (for surgical operation), kṣāra (alkaline cauterium) and agni (fire cauterium) and afflictions of poison. 72.

अनलोत्तेजनं रुच्यं शोकभ्रमविनोदकम् ।
न चातः परमस्त्यन्यदारोग्यबलपुष्टिकृत् ॥ ७३ ॥

There is nothing better than wine to augment the digestive fire and appetite, to relieve grief, exertion and mental tension and to bestow health, strength and nourishment. 73.

रक्षता जीवितं तस्मात्पेयमात्मवता सदा ।
आश्रितोपाश्रितहितं परमं धर्मसाधनम् ॥ ७४ ॥

Hence persons desirous of preserving life for long time, should drink judiciously; that will be good for all who are depending on him, and is best for pursuing the path of righteousness. 74.

Madyapana vidhi (regimen of drinking) :—

स्नातः प्रणम्य सुरविप्रगुरुन् यथास्वं
वृत्ति विधाय च समस्तपरिग्रहस्य ।
आपानभूमिमथ गन्धजलाभिषिक्ता-
माहारमण्डपसमीपगतां भ्रयेत् ॥ ७५ ॥
स्वास्त्येऽथ शयने कमनीये
मित्रभृत्यरमणीसमवेतः ।

स्वं यशः कथकचारणसङ्घै-
 रुद्धतं निशमयन्नतिलोकम् ॥ ७६ ॥
 विलासिनानां च विलासशोभि
 गीतं सनृत्यं कळतूर्यघोषैः ।
 काञ्चीकलापैश्चलकिङ्किणीकैः
 क्रीडाविहङ्गैश्च कृतानुनादम् ॥ ७७ ॥
 मणिकनकसमुत्थैरावनेयैर्विचित्रैः
 सजलविविधलेखक्षौमवस्त्रावृताङ्गैः ।
 अपि मुनिजनचित्तक्षोभसम्पादिनीभि-
 श्चकितहरिणलोलप्रेक्षणीभिः प्रियाभिः ॥ ७८ ॥
 स्तननितम्बकृतादतिगौरवा-
 दलसमाकुलमीश्वरसम्भ्रमात् ।
 इति गतं दधतीभिरसंस्थितं
 तरुणाचित्तविलोभनकार्मणम् ॥ ७९ ॥
 यौवनासवमत्ताभिर्विलासाधिष्ठितात्मभिः ।
 सञ्चार्यमाणं युगपत्तन्वङ्गीभिरितस्ततः ॥ ८० ॥
 तालवृन्तनलिनीदलानिलैः
 शीतलीकृतमतीव शीतलैः ।
 दर्शनेऽपि विदधद्वशानुगं
 स्वादितं किमुत चित्तजन्मनः ॥ ८१ ॥
 चूतरसेन्दुमृगैः कृतवासं
 मल्लिकयोज्ज्वलया च सनाथम् ।
 स्फाटिकशुक्तिगतं सतरङ्गं
 कान्तमनङ्गमिवोद्बद्धदङ्गम् ॥ ८२ ॥
 तालीसाद्यं चूर्णमेलादिकं वा
 हृद्यं प्राश्य प्राग्वयःस्थापनं वा ।
 तत्प्रार्थिभ्यो भूमिभागे सुमृष्टे
 तोयोन्मिश्रं दापयित्वा ततश्च ॥ ८३ ॥
 धृतिमान् स्मृतिमान्नित्यमनूनाधिकमाचरन् ।
 उचितेनोपचारेण सर्वमेवोपपादयन् ॥ ८४ ॥
 जितविकसितासितसरो-
 जनयनसक्रान्तिवर्धितश्रीकम् ।
 कान्तामुखमिव सौरभ-
 हृतमधुगणं पिबेन्मद्यम् ॥ ८५ ॥

After taking bath, offering obeisances the gods, brāhmaṇa and preceptors, after attending to his professional work and others required of him, the person should enter the drinking chamber, which has been sprinkled with scented water and which is near to the dining hall; lean leisurely on a beautiful cot, surrounded by friends, attendants and good looking women, groups of storytellers, and travellers praising his successes through stories and eulogies; playful women exhibiting their charms with their gay walk, songs, dances, playing of musical instruments, attractive dress, sound of moving anklets, reverberated by the notes of the game birds, surrounded by women wearing ornaments of gems and gold of different designs, who are capable of distracting the minds of even the sages, who are endowed with even unsteady eyes resembling of a deer; moving slowly due to the weight of the breasts and buttocks and moving hesitatingly by the fear of the master, captivated with their youthful mind, intoxicated by the wine of youth and joyous activities; and who are thin, moving hither and thither (and serving wine).

Wine cooled by the air of tender leaves of tāla and petals of naḷinī (made as fan) and by adding very cold things (cañdana, uśira etc.) which by its very sight captivates the mind and exciting lust when consumed, mixed with the juice of cūta, iñdu (karpūra) and mṛga (kastūrī) scented by placing well bloomed flowers of mallikā in it, filled into vessels (tumbler) made of rock crystal or shells, and waves developing (in the drinking tumbler); such a delicious wine exhilarates the body just as the god of love.

Before drinking, the person should consume either tālisādi cūrṇa, (chapter 5 of cikitsā sthāna) elādi cūrṇa or vayasthāpana (recipes which retard aging), offer wine who ask for it, sprinkle the ground with wine mixed with water and then drink.

The person remaining courageous and disciplined, performing these activities neither inadequately nor in excess, ensuring all suitable comforts should indulge in wine, keeping all necessary things ready at hand.

Wine which has been enriched in its qualities by the look of the beloved wife, who has eyes resembling the petals of the white lotus flower well bloomed, emitting sweet smell just like the mouth of the wife, and attracting flocks of the bees-should be consumed. 75-85.

पीत्वैवं चषकद्वयं परिजनं सम्मान्य सर्वं ततो
गत्वाऽऽहारभुवं पुरः सुभिषजो भुञ्जीत भूयोऽत्र च ।
मांसापूपघृतार्द्रकादिहरितैर्युक्तं ससौवर्चलै-
र्द्विस्त्रिर्वा निशि चाल्पमेव वनितासंबलानार्थं पिबेत् ॥ ८६ ॥

After drinking, two caṣaka (wine cups) he should bid farewell to his friends, etc. granting gifts to them, go to the dining hall, take meals in the presence of good physicians, with more of meat, apūpa (sweet cake), ghee, ādraka and other greens (vegetables) and sauvarcala (salt).

At night, wine should be consumed twice or thrice, in little quantities just to please the woman (wife). 86.

रहसि दयितामङ्गे कृत्वा भुजान्तरपीडना-
रपुलकिततनुं जातस्वेदां सकम्पपयोधराम् ।
यदि सरभसं शीघोर्वारं न पाययते कृती
किमनुभवति क्लेशप्रायं ततो गृहतस्त्रताम् ॥ ८७ ॥

The person, who sitting in a secret place, keeping his wife on his lap, getting excited by squeezing her between the shoulders, making her to sweat and shake her breasts, if he does not drink wine at least once, what else does he enjoy in this troublesome life of a householder ? 87.

वरतनुवक्त्रसङ्गतिसुगन्धितरं सरकं
द्रुतमिव पद्मरागमणिमासवरूपधरम् ।
भवति रतिश्रमेण च मदः पिबतोऽल्पमपि
क्षयमत ओजसः परिहरन् स शयीत परम् ॥ ८८ ॥

Wine made more fragrant by the smell of the mouth of the wife and appearing like the fluid formed by the melting of ruby and other precious stones, and obtaining the form of āsava (fermented wine) produces intoxication in persons who are exhausted by sexual intercourse, though consumed in small quantity and causes decrease of ojas (essence of the

dhātus), so the person should go to sleep only after avoiding such decrease (by drinking milk, use of rasāyanās etc.). 88.

इत्थं युक्त्या पिबन्मद्यं न त्रिवर्गाद्विहीयते ।
 असारसंसारसुखं परमं चाधिगच्छति ॥ ८९ ॥
 ऐश्वर्यस्योपभोगोऽयं स्पृहणीयः सुरैरपि ।
 अन्यथा हि विपत्सु स्यात्पश्चात्तापेन्धनं घनम् ॥ ९० ॥
 उपभोगेन रहितो भोगवानिति निन्द्यते ।
 निर्मितोऽतिकदर्योऽयं विधिना निधिपालकः ॥ ९१ ॥
 तस्माद्भवस्थया पानं पानस्य सततं हितम् ।
 जित्वा विषयलुब्धानामिन्द्रियाणां स्वतन्त्रताम् ॥ ९२ ॥
 विधिर्वसुमतामेष भविष्यद्भवस्तु ये ।
 यथोपपत्ति तैर्मद्यं पातव्यं मात्रया हितम् । ९३ ॥

He who drinks in this manner, does not get deceived by the three pursuits (dharma, artha, kāma); derives the greatest happiness from this lustreless life, this is the enjoyment of wealth and is enviable even by the gods; on the contrary, the wealth becomes the fuel for (cause of) misery later on (for him who does not follow the regimen of drinking) the person is laughed at as one "deprived of enjoyment", "created as a bad master" or "as a protector of wealth only". Hence drinking wine should be done in a disciplined manner always and that only is good, by winning control over the sense organs always engaged in their objects.

This regimen is for the rich and those who are going to become rich should make changes suitable to them; it is good for them to drink wine in modest quantity. 89-93.

यावद् दृष्टेर्न सम्भ्रान्तिर्यावन्न क्षोभते मनः ।
 तावदेव विरन्तव्यं मद्यादात्मवता सदा ॥ ९४ ॥

The disciplined person should stop drinking wine always before his vision gets altered and the mind gets disorganised. 94.

अभ्यङ्गोद्धर्तनस्नानवासधूपानुलेपनैः ।
 स्निग्धोष्णेर्भावितश्चात्रैः पानं वातोत्तरः पिबेत् ॥ ९५ ॥

The person with the predominance of vāta (in his constitution) should drink wine, indulging in oil-bath, massage,

bath, dress, fumigation, anointing perfumes and food, processed with/endowed with unctousness and heat. 95.

शीतोपचारैर्विचिधैर्मधुरस्निग्धशीतलैः ।

पैत्तिको भावितश्चात्रैः पिबन्मद्यं न सीदति ॥ ९६ ॥

The person with the predominance of pitta drinking wine, indulge in cold services, (comforts) of different kinds, food processed with sweet, unctous and cold things, does not suffer. 96.

उपचारैरशिशिरैर्यवगोधूमभुक् पिबेत् ।

श्लैष्मिको धन्वजैर्मांसैर्मद्यं मारिचिकैः सह ॥ ९७ ॥

The person with the predominance of śleṣma (kapha) should drink wine, indulging in comforts which are not cold, partaking yava and godhūma, meat of animals of desert-like regions processed with marica. 97.

तत्र वाते हितं मद्यं प्रायः पैष्टिकगौडिकम् ।

पित्ते साम्भोमधु, कफे मार्द्वीकारिष्टमाधवम् ॥ ९८ ॥

For persons of vāta predominance wine such as paiṣṭika (prepared from flour) and gauḍika (prepared with jaggery/molasses) are generally suitable, for those of pitta predominance wine mixed with water and honey; for persons of kapha predominance, wines such as mārḍvika (prepared from grapes) ariṣṭa (fermented decoctions) and mādhava (prepared from honey) are suitable. 98.

प्राक् पिबेच्छ्लैष्मिको मद्यं, भुक्तस्योपरि पैत्तिकः ।

वातिकस्तु पिबेन्मध्ये, समदोषो यथेच्छया ॥ ९९ ॥

इति मदात्ययचिकित्सितम् ।

Person of kapha predominance should drink wine before (midday) meals, of pitta predominance after (midday) meals, of vāta predominance in between (the midday meal and night meal) and he who has the doṣās in equal proportion at any time he desires. 99.

Thus ends the treatment of alcoholism.

Treatment of intoxication and fainting by other causes :—

अथ मदमूर्च्छायचिकित्सितम् ।

मदेषु वातपित्तघ्नं प्रायो मूर्च्छासु चेष्यते ।

सर्वत्रापि विशेषेण पित्तमेवोपलक्षयेत् ॥ १०० ॥

For intoxication and fainting the treatment desired are for the mitigation of vāta and pitta, generally; in all of them predominance of pitta only, should be taken care of especially. 100.

शीताः प्रदेहा मणयः सेका व्यजनमारुताः ।

सिता द्राक्षेक्षुखर्जूरकाश्मर्यस्वरसाः पयः ॥ १०१ ॥

सिद्धं मधुरवर्णं रसा यूषाः सदाडिमाः ।

षष्टिकाः शालयो रक्ता यवाः सर्पिश्च जीवनम् ॥ १०२ ॥

कल्याणकं महातिकं षट्पलं पयसाऽग्निः ।

पिप्पल्यो वा शिलाह्वं वा रसायनविधानतः ॥ १०३ ॥

त्रिफला वा प्रयोक्तव्या सघृतक्षौद्रशर्करा ।

Poultices producing cold, wearing precious stones, pouring warm liquids on the body, fanning, (cold) breeze, sugar, juice of drākṣā, ikṣu, kharjūra and kāśmaryā, milk and meat soup processed with drugs of sweet taste, soups mixed with juice of dāḍima, ṣaṣṭika, raktaśāli, yava, medicated ghee such as ghr̥ta prepared from drugs of jīvanīya gaṇa (chapter 15 of sūtrasthāna), kalyāṇaka ghr̥ta (chapter 6 of uttarasthāna), mahātikta ghr̥ta (chapter 19 of cikitsā sthāna) śaṭpala ghr̥ta (chapter 5 of cikitsā sthāna) or milk processed with agnikā (citraka) either pippalī, or śilāhvā (śilājatu); or triphalā used in mixed with ghee, honey and sugar and used in the rasāyana method—all these are to administered. 101-104a.

प्रसक्तवेगेषु हितं मुखनासावरोधनम् ॥ १०४ ॥

पिबेद्वा मानुषीक्षीरं तेन दद्याच्च नावनम् ।

मृणालबिसङ्घ्णा वा लिह्यात्क्षौद्रेण साभयाः ॥ १०५ ॥

दुरालभां वा मुस्तं वा शीतेन सलिलेन वा ।

पिबेन्मरिचकोलास्थिमज्जोशीराहिकेसरम् ॥ १०६ ॥

धात्रीफलरसे सिद्धं पथ्याक्वाथेन वा घृतम् ।

During the bout (of intoxication or fainting) it is beneficial to cause obstruction of the mouth and nose, drinking of

human milk (breast milk) and instilling it into the nose, lick the (paste of) either of mṛṇāla, bisa or kṛṣṇā with honey or of abhayā, durālabhā, or mustā with honey; consume the (paste of) marica, marrow of kola, uṣīra and ahikesara (nāgakesara) with cold water; drink ghee prepared with juice of dhātriphala or decoction of pathyā. 104b-107a.

कुर्यात्क्रियां यथोक्तं च यथादोषबलोदयम् ॥ १०७ ॥

पञ्चकर्माणि चेष्टानि सेवनं शोणितस्य च ।

सत्त्वस्यालम्बनं ज्ञानमगृद्धिर्विषयेषु च ॥ १०८ ॥

Treatments appropriate to the aggravated doṣa as required by the strength of the doṣās should be done; it is also desirable to administer the pañcakarma (the five purifactory therapies) and blood letting.

Upholding the satva (mind), proper knowledge and avoiding desire in the objects (of the sense organs) are also needed. 107b-108.

मदेष्वतिप्रवृद्धेषु मूर्च्छायेषु च योजयेत् ।

तीक्ष्णं सन्न्यासविहितं विषघ्नं विषजेषु च ॥ १०९ ॥

इति मदमूर्च्छायचिकित्सितम् ।

When intoxication and fainting are very severe it is necessary to do treatments prescribed for sannyāsa such as tīkṣṇa nasya (strong nasal medication etc.) and in those (intoxication and fainting) due to poison, antipoisonous therapies should be done. 109.

Sannyāsa cikitsā (treatment of coma) :—

अथ सन्न्यासचिकित्सितम् ।

आशु प्रयोज्यं सन्न्यासे सुतीक्ष्णं नस्यमञ्जनम् ।

धूमः प्रथमनं तोदः सूचीभिश्च नखान्तरे ॥ ११० ॥

केशानां लुञ्चनं दाहो दंशो दशनवृश्चिकैः ।

कटुम्लगालनं वक्त्रे कपिकच्छुवघर्षणम् ॥ १११ ॥

उत्थितो लब्धसंज्ञश्च लशुनस्वरसं पिबेत् ।

खादेत्सव्योषलवणं बीजपूरककेसरम् ॥ ११२ ॥

लघ्वन्नप्रति तीक्ष्णोष्णमद्यात्स्रोतोविशुद्धये ।

In coma, strong nasal medications and collyriums to the eyes, inhalation of smoke, blowing of powder of drugs into

the nose, pricking the nail beds with needles, plucking the hairs, branding with fire, bites by insects such as scorpions, smearing the inside of the mouth with pungent and sour substances, smearing the body with (the pods of) kapikacchū should be done. After he wakes up (regains consciousness) he should be given fresh juice of laṣuna to drink, eat the tendrils of bījapūraka mixed with vyoṣa and lavaṇa; easily digestible food in very little quantity and drink strong and hot (heat producing) wine to clear the channels. 110-113a.

विस्मापनैः संस्मरणैः प्रियभ्रवणदर्शनैः ॥ ११३ ॥

पटुभिर्गीतवादित्रशब्दैर्व्यायामशीलनैः ।

अंसनोऽङ्गुलीर्धूमैः शोणितस्यावसेचनैः ॥ ११४ ॥

उपाचरेत्तं प्रततमनुबन्धभयात्पुनः ।

तस्य संरक्षितव्यं च मनः प्रलयहेतुतः ॥ ११५ ॥

He should be treated by activities which cause distraction of the mind, recalling past incidents and things, hearing and seeing of the (men and materials) liked by him, hearing the pleasant sound of singing and musical instruments, practice of physical exercises, therapies such as laxatives, emesis, purgation, inhalation of smoke and blood letting; he should be protected from secondary diseases and causes which produce destruction of the mind. 113b-115.

इति श्रीवैद्यपतिसिंहगुप्तसूनुध्रीमद्वाग्भटविरचितायामष्टाङ्ग-
हृदयसंहितायां चतुर्थे चिकित्सितस्थाने मदात्ययादि-
चिकित्सितं नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus ends the chapter, Madātyayādi cikitsita—the seventh in Cikitsita sthāna in Aṣṭāṅgahr̥daya saṁhitā, composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

अष्टमोऽध्यायः ।

Chapter—8

ARŚAS CIKITSITA (treatment of haemorrhoids/piles)

अथातोऽर्शासां चिकित्सितं व्याख्यास्यामः ।
इति ह स्माद्दुरात्रेयादयो महर्षयः ।

We shall now expound the chapter—Arśas cikitsita—
treatment of piles/haemorrhoids; thus said Ātreya and other
great sages.

Kṣāra-agnikarma (cauterisation) :—

काले साधारणे व्यभ्रे नातिदुर्बलमर्शसम् ।
विशुद्धकोष्ठं लघ्वत्पमनुलोमनाशितम् ॥ १ ॥
शुचि कृतस्वस्त्ययनं मुक्तविण्मूत्रमव्यथम् ।
शयने फलके वाऽन्यनरोत्सङ्गे व्यपाश्रितम् ॥ २ ॥
पूर्वेण कायेनोत्तानं प्रत्यादित्यगुदं समम् ।
समुन्नतकटीदेशमथ यन्त्रणवाससा ॥ ३ ॥
सक्थोः शिरोधरायां च परिक्षिप्तमृजु स्थितम् ।
आलम्बितं परिचरैः सर्पिषाऽभ्यक्तपायवे ॥ ४ ॥
ततोऽस्मै सर्पिषाऽभ्यक्तं निदध्यादृजु यन्त्रकम् ।
शनैरनुसुखं पायौ, ततो दृष्ट्वा प्रवाहणात् ॥ ५ ॥
यन्त्रे प्रविष्टं दुर्नाम श्लोतगुण्ठतयाऽनु च ।
शलाकयोत्पीड्य भिषक् यथोक्तविधिना दहेत् ॥ ६ ॥
क्षारेणैवार्द्रमितरत्क्षारेण ज्वलनेन वा ।
महद्वा बलिनश्छिन्त्वा वीतयन्त्रमथातुरम् ॥ ७ ॥
स्वभ्यक्तपायुजघनमवगाहे निधापयेत् ।
निर्वातमन्दिरस्थस्य ततोऽस्याचारमादिशेत् ॥ ८ ॥
एकैकमिति सप्ताहात्सप्ताहात्समुपाचरेत् ।
प्राग्दक्षिणं ततो वाममर्शः पृष्ठाग्रजं ततः ॥ ९ ॥

During sādharana kāla (moderate seasons such as śarat-
autumn and vasaṅta-spring) on a cloudless day, the patient
of piles, who is not very weak, whose alimentary tract has
been purified, who has consumed easily digestible and laxative

foods in little quantity, who is clean, who has performed auspicious rites, eliminated the faeces and urine, who is free from worries, who is sitting either on a cot or plank, with the upper portion of the body placed a little high, the rectum facing the sun, the region of the waist raised up, the thighs and necks restrained, by tying them with cloth (made as rope), and placed straight and held tight by attendants. The rectum is bathed with ghee, then, the yañtra (arśo yañtra-rectal speculum) which is smeared with ghee is introduced slowly into the rectum; then observing the pile mass getting into the instrument (into the slit of the rectal speculum) after straining, it is raised with the help of a probe which is covered at its tip with cotton swab; then the physician should cauterise it with caustic alkali only if it (piles) is of the moist kind (bleeding piles) and the other kind (non-bleeding) with either caustic alkali or fire (touching a red hot metal probe etc.) or excising (with sharp instrument) if the pile mass is big.

Afterwards, the instrument is removed, the rectum and pelvis smeared with fats (ghee or oil) and the patient asked to sit in a tub (containing luke-warm or cold water (processed with drugs) kept in a chamber devoid of breeze (for sometime) and then instructed to adhere to the procedures (vide verses 26 and 27 of chapter 16 of sūtrastāna). The pile masses should be treated one by one, week after week in this manner, that situated on the right side treated first and next, that situated on the left when there are multiple masses. 1-9.

बह्वर्शसः सुदग्धस्य स्याद्वायोरनुलोमता ।

स्त्रिचरेऽग्निपटुता स्वास्थ्यं वणबलोदयः ॥ १० ॥

When the cauterisation is proper, there is downward movement of vāyu (vāta), desire for food, keenness of digestive fire, health and increase of strength and colour/complexion. 10.

वस्तिशूले त्वघो नाभेर्लपयेच्छूलक्षणकल्कितैः ।

वर्षाभूकुष्ठसुरभिमिशिलोहामराह्वयैः

॥ ११ ॥

If there is pain in the region of the bladder, thin paste of varṣābhū, kuṣṭha, surabhī, miśī, loha (aguru) and amarāhva should be applied, below the umbilicus. 11.

शकृन्मूत्रप्रतीघाते परिषेकावगाहयोः ।
 वरणालम्बुषैरण्डगोकण्टकपुनर्नवैः ॥ १२ ॥
 सुषवीसुरभीभ्यां च काथमुष्णं प्रयोजयेत् ।
 सस्नेहमथवा क्षीरं तैल वा वातनाशनम् ॥ १३ ॥
 युञ्जीतान्नं शकृद्भेदि स्नेहान् वातघ्नदीपनान् ।

If there is difficulty for elimination of faeces and urine, decoction of varaṇa, alambuṣā, eraṇḍa, gokaṇṭaka, punarnavā, suṣavī and surabhī should be made use of for pouring over the part (pelvis) and immersing in it, warm and mixed with fat (oil); or milk or oil which mitigate vāta should be used (for pouring and immersing). The food which is purgatory and fats (ghee) which mitigate vāta and are carminative should be administered. 12-14a.

अथाप्रयोज्यदाहस्य निर्गतान् कफवातजान् ॥ १४ ॥
 सस्तम्भकण्डूरुक्शोफानभ्यज्य गुदकीलकान् ।
 बिल्वमूलाम्निकक्षारकुष्ठैः सिद्धेन सेचयेत् ॥ १५ ॥
 तैलेनाहिबिडालोष्ठवराहवसयाऽथवा ।

Further, those (pile masses) which are unsuitable for cauterisation, which are protruding, painful and swollen should be bathed by pouring the oil boiled with root of bilva, agnikā, kṣāra, and kuṣṭha or with the fat of the snake, cat, camel or boar. 14b-16a.

स्वेदयेदनु पिण्डेन द्रवस्वेदेन वा पुनः ॥ १६ ॥
 सक्तूनां पिण्डिकाभिर्वा स्निग्धानां तैलसार्पिषा ।
 रास्नाया हपुषाया वा पिण्डैर्वा कार्ण्यगान्धिकैः ॥ १७ ॥

Next, the pile masses should be given fomentation either with the bolus (of drugs) or liquids or with balls of flour mixed with oil and ghee or with bolus of rāsnā or hapuṣā or kṛṣṇagañdhā mixed with oil and ghee. 16b-17.

(*Kasīśadi taila*) :—

[कासीसं सैन्धवं रास्ना शुण्ठी कुष्ठं च लाङ्गली ।
 शिलाभ्रकाश्वमारं च जन्तुहृन्तिचित्रकौ ॥ १ ॥

हरितालं तथा स्वर्णक्षीरी तेश्च पचेत्समैः ।
 तैलं सुधार्कपयसी गवां मूत्रे चतुर्गुणे ॥ २ ॥
 एतदभ्यङ्गतोऽशीसि क्षारवत्पातयेद्द्रुतम् ।
 क्षारकर्मकरं ह्येतन्न च दूषयते वलिम् ॥ ३ ॥]

Medicated oil is prepared from decoction of equal quantities of kāsisa, saiñdhava, rāsnā, śuñthī, kuṣṭha, lāṅgali, śilā, abhraka, aśvamāra, jañtuhṛt, dañtī, citraka, haritāla, and svarṇakṣīrī; oil (of sesame) four parts each of milky sap of sūdhā, arka and cows urine. By anointing with this oil, the pile masses fall of as though touched by alkali; it performs the actions of the alkali and does not harm the folds of the rectum. 1-3).

अर्कमूलं शमीपत्रं नृकेशाः सर्पकञ्चुकम् ।
 माज्जारचर्म सर्पिश्च धूपनं हितमर्शसाम् ॥ १८ ॥
 तथाऽश्वगन्धा सुरसा बृहती पिप्पली घृतम् ।

Fumigation with roots of arka, leaves of śamī, human hairs, snake peel and skin of cat, mixed with ghee is good for piles. Similarly aśvagañdhā, surasā, bṛhatī and pippalī mixed with ghee. 18-19a.

Guḍavarti :—

धान्याम्लपिष्टैर्जीमूतबीजैस्तज्जालकं मृदु ॥ १९ ॥
 लेपितं छाथया शुष्कं वर्तिर्गुदजशातनी ।
 सजालमलजीमतलेहे वा क्षारसंयुते ॥ २० ॥
 गुञ्जासूरणकूष्माण्डबीजैर्वर्तिस्तथागुणाः ।

Seeds of jīmūta and its jālaka (web-like portion present inside jīmūta fruit) macerated with fermented gruel, made into a nice paste, is applied over a reed and dried in shade. This wick (rectal suppository) destroys the piles. Similarly the confection prepared from the web and roots of jīmūta mixed with kṣāra (yavakṣāra); likewise the rectal suppository prepared from guñjā, sūraṇa and seeds of kāsmāṇḍa possess similar properties. 19b-21a.

Lepa yogāḥ :—

स्नुक्क्षीराद्रनिशालेपस्तथा, गोमूत्रकल्कितैः ॥ २१ ॥
 कृकवाकुशकृत्कृष्णानिशागुञ्जाफलैस्तथा ।
 स्नुक्क्षीरपिष्टैः षड्ग्रन्थाहलिनीवारणास्थिभिः ॥ २२ ॥
 कुलीरशृङ्गीविजयाकुष्ठारुक्करतुथकैः ।

शिग्रमूलकजैर्बीजैः पत्रैरश्वघ्ननिम्बजैः ॥ २३ ॥
 पीलुमूलेन विल्वेन हिङ्गुना च समन्वितैः ।
 कुष्ठं शिरीषबीजानि पिप्पल्यः सैन्धवं गुडः ॥ २४ ॥
 अर्कक्षीरं सुधाक्षीरं त्रिफला च प्रलेपनम् ।
 आर्कं पयः सुधाकाण्डं कटुकालाबुपल्लवाः ॥ २५ ॥
 करञ्जो वस्तमूत्रं च लेपनं श्रेष्ठमर्शसाम् ।

Similarly the application of (paste of) milk of snuk and moist niśā, or of excreta of the cock, kṛṣṇā, niśā and guñjā-phala macerated with cows urine.

Paste of śaḍgrañthā, halinī, bones of the elephant, kulira-śṛṅgī, vijayā, kuṣṭhā, āruṣkara, tuttha, seeds and roots of śigru, leaves of aśvaghna and nimba, root of pīlu, and bilva, macerated with the milky sap of snuk, mixed with hiṅgu (applied on the piles act similarly).

Application of paste of kuṣṭha, seeds of śirīṣa, pippalī, saiṅdhava guḍa, milky sap of arka or sudhā and triphalā (is beneficial).

Application of milky sap of arka, sudhākāṇḍa, tender leaves of kaṭukālābu and karañja and goats urine is best for piles. 21b-26a.

आनुवासनिकैर्लेपैः पिप्पल्याद्यैश्च पूजितः ॥ २६ ॥
 एभिरेवौषधैः कुर्यात्तिलान्यभ्यञ्जनाय च ।

Application of paste of drugs such as pippalī etc. meant for anuvāsana (oil enema) (vide verses 89 to 92) is considered best; oil prepared from these drugs is good for anointing the piles. 26b-27a.

Rakta mokṣaṇa (blood letting) :—

धूपनालेपनाभ्यङ्गैः प्रस्रवन्ति गुदाङ्कुराः ॥ २७ ॥
 साञ्चतं दुष्टरुधिरं, ततः सम्पद्यते सुखी ।

The pile masses eliminate the vitiated blood accumulated inside them by the use of fumigation, topical application and anointing; after that the patient obtains comfort. 27b-28a.

अवर्तमानमुच्छूनकठिनेभ्यो हरेदसृक् ॥ २८ ॥
 अर्शाभ्यो जलजाशस्त्रसूचीकूर्चः पुनः पुनः ।

शीतोष्णस्निग्धरुक्षैर्हि न व्याधिरुपशाम्यति ॥ २९ ॥
रक्ते दुष्टे भिषक् तस्माद्रक्तमेवावसेचयेत् ।

From the pile masses which are coiled, swollen and hard, blood should be removed again and again by the use of either leeches, knife or brush of needles. When the blood is vitiated, the disease (piles) does not get relieved by treatments such as cold and hot, unctous and dry. Hence the physician should remove the blood itself. 28b-30a.

Takra prayoga :—

यो जातो गोरसः क्षीराद्वह्निचूर्णावचूर्णितान् ॥ ३० ॥
पिबंस्तमेव तेनैव भुञ्जानो गुदजान् जयेत् ।
कोविदारस्य मूलानां मथितेन रजः पिबन् ॥ ३१ ॥
अश्नन् जीर्णे च पश्यानि मुच्यते हतनामभिः ।

He who drinks milk boiled with the powder of vahni (citraka) and eats food along with it only, gets cured of piles.

He who drinks buttermilk mixed with the powder of roots of kovidāra and eats suitable foods along with it only gets cured of piles. 30b-32a.

गुदश्वयथुशूलार्तो मन्दाग्निगौल्मिकान् पिबेत् ॥ ३२ ॥
हिङ्गवादीननुतक्रं वा खादेद्गुडहरीतकीम् ।
तत्रेण वा पिबेत्पथ्यावेक्लाग्निकुटजत्वचः ॥ ३३ ॥
कलिङ्गमगधाज्योति सूरणान् वा ऽशवर्धितान् ।
कोष्णाम्बुना वा त्रिपटुव्योषहिङ्ग्वम्लवेतसम् ॥ ३४ ॥

He who has swelling and pain in the rectum, poor digestion and abdominal tumor should drink buttermilk with hiṅgvādi cūrṇa (chapter 14) or consume guḍa and harītaki or (powder of) pathyā, vellā, agni and kuṭaja tvak; or (powder of) kaliṅga, māgadha, jyoti (citraka) and sūraṇa each succeeding one increased by one part than its preceding—should be consumed with buttermilk; or (powder of) the three paṭu (salts), vyoṣā, hiṅgu and amlavetasa. 32b-34.

युक्तं बिल्वकपित्थाभ्यां महौषधबिडेन वा ।
अरुष्करैर्यवान्या वा प्रदद्यात्तक्रतर्पणम् ॥ ३५ ॥

दद्याद्वा हपुषाहिङ्गुचित्रकं तक्रसंयुतम् ।
 मासं तक्रानुपानानि स्नादेत्पिलुफलानि वा ॥ ३६ ॥
 पिबेद्दहरद्वस्तक्रं निरन्नो वा प्रकामतः ।
 अत्यर्थं मन्दकायाग्नेस्तक्रमेवावचारयेत् ॥ ३७ ॥

Takra tarpaṇa (buttermilk mixed with flour of barley) mixed with either bilva and kapittha or mahauṣadhī and biḍa; or āruṣkara and yavānī—should be given to drink especially; or butter-milk mixed with the hapuṣā, hiṅgu and citraka; eat the fruits of pīlu only for one month with buttermilk as an afterdrink; or drink buttermilk only, without any food, as much as desired. For him who has very weak digestive power, buttermilk only should be given especially (without any other food). 35-37.

सप्ताहं वा दशाहं वा मासार्धं मासमेव वा ।
 बलकालविकारज्ञो भिषक् तक्रं प्रयोजयेत् ॥ ३८ ॥
 सायं वा लाजसक्तूनां दद्यात्तक्रावलेहिकाम् ।
 जीर्णं तक्रे प्रदद्याद्वा तक्रपेयां ससैन्धवाम् ॥ ३९ ॥
 तक्रानुपानं सस्नेहं तक्रौदनमतः परम् ।
 यूषै रसैर्वा तक्राढ्यैः शालीन् भुञ्जीत मात्रया ॥ ४० ॥

The physician who has understood the bala (strength of the patient), kāla (time, season) and vikāra (the nature of the disease) should administer buttermilk only for seven or ten days, half a month or one month; or lājasaktu (powder of fried paddy) made into a paste with buttermilk (can be given) in the evenings. After the buttermilk gets digested, takrapeyā (gruel mixed with buttermilk), added with saiñdhava should be given. Then, boiled rice added with ghee should be consumed followed by buttermilk as an after-drink; or boiled rice can be consumed in proper quantity either with soup, meat soup mixed with more of buttermilk. 38-40.

रूक्षमर्धोद्धतस्नेहं यतश्चानुद्धृतं घृतम् ।
 तक्रं दोषाग्निबलविविधं तत्प्रयोजयेत् ॥ ४१ ॥

Buttermilk can be administered in three forms—dry (fatless), removed of half of fat, and not removed of fat at all, depending on the condition of the doṣās and strength of the digestive fire. 41.

न विरोहन्ति गुदजाः पुनस्तक्रसमाहताः ।
निषिकं तद्धि दहति भूमावपि तृणोलुपम् ॥ ४२ ॥

Pile masses do not grow again, which have been rooted out by the use of buttermilk, because it (buttermilk) burns away (destroys) even the grass when poured on the ground. 42.

स्रोतःसु तक्रशुद्धेषु रसो घातूनुपैति यः ।
तेन पुष्टिर्बलं वर्णः परं तुष्टिश्च जायते ॥ ४३ ॥
वातश्लेष्मविकाराणां शतं च विनिवर्तते ।
मथितं भाजने क्षुद्रबृहतीफललेपिते ॥ ४४ ॥
निशां पर्युषितं पेयमिच्छद्भिर्गुदजक्षयम् ।

Rasa dhātu moving through the channels purified by buttermilk easily reaches all the tissues; by this nourishment, strength, complexion, and best of satiation are produced, and hundreds of diseases caused by vāta and śleṣman (kapha) get cured.

Buttermilk kept overnight in a pot smeared inside with the paste of fruits of ksudra brhati and well churned the next morning should be consumed by those who wish to get cured of piles. 43-45a.

Takrāriṣṭa :—

धान्योपकुञ्चिकाजाजीहपुषापिप्पलीद्वयैः ॥ ४५ ॥
कारवीग्रन्थिकशठीयवान्यग्नियवानकैः ।
चूर्णितैर्घृतपात्रस्थं नात्यम्लं तक्रमासुतम् ॥ ४६ ॥
तक्रारिष्टं पिबेज्जातं व्यक्ताम्लकटु कामतः ।
दीपनं रोचनं वर्ण्यं कफवातानुलोमनम् ॥ ४७ ॥
गुदश्वयथुकरद्वर्तिनाशनं बलवर्धनम् ।

Buttermilk kept in a pot smeared inside with the ghee, is mixed with (powder of) dhānyaka, upakuñcikā, ajāji, hapuṣā, the two pippali, kāravī, grañthikā, śaṭhī, yavānī, agni and yavānaka—is allowed to ferment. When it becomes not very sour but of perceptible sour and pungent tastes, it should be consumed as much as desired. This recipe known as Takrāriṣṭa is carminative, appetiser, good for colour/complexion, makes for downward movement of kapha and vāta, cures the

swelling, itching and pain of the rectum and increases strength. 45b-48a.

त्वचं चित्रकमूलस्य पिष्ट्वा कुम्भं प्रलेपयेत् ॥ ४८ ॥
तक्रं वा दधि वा तत्र जातमशौहरं पिबेत् ।
भाग्यास्फोतामृतापञ्चकोलेष्वप्येष संविधिः ॥ ४९ ॥

A pot should be smeared inside with the paste of bark of citramūla, buttermilk or curds put into it and kept overnight; it should be consumed for the cure of piles. Similarly those prepared with (paste of) bhārṅgī, āsphoṭā, amṛta and pañcakola. 48b-49.

पिष्टैर्गजकणापाठाकारवीपञ्चकोलकैः ।
तुम्बर्वज्राजाधनिकाबिल्वमध्यैश्च कल्पयेत् ॥ ५० ॥
फलाम्लान् यमकस्नेहान् पेयायूषरसादिकान् ।
एभिरेवौषधैः साध्यं वारि सर्पिश्च दीपनम् ॥ ५१ ॥

Paste of gajakāṇā, pāṭhā, kāravī, pañcakola, tumburu, ajāji, dhānikā and marrow of bilva is to be made use of to prepare sour syrup of fruits, mixture of two fats, peyā (thin gruel), yūṣa (soup) or rasa (meat-soup), drinking water and medicated ghee prepared by these drugs are carminatives. 50-51.

क्रमोऽय भिन्नशकृतां वक्ष्यते गाढवर्चसाम् ।

These treatments are meant for persons who have loose faeces; further on, will be described to those of hard faeces. 52a.

स्नेहाढ्यैः सक्तुभिर्युक्तां लवणां वारुणीं पिबेत् ॥ ५२ ॥
लवणा एव वा तक्रसीधुधान्याम्लवारुणोः ।

Vāruṇī (a kind of wine) should be consumed mixing it more of fats, cornflour and salt; or takra, sīdhu, dhānyāmla; or varuni added with salt only. 52b-53a.

प्राग्भक्तान् यमके भृष्टान् सक्तुभिश्चावचूर्णितान् ॥ ५३ ॥
करञ्जपल्लवान् खादेद्वातवर्चोनुलोमनान् ।

Tender leaves of karañja, fried in a mixture of two fats (oil and ghee) added with flour should be consumed before the first meal; it moves the flatus and faeces downward.

53b-54a.

सगुडं नागरं पाठां गुडक्षारघृतानि वा ॥ ५४ ॥
गोमूत्राभ्युषितामद्यात्सगुडां वा हरीतकीम् ।

Nāgara, and pāthā, added with guḍa; or guḍa with kṣāra and ghṛta or haritakī soaked in cows urine should be consumed with guḍa. 54b-55a.

पथ्याशतद्वयान्मूत्रद्रोणेनामूत्रसङ्कयात् ॥ ५५ ॥
पक्वात् खादेत्समधुनी द्वे द्वे हन्ति कफोद्भवान् ।
दुर्नामकुष्ठश्वयथुगुल्ममेहोदरकृमीन् ॥ ५६ ॥
ग्रन्थ्यर्बुदापचीस्थौल्यपाण्डुरोगाढ्यमारुतान् ।

Pathyā, two hundred in number, is cooked in one droṇa of cows urine till the urine gets evaporated. Two such pathyā mixed with honey consumed at each time cures piles, leprosy, dropsy, abdominal tumor, diabetes, enlargement of the abdomen, intestinal worms, tumors, malignant tumors, goitre, obesity, anaemia and rigidity of the thighs arising from kapha. 55b-57a.

अजशृङ्गीजटाकल्कमजामूत्रेण यः पिबेत् ॥ ५७ ॥
गुडवार्ताकभुक् तस्य नश्यन्त्याशु गुदाङ्कुराः ।

Piles of the person who drinks goats urine mixed with the paste of root of ajaśṛṅgī and consuming guḍa and vārtāka as food, gets cured quickly. 57b-58a.

श्रेष्ठारसेन त्रिवृतां पथ्यां तक्रेण वा सह ॥ ५८ ॥
पथ्यां वा पिप्पलीयुक्तां घृतभृष्टां गुडान्विताम् ।
अथवा सत्रिवृदन्तीं भक्षयेदनुलोमनीम् ॥ ५९ ॥
इते गुदाश्रये दोषे गुदजा यान्ति सङ्कथम् ।

Trivṛt consumed with decoction of śreṣṭhā (triphalā) or pathyā with takra; or pathyā fried in ghee along with pippalī and mixed with guḍa or pathyā mixed with trivṛt and dañṭī, consumed acts as an anulomana (laxative); when the doṣās localised in the rectum are mitigated, the rectal sprouts also get subsided. 58b-60a.

दाडिमस्वरसाजाजीयवानीगुडनागरैः ॥ ६० ॥
पाठया वा युतं तक्रं वातवर्चोनुलोमनम् ।
सीधुं वा गौडमथवा सचित्रकमहौषधम् ॥ ६१ ॥
पिबेत्सुरां वा हपुषापाठासौवर्चलान्विताम् ।

Takra, mixed with juice of dāḍima, ajājī, yavānī, guḍa and nāgara or pāṭhā, moves the flatus and faeces downwards. Similarly sīdhu or gauḍa (kinds of liquor) mixed with citraka and ma'hausaḍha; or surā (beer) should be consumed mixed with hapuṣā, pāṭhā and sauvarcala. 60b-62a.

(*Vardhamāna pippalī*) :—

दशादिदशकैर्वृद्धाः पिप्पलीद्विपिचुं तिलान् ॥ ६२ ॥
पोत्वा क्षीरेण लभते बलं देहदुताशयोः ।

Commencing with ten, increased by ten daily, pippalī mixed with two picu (karṣa) of tila-boiled in milk and consumed; by this the person attains strength of the body and of the digestive fire. 62b-63a.

दुःस्पर्शकेन बिल्वेन यवान्या नागरेण वा ॥ ६३ ॥
एकैकेनापि संयुक्ता पाठा हन्त्यशसां रुजम् ।

Pāṭhā consumed along with duṣṣparśā, bilvā, yavānī or nāgara each one seperately (or all together) cures the pain of the piles. 63b-64a.

(*Abhayāriṣṭa*) :—

सलिलस्य वहे पक्त्वा प्रस्थार्धमभयात्वचाम् ॥ ६४ ॥
प्रस्थं धात्र्या दशपलं कपित्थानां ततोऽर्धतः ।
विशालां रोध्रमरिचकृष्णावेल्लैलवालुकम् ॥ ६५ ॥
द्विपलांशं पृथक्पादशेषे पूते गुडात्तुले ।
दत्त्वा प्रस्थं च घातकयाः स्थापयेद्दधृतभाजने ॥ ६६ ॥
पक्षात्स शीलितोऽरिष्टः करोत्यग्निं, निहन्ति च ।
गुदजग्रहणीपाण्डुकुष्ठोदरगरज्वरान् ॥ ६७ ॥
श्वयथुस्रोहहृद्रोगगुल्मयक्ष्मवमिकृमीन् ।

Half prastha of abhayā tvak (outer portion of the nut), one prastha of dhātrī, ten pala of kapittha, half of it of viśāla, rodhra, marica, kṛṣṇā, vellā and elāvāluka-each two pala are boiled in two vaha (four droṇa) of water, decoction reduced to a quarter, filtered and mixed with one tulā of guḍa and one prastha of dhātakī. It is then filled into a pot smeared inside with ghee and kept undisturbed for a fortnight. This ariṣṭa consumed daily, increases digestive power and cures

piles, duodenal diseases, anaemia, leprosy, abdominal enlargement, artificial poison, fever, dropsy, splenic disorders, heart diseases, tuberculosis, vomiting and worms. 64b-68a.

(*Dañtyariṣṭa*) :—

जलद्रोणे पचेदन्तीदशमूलवराग्निकान् ॥ ६८ ॥
पालिकान् पादशेषे तु क्षिपेद्गुडतुलां परम् ।
पूर्ववत्सर्वमस्य स्यादानुलोमितरस्त्वयम् ॥ ६९ ॥

Dañtī, daśamūla, varā and agnikā—each one pala are boiled in one droṇa of water and decoction reduced to a quarter; after filtering, one tulā of guḍa and all the drugs enumerated earlier (in abhayāriṣṭa) are added, and kept undisturbed for a fortnight and then used. This is a better anulomana (laxative). 68b-69.

(*Durālabhāriṣṭa*) :—

पचेदुरालभाप्रस्थं द्रोणेऽपां प्रासृतैः सह ।
दन्तीपाठाग्निविजयावासामलकनागरैः ॥ ७० ॥
तस्मिन् सिताशतं दद्यात्पादस्थेऽन्यच्च पूर्ववत् ।
लिम्पेत्कुम्भं तु फलिनीकृष्णाचव्याज्यमाक्षिकैः ॥ ७१ ॥

One prastha of durālabhā along with one prasṛta, each of dañtī, pāṭhā, vijayā, agni, vāsā, āmalaka and nāgara are boiled in one droṇa of water and decoction reduced to a quarter; to this is added one hundred pala of sitā (sugar) and other drugs as enumerated previously and poured into a pot smeared inside with a paste of phalinī, kṛṣṇā, cavyā, ājya (ghee) and māksika (honey); this recipe acts similarly. 70-71.

Ghṛta yogas :—

प्राग्भक्तमानुलोम्याय फलाम्लं वा पिबेद्घृतम् ।
चव्यचित्रकसिद्धं वा यवक्षारगुडान्वितम् ॥ ७२ ॥
पिप्पलीमूलसिद्धं वा सगुडक्षारनागरम् ।

Medicated ghee processed with sour fruits should be consumed before midday meal in order to cause downward movement; or that (ghee) prepared with cavyā and citraka, added with yavakṣāra and guḍa; or that (ghee) prepared with pippalīmūla added with guḍa, kṣāra (yavakṣāra) and nāgara. 72-73a.

पिप्पलीपिप्पलीमूलधानकादाडिमैर्घृतम् ॥ ७३ ॥
दध्ना च साधितं वातशकृन्मूत्रविवन्धनुत् ।

Medicated ghee prepared with (decoction of) pippali, pippalimūla, dhānaka and dāḍima and mixed with dadhi (curds) and consumed relieves the obstruction of flatus, faeces and urine. 73b-74a.

पलाशक्षारतोयेन त्रिगुणेन पचेद्घृतम् ॥ ७४ ॥
वत्सकादिप्रतीवापमशोन्नं दीपनं परम् ।

Medicated ghee prepared from three parts of solution of palāśa kṣāra (ash of palāśa) and powder of drugs of vastakādi gaṇa (chapter 15 of sūtrasthāna) destroys piles and is a best carminative. 74b-75a.

पञ्चकोलामयाक्षारयवानीबिडसैन्धवैः ॥ ७५ ॥
सपाठाधान्यमरिचैः सबिल्वैर्दधिमद्घृतम् ।
साधयेत् तज्जयत्याशु गुदवक्लणवेदनाम् ॥ ७६ ॥
प्रवाहिकां गुदभ्रंशं मूत्रकृच्छ्रं परिस्रवम् ।

Medicated ghee should be prepared with (decoction of) drugs of pañcakola, abhayā, kṣārā, yavāni, biḍa, saiṅdhava, pāṭhā, dhānya, marica and bilva added with dadhi; this cures the pain of the rectum and groins, dysentery, prolapse of the rectum, dysuria and slimy discharge from the rectum. 75b-77a.

पाठाजमोदधनिकाश्वदंष्ट्रापञ्चकोलकैः ॥ ७७ ॥
सबिल्वैर्दधि च चङ्गेरीस्वरसे च चतुर्गुणे ।
इन्त्याज्यं सिद्धमानाहं मूत्रकृच्छ्रं प्रवाहिकाम् ॥ ७८ ॥
गुदभ्रंशार्तिगुदजग्रहणीगदमारुतान् ।

Medicated ghee prepared with (decoction of) pāṭhā, ajamodā, dhānikā, śvadamṣṭrā, pañcakola and bilva added with four parts of dadhi and juice of caṅgerī, cures flatulence, dysuria, dysentery; prolapse of the rectum and pain, haemorrhoids, duodenal disease and maruta (increase of vāta).
77b-79a.

Ahara (diet) —

शिखितिच्चिरिलावानां रसानम्लान् सुसंस्कृतान् ॥ ७९ ॥
दक्षणां वर्तकानां वा दद्याद्विड्वातसङ्ग्रहे ।

When there is obstruction of faeces and flatus juice (soup) of meat of sikhi (peacock), tittiri (black partridge), lava (common quail), daksa (cock) or vartaka (button quail) processed with sours should be administered. 79b-80a.

वास्तुकाग्नित्रिवृहन्तीपाठाम्लीकादिपल्लवान् ॥ ८० ॥

अन्यच्च कफवातघ्नं शाकं च लघु भेदि च ।

सहिङ्गु यमके भृष्टं सिद्धं दधिसरैः सह ॥ ८१ ॥

धनिकापञ्चकोलाभ्यां पिष्टाभ्यां दाडिमाम्बुना ।

आर्द्रिकायाः किसलयैः शकलैर्ऋद्रकस्य च ॥ ८२ ॥

युक्तमङ्गारधूपेन हृद्येन सुरभीकृतम् ।

सजीरकं समरिचं बिडसौवर्चलोत्कटम् ॥ ८३ ॥

वातोत्तरस्य रूक्षस्य मन्दाग्नेर्बद्धवर्चसः ।

कल्पयेद्रक्तशाल्यन्नव्यञ्जनं शाकवद्रसान् ॥ ८४ ॥

गोगोधाच्छगलोष्ठाणां विशेषात्क्रव्यभोजनाम् ।

Tender leaves of vāstūka, agni, trivṛt, dañtī, pāṭhā, amlikā and other greens which mitigate kaḥha and vāta, which are easily digestible and purgative in action, should be given, fried in two fats mixed with hiṅgu, dadhisara (cheese from curds) mixed with paste of dhānikā, pañcakola macerated with juice of dāḍima, tender leaves of ārdrikā (dhānyaka), pieces of ārdraḥka made fragrant by the fumes of fire, added with jīraka, marica, and little more of biḍa and sauvarcala should be given as adjuvants to staple food, to persons of vāta predominance, who are dry, have weak digestive power and constipation, to be consumed along with mess of red rice, similarly soup processed with greens (mentioned above) prepared from the meat, of the cow, iguana lizard, goat, camel or of carnivorous animals especially. 80b-85a.

मदिरां शार्करं गौडं सीधुं तक्रं तुषोदकम् ॥ ८५ ॥

अरिष्टं मस्तु पानीयं पानीयं वाऽल्पकं शृतम् ।

धान्येन धान्यशुण्ठीभ्यां कण्टकारिकयाऽथवा ॥ ८६ ॥

अन्ते भक्तस्य मध्ये वा वातवर्चोऽनुलोमनम् ।

Madirā (wine) prepared with śarkarā or guḍa, sīdhu (wine prepared from sugarcane juice), takra, (buttermilk), tuṣodaka (fermented water soaked with husk of grains), ariṣṭa (fermented decoction) or mastu (whey) should be used

for drinking or water boiled slightly with dhānya (ka) or dhanya (ka) and sunthi or kaṇṭakāri should be drunk either at the end or middle of the meals; this helps downward movement of flatus and faeces. 85b-87a.

विड्वातकफपित्तानामानुलोम्भे हि निर्मले ॥ ८७ ॥
गुदे शाम्यन्ति गुदजाः पावकश्चाभिवर्धते ।

When the rectum becomes free of faeces, flatus, kapha and pitta by the downward movement, piles subside and digestive power becomes increased. 87b-88a.

Anuvāsana (oil enema therapy) :—

उदावर्तपरीता ये ये चात्यर्थं विकृशिताः ॥ ८८ ॥
विलोमवाताः शूलार्तास्तेष्विष्टमनुवासनम् ।

For those who are having udāvarta (upward movement), who are greatly dried who have upward movement of vāta accompanied with pain, anuvāsana (oil enema) is desirable.

88b-89a.

पिप्पलीं मदनं बिल्वं शताह्नां मधुकं वचाम् ॥ ८९ ॥
कुष्ठं शठीं पुष्कराख्यं चित्रकं देवदारु च ।
पिष्ट्वा तैलं विपक्तव्यं द्विगुणक्षीरसंयुतम् ॥ ९० ॥
अर्शसां मूढवातानां तच्छ्लेष्टमनुवासनम् ।
गुदनिः सरणं शूलं मूत्रकृच्छ्रं प्रवाहिकाम् ॥ ९१ ॥
कट्यूरुपृष्ठदौर्बल्यमानाहं वङ्कणाभयम् ।
पिच्छास्त्रावं गुदे शोफं वातवर्चोविनिग्रहम् ॥ ९२ ॥
उत्थानं बहुशो यच्च जयेत्तच्चानुवासानात् ।

Medicated oil should be prepared with the paste of pippalī, madana, bilva, śatāhvā, madhuka, vacā, kuṣṭhā, śaṭhī, puṣkarākhyam, citraka and devadāru and two parts of milk. This oil is best for oil-enema therapy-piles, inactivity of vāta, prolapse of the rectum, pain of the abdomen, dysuria, dysentery, weakness of the waist, thighs, and back; abdominal distention localised in the groins, slimy discharge from the rectum, swelling of the rectum, obstruction of flatus and faeces and frequent elimination of faeces get cured by this oil used for oil-enema therapy. 89b-93a.

निरुहं वा प्रयुञ्जीत सक्षीरं पाञ्चमूलिकम् ॥ ९३ ॥
समप्रक्षेहलवणं कलकैर्युक्तं फलादिभिः ।

Even a nirūha (decoction enema) may be administered, prepared with milk decoction of pañcamūla, (cows) urine, fat (oil), salt and paste of phala (madana) etc. 93b-94a.

Raktārśas cikitsā—(treatment of bleeding piles) :—

अथ रक्तार्शां वीक्ष्य मारुतस्य कफस्य वा ॥ ९४ ॥
अनुबन्धं ततः स्निग्धं रुक्षं वा योजयेद्विमम् ।

Finding the presence of raktārśas (piles arising from vitiation of blood) having māruta (vata) or kapha as the secondary doṣas, therapies (drugs, diet etc.) which are unctous or dry (for vāta and kapha respectively) but cold (in potency/ nature/ effect) should administered. 94b-95a.

शकृच्छयाव खरं रुक्षमधो निर्याति नानिलः ॥ ९५ ॥
कट्यूरुगुदशूलं च हेतुर्यदि च रुक्षणम् ।
तत्रानुबन्धो वातस्य श्लेष्मणो यदि विट् श्लथा ॥ ९६ ॥
श्वेता पीता गुरुःस्निग्धा, सपिच्छःस्तिमितो गुद् ।
हेतुः स्निग्धगुरुर्विद्याद्यथास्वं चास्रलक्षणात् ॥ ९७ ॥

If the faeces is black, hard and dry, anila (flatus) does not come down, there is pain in the waist, thighs and rectum when there is cause for dryness (by using dry things as foods) then vāta is the secondary doṣa; if the faeces is loose, white or yellow, unctous, mixed with slimy material, the rectum is static (without movement), when there is cause for unctousness and heavyness (by using foods of these properties) then kapha is the secondary doṣa, associated with the symptoms of vitiated blood. 95b-97.

दुष्टेऽस्त्रे शोधनं कार्यं लह्नं च यथाबलम् ।
यावच्च दोषैः कालुष्यं स्रुतेस्तावदुपेक्षणम् ॥ ९८ ॥

When the blood is vitiated, śodhana (purifactory therapy) and also lañghana (fasting and other thinning therapies) should be done depending on the strength of the person.

Discharge of blood (from the piles) should be neglected (not stopped) till it has signs of vitiation by the doṣas. 98.

दोषाणां पाचनार्थं च वह्निसन्धुक्षणाय च ।
सङ्ग्रहाय च रक्तस्य परं तिक्तैरुपाचरेत् ॥ ९९ ॥

Afterwards the person should be treated with drugs which are bitter, in order to cook/ripen the doṣās, augment the digestive fire and control of bleeding. 99.

यत्तु प्रक्षीणदोषस्य रक्तं वातोल्बणस्य वा ।
क्षेप्तृस्तत्साधयेद्युक्तैः पानाभ्यञ्जनवस्तिषु ॥ १०० ॥

Discharge of blood in a person who has great decrease/depletion of the doṣās, or who has great aggravation of vāta, should be treated with fats, (medicated ghee or oil) used in the form of drinking, anointing and enema. 100.

यत्तु पित्तोल्बणं रक्तं घर्मकाले प्रवर्तते ।
स्तम्भनीयं तदेकान्ताश्च चेद्वातकफानुगम् ॥ १०१ ॥

When the discharge of blood caused by increase of pitta, occurs during summer it should be stopped essentially, but not so when it is associated with vāta or kapha. 101.

सकफेऽस्त्रे पिबेत्पाक्यं शुण्ठीकुटजवल्कलम् ।
किराततिक्तकं शुण्ठीं धन्वयासं कुचन्दनम् ॥ १०२ ॥
दार्वीत्वङ्निम्बसेव्यानि त्वचं वा दाडिमोद्भ्रुचाम् ।
कुटजत्वक्फलं तार्क्ष्यं माक्षिकं घुणवल्गुभाम् ॥ १०३ ॥
पिबेत्तण्डुलतोयेन कलिकतं वा मयूरकम् ।

If the blood is mixed with kapha, decoction of either śuṅṭhī and bark of kuṭaja, or of kirātatiktaka, śuṅṭhī, dhanva-yāsa, and kucañdana; or of darvītvak, nimba, sevyā, and bark of dāḍima should be consumed.

(Powder of) the bark and fruit (seeds) of kuṭaja, tārksya (rasāñjana), māksika (honey) and ghuṇavallabhā (ativīṣā) should be consumed along with rice-wash or the paste of mayūraka (apāmārga) in the same manner. 102-104a.

(*Kuṭajavaleha-1.*) :—

तुलां दिव्याम्भसि पचेदाद्र्याः कुटजत्वचः ॥ १०४ ॥
नीरसायां त्वचि क्वाथे दद्यात्सूक्ष्मरजीकृतान् ।
समङ्गाफलनीमोचरसान् मुष्टयंशकान्समान् ॥ १०५ ॥

तैश्च शक्यवान् पूते ततो दर्वीप्रलेपनम् ।
 पक्त्वाऽवलेहं लीढा च तं यथाश्लिबलं पिबेत् ॥ १०६ ॥
 पेयां मण्डं पयश्छागं गन्धं वा छागदुग्धमुक् ।
 लेहोऽयं शमयत्याशु रक्तातीसारपायुजान् ॥ १०७ ॥
 बलवद्रक्तपित्तं च स्रबदूर्ध्वमघोऽपि वा ।

One tulā of moist bark of kuṭaja is boiled in water from heaven (rain water) till the bark becomes fully devoid of its essence, to this decoction is added nice powder of samañgā, phalinī, and mocarasa each one muṣṭi (pala) and śakra-yava (seeds of kuṭaja) equal (to the total quantity of the above drugs) and cooked over fire till the material adheres to the laddle, and prepared into a leha (confection). Consumed in doses suitable to the strength of the digestive fire and followed with drinking of either peyā (thin gruel), maṇḍa (very watery gruel), milk of goat or a cow and consuming only goats milk as food, this leha (confection) quickly cures diarrhoea with bleeding, piles severe bleeding, diseases with discharge of blood either from upper or lower passages.

104b-108a.

(Kuṭajavaleha-2.) :--

कुटजत्वक्तुलां द्रोणे पचेदष्टांशशेषितम् ॥ १०८ ॥
 कल्कीकृत्य क्षिपेत्तत्र तार्क्ष्यशैलं कटुत्रयम् ।
 रोध्रद्वयं मोचरसं बलां दाडिमजां त्वचम् ॥ १०९ ॥
 बिल्वकर्कटिकां मुस्तं समङ्गां धातकीफलम् ।
 पलोन्मितं दशपलं कुटजस्यैव च त्वचः ॥ ११० ॥
 त्रिंशत्पलानि गुडतो घृतात्पूते च विंशतिः ।
 तत्पक्वं लेहतां यातं धान्ये पक्षस्थितं लिहन् ॥ १११ ॥
 सर्वांशौग्रहणीदोषश्वासकासान्नियच्छति ।

One tulā of bark of kuṭaja is boiled in one droṇa of water and decoction reduced to one-eighth part; to this is added the paste of one pala each of tārkṣyaśaila, kaṭutraya, rodhra-dvaya, mocarasa, balā, tvak of dāḍima, bilvā karkaṭikā (tender fruits of bilvā) mustā, samañgā and dhātakī phala, ten pala of bark of kuṭaja itself, thirty pala of guḍa and twenty pala of ghr̥ta and cooked to the consistence of a leha (confection) and after cooling kept concealed in a heap

of corn for a fortnight; this recipe cures all kinds of piles, duodenal disease, dyspnoea and cough. 108b-112a.

रोध्रं तिलान्मोचरसं समङ्गां चन्दनोत्पलम् ॥ ११२ ॥
 पाययित्वाऽऽजदुग्धेन शालींस्तेनैव भोजयेत् ।
 यष्ट्याङ्गपद्मकानन्तापयस्याक्षीरमोरटम् ॥ ११३ ॥
 ससितामधु पातव्यं शीततोयेन तेन वा ।
 रोध्रकट्वङ्गकुटजसमङ्गाशाल्मलीत्वचम् ॥ ११४ ॥
 हिमकेसरयष्ट्याङ्गसेव्यं वा तण्डुलाम्बुना ।

Powder of rodhra, tila, mocarasa, samaṅgā, caṅdana and utpala should be consumed along with goats milk and boiled rice with it (goats milk) only partaken as food.

Powder of yaṣṭhyahvā, padmaka, anañtā, payasyā and kṣirā morāta should be consumed mixed with sitā (sugar) and madhu (honey along with either) cold water or itself (goats milk).

Powder of rodhra, kaṭvaṅga, kuṭaja, samaṅga, bark of śālmali hima, kesara, yaṣṭyāhva and sevyā should be consumed along with rice-wash. 112b-115a.

यवानीन्द्रयवाः पाठा बिल्वं शुण्ठी रसाञ्जनम् ॥ ११५ ॥
 चूर्णञ्चले हितः शूले प्रवृत्ते चाति शोणिते ।
 दुग्धिकाकण्टकारीभ्यां सिद्धं सर्पिः प्रशस्यते ॥ ११६ ॥
 अथवा धातकीरोध्रकुटजत्वक्फलोत्पलैः ।
 सकेसरैर्यवक्षारदाडिमस्वरसेन वा ॥ ११७ ॥

Powder of yavāni, iṅdrayava, pāṭhā, bilva, śuṅṭhī, rasāñjana is useful in pain caused by vāta and copious bleeding; or ghee prepared from dugdhikā and kaṅṭakārī or that from dhātakī, rodhra, bark and fruit of kuṭaja, utpala or that from kesara, yavakṣāra and juice of dāḍima. 115b-117.

शर्कराम्भोजकिञ्चलकसहितं सह वा तिलैः ।
 अभ्यस्तं रक्तगुद्धान् नवनीतं नियच्छति ॥ ११८ ॥

Habitual eating of navanīta (butter) mixed with either śarkarā and ambhoja kiñjalka or with tila, cures piles caused by blood. 118.

छागानि नवनीताज्यक्षीरमांसानि, जाङ्गलः ।
 अनम्लो वा कवम्लो वा सवास्तुकरसो रसः ॥ ११९ ॥
 रक्तशालिः सरो दध्नः षष्टिकस्तरुणी सुरा ।
 तरुणञ्च सुरामण्डः शोणितस्यौषधं परम् ॥ १२० ॥

Butter, ghee, milk and meat of goat, juice (soup), of meat of animals of desert-like regions either without addition of sours, or with addition of a small quantity of sours; or juice of vāstuka consumed habitually, is beneficial. Red rice, water of curds, saṣṭika rice, nascent surā and surāmaṇḍa are the best medicines for piles caused by blood. 119-120.

पेयायूषरसाद्येषु पलाण्डुः केवलोऽपि वा ।
 स जयत्युल्बणं रक्तं मारुतं च प्रयोजितः ॥ १२१ ॥

Palāṇḍu (onion) used habitually either along with peyā (thin gruel) yūṣa (soup) and rasa (meat soup) or alone, cures severe form of piles caused by blood and māruta (vāta) greatly aggravated. 121.

घातोल्बणानि प्रायेण भवन्त्यन्नेऽतिनिःसृते ।
 अशीसि तस्माद्दधिकं तज्जये यत्नमाचरेत् ॥ १२२ ॥
 दध्नाऽन्नपित्तं प्रबलमबलौ च कफानिलौ ।
 शीतोपचारः कर्तव्यः सर्वथा तत्प्रशान्तये ॥ १२३ ॥
 न चेदेवं शमस्तस्य स्निग्धोष्णेस्तर्पयेत्ततः ।
 रसैः, कोष्णैश्च सर्पिर्भिरवपीडकयोजितैः ॥ १२४ ॥
 सेचयेत्तं कवोष्णैश्च कामं तैलपयोघृतैः ।

Piles having aggravation of vāta, usually occur because of severe bleeding; hence great efforts should be made, to win it (mitigate vāta).

Finding severe raktapitta (bleeding) and decrease of strength of kapha and ānila (vāta), cold treatment should be done greatly to control it. If it does not subside, it (bleeding) should be controlled by giving rasa tarpaṇa (flour of corns mixed with more of meat juice and added with sugar, ghee and honey) to the person to drink, by administering ghee to drink in the avapiḍaka method (drinking ghee in the maximum dose both before and after the midday meal

(chapter 4 of sūtrasthāna) the pile mass should be poured over with oil, milk or ghrita made slightly warm. 122-125a.

Picchā basti (slimy enema) :—

यवासकुशकाशानां मूलं पुष्पं च शालमले ॥ १२५ ॥
 न्यग्रोधोदुम्बराश्वत्थशुक्लाश्च द्विपलोन्मिताः ।
 त्रिप्रस्थे सलिलस्यैतत्क्षीरप्रस्थे च साधयेत् ॥ १२६ ॥
 क्षीरशेषे कषाये च तस्मिन् पूते विमिश्रयेत् ।
 कलकीकृतं मोचरसं समङ्गां चन्दनोत्पलम् ॥ १२७ ॥
 प्रियङ्गुं कौटजं बीजं कमलस्य च केसरम् ।
 पिच्छाबस्तिरयं सिद्धः सघृतक्षौद्रशर्करः ॥ १२८ ॥
 प्रवाहिकागुदभ्रंशरक्तस्रावज्वरापहः ।

Two pala each of root of yavāsa, kuśa and kāśa, flowers of śālmālī, tender sprouts of nyāgrodha, udumbara and aśvattha, three prastha of water and one prastha of milk, are boiled together and decoction reduced to the quantity of milk (one prastha) and filtered. To this decoction, paste of mocarasa, samañgā, cañdana, utpala, priyañgu, kuṭajabīja and kesara of kamala, ghee, honey and sugar are added and mixed well by churning and administered as an enema. This picchābasti (slimy enema) cures dysentery, prolapse of the rectum, haemorrhage (per rectum due to any cause) and fever. 125b-129a.

यष्ट्याह पुण्डरीकेण तथा मोचरसादिभिः ॥ १२९ ॥
 क्षीरद्विगणितः पको देयः स्नेहोऽनुवासनम् ।

Medicated fat (oil) prepared with decoction of yaṣṭyāhvā and puṇḍarika, paste of drugs commencing with mocarsasa (enumerated in the above verses) cooked with double the quantity of milk should be administered as anuvāsana (oil enema). 129b-130a.

मधुकोत्पलरोध्राम्बु समङ्गा विल्वचन्दनम् ॥ १३० ॥
 बविकाऽतिविषा मुस्तं पाठा क्षारो यवाग्रजः ।
 दावीत्वङ्नागरं मांसी चित्रको देवदारु च ॥ १३१ ॥
 चाङ्गरीस्वरसे सर्पिः साधितं तैस्त्रिदोषजित् ।
 अशौतिसारग्रहणीपाण्डुरोगज्वरारुचौ ॥ १३२ ॥
 मूत्रकृच्छ्रे गुदभ्रंशे बस्त्यानाहे प्रवाहणे ।
 पिच्छास्रावेऽर्शांशुले देयं तत्परमौषधम् ॥ १३३ ॥

Medicated ghee prepared with decoction of madhuka, utpala, rodhra, ambu, samañgā, bilva, cañdana, cavikā, ati-
viṣā, mustā, pāthā, kṣāra of yava, dārvītvak, nāgara, māmsī,
citraka and devadāru, along with fresh juice of cāñgerī, miti-
gates the three doṣās and is the best medicine for piles, diarr-
hoea, duodenal disease, anaemia, fever, loss of appetite, dysu-
ria, prolapse of the rectum, enlargement of the bladder, strai-
ning at stools, exudation of slimy material from the rectum
and pain of the haemorrhoids. 130b-133.

व्यत्यासान्मधुराश्लानि शीतोष्णानि च योजयेत् ।

नित्यमग्निबलापेक्षी जयत्यर्शः कृतान् गदान् ॥ १३४ ॥

Things (foods, drugs etc.) which are sweet and sour, cold
and hot should be administered alternately by the person who
desires good strength of the digestive fire and cure of ailments
caused by piles. 134.

उदावर्तार्तमभ्यज्य तलैः शीतञ्चरापहैः ।

सुस्निग्धैः स्वेदयेत्पिण्डैर्वर्तिमस्मै गुदे ततः ॥ १३५ ॥

अभ्यक्तां तत्कराङ्गुष्ठसन्निभामद्भुलोमनीम् ।

दद्याच्छयामात्रिवृद्धन्तीपिप्पलीनीलिनीफलैः ॥ १३६ ॥

विचूर्णितैर्द्विलवणैर्गुडगोमूत्रसंयुतैः ।

तद्वन्मागधिकाराठगृहधूमैः ससर्षपैः ॥ १३७ ॥

एतेषामेव वा चूर्णं गुदे नाड्या विनिर्घमेत् ।

The patient who is suffering from udāvarta (upward
movement) should be massaged with medicated oil which
cures fever with cold, then given fomentation by well lubri-
cated balls of drugs; next a rectal wick (suppository) of the
size of his thumb prepared from either śyāmā trivṛt, dañtī,
pippalī, fruits of an nīlini added with powder of the two
lavaṇa, guḍa and cows urine or with māgadhikā, rāṭha, grīha-
dhūma and sarṣapa—which is laxative in action is introduced
into the rectum or the powder of the above drugs blown into
the rectum through a tube. 135-138a.

तद्विघाते सुतीक्ष्णं तु बस्ति स्निग्धं प्रपीडयेत् ॥ १३८ ॥

ऋजू कुर्याद्गुदशिराविण्मूत्रमरुतोऽस्य सः ।

भूयोऽनुबन्धं वातघ्नोर्विरेच्यः स्नेहरेचनैः ॥ १३९ ॥

अनुवास्यश्च रौक्ष्याद्धि सङ्गो मास्तवर्चसोः ।

In case of their (of suppository and powder) failure to act a lubricating enema (oil-enema) prepared from drugs of īkṣṇa guṇa (penetrating into the tissues) should be administered; this will straighten up the head of the rectum and the passages of the faeces, urine and flatus; if these get obstructed again, purgative drug which is of fatty material should be administered; in case of obstruction of flatus and faeces by dryness, a anuvāsana (oil-enema) should be given.

138b-140a.

Kalyāṇaka kṣāra :—

त्रिपटुत्रिकटुश्रेष्ठादन्यरुक्करचित्रकम् ॥१४०॥

जर्जरं स्नेहमूत्राकमन्तर्धूमं विपाचयेत् ।

शरावसन्धौ मृक्षते क्षारः कल्याणकाद्यैः ॥१४१॥

स पीतः सर्पिषा युक्तो मक्ते वा स्निग्धभोजिना ।

उदावर्तविबन्धाशौगुल्मपाण्डूवरकुमीन् ॥१४२॥

मूत्रसङ्गाश्मरीशोफहृद्रोगग्रहणीगदान् ।

मेहप्लीहवजानाहश्वासकासांश्च नाशयेत् ॥१४३॥

Tripaṭu, trikaṭu, sreṣṭhā, daṅṭī, āruṣkara, citraka (all equal quantity) are powdered and soaked with fats (oil) and cows urine, and kept overnight; next day it is kept inside two earthen saucers, their joints sealed with mud. (After the mud gets dried, the sealed saucers are kept inside a heap of dry cowdung cakes and set on fire. After cooling the saucers are taken out and the medicine collected). This medicine known as Kalyāṇaka kṣāra, consumed mixed with either ghee or with food by those who consume fatty foods, cures upward movement of vāta, constipation, piles, abdominal tumor, anaemia, enlargement of the abdomen, intestinal worms, obstruction of urine, urinary calculi, dropsy, heart diseases, duodenal disease, diabetes, enlargement of spleen, flatulence, dyspnoea and cough. 140b-143.

सर्वं च कुर्याद्यत्प्रोक्तमर्शां गाढवर्चसाम् ।

All the treatments prescribed for hard faeces (constipation) should be done even for piles. 144a.

(*Putikarañja śukta*) :—

द्रोणेऽपां पूतिवल्कद्वितुलमथ पचेत्पादशेषे च तस्मिन्
 देयाऽशीतिर्गुडस्य प्रतनुकरजसो व्योषतोऽष्टौ पलानि ।
 पतन्मासेन जातं जनयति परमामूष्मणः पक्तिर्शक्ति
 युक्तं कृत्वाऽऽनुलोम्यं प्रजयति गुदजघ्नीहगुल्मोदराणि ॥१४४॥

Two tulā of bark of pūtika is boiled in one droṇa of water and decoction reduced to a quarter; to it are added eighty pala of guḍa and eight pala of nice powder of vyoṣā (filled into a pot and kept undisturbed) after one month till it forms into śukta (sour liquid) which greatly augments the strength of the digestive fire and acting as a laxative, it cures piles, diseases of the spleen, and abdominal tumors, 144.

(*Putikarañja cukra*) :—

पचेत्तुलां पूतिकरञ्जवल्काद्द्वे मूलतश्चित्रककण्टकार्योः ।
 द्रोणत्रयऽपां चरणावशेषे पूते शतं तत्र गुडस्यद्घात् ॥१४५॥
 पलिकं च सुचूर्णितं त्रिजातत्रिकटुग्रन्थिकदाडिमाश्मभेदम् ।
 पुरपुष्करमूलधान्यचव्यं हपुषामार्द्रकमस्त्वेतसं च ॥१४६॥
 शीतीभूतं क्षौद्रविशत्युपेतमार्द्रद्राक्षाबीजपूरार्द्रकैश्च ।
 युक्तं कामं गण्डिकाभिस्तथेश्वैः सर्पिः पात्रे मासमात्रेण जातम् ॥१४७॥
 चुक्रं ककचमिवेदं दुर्दासां वह्निदीपनं परमम् ।
 पाण्डुगरोदरगुल्मघ्नीहानाहाश्मकृच्छ्रघ्नम् ॥१४८॥

One tulā of bark of pūtikarañja, two tulā (one each) of citraka and kaṅṭakārī are boiled in three droṇa of water and decoction reduced to a quarter and filtered. After it cools, one hundred pala of guḍa and nice powder of one pala each of trijāta, trikaṭu, grañthika, dāḍima, aśmabheda, purā, puṣkaramāla, dhānya, cavyā, hapuṣā, ādrakā, and amlavetasa; twenty pala of kṣaudra (honey), moist (fruits of) drākṣā and bijapura, ādraka and pieces of sugarcane as much as desired. Next this decoction is poured into a pot smeared with ghee in its interior and kept undisturbed. After a month, it become cukra which acts like a saw to piles, an excellent carminative and cures anaemia, enlargement of the abdomen, disease of the spleen, distension of the abdomen, renal calculus and dysuria. 145-148.

(*Piluphala cukra*) :—

द्रोणं पीलुरसस्य वस्त्रगलितं न्यस्तं हविर्भाजने
 युञ्जीत द्विपलैर्मदामधुफलाखर्जूरधात्रीफलैः ।
 पाठामाद्रिदुरालभास्त्विविदुलव्योषत्वगेलोल्लकैः
 स्पृक्काकोललवङ्गवेल्लचषलामूलान्निकैः पालिकैः ॥१४९॥
 गुडपलशतयोजितं निवाते निहितमिदं प्रापिबन्ध पक्षमात्रात् ।
 निशमयति गुदाङ्कुरान् सगुल्माननलबलं प्रबलं करोति चाशु ॥१५०॥

One droṇa of juice of pīlu (pilu phala) filtered through cloth is poured into a pot smeared inside with ghee. Next, two pala each of mada (dhātaki), madhuphala (drākṣā), kharjūra, and dhātrīphala, nice powder of one pala each of pāṭhā, mādrī (renukā or ativiṣā), durālabhā, amlavidula (amla vetasa), vyoṣā, tvak, elā, ullaka (kaṭukā), sprkkā kola, lavaṅga, vella capala mūla (pippalimūla) and agnika (citraka), one hundred pala of guḍa are added to it and the pot kept in a place devoid of breeze for a fortnight. Afterwards this cukra when consumed cures piles especially, as also abdominal tumors and augments the digestive power quickly. 149-150.

(*Daśamūladi guḍa*) :—

एकैकशो दशपले दशमूलकुम्भपाठाद्वयार्कघुणवल्गभकटफलानाम् ।
 दग्धे स्नुतेऽनु कलशेन जलेन पके पादस्थिते गुडतुलां, पलपञ्चकं च ॥१५१॥
 दद्यात्प्रत्येकं व्योषचव्याभयानां, वह्नेर्मुष्टी द्वे यवक्षारतश्च ।
 दर्वौमालिम्पन् हन्ति लीढो गुडोऽयं गुल्मप्लीहार्षः कुष्ठमेहाशिसादान् ॥१५२॥

Ten pala each of the drugs of daśamūla, kumbha, pāṭhā, arkadvaya, ghuṇavallabha and kaṭphala are burnt and the ash obtained is dissolved in one kalaśa (droṇa) of water, and boiled till the water gets reduced to a quarter. Then, one tula of guḍa and powder of five pala each of vyoṣā, cavyā and abhayā, two muṣṭi, (pala) each of vahnī (citraka) and yavakṣāra—are added and cooked on fire till the mass begins to adhere to the laddle (then taken out of the oven and allowed to cool). This guḍa (consumed daily) cures abdominal tumors, diseases of the spleen, piles, leprosy, and other skin diseases, diabetes, and dyspepsia. 151-152.

(*Citrakadi avaleha*) :—

तोयद्रोणे चित्रकमूलतुलार्धं साध्यं यावत्पाददलस्थमथेदम् ।
अष्टौ दत्त्वा जीर्णगुडस्य पलानि काथ्यं भूयः सान्द्रतया सममेतत् ॥१५३॥
त्रिकटुकमिसिपथ्याकुष्ठमुस्तावराङ्गकमिरिपुदहनैलाचूर्णकीर्णोऽवलेहः ।
जयति गुदजकुष्ठक्षीहगुल्मोदराणि प्रबलयति हुताशं शश्वदभ्यस्यमानः ॥१५४॥

Half a tulā of citramūla is boiled in one droṇa of water and decoction reduced to one eighth; next, eight pala of old guḍa is added and cooking continued till it assumes thick consistence. Then, powder of trikaṭu, miṣi, pathyā, kuṣṭhā, mustā, varāṅga, krimiripu, dahana and elā are also added and avaleha prepared. This avaleha (confection) cures piles, leprosy, splenic diseases, abdominal tumors and enlargement of the abdomen and increases the digestive power, when used habitually. 153-154.

गुडव्योषवरावेल्लतिलारुक्करचित्रकैः ।

अशीसि हन्ति गुलिका त्वग्विकारं च शीलिता ॥१५५॥

Guṭika (pill) prepared from guḍa, vyoṣa, varā, vella, tila, āruṣkara and citraka, cures piles and diseases of the skin, when used daily. 155.

(*Sūraṇakaṅḍa yoga*) :—

मृल्लितं सौरणं कन्दं पक्त्वाऽग्नौ पुटपाकवत् ।

अद्यात्सतैललक्षणं दुर्नामविनिवृत्तये ॥१५६॥

Sūraṇakaṅḍa (tuber of sūraṇa) is given a (thick) coating of mud and cooked in fire in the manner of puṭapāka. After cooling, it should be consumed (daily) mixed with oil and salt, for getting cured of piles. 156.

मरिचपिप्पलिनागरचित्रकान् क्रमविवर्धितभागसमाहृतान् ।

शिखिचतुर्गुणसूरणयोजितान् कुरु गुडेन गुडान् गुदजच्छिदः ॥१५७॥

Marica, pippalī, nāgara and citraka, each increased by one part in their successive order, four parts each of śikhi (citraka) and sūraṇa, cooked along with guḍa, cures piles (when used daily). 157.

चूर्णीकृताः षोडश सूरणस्य भागास्ततोऽर्धेन च चित्रकस्य ।

महौषधाद्द्वौ मरिचस्य चैको गुडेन दुर्नामजयाय पिण्डी ॥१५८॥

Pinḍī (bolus) prepared with the powder of sūraṇa, sixteen parts; citraka half of that (eight parts), two parts of mahauśadha and one part of marica, made into pills mixing them with guḍa, this cures piles. 158.

पथ्यानागरकृष्णाकरञ्जवेलाग्निभिः सितातुल्यैः ।

वडवामुख इव जरयति बहुगुर्वपि भोजनं चूर्णः ॥१५९॥

Powder of equal parts of pathyā, nāgara, kṛṣṇā, karañjā, vellā and agni (citraka), mixed with equal quantity of sitā (sugar). This cūrṇa (powder) digests even a very heavy meal just like fire. 159.

कलिङ्गलाङ्गलीकृष्णावह्वयपामार्गतण्डुलैः ।

भूनिम्बसैन्धवगुडैर्गुडा गुब्जनाशनाः ॥१६०॥

Pills prepared with powder of kaliṅga, lāṅgālī, kṛṣṇā, vahni, apānārga, taṇḍula, bhūnimba, saiṅdhava and guḍa destroys piles. 160.

लवणोत्तमवह्निकलिङ्गयवाग्निरिबिल्वमहापिचुमन्दयुतान् ।

पिब सप्तदिनं मथितालुडितान् यदि मर्दितुमिच्छसि पायुरुहान् ॥१६१॥

Powder of lavaṇottama (saiṅdhava), vahni, kaliṅga, yava, cirabilvā, mahāpicumaṅda, well mixed with churned butter-milk should be consumed for seven days, by him who desires to be cured of piles. 161.

शुष्केषु मल्लातकमश्र्यमुक्तं भैषज्यमाद्रेषु तु वस्सकत्वक् ।

सर्वेषु सर्वर्तुषु कालशेयमर्शःसु बल्यं च मलापहं च ॥१६२॥

Bhallātaka is said to be the best medicine for dry (non bleeding) piles, while the bark of vatsaka for the moist (bleeding) piles; for all the types (of piles) and in all seasons kālaśeya (buttermilk well churned) is the best, it gives strength and removes the mala (doṣa and wastes). 162.

भित्त्वा विबन्धाननुलोमनाय यन्मारुतस्याग्निबलाय यच्च ।

तदन्नपानौषधमर्शसेन सेव्यं, विवर्ज्यं विपरीतमस्मात् ॥१६३॥

The person suffering from piles should use daily such foods, drinks and medicines which relieve constipation, help

downward movement of māruta (vāta) and augments the digestive power and avoid those opposite of these effects. 163.

अशोतिसारग्रहणीविकाराः प्रायेण चान्योन्यनिदानभूताः ।
सन्नेऽनले सन्ति, न सन्ति क्षीप्ते, रक्षेदतस्तेषु विशेषतोऽग्निम् ॥१६४॥

Piles, diarrhoea, diseases of the duodenum are generally interdependent in causative factors (have common aetiology and each one gives rise to the other) and manifest when the digestive fire is weak and not when the digestive power is strong. Hence in those suffering from these diseases the digestive fire should be protected especially. 164.

इति श्रीवैद्यपतिरसिहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
चतुर्थे चिकित्सितस्थानेऽर्शाश्चिकित्सितं
नामाष्टमोऽध्यायः ॥ ८ ॥

Thus ends the chapter—Arśas cikitsita—the eighth in Cikitsitasthāna of Aṣṭāṅgahṛdaya saṁhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

नवमोऽध्यायः ।

Chapter—9

ATĪSĀRA CIKITSITA (treatment of diarrhoea)

अथातोऽतीसारचिकित्सितं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-Atīsāra cikitsita-treatment of diarrhoea, thus said Ātreya and other great sages.

अतीसारो हि भूयिष्ठं भवत्यामाशयान्बयः ।

हृत्वाऽग्निं वातजेऽप्यस्मात्प्राक् तस्मिन्नङ्गनं हितम् ॥ १ ॥

Atīsāra (diarrhoea) is born especially from the āmāsāya (stomach) destroying the digestive fire, hence lañghana (fasting) is ideal at the commencement (of the disease) even in that kind arising from vāta (as well as in others). 1.

शूलानाहप्रसेकार्ते वामयेदतिसारिणम् ।

The patient of diarrhoea, who is suffering from pain in the abdomen, flatulence and excess of salivation should be made to vomit (by using drugs). 2a,

Āmātisāra cikitsā :—

दोषाः सन्निचिता ये च विदग्धाहारमूच्छिताः ॥ २ ॥

अतीसाराय कल्पन्ते तेषूपेक्षैव भेषजम् ।

भृशोत्क्लेशप्रवृत्तेषु स्वयमेव चलात्मसु ॥ ३ ॥

न तु सङ्ग्रहणं योज्यं पूर्वमामातिसारिणि ।

Doṣās which have increased greatly and associated with āma (improperly digested food) make for the onset of diarrhoea, hence when the increased doṣās are moving out of the body by their own accord (by purgations and vomittings) then the treatment is to neglect them (allow to go out).

The patient of āmātisāra (diarrhoea when the doṣās are not cooked/transformed by heat/and more in quantity) sañ-

grahaṇa (drugs or therapies which stop the purgations) should not be administered at the commencement. 2b-4a.

अपि चाध्मानगुरुताशूलस्तैमित्यकारिणि ॥ ४ ॥
प्राणदा प्राणदा दोषे विबद्धे सम्प्रवर्तिनी ।

When the doṣās have given rise to flatulence, heavyness, pain and loss of movement of the abdomen, then (the use of) prāṇada (harītakī), restore life, by clearing out the obstructed doṣās, effectively. 4b-5a.

पिबेत्प्रकथितास्तोये मध्यदोषो विशोषयन् ॥ ५ ॥
भूतीकपिप्पलीशुण्ठीवचाधान्यहरीतकीः ।
अथवा बिल्वधनिकामुस्तनागरवालकम् ॥ ६ ॥
बिडपाठावचापथ्याकृमिजिन्नागराणि वा ।
शुण्ठीघनवचामाद्रीबिल्ववत्सकहिङ्गु वा ॥ ७ ॥

The patient who has moderate (increase of) doṣās, should abstain from (heavy) foods and drink the decoction prepared from the (paste of) either of bhūtika, pippalī, śuṅṭhī, vacā, dhānyā and harītakī; or of bilvā, dhanikā, mustā, nāgara, and vālaka; or of biḍa, pāṭhā, vacā, pathyā, krimijit and nāgara or of sunthi, ghana, vacā, madri, bilva, vatsaka and hingu. 5b-7.

शस्यते त्वल्पदोषाणामुपवासोऽतिसारिणाम् ।

When the doṣās are slightly increased, fasting is best for patients of diarrhoea. 8a.

वचाप्रतिविषाभ्यां वा मुस्तापर्पटकेन वा ॥ ८ ॥
हीबेरनागराभ्यां वा विपकं पाययेज्जलम् ।

Water well cooked with either vacā and prativīṣā, mustā and parpaṭa or hīberā and nāgara should be given (in plenty) to drink. 8b-9a.

युक्तेऽन्नकाले क्षुत्क्षानं लघ्वन्नंप्रति भोजयेत् ॥ ९ ॥
तथा स शीघ्रं प्राप्नोति रुचिमग्निबलं बलम् ।

When he feels weak by hunger, he should be given light foods, in little quantity, at the proper time; that undergoes digestion quickly and bestows taste, strength of digestive fire and of the body. 9b-10a.

तक्रेणावन्तिसोमेन यवाग्वा तर्पणेन वा ॥ १० ॥
सुरया मधुना वाऽथ यथासात्म्यमुपाचरेत् ।

He should be served either takra (buttermilk), avāntīisoma (sour gruel), yavāgū (thin gruel), tarpana (paste of flour added with ghee, sugar, milk etc.), surā (beer) or madhu (fermented liquor prepared from honey) whichever is accustomed to. 10b-11a.

भोज्यानि कल्पयेदूर्ध्वं ग्राहिदीपनपाचनैः ॥ ११ ॥
बालबिल्वशठीधान्यहिङ्गुवृश्नाम्लदाडिमैः ।
पलाशहपुषाजाजीयधानीबिडसैन्धवैः ॥ १२ ॥
लघुना पञ्चमूलेन पञ्चकोलेन पाठया ।

Next, foods processed with drugs possessing grāhi (water absorbing), dīpana (carminative) and pācana (digestive) properties such as tender fruits of bilva, śaṭhī, dhānya, hiṅgu, vṛkṣām̐la and dāḍima; or of palāśa, hapuṣā, ajājī, yavānī, biḍa and saiṅdhava; or of laghu pañcamīla; or of pañcakola and pāṭhā. should be given. 11b-13a.

शालिपर्णीबलाबिल्वैः पृश्निपर्ण्या च साधिता ॥ १३ ॥
दाडिमाम्ला हिता पेया कफपित्ते समुल्बणे ।
अभयापिप्पलीमूलबिल्वेर्वातानुलोमनी ॥ १४ ॥

Peyā (thin gruel) processed with either śāliparṇī, bālā, bilva, pṛṣṇi parṇī, and dāḍimām̐la (juice of sour dāḍima), is beneficial when kapha and pitta are greatly increased that (peya) processed with abhayā, pippalīmūla and bilva is a laxative. 13b-14.

विबद्धं दोषबहुलो दीप्ताग्निर्योऽतिसार्यते ।
कृष्णाचिडङ्गत्रिफलाकषायैस्तं विरेचयेत् ॥ १५ ॥
पेयां युञ्जयाद्विरिक्तस्य वातघ्नैर्दीपनैः कृताम् ।

He, who has great increase of doṣās, keen digestive fire, and eliminate hard faeces in small quantities often should be administered the decoction of kṛṣṇā, viḍaṅga and triphalā to produce purgations; after such purgation he should be given peyā (thin gruel) processed with drugs mitigating vāta and increasing hunger. 15-16a.

Pakvātsāra cikitsā :—

आमे परिणते यस्तु दीप्तेऽग्नावुपवेक्ष्यते ॥ १६ ॥
 सफेनपिच्छं सरुजं सविबन्धं पुनः पुनः ।
 अल्पाल्पमल्पशमलं निर्विड्वा सप्रवाहिकम् ॥ १७ ॥
 दधितैलघृतक्षीरैः स गुण्ठीं सगुडां पिबेत् ।
 स्विन्नानि गुडतैलेन भक्षयेद्भद्राणि वा ॥ १८ ॥
 गाढविड्विहितैः शाकैर्बहुस्नेहैस्तथा रसैः ।
 क्षुधितं भोजयेदेनं दधिदाडिमसाधितैः ॥ १९ ॥
 शाल्योदनं तिलैर्माषैर्मुद्गैर्वा साधु साधितम् ।
 शश्या मूलकपोतायाः पाठायाः स्वस्तिकस्य वा ॥ २० ॥
 सूषायवानीकर्कारुक्षीरिणीचिर्मटस्य वा ।
 उपोदकाया जीवन्त्या बाकुच्या वास्तुकस्य वा ॥ २१ ॥
 सुवर्चलायाश्चञ्चोर्वा लोणिकाया रसैरपि ।
 कूर्मवर्तकलोपाकशिखितित्तिरिकौकुटैः ॥ २२ ॥

When the āma (undigested food and doṣās) has been well digested, digestive activity is keen, the patient eliminating faeces mixed with froth and slimy materials accompanied with pain and obstruction, again and again in little quantities, with little faecal matter or without it and with straining at stools (tenesmus) he should drink either curds, oil, ghee or milk containing śuṅṭhī, and guḍa, or eat badara fruits steam-cooked and mixed with guḍa and taila.

When he develops hunger, he should be given śāli rice mess to eat, along with soup of vegetable, beneficial for relieving hard faeces mixed with more of fats (oil, ghee) well processed either with dadhi and dāḍima or with tila māṣa and mudga or with śaṭhī, mūlakapotā, pāṭhā, and svas-tika; or with sūṣā, yavānī, karkāru, kṣīrīṇī, and cirbhaṭa; or with upodakā, jivaṅtī, bākucī, and vāstūka; or with suvar-calā, cañcū, and loṇikā. or with soup of meat of the kūrma (tortoise), vartaka (quail), lopāka (jackal), śikhi (peacock), tittiri (partridge) or kukkuṭa (fowl): 16b-22.

बिल्वमुस्ताक्षिमैषज्यघातकीपुष्पनागरैः ।
 पकातीसारजित्त्रके यवागूर्दाधिकी तथा ॥ २३ ॥

कपित्थकच्छुराफलीयूथिकावटशेलुजैः ।
दाडिमीशणकार्पासीशाल्मलीनां च पल्लवैः ॥ २४ ॥

Yavagū (gruel) prepared with dadhi or takra processed with bilva, musta, akṣibhaiṣajya (rodhrā), dhātakipuṣpa and nāgara cures pakvātisāra (diarrhoea in which the doṣās have been ripened/transformed by heat/decreased); so also that (yavāgū) prepared with tender leaves of kapittha, kacchura, phaṅjī yūthikā, vaṭa, śeluja, dāḍima, śaṇa, kārpaśī and śālmali. 23-24.

Pravāhika cikitsā (treatment of dysentery) :—

कल्को बिल्वशलाटूनां तिलकल्कश्च तत्समः ।
वध्नः सरोऽम्लः सस्नेहः खलो हन्ति प्रवाहिकाम् ॥ २५ ॥

Khala (buttermilk boiled with spices) added with paste of bilva śalātu (tender fruits) and equal quantity of paste of tila, mixed with water of dadhi (curds) which is sour and fat (oil or gruel) cures pravāhikā (dysentery). 25.

Aparājita khala :—

मरिचं धनिकाऽजाजी तिन्तिडीकं शठी विडम् ।
दाडिमं घातकी पाठा त्रिफला पञ्चकोलकम् ॥ २६ ॥
यावशुकं कपित्थाप्रजम्बूमभ्यं सदीप्यकम् ।
पिष्टैः षड्गुणबिल्वैस्तैर्दाडि मुद्गरसे गुडे ॥ २७ ॥
स्नेहे च यमके सिद्धः खलोऽयमपराजितः ।
दीपनः पाचनो ग्राही रुच्यो विम्बिशिनाशनः ॥ २८ ॥

Khala prepared with the paste of (equal quantities of) marica, dhānikā, ajājī, tintīdīka, śaṭhī, biḍa, dāḍima, dhātakī, pāṭhā, triphalā, pañcakola, yavaśuka, kapittha, seed kernel of āmra and jāmbū phala and dīpyaka (all the se forming one part) along with the paste of bilva-six times in quantity of the above paste, mixed with dadhi, soup of mudga, guḍa and yamaka-sneha (two fats, oil and ghee), is prepared into khala; this known as Aparājita khala is carminative, digestive, water-absorbent, enhances taste and cures bimbisi (dysentery). 26-28.

कोढानां बालबिल्वानां कल्कैः शालियवस्य च ।
मुद्गमाषतिलानां च धान्ययूषं प्रकल्पयेत् ॥ २९ ॥

ऐक्यं यमके भृष्टं दधिदाडिमसारिकम् ।
 वर्चःक्षये शुष्कमुखं शाल्यन्नं तेन भोजयेत् ॥ ३० ॥
 दध्नः सरं वा यमके भृष्टं सगुडनागरम् ।
 सुरां वा यमके भृष्टां व्यञ्जनार्थं प्रयोजयेत् ॥ ३१ ॥
 फलाम्लं यमके भृष्टं यूषं गुञ्जनकस्य वा ।
 भृष्टान्वा यमके सक्तून् खाद्येद्भोषावचूर्णितान् ॥ ३२ ॥
 माषान् सुसिद्धांस्तद्वद्वा घृतमण्डोपसेवनान् ।
 रसं सुसिद्धपूतं वा छागभेषान्तराधिजम् ॥ ३३ ॥
 पचेद्दाडिमसाराम्लं सधान्यस्नेहनागरम् ।
 रक्तशाल्योदनं तेन भुञ्जानः प्रपिबंश्च तम् ॥ ३४ ॥
 वर्चःक्षयकृतैराशु विकारैः परिमुच्यते ।

In varcaṣaya (loss/depletion of faeces) and dryness of the mouth, porridge of śali rice should be consumed with dhānya yūṣa (soup of pulses) processed with paste of kola, bāla bilva, śāli, yava, mudga, māṣa and tila, any one seperately fried in yamaka (two fats) mixed with dadhi, and dāḍima; essence of dadhi, fried with two fats and mixed with guḍa and nāgara or surā, fried in two fats may be given as condiment/souces; or sour fruits fried in two fats or soup of gr̃ñjanaka, fried in two fats or saktu (flour of corn) fried in two fats mixed with powder of vyoṣa should be consumed; or māṣa prepared similarly mixed with fluid of ghee should be consumed.

Juice (soup) of intestines of goat or sheep well prepared, filtered, mixed with juice of sour dāḍima, dhānya (ka), fats and nāgara should be consumed along with mess of red rice and even drunk in more quantity; by these the person gets relieved quickly of all disorders caused by loss of faeces.

29-35a.

बालविल्वं गुडं तैलं पिप्पलीं विश्वभेषजम् ॥ ३५ ॥
 लिङ्गाद्वाते प्रतिहते सशूलः सप्रवाहिकः ।
 वल्कलं शाबरं पुष्पं धातक्या बदरीदलम् ॥ ३६ ॥
 पिवेद्दधिसरक्षौद्रकपित्थस्वरसाप्लुतम् ।

In case of obstruction of vāta (flatus) associated with pain and straining at stools (tenesmus) the patient should

lick the (paste of) bālabilva, guḍa, taila, pippalī and viśvabheṣaja.

Bark of śābara, flowers of dhātakī, leaves of badarī, mixed with dadhisara, kṣaudra and fresh juice of kapittha should be consumed. 35b-37a.

विषद्ववातवर्चास्तु बहुशूलप्रवाहिकः ॥ ३७ ॥
 सरक्तपिच्छस्तृष्णार्तः क्षीरसौहित्यमर्हति ।
 यमकस्योपरि क्षीरं धारोष्णं वा प्रयोजयेत् ॥ ३८ ॥
 शृतमेरण्डमूलेन बालविल्वेन वा पुनः ।

He who has obstruction to vāta (flatus) and varca (faeces), severe pain, straining at stools, faeces mixed with blood and slimy material, and is suffering from thirst, deserves comfort by milk (should drink more quantity of milk) or he should drink warm milk (direct from the udder) after drinking a mixture of two-fats or drink milk boiled with roots of eraṇḍa or bāla-bilva often. 37b-39a.

पयस्युत्काश्य मुस्तानां विशर्ति त्रिगुणेऽम्भसि ॥ ३९ ॥
 क्षीरावशिष्टं तत्पीतं हन्यादामं सवेदनम् ।

One part of milk, twenty (pala) of mustā and three parts of water are mixed, boiled and reduced to the quantity of milk. This consumed cures āma (raw unripe/unprocessed faeces) associated with pain. 39b-40a.

पिप्पल्याः पिबतः सूक्ष्मं रजो मरिचजन्म वा ॥ ४० ॥
 चिरकालानुषक्ताऽपि नश्यत्याशु प्रवाहिका ।

Powder of pippalī or marica consumed (with water) cures pravāhikā (dysentery) though persisting for long time. 40b-41a.

निरामरूपं शूलार्तं लङ्घनाद्यैश्च कषितम् ॥ ४१ ॥
 रूक्षकोष्ठमपेक्ष्याग्निं सक्षारं पाययेद् घृतम् ।

He who has developed symptoms of absence of āma, suffers from pain, emaciated/debilitated by fasting etc., has dryness of the alimentary tract should be given ghr̥ta (ghee) mixed with kṣāra (alkalies) to drink after considering the strength of his digestive fire. 41b- 42a.

सिद्धं दधिसुरामण्डे दशमूलस्य चाम्मसि ॥ ४२ ॥

सिन्धूत्थपञ्चकोलाभ्यां तैलं सद्योर्तिनाशनम् ।

Medicated oil prepared with dadhi and scum of surā, decoction of daśamūla and paste of siṅdhūttha (saindhava) and pañcakola relieves the pain immediately. 42b-43a.

षड्भिः शुण्ठ्याः पलैर्द्राभ्यां द्वाभ्यां ग्रन्थयन्त्रिसैन्धवात् ॥ ४३ ॥

तैलप्रस्थं पचेद्दध्ना निःसारकरजापहम् ।

Medicated oil prepared with six pala of śuṅṭhi, two pala each of graṅthī (pippalīmāla), agni (citraka) and saindhava, one prastha of taila (oil of sesame) and dadhi (curds) relieves the pain of nihsāraka (dysentery). 43b-44a.

एकतो मांसदुग्धाज्यं पुरीषग्रहशूलजित् ॥ ४४ ॥

पानानुवासनाभ्यङ्गप्रयुक्तं तैलमेकतः ।

तद्धि वातजितामग्र्यं शूलं च विगुणोऽनिलः ॥ ४५ ॥

On the one hand, the use of meat, milk and ghee in the form of drink, lubricating enema and massage on the body cures obstruction of faeces and pain, while on the other taila (medicated oil) alone does so when used in the same manner; because it (oil) is the chief among those which mitigate vāta and pain is chiefly due to abnormality of vāta. 44b-45.

धात्वन्तरोपमर्देद्दश्चलो व्यापी स्वधामगः ।

तैलं मन्दानलस्यापि युक्त्या शर्मकरं परम् ॥ ४६ ॥

वाय्वाशये सतैले हि बिम्बिसी नावतिष्ठते ।

Cala (vāta) aggravated by the disorders of the other dhātus (doṣās, pitta and kapha) though spreading all over the body, move especially towards its own residence (pakvāśaya) (large intestine); when the residence of vāyu (vāta) is having taila (medicated oil administered orally or rectally) then bimbisī (dysentery) does not stay there at all. 46-47a.

क्षीणे मले स्वायतनच्युतेषु दोषान्तरेऽप्यीरण एकवीरे ।

को निष्ठनन्प्राणिति कोष्ठशूली नान्तर्बहिस्तैलपरो यदि स्यात् ॥ ४७ ॥

When there is loss/depletion of faeces, the other doṣās (pitta and kapha) getting displaced from their own/respective channels cause aggravation of vāta, which becoming the

sole leader; which patient of diarrhoea, having straining at stools and pain in the abdomen survives, if he is not devoted to (the use of) taila (medicated oil) both internally and externally ? 47b.

Gudabhramśa cikitsā—(*treatment of prolapse of the rectum*) :—

गुदहृग्भ्रंशयोर्युष्यात्सक्षीरं साधितं हविः ॥ ४८ ॥

रसे कोलाम्लचाङ्गेर्योर्दधि पिष्टे च नागरे ।

When there is pain and prolapse of the rectum, medicated ghee prepared with milk, ghee, juice of kolāmla, and cāṅgerī, dadhi, and paste of nāgara should be administered. 48b-49a.

तैरेव चाम्लैः संयोज्य सिद्धं सुशुष्कणकल्कितैः ॥ ४९ ॥

धान्योषणबिडाजाजीपञ्चकोलकदाडिमैः ।

Medicated ghee prepared with the same sours (kolāmla cāṅgerī and dadhi) and nice paste of dhānya, uṣaṇa, biḍa, ajāji, pañcakola and dāḍima (may also be administered).

49b-50a.

योजयेत्क्रेहवस्ति वा दशमूलेन साधितम् ॥ ५० ॥

शठीशताह्वाकुष्ठैर्वा वचया चित्रकेण वा ।

Oil-enema should be given with oil processed with either daśamūla, or śathi, satāhva and kuṣṭha; or vacā and citraka.

50b-51a.

प्रवाहणे गुदभ्रंशे मूत्राघाते कटिग्रहे ॥ ५१ ॥

मधुराम्लैः शृतं तैलं घृतं वाऽप्यनुवासनम् ।

When there is straining at stools, prolapse of the rectum, retention of urine and catching pain in the waist, a lubricating enema with either oil or ghee boiled with drugs of sweet and sour tastes should be administered. 51b-52a.

प्रवेशयेद्गुदं ध्वस्तमभ्यक्तं स्वेदितं मृदु ॥ ५२ ॥

कुर्याच्च गोःफणाबन्धं मध्यच्छिद्रेण चर्मणा ।

The prolapsed rectum should be anointed with fats, fomented mildly, pushed inside, and a gophaṇā bañdha ("T" bandage) applied using leather strap having a hole in the centre). 52b-53a.

(*Uñduru (māṣaka) taila*) :—

पञ्चमूलस्य महतः काथं क्षीरे विपाचयेत् ॥ ५३ ॥
उन्दुरं चान्नरहितं तेन वातघ्नकल्कवत् ।
तैलं पचेद्गुदभ्रंशं पानाभ्यङ्गेन तज्जयेत् ॥ ५४ ॥

Medicated oil is prepared with the decoction of mahat pañcamūla, kṣīra and uñduru (rats) devoid of their intestines and paste of drugs which mitigate vāta. Used both for drinking and anointing (the rectum), this cures rectal prolapse. 53b-54.

Pittatisāra cikitsā :—

पैत्ते तु सामे तीक्ष्णोष्णवर्ज्यं प्राणिव लङ्घनम् ।
तृड्वान् पिवेन् षडङ्गाम्बु सभूनिम्बं ससारिवम् ॥ ५५ ॥
पेयादि भ्रुधितस्यान्नमशिसन्धुक्षणं हितम् ।
बृहत्यादिगणाभीरुद्विबलाशूर्पणिभिः ॥ ५६ ॥

In diarrhoea arising from pitta and having āma, penetrating and hot things (foods, drugs etc.) should be avoided and fasting resorted to, in the beginning itself.

If thirsty, he should drink ṣaḍaṅga pāñīya (chapter 1 of cikitsāsthāna) added with bhūnimba and sārivā, when hungry, it is beneficial to consume foods such as peyā (gruel) etc. processed with drugs of brihatyādigaṇa (vide chapter 15 of sūtrasthāna), abhīru, the two balā and two śūrpaparnī, which kindle the digestive fire. 55-56.

पाययेदनुबन्धे तु सक्षौद्रं तण्डुलाम्भसा ।
कुटजस्य फलं पिष्टं सवलकं सघुणप्रियम् ॥ ५७ ॥
पाठावत्सकबीजत्वग्दार्वीग्रन्थिकशुण्ठी वा ।
काथं वाऽतिविषाबिल्ववत्सकोदीच्यमुस्तजम् ॥ ५८ ॥
अथवाऽतिविषामूर्वानिशेन्द्रयवताक्षर्यजम् ।
समभ्वतिविषाशुण्ठीमुस्तेन्द्रयवकट्फलम् ॥ ५९ ॥

Still, if diarrhoea persists, rice-wash mixed with either a paste of fruit and bark of kutaja and ghuṇapriyā or of pāthā, vatsakabija, dārvītvak, grañthika and śuṇṭhī, should be given to drink; or a decoction of ativiṣā, bilvā, vatsaka, udīcya and mustā; or of ativiṣā, mūrvā, niśā, iñdrayava and tārkṣya; or of ativiṣā, śuṇṭhī, mustā, iñdrayava and kaṭphala mixed with honey. 57-59.

पलं वत्सकबीजस्य श्रपयित्वा रसं पिबेत् ।
 यो रसाशी जयेच्छीघ्रं स पैत्तं जडरामयम् ॥ ६० ॥
 मुस्ताकषायमेवं वा पिबेन्मधुसमायुतम् ।
 सक्षौद्रं शाल्मलीवृन्तकषायं वा हिमाह्वयम् ॥ ६१ ॥

One pala of vatsaka bīja is boiled in water and consumed by the person who partakes meat-soup (as food) quickly gets cured of disease of the stomach (diarrhoea) of pitta origin; similarly either the decoction of mustā mixed with equal quantity of honey or the cold infusion of śālmali vṛṇta mixed with honey can be made use of. 60-61.

किराततिक्तकं मुस्तं वत्सकं सरसाञ्जनम् ।
 कटक्कटेरी ह्रीबेरं बिल्वमध्यं दुरालभा ॥ ६२ ॥
 तिला मोचरसं रोध्रं समङ्गा कमलोत्पलम् ।
 नागरं धातकीपुष्प दाडिमस्य त्वगुत्पलम् ॥ ६३ ॥
 अर्धश्लोकैः स्मृता योगाः सक्षौद्रास्तण्डुलाम्बुना ।

The powder of drugs mentioned in each of the following half verses consumed along with rice wash are beneficial—

1. kirātatikta, mustā, vatsaka and rasāñjana,
2. kaṭaṅkaṭeṛī, hrībera, bilva madhya and durālabhā,
3. tila, mocarasa, rodhrā, samaṅga, kāmala and utpala,
4. nāgara dhātakīpuṣpa, dāḍīma tvak and utpala. 62-64a.

निशेन्द्रयवरोध्रेलाकाथः पक्वतिसारजित् ॥ ६४ ॥
 रोध्राम्बष्ठाप्रियङ्ग्वादिगणांस्तद्वत् पृथक् पिबेत् ।

Decoction of niśā, iṅḍrayava, rodhrā and eḷā cures pakva-tisāra; similarly the decoction of drugs of rodhrādigana, ambasthādigaṇa and priyaṅgvādi gaṇa (chapter 15 of sūtra-sthāna) seperately may be consumed. 64b-65a.

कट्वङ्गवल्क्यष्ट्याह्मफलिनीदाडिमाङ्कुरैः ॥ ६५ ॥
 पेयाविलेपीखलकान् कुर्यात्सदधिदाडिमान् ।
 तद्वदधित्थबिल्वाम्रजम्बुमध्वैः प्रकल्पयेत् ॥ ६६ ॥

Peyā, vilepī, and khala (all these are liquid foods) prepared with bark of kaṭvaṅga, yaṣṭhyāhvā, phalinī, and tender sprouts of dāḍīma mixed with dadhi and juice of dāḍīma is

beneficial. Similarly those prepared with kernel of dadhi-ttha, bilva, āmra and jāmbu. 65b-66.

अजापयः प्रयोक्तव्यं निरामे, तेन चेच्छमः ।

दोषाधिक्यान्न जायेत बलिनं तं विरेचयेत् ॥ ६७ ॥

When there is āma, goats milk should be administered, if it does not subside because of great increase of the doṣās and if the person is strong, he should be given a purgative therapy. 67.

व्यत्यासेन शकृद्रक्तमुपवेशयेत् योऽपि वा ।

पलाशफलनिर्यूहं युक्तं वा पयसा पिबेत् ॥ ६८ ॥

ततोऽनु कोष्णं पातव्यं क्षीरमेव यथाबलम् ।

प्रवाहिते तेन मले प्रशाम्यत्युदरामयः ॥ ६९ ॥

He who is eliminating faeces and blood alternately, should drink milk along with decoction of fruits of palāśa followed by drinking of warm milk only (as food) depending on his capability. By this straining at stools subsides and disease of the stomach gets relieved. 68-69.

पलाशवत्प्रयोज्या वा त्रायमाणा विशोधनी ।

Similarly the use of trāyamāṇā in the same way as palāśa acts as a purifier (purgative). 70a.

संसर्ग्यां क्रियमाणायां शूलं यद्यनुवर्तते ॥ ७० ॥

क्षुतदोषस्य तं शीघ्रं यथावद्व्यनुवासयेत् ।

शतपुष्पावरीभ्यां च बिल्वेन मधुकेन च ॥ ७१ ॥

तैलपादं पयोयुक्तं पक्कमन्वासनं घृतम् ।

During the course of saṁsargi krīyā (regimen of liquid foods such as peyā, vilepī etc.) if pain in the abdomen persists, due to over-elimination of the doṣās, then the patient should be given anuvāsana (oil-enema therapy) depending on the strength of the digestive fire. Medicated ghee prepared with śatapuspā, varī, bilva and madhuka, taila one-quarter, along with milk is best for anuvāsana (fat enema). 70b-72a.

Picchā basti (slimy enema) :—

अशान्तादित्यतीसारे पिच्छावस्तिः परं हितः ॥ ७२ ॥

परिवेष्टय कुशैराद्रैराद्रवृन्तानि शाल्मलेः ।

कृष्णमृत्तिकयाऽऽलिप्य स्वेदयेद्गोमयाग्निना ॥ ७३ ॥
 मृच्छोषेतानि सङ्क्षुद्य तत्पिण्डं मुष्टिसम्मितम् ।
 मर्दयेत्पयसः प्रस्थे पूतेनास्थापयेत्ततः ॥ ७४ ॥
 नतयष्ट्याह्वकल्काज्यक्षौद्रतैलवताऽनु च ।
 छातो भुञ्जीत पयसा जाङ्गलेन रसेन वा ॥ ७५ ॥
 पित्तातिसारज्वरशोफगुल्म-

समीरणस्रग्रहणीबिकारान् ।

जयत्ययं शीघ्रमतिप्रवृत्ति

चिरेचनास्थापनयोश्च वस्तिः ॥ ७६ ॥

If diarrhoea does not subside by the above treatment administering picchābasti is best suited. Moist flower stalks of śālmali are tied with green kuśa grass, made into a ball, given a coating of mud and burnt in the heat of cowdung cakes. When the mud plaster gets dried, it is removed, the cooked stalks are made into a paste. One muṣṭi (pala) of this paste is macerated with one prastha of milk and filtered. To this liquid is added, a paste of nata and yaṣṭi, and ghee, honey and oil, and administered as an enema. Afterwards the patient should take bath and eat his food along with either milk or soup of meat of desert-like regions. This kind of enema quickly cures diarrhoea of pitta origin, fever, dropsy, abdominal tumor, gout, disorders of the duodenum, excess bouts of purgation and decoction enema therapies. 72b-76.

फाणितं कुटजोत्थं च सर्वातीसारनाशनम् ।

वत्सकादिसमायुक्तं साम्बद्यादि सनाक्षिकम् ॥ ७७ ॥

Phāṇita and kuṭaja bīja added with drugs of vatsakādi and ambaṣṭhīdi gaṇa (chapter 15 of sūtrasthāna) mixed with māksika (honey) cures all types of diarrhoea. 77.

Putapāka rasa yoga :—

नीरुङ्गिरामं दीप्ताग्नेरपि सालं चिरोत्थितम् ।

नानावर्णमतीसारं पुटपाकैरुपाचरेत् ॥ ७८ ॥

The patient of diarrhoea who is not having pain and āma, eliminates faeces mixed with blood for long time, and of many colours and having good digestive power should be treated with putapāka (such as the following). 78.

त्वक्पिण्डाद्दीर्घवृन्तस्य श्रीपर्णीपत्रसंवृतात् ।
 मृत्क्षिप्त्वाद्गिना स्वित्नाद्रसं निष्पीडितं हिमम् ॥ ७९ ॥
 अतीसारी पिवेद्युक्तं मधुना सितयाऽथवा ।

Paste of bark of *dīrghavṛṇta* (*śālmali*) is made into a ball, covered with leaves of *śriparṇī* (*kāśmarī*) and given a coating of mud, slightly dried, put into fire and taken out when it becomes red. After cooling, the paste is taken out and juice extracted. The patient of diarrhoea should drink this juice, made cold and added with either honey or sugar.

79-80a.

एवं क्षीरिद्रुमत्वग्भिस्तत्प्ररोहैश्च कल्पयेत् । ८० ॥
 कट्वङ्गत्वग्भृतयुता स्वेदिता सलिलोष्मणा ।
 सक्षौद्रा हन्त्यतीसारं बलवन्तमपि द्रुतम् ॥ ८१ ॥

Similarly, the juice taken out from the barks and sprouts of trees having milky sap or bark of *kaṭvaṅga*, added with ghee and warmed in hot water and mixed with honey. These cure diarrhoea quickly even though severe. 80b-81

Raktātīsāra cikitsā (*treatment of bleeding diarrhoea*) :—

पित्तातिसारी सेवेत पित्तलान्येव यः पुनः ।
 रक्तातिसारं कुरुते तस्य पित्तं सतृड्ज्वरम् ॥ ८२ ॥
 दाहणं गुदपाकं च तत्र छागं पयो हितम् ।
 पशोत्पलसमङ्गाभिः शृतं मोचरसेन च ॥ ८३ ॥
 सारिवायष्टिरोध्रैर्वा प्रसवैर्वा वटादिजैः ।
 सक्षौद्रशर्करं पाने भोजने गुदसेचने ॥ ८४ ॥

The patient of *pittātīsāra* (diarrhoea caused by pitta) who again indulges in things (food etc.) which increase pitta, the pitta getting further increased produces *raktātīsāra* (diarrhoea with bleeding) and ulcerations of the rectum. For this, goats milk boiled with *padma*, *utpala*, *samaṅgā* and *mocarasa*, or with *sārivā*, *yaṣṭhī* and *rodhra*; or with sprouts of *vāṭa* etc.—mixed with honey and sugar—is beneficial for use for drinking, as food and for bathing the rectum. 82-84.

तद्वद्रसाद्योऽनम्लाः साज्याः पानान्नयोर्हिताः ।
 काश्मर्यफल्यूषश्च किञ्चिदम्लः सशर्करः ॥ ८५ ॥

Similarly meat-soup etc. which are not sour and mixed with ghee used for drinking and along with food is beneficial. Soup prepared with fruits of kāsmaryā made slightly sour and mixed with honey and sugar is also beneficial. 85.

पयस्यघोदके छागे ह्रीबेरोत्पलनागरैः ।
पेया रक्तिसारघ्नी पृश्निपर्णीरसान्विता ॥ ८६ ॥
प्राग्भक्तं नवनीतं वा लिङ्गान्मधुसितायुतम् ।

Goats milk added with half its quantity of water, (powder of) hrībera, utpala and nāgara and juice of pṛṣniparṇī, made into a peyā (thin gruel) cures bleeding diarrhoea. Butter mixed with honey and sugar should be licked every day before (midday) meal. 86-87a.

बलिन्यन्नेऽन्नमेवाजं मार्गं वा घृतभर्जितम् ॥ ८७ ॥
क्षीराद्भूपानं क्षीराशी ज्यहं क्षीरोद्भवं घृतम् ।
कपिल्लरसाशी वा लिङ्गारोग्यमश्नुते ॥ ८८ ॥

When there is large amount of bleeding, then the blood of either a goat or deer itself fried with ghee should be given to drink followed with milk as an after-drink, the patient should drink milk only as food for three days or consume butter obtained from milk or soup of meat of kapiñjala bird. By this he regains health. 87b-88.

पीत्वा शतावरीकल्कं क्षीरेण क्षीरभोजनः ।
रक्तिसारं हन्त्याशु तथा वा साधितं घृतम् ॥ ८९ ॥

Paste of śatāvārī mixed with milk should be consumed by the person who takes milk only as food, this cures bleeding diarrhoea soon. So also the medicated ghee prepared from it (śatāvārī). 89.

लाक्षानागरवैदेहोकटुकादार्चिवल्कलैः ।
सर्पिः सेन्द्रयवैः सिद्धं पेयामण्डावचारितम् ॥ ९० ॥
अतीसारं जयेच्छीघ्रं त्रिदोषमपि दारुणम् ।

Medicated ghee prepared with lakṣā, nāgara, vaidehī, kaṭukā, bark of dārvī and iṅdrayava consumed, mixed with peyā or maṇḍa (thin gruel) cures even severe diarrhoea arising from the three doṣās. 90-91a.

कृष्णमृच्छञ्जयष्ट्याहक्षौद्रासृक्तण्डुलोदकम् ॥ ९१ ॥

जयत्यक्तं प्रियङ्गुञ्च तण्डुलाम्बुमधुप्लुता ।

Kṛṣṇamṛt, śaṅkha, yaṣṭyāhva, kṣaudra (honey) and aṣṭk (blood of goat or deer) mixed with rice-wash and consumed cures bleeding diarrhoea, so also priyaṅgu mixed with rice-wash and honey. 91b-92a.

कलकस्तिलानां कृष्णानां शर्करापाञ्चभागिकः ॥ ९२ ॥

आजेन षयसा पीतः सद्यो रक्तं नियच्छति ।

Paste of kṛṣṇatila added with one-fifth part of sugar, mixed with goats milk and consumed stops the bleeding immediately. 92b-93a.

पीत्वा सशर्कराक्षौद्रं चन्दनं तण्डुलाम्बुना ॥ ९३ ॥

दाहतृष्णाप्रमोहेभ्यो रक्तस्रावाच्च मुच्यते ।

गुदस्य दाहे पाके वा सेकलेपा हिता हिमाः ॥ ९४ ॥

Paste of caṅdana, added with sugar and honey mixed with rice-wash and consumed cures burning sensation, thirst, delusion (coma) and bleeding.

In such case of burning sensation and ulceration of the rectum, bathing the part or topical application with cold things is beneficial. 93b-94.

अल्पाल्पं बहुशो रक्तं सशूलमुपवेश्यते ।

यदा विबद्धो वायुश्च कृच्छ्राच्चरति वा न वा ॥ ९५ ॥

पिच्छावस्ति तदा तस्य पूर्वोक्तमुपकल्पयेत् ।

When the patient eliminates little quantities of blood, many times accompanied with pain or vāyu (flatus) getting obstructed comes out with difficulty or does not come out at all, then he should be given a picchābasti (slimy enema) as described earlier. 95-96a.

पल्लवान् जर्जरीकृत्य शिशिपाकोविदारयोः ॥ ९६ ॥

पचेद्यवांश्च स काथो घृतक्षीरसमन्वितः ।

पिच्छास्रतौ गुदभ्रंशे प्रवाहणरुजासु च ॥ ९७ ॥

पिच्छावस्तिः प्रयोक्तव्यः क्षतक्षीणवलावहः ।

Tender leaves of śimśipā and kovidāra are crushed and cooked mixing it with yava, this decoction added with ghee and milk, administered as a picchābasti (slimy enema) is useful for rectal exudation, prolapse, straining and pain. It gives strength to persons debilitated from injury to the chest. 96b-98a.

प्रपौण्डरीकसिद्धेन सर्पिषा चानुवासनम् ॥ ९८ ॥

Anuvāsana (oil enema) should be given with ghee prepared with prapouṇḍarika. 98b.

रक्तं विट्सहितं पूर्वं पश्चाद्वा योऽतिसार्यते ।
शतावरीघृतं तस्य लेहार्थमुपकल्पयेत् ॥ ९९ ॥

For the patient who eliminates blood mixed with faeces, either earlier to or after the elimination of faeces, śatāvarī should be given to lick. 99.

शर्करार्धांशकं लीढं नवनीतं नवोद्धृतम् ।
क्षौद्रपादं जयेच्छीघ्रं तं विकारं हिताशिनः ॥ १०० ॥

Butter obtained fresh, mixed with sugar half of its quantity and honey quarter of its quantity licked daily followed by partaking suitable food cures the above diseases quickly. 100.

न्यग्रोधोदुम्बराश्वत्थशुक्लानापोथ्य वासयेत् ।
अहोरात्रं जले तप्ते घृतं तेनाम्भसा पचेत् ॥ १०१ ॥
तदर्धशर्करायुक्तं लेहयेत्क्षौद्रपादिकम् ।
अधो वा यदि वाऽप्यूर्ध्वं यस्य रक्तं प्रवर्तते ॥ १०२ ॥

Sprouts of nyagrodha, udumbara and aśvattha are slightly crushed, soaked in hot water and kept undisturbed for a day and night. Ghee should be cooked in this water, mixed with half its quantity of sugar and one-fourth quantity of honey and made into a confection. This, licked daily cures bleeding either of the downward or upward directions. 101-102..

Kaphatisāra cikitsa :—

श्लेष्मातिसारे वातोक्तं विशेषादामपाचनम् ।
कर्तव्यमनुबन्धेऽस्य पिबेत्पक्त्वाऽग्निदोषनम् ॥ १०३ ॥

बिल्वकर्कटिकामुस्तप्राणदाविश्वभेषजम् ।

वचाविडङ्गभूतीकधानकामरदारु वा ॥ १०४ ॥

अथवा पिप्पलीमूलपिप्पलीद्वयचित्रकम् ।

In ślesmatisāra (diarrhoea of kapha origin) the treatment prescribed for that of vāta origin itself should be done, especially so, those which cook the āma; if the diarrhoea persists the decoction of bilva, karkaṭikā, mustā, prāṇadā, viṣvabheṣaja, vacā, vidaṅga, bhūtikā, dhānakā, and amaradāru or of pippalīmūla, the two pippalī and citraka. 103-105a.

पाठाग्निवत्सकग्रन्थितिकाशुण्ठीवचाभयाः ॥ १०५ ॥

कथिता यदि वा पिष्टाः श्लेष्मातीसारभेषजम् ।

Pāthā, agni, vatsaka, grañthi, tiktā, śuñṭhī, vacā, and abhayā-made into a decoction or paste-is the best medicine for diarrhoea of kapha origin. 105b-106a.

सौवर्चलवचान्योषद्विकृप्रतिविषाभयाः ॥ १०६ ॥

पिबेच्छ्लेष्मातिसारातंश्चूर्णिताः कोष्णवारिणा ।

मध्यं लीढ्वा कपित्थस्य सव्योषक्षौद्रशर्करम् ॥ १०७ ॥

कट्फलं मधुयुक्तं वा मुच्यते जठरामयात् ।

The person suffering from diarrhoea arising from kapha should consume the powder of souvarcalā, vacā, vyoṣā, hiṅgu, prativiṣā and abhayā mixed with warm water. He who eats the marrow of kapittha mixed with (powder of vyoṣā, kṣoudra and śarkarā; or kaṭphala mixed with honey gets cured of diseases of the stomach (diarrhoea). 106b-108a.

कणां मधुयुतां लीढ्वा तक्रं पीत्वा सचित्रकम् ॥ १०८ ॥

भुक्त्वा वा बालबिल्वानि व्यपोहत्युदरामयम् ।

Licking the (powder of) kaṇā with madhu, drinking takra (buttermilk) mixed with citraka, or eating tender fruits of bilva cures diseases of the stomach (diarrhoea).

108b-109a.

पाठामोचरसाभोदघातकीबिल्वनागरम् ॥ १०९ ॥

सुकृच्छ्रमप्यतीसारं गुडतक्रेण नाशयेत् ।

(Powder of) pāṭhā, mocarasa, āmbhodā, dhātakī, bilva and nāgara consumed mixed with guḍa and takra destroys diarrhoea though very severe. 109b-110a.

Kapitthāṣṭaka cūrṇa :—

यवानीपिप्पलीमूलचातुर्जातकनागरैः ॥ ११० ॥
 मरिचाभिजलाजाजीधान्यसौवर्चलैः समैः ।
 वृषान्म्लघातकीकृष्णाबिल्वदाडिमदीप्यकैः ॥ १११ ॥
 त्रिगुणैः पद्मगुणसितैः कपित्थाष्टगुणैः कृतः ।
 चूर्णोऽतीसारग्रहणीक्षयगुल्मगलामयान् ॥ ११२ ॥
 कासश्वासाभिसादार्शःपीनसारोचकान् जयेत् ।

Equal quantities of yavāni, pippalimūla, caturjātaka, nāgara, marica, agni, jalā, ajāji, dhānya and souvarcalā—together making one part, equal parts of vṛkṣāmla, dhātakī, kṛṣṇā, bilva, dāḍima and dīpyaka together three parts, sugar six parts and kapittha—eight parts are all converted into a nice powder; (consumed in appropriate dose) this cures diarrhoea, duodenal disease, consumption, abdominal tumor, diseases of the throat, cough, dyspnoea, weak digestion, piles, chronic nasal catarrh and loss of taste/appetite. 110b-113a.

Dāḍimāṣṭaka cūrṇa :—

कर्षोन्मिता तवक्षीरी चातुर्जातं द्विकार्षिकम् । ११३ ॥
 यवानीधान्यकाजाजीग्रन्थिव्योषं पलांशकम् ।
 पलानि दाडिमादष्टौ सितायाश्चैकतः कृतः ॥ ११४ ॥
 गुणैः कपित्थाष्टकवच्चूर्णोऽयं दाडिमाष्टकः ।
 भोज्यो वातातिसारोकर्यथावस्थं खलादिभिः ॥ ११५ ॥

One karṣa of tavakṣīrī, two karṣa of caturjāta, one pala each of yavāni, dhānyaka, ajāji, grañthī, and vyoṣā, eight pala each of dāḍima and sitā (sugar) all are made into a nice powder. This Dāḍimāṣṭaka is made similar to the earlier kapitthāṣṭaka cūrṇa in actions and should be consumed along with khala etc. described in the stage-wise treatment in diarrhoea of vāṭa origin. 113b-115.

सविडङ्गः समरिचः सकपित्थः सनागरः ।
 चाङ्गेरीतक्रकोलाम्लः खलः श्लेष्मातिसारजित् ॥ ११६ ॥

Khala prepared with viḍaṅga, marica, kapittha, nāgara and cāṅgerī, mixed with takra and kolāmla cures diarrhoea of kapha origin. 116.

क्षीणे श्लेष्मणि पूर्वोक्तमङ्गलं लाक्षादि षट्पलम् ।

पुराणं वा घृतं दद्याद्यवागूमण्डमिभितम् ॥ ११७ ॥

If śleṣma (kapha) has undergone decrease, medicated ghee described earlier such as amla ghrita (verse 48) lākṣādi ghrita (verse 90) ṣaṭpala ghṛta (chapter 5-22) or even old ghee or yavāgū (thin gruel) may be consumed. 117.

वातश्लेष्मविबन्धे वा स्रवत्यति कफेऽपि वा ।

शूले प्रवाहिकायां वा पिच्छाबस्तिः प्रशस्यते ॥ ११८ ॥

वचाबिल्वकणाकुष्ठशताह्वालवणान्वितः ।

If there is obstruction to elimination of vāta and śleṣma (kapha) or if kapha only is being eliminated greatly, or when there is pain and straining at stools, picchābasti (slimy enema) containing vacā, bilva, kaṇā, kuṣṭha, śatāhvā and lavaṇa-is best suited. 118-119a.

बिल्वतैलेन तैलेन वचाद्यैः साधितेन वा ॥ ११९ ॥

बहुशः कफवातार्ते कोष्णेनान्वासनं हितम् ।

Bilva taila (oil obtained from the marrow of bilva fruits) or oil processed with vacā etc. (enumerated above) made warm and used for anuvāsana (oil of enema), many times is beneficial for the person suffering from (increase of) kapha and vāta. 119b-120a.

क्षीणे कफे गृदे दीर्घकालातीसारदुर्बले ॥ १२० ॥

अनिलः प्रबलोऽवश्यं स्वस्थानस्थः प्रजायते ।

स बली सहसा हन्यात्तस्मात्तं त्वरया जयेत् ॥ १२१ ॥

अप्योरन्तरं पित्तं पित्तस्फान्तरं कफम् ।

जयेत्पूर्वं त्रयाणां वा भवेद्यो बलवत्तमः ॥ १२२ ॥

When kapha undergoes decrease, the rectum becomes weak due to long continued diarrhoea; the ānila (vāta) residing in its own seat (the rectum) definitely becomes very powerful. This powerful vāta kills the person suddenly hence it should be won (mitigated) urgently. After winning vāta,

pitta should be won and kapha after winning pitta, or among three whichever is most predominant should be won first.

120b-122.

भीशोकाश्वामपि चलः शीघ्रं कुप्यत्यतस्तयोः ।

कार्या क्रिया वातहरा हर्षणाश्वासनानि च ॥ १२३ ॥

Cala (vāta) gets aggravated soon, even by fear and grief, hence even for the diarrhoea caused by these (fear and grief) treatment which mitigate vāta and also providing pleasure and courage to the patient should be resorted to. 123.

यस्योच्चारद्विना मूत्रं पवनो वा प्रवर्तते ।

दीप्ताग्नेर्लघुकोष्ठस्य शान्तस्तस्योदरामयः ॥ १२४ ॥

The disease of the stomach (diarrhoea) is to be considered as cured when the person is able to eliminate urine or flatus without the elimination of faeces, when his digestive fire is increased and alimentary tract is light. 124.

इति भीवेद्यपतिसिंहगुप्तसूनुभीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां

चतुर्थे चिकित्सितस्थानेऽतीसारचिकित्सितं

नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the chapter—Atīsāra cikitsā—the ninth in Cikitsita sthāna of Aṣṭāṅga hrdaya saṁhitā, composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

दशमोऽध्यायः ।

Chapter—10

GRAHAṆĪDOŚA CIKITSITA (treatment of duodenal disorder)

अथातो ग्रहणीदोषचिकित्सितं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ॥

We shall now expound—the chapter Grahaṇīdoṣa cikitsita—treatment of disorders of the duodenum; thus said Ātreya and other great sages.

ग्रहणीमाश्रितं दोषमजीर्णवदुपाचरेत् ।

अतीसारोक्तविधिना तस्यामं च विपाचयेत् ॥ १ ॥

The doṣās localised in the grahani (duodenum) should be treated in the same way as treating ajīrṇa (indigestion). The āma (undigested materials) should be got cooked by treatments described for diarrhoea. 1.

अन्नकाले यवाग्वादि पञ्चकोलादिभिर्युतम् ।

वितरेत्पट्टुलञ्चनं पुनर्योगांश्च दीपनान् ॥ २ ॥

At the times of food, yavāgu etc. (thin gruel) added with pañcakola, light foods added with salt should be given, recipies which increase the digestive power should also be given. 2.

दद्यात्सातिविषां पेयामामे स्याम्लां सनागराम् ।

पानेऽतीसारविहितं वारि तक्रं सुरादि च ॥ ३ ॥

If āma is present, peyā (thin gruel) containing ativiṣā, sour juices and nāgara, should be given as food, water, buttermilk and surā, prescribed for diarrhoea should be allowed as drink. 3.

ग्रहणीदोषिणां तक्रं दीपनग्राहिलाघवात् ।

पथ्यं, मधुरपाकित्वान्न च पित्तप्रदूषणम् ॥ ४ ॥

कषायोष्णविकाशित्वादूर्क्षत्वाच्च कफे हितम् ।

वाते स्वाद्ग्लसान्द्रत्वात्सद्यस्कमविदाहितम् ॥ ५ ॥

For patients of grahaṇī (duodenal disorder) takra (butter-milk) is ideally suited because of its properties such as dīpana (kindling the digestive power) grāhi (water absorbing) laghu (easily digestable) since it is sweet at the end of digestion it does not aggravata pitta, since it is astringent (in taste), hot (in potency) dilating the channel, (tissue pores) and dry (non-unctous) it is good for kapha, by sweet and sour tastes (it is good for vāta, by its thick consistence, fresh origin it does not cause burning sensation (during or after digestion).

4-5.

चतुर्णां प्रस्थमम्लानां त्र्युषणाञ्च पलत्रयम् ।
 लवणानां च चत्वारि शर्करायाः पलाष्टकम् ॥ ६ ॥
 तच्चूर्णं शाकसूपान्नरागादिष्ववचारयेत् ।
 कासाजीर्णारुचिश्वासहृत्पाण्डुप्लीहगुल्मनुत् ॥ ७ ॥

One prastha of the four sours (kola, dāḍima, vṛkṣāmla, and cukrikā) three pala of tryūṣaṇa, four pala of all the salts (saiṇdhava, sauvarcala, biḍa, sāmudra) eight pala of sugar together converted into nice powder and used along with vegetables, soup, ricemess, sweet syrup etc., cures cough, indigestion, loss of taste/appetite, dyspnoea, heart disease, anaemia, splenic disorders and abdominal tumors. 6-7.

नागरातिविषामुस्तं पाक्यमामहरं पिबेत् ।
 उष्णाम्बुना वा तत्कल्कं नागरं वाऽथवाऽभयाम् ॥८॥
 ससैन्धवं चर्चादि वा तद्वन्मदिरयाऽथवा ।

Nāgara, ativiṣā and mustā-made into decoction and consumed relieves āma; or the paste of these drugs mixed with hot water; or the paste of nāgara or of abhayā (with hot water) or drugs of vacādigāṇa (chapter 15 of sūtrasthāna) along with saiṇdhava should be used in same way (with hot water) or with madirā (fermented liquor). 8-9a.

वर्चस्यामं सप्रवाहे पिबेद्वा दाडिमाम्बुना ॥ ९ ॥
 बिडेन लवणं पिष्टं बिल्वच्छित्रकनागरम् ।
 सामे कफानिले कोष्ठरुकरे कोष्णवारिणा ॥ १० ॥

If the faeces is āma (unripe); and eliminated accompanied with straining, biḍa lavaṇa made into a paste with decoction (or juice) of dāḍima should be consumed; if vāta and

kapha is mixed with āma and producing pain in the alimentary tract, the paste of bilva, citraka and nāgara should be consumed (with warm water). 9b-10.

कलिङ्गहिङ्गतिविषावचासौषर्चलाभयम् ।
 छर्दिहृद्रोगशूलेषु पेयमुष्णेन वारिणा ॥ ११ ॥
 पथ्यासौवर्चलाजाजीचूर्णं मरिचसंयुतम् ।

If there is vomiting, heart disorder (pain) and abdominal pain, then (the powder of) kaliṅga, hiṅgu, ativiṣā, vacā, sauvarcala and abhayā; or the powder of pathyā, sauvarcala, ajājī, and marica should be consumed along with hot water. 11-12a.

पिप्पलीं नागरं पाठां सारिवां बृहतीद्वयम् ॥ १२ ॥
 चित्रकं कौटजं क्षारं तथा लवणपञ्चकम् ।
 चूर्णीकृतं दधिसुरातन्मण्डोष्णाम्बुकाञ्जिकैः ॥ १३ ॥
 पिबेदग्निविवृद्धयर्थं कोष्ठवातहरं परम् ।

Pippalī, nāgara, pāṭhā, sārivā, the two bṛhatī, citraka, kauṭaja (kuṭaja bija) kṣāra (yavakṣāra) and the five lavaṇa—all these are powdered nicely and consumed along with dadhi (curds), surāmaṇḍa (scum of beer), hot water or kāñjika (rice gruel) for increasing the strength of the digestive fire and is best for mitigating vāta present in the alimentary tract. 12b-14a.

पट्टनि पञ्च द्वौ क्षारौ मरिचं पञ्चकोलकम् ॥ १४ ॥
 दीप्यकं हिङ्गु गुलिका बीजपूररसे कृता ।
 कोलदाडिमतोये वा परं पाचनदीपनी ॥ १५ ॥

Pilis made from the powder of the five salts, two kṣāra, marica, pañcakola, dīpyaka and hiṅgu using the juice of bījapūra or juice of kola or dāḍima—are best digestive and carminative. 14b-15.

(*Takṣapatrādi cūrṇa*) :—

तालीसपत्रचविकामरिचानां पलं पलम् ।
 कृष्णातन्मूलयोर्द्वे द्वे पले शुण्ठी पलत्रयम् ॥ १६ ॥
 चतुर्जातमुशीरं च कर्षाशं श्लक्ष्णचूर्णितम् ।
 गुडेन वटकान् कृत्वा त्रिगुणेन सदा भजेत् ॥ १७ ॥

मद्ययूषरसारिष्टमस्तुपेयापयोनुपः ।
 वातश्लेष्मात्मनां छर्दिग्रहणीपार्श्वहृद्रुजाम् ॥ १८ ॥
 ज्वरश्वयथुपाण्डुत्वगुल्मपानात्ययार्शसाम् ।
 प्रसेकपोनसश्वासकासानां च निवृत्तये ॥ १९ ॥
 अभयां नागरस्थाने दद्यात्तत्रैव विड्ग्रहे ।
 छर्द्यादिषु च पैत्तेषु चतुर्गुणसितान्विताः ॥ २० ॥
 पक्वेन वटकाः कार्या गुडेन सितयाऽपि वा ।
 परं हि वह्निसम्पर्काल्लघिमानं भजन्ति ते ॥ २१ ॥

One pala each of tālisapatra, cavikā and marica, two pala each of kṛṣṇa and its mūla, three pala of śuṅṭhī, one karṣa each of caturjāta and uśīra—are powdered nicely, mixed with guḍa three times its quantity and rolled into pills. Consumed daily along with wine, soup, meat-soup, fermented decoction, whey, thin gruel or milk, it cures vomiting, duodenal disorders, pain of the flanks and region of the heart; fever, dropsy, anaemia, abdominal tumor, alcoholism, piles, excess salivation, nasal catarrh, dyspnoea and cough—arising from vāta and kapha. If there is obstruction to faeces, abhayā should be used in place of nāgara, if there is vomiting arising from pitta, pill should be prepared using sugar four times the quantity, or pills prepared by cooking the powder either with guḍa or sita (sugar) since these become easily digestible from contact with fire. 16-21.

अथैनं परिपक्वामं मारुतग्रहणीगदम् ।
 दीपनीययुतं सर्पिः पाययेदल्पशो भिषक् ॥ २२ ॥
 किञ्चित्सन्धुक्षिते त्वग््नौ सक्तविण्मूत्रमारुतम् ।
 द्यहं त्र्यहं वा संक्षोह्य स्विन्नाभ्यक्तं निरूहयेत् ॥ २३ ॥
 तत परण्डतैलेन सर्पिषा तैलवकेन वा ।
 सक्षारेणानिले शान्ते स्रस्तदोषं विरेचयेत् ॥ २४ ॥

Next, when the āma gets digested, in duodenal disease of vāta origin, the patient should consume little quantity of ghee processed with drugs which increase digestive power; after the digestive power gets slightly increased and if there is obstruction to faeces, urine and flatus, nirūha (decoction enema) should be administered once in two or three days after giving oleation and sudation therapies; when vāta gets

mitigated and other doṣās are being eliminated out, the person should be given purgation therapy using either eraṇḍa taila or tilvaka ghṛta (chapter 21) mixed with kṣara. 22-24.

शुद्धरूक्षाशयं बद्धवर्चस्कं चानुवासयेत् ।
दीपनीयाम्लवातघ्नसिद्धतैलेन तं ततः ॥ २५ ॥
निरूढं च विरिक्तं च सम्यक्चाप्यनुवासितम् ।
लघ्वन्नप्रतिसंयुक्तं सर्पिरभ्यासयेत्पुनः ॥ २६ ॥

The patient who has developed constipation due to purification and consequent dryness of the alimentary tract should be given anuvāsana (oil enema) with oil prepared from carminative, sour, and anti-vāta drugs. Next he should be treated with nirūha (decoction enema), vireka (purgatives) and after proper anuvāsana (oil enema), light foods should be given and use of ghee habitually resorted to. 25-26.

(Pañcamūlādi ghṛta) :—

पञ्चमूलाभयान्योषपिप्पलीमूलसैन्धवैः ।
राक्षाक्षारद्वयाजाजीविडङ्गशठिभिर्घृतम् ॥ २७ ॥
शुक्तेन मातुलुङ्गस्य स्वरसेनार्द्रकस्य च ।
शुष्कमूलककोलाम्लचुक्रिकादाडिमस्य च ॥ २८ ॥
तक्रमस्तुसुरामण्डसौवीरकतुषोदकैः ।
काञ्जिकेन च तत्पक्वमग्निदीप्तिकरं परम् ॥ २९ ॥
शूलगुल्मोदरश्वासकासानिलकफापहम् ।

Medicated ghee is prepared with (decoction of) pañcamūla, abhayā, vyoṣā, pippalimūla, saiṅdhava, rāsnā, the two kṣarā, ajāji, vidaṅga and śaṭhī, śukta (fermented buttermilk), juice of mātuluṅga and ādraka, (paste of) dry mūlaka, kolāmla, cukrikā and dāḍima, takra, mastu, sūrāmaṇḍa, sauviraka, tuṣodaka and kāñjika cooked together; this is best for augmenting digestive fire and cure of colic, abdominal tumor, enlargement of the abdomen, dyspnoea, cough and increase of vāta and kapha. 27-30a.

सबीजपूरकरसं सिद्धं वा पाययेद्घृतम् ॥ ३० ॥
तैलमभ्यञ्जनार्थं च सिद्धमेभिश्चलापहम् ।
पतेषामौषधानां वा पिबेच्चूर्णं सुखाम्बुना ॥ ३१ ॥
वाते श्लेष्मावृते सामे कफे वा वायुनोद्धते ।

Or ghee prepared with the juice of bījapura should be consumed.

Oil prepared from these drugs (pañcamūla etc.) should be used for massage to mitigate cala (vāta).

Or powder of these drugs should be consumed with warm water, if vāta is encircled by kapha, kapha is mixed with āma or kapha is aggravated by vāyu (vāta). 30b-32a.

Pittaja grahaṇī cikitsā :—

अग्नेर्निर्वापकं पित्तं रेकेण घमनेन वा ॥ ३२ ॥

हत्वा तिकलघुग्राहिदीपनैरविदाहिभिः ।

अन्नैः सन्धुश्चयेदग्निं चूर्णैः स्नेहैश्च तिककैः ॥ ३३ ॥

Pitta which is concerned with (the activities of) digestive fire (which has undergone increase now) should be mitigated either with purgation or emesis therapies and foods which are bitter, easily digestible, water absorbing, carminative and not causing burning sensation inside. Then after the digestive fire augmented by the use of powder or fats prepared from drugs of bitter taste: 32b-33.

(*Paṭolādi curṇa*) :—

पटोलनिम्बत्रायन्तीतिक्तातिककपर्पटम् ।

कुटजत्वक्फलं मूर्वा मधुशिशुफलं वचा ॥ ३४ ॥

दार्वीत्वक्पद्मकोशीर्यवानीमुस्तचन्दनम् ।

सौराष्ट्रयतिविषाम्योषत्वगेलापन्नदारु च ॥ ३५ ॥

चूर्णितं मधुना लेह्यं पेयं मद्यैर्जलेन वा ।

हृत्पाण्डुग्रहणीरोगगुल्मशूलारुचिज्वरान् ॥ ३६ ॥

कामलां सन्निपातं च मुखरोगांश्च नाशयेत् ।

Powder of paṭola, nimba, trāyaṅṅī, tiktā, tiktakā, parpaṭa, kuṭajatvak, kuṭaja phala, mūrvā, madhuśigru phala, vacā, bark of dārvī, padmaka, uśīra, yavānī, mustā and dāru; consumed either with honey, wine or water it cures diseases of the heart, anaemia, duodenal disease, abdominal tumor, pain of the abdomen, loss of taste/appetite, fever, jaundice, increase of all the doṣās and disease of the mouth. 34-37a.

(*Bhūnimbadi carṇa*) :—

भूनिम्बकटुकामुस्ताऽयूषणेन्द्रयवान् समान् ॥ ३७ ॥
 द्वौ चित्रकाद्वत्सकत्वग्भागान् षोडश चूर्णयेत् ।
 गुडशीताम्बुना पीतं ग्रहणीदोषगुल्मनुत् ॥ ३८ ॥
 कामलाज्वरपाण्डुत्वमेहारुच्यतिसारजित् ।

Powder prepared with equal quantities of bhūnimba, kaṭukā, mustā, tryūṣaṇa and iṅḍrayava, two parts of citraka, and sixteen parts of bark of vatsaka, consumed along with guḍa and cold water, this cures duodenal disorders, abdominal tumor, jaundice, fever, anaemia, diabetes, loss of taste/appetite and diarrhoea. 37b-39a.

(*Nagarādi carṇa*) :—

नागरातिविषामुस्तापाठाबिल्वं रसाञ्जनम् ॥ ३९ ॥
 कुटजत्वक्फलं तिक्ता धातकी च कृतं रजः ।
 क्षौद्रतण्डुलवारिभ्यां पैत्तिके ग्रहणीगदे ॥ ४० ॥
 प्रवाहिकाशोर्गदरुग्रक्तोत्थानेषु चेष्यते ।

Powder prepared with (equal quantities of) nāgara ativīṣā, mustā, pāṭhā, bilva, rasāñjana, bark of kuṭaja, fruit of kuṭaja, tikṭā, and dhātakī and used along with honey and ricewash is beneficial for duodenal diseases of pitta origin, dysentery, piles, pain in the rectum and diseases arising from blood. 39b-41a.

(*Caṇḍanādi ghṛta*) :—

चन्दनं पद्मकोशीरं पाठां मूर्वा कुटन्नटम् ॥ ४१ ॥
 षड्ग्रन्थासारिवास्फोतासप्तपर्णाटरूषकान् ।
 पटोलोदुस्बराश्वत्थवटस्रक्षकपीतनान् ॥ ४२ ॥
 कटुकां रोहिणीं मुस्तां निम्बं च द्विपलांशकान् ।
 द्रोणेऽप्यां साधयेत्तेन पचेत्सर्पिः पिचून्मितैः ॥ ४३ ॥
 किराततिकेन्द्रयववीरामागधिकोत्पलैः ।
 पित्तग्रहण्यां तत्पेयं कुष्ठोक्तं तिक्तकं च यत् ॥ ४४ ॥

Medicated ghee is prepared with two pala each of caṇḍana, padmaka, uśira, pāṭhā, mūrva, kuṭannaṭa, śaḍgrañthā, sārivā, āsphoṭa, saptaparnā, āṭarūṣaka, paṭola, udumbara,

aśvattha, vaṭa, plakṣa, kapītaṇa, kaṭukarohiṇī, mustā and nīm̐ba are boiled in one droṇa of water and decoction reduced to one fourth; to this is added the paste of one picu each of kirātatikta, iṅdrayava, vīrā, māgadhika and utpala and medicated ghee prepared. This should be consumed in duodenal disease of pitta origin. Tiktaka ghr̥ta described in the treatment of kuṣṭha (chapter 10) may also be used.

41b-44.

Kaphaja grahaṇī cikitsā :—

ग्रहण्यां श्लेष्मदुष्टायां तीक्ष्णैः प्रच्छर्दने कृते ।

कट्वम्ललवणक्षारैः क्रमादर्शिविवर्धयेत् ॥ ४५ ॥

In duodenal disease caused by increase of kapha, vomiting should be done by using strong emetic drugs first and then the digestive fire augmented by the use of drugs of pungent, sour, salts tastes and kṣara (alkalies). 45.

पञ्चकोलाभयाधान्यपाटागन्धपलाशकैः ।

बीजपूरप्रगाढैश्च सिद्धैः पेयादि कल्पयेत् ॥ ४६ ॥

Peyā (thin gruel) should be prepared with pañcakola, abhayā, dhānya, pāṭhā, gaṅdhapalāśa and more quantity of bījapūra to be used as food. 46.

(*Madhūka puṣpasava*) :—

द्रोणं मधूकपुष्पाणां विडङ्गं च ततोऽर्धतः ।

चित्रकस्य ततोऽर्धं च तथा भल्लातकाढकम् ॥ ४७ ॥

मञ्जिष्ठाऽष्टपलं चैतज्जलद्रोणत्रये पचेत् ।

द्रोणशेषं शृतं शीतं मध्वर्धाढकसंयुतम् ॥ ४८ ॥

एलामृणालागुरुमिश्रन्दनेन च रूषिते ।

कुम्भे मासं स्थितं जातमासवं तं प्रयोजयेत् ॥ ४९ ॥

ग्रहणो दीपयत्येष बृंहणः पित्तरक्तवृत् ।

शोषकुष्ठकिलासानां प्रमेहाणां च नाशनः ॥ ५० ॥

One droṇa of madhūka puṣpa, half of it (half droṇa) of viḍaṅga, half of it (quarter droṇa) of citraka, one āḍhaka of bhallātaka, eight pala of mañjiṣṭhā—all these are boiled in three droṇa of water and decoction reduced to one droṇa. After cooling, half āḍhaka of madhu (honey) is added, made

fragrant by the powder of elā, mṛnāla, aguru and cañdana, poured into a pot and kept undisturbed for one month. Afterwards this fermented āsava should be consumed. It stimulates the duodenum, bestows nourishment, mitigates pitta and rakta and cures consumption, leprosy, leucoderma and diabetes. 47-50.

मधूकपुष्पस्वरसं शृतमर्धक्षयीकृतम् ।
क्षौद्रपादयुतं शीतं पूर्ववत्सन्निधापयेत् ॥ ५१ ॥
तत्पिबन् ग्रहणीदोषान् जयेत्सर्वान् हिताशनः ।

Juice of madhūka puṣpa boiled and reduced to half, is mixed with one fourth quantity of kṣaudra (honey) cooled, and allowed to undergo fermentation as described earlier. By its use, the person who partakes suitable foods gets cured duodenal disorder. 51-52a.

तद्वद्राक्षेक्षुखर्जूरस्वरसानासुतान् पिबेत् ॥ ५२ ॥

Similarly the juice of drākṣā, ikṣu, and kharjūra fermented well should be consumed. 52b.

हिङ्गुतिकावचामाद्रीपाटेन्द्रयवगोधुरम् ।
पञ्चकोलं च कर्षांशं पलांशं पटुपञ्चकम् ॥ ५३ ॥
घृततैलद्विकुडवे दध्मः प्रस्थद्वये च तत् ।
आपोथ्य काथयेदशौ मृदावनुगते रसे ॥ ५४ ॥
अन्तर्धूमं ततो दग्ध्वा चूर्णीकृत्य घृतामृतम् ।
पिबेत्पाणितलं तस्मिन् जीर्णं स्यान्मधुराशनः ॥ ५५ ॥
वातश्लेष्मामयान् सर्वान् हन्याद्विषगरांश्च सः ।

One karṣa each of hiṅgu, tiktā, vacā, mādrī, pāṭhā, iṅdra-yava, gokṣura and pañcakola, one pala each of the five salts, two kuḍava each of ghee and oil, two prastha of dadhi, are boiled over mild fire; when the water gets evaporated and fumes appear inside, the material is taken out, powdered and consumed in doses of one pāṇitala (karṣa) mixed with ghee, partaking sweet foods only. This cures all diseases arising from vāta and śleṣma (kapha), poison and artificial poisons. 53-56a.

Kṣāra yogas :—

भूमिम्बं रोहिणीं तिक्तां पटोलं निम्बपर्पटम् ॥ ५६ ॥
दग्ध्वा माहिषमूत्रेण पिबेदग्निविवर्धनम् ।

Bhūmim̐ba, rohiṇī, tiktā, paṭola, nim̐ba and parpaṭa are burnt to ashes, which is consumed along with urine of the buffalo, makes far increase of digestive power. 56b-57a.

द्व हरिद्रे वचा कुष्ठं चित्रकः कटुरोहिणी ॥ ५७ ॥
मुस्ता च छागमूत्रेण सिद्धः क्षारोऽग्निवर्धनः ।

Ash of the two haridrā, vacā, kuṣṭha, citraka, kaṭurohiṇī and mustā consumed with goats urine cause increase of digestive power. 57b-58a.

चतुष्पलं सुधाकाण्डात्रिपलं लवणत्रयात् ॥ ५८ ॥
वार्ताकुडवं चार्कादष्टौ द्वे चित्रकात्पले ।
दग्ध्वा रसेन वार्ताकाद्रुटिका भोजनोत्तराः ॥ ५९ ॥
भुक्तमन्नं पचन्त्याशु कासश्वासाशंसां हिताः ।
विस्त्रिकाप्रतिश्यायहृद्रोगशमनाश्च ताः ॥ ६० ॥

Four pala of sudhā kāṇḍa, three pala of the three lavaṇa, one kuḍava of vārtaka, eight of arka, two pala of citraka are burnt to ashes and made into pills with the juice of vārtaka; consumed after meals it digests the ingested food quickly; is beneficial in cough, dyspnoea, piles, cures viśūcika (a severe form of indigestion having diarrhoea and vomiting together) nasal catarrh and heart disease. 58b-60.

मातुलुङ्गशठीरास्नाकटुत्रयहरीतकि ।
स्वर्जिकायावशूकाख्यौ क्षारौ पञ्चपटूनि च ॥ ६१ ॥
सुखाम्बुपीतं तच्चूर्णं बलवर्णाग्निवर्धनम् ।

Powder of mātuluṅga, śaṭhī, rāsnā, kaṭutraya, haritakī, sarjikṣāra, yavaśūkajakṣāra and the five paṭu (salts) consumed with warm water enhances strength, complexion and digestive fire. 61-62a.

श्लथ्मिके ग्रहणीदोषे सवाते तैर्घृतं पचेत् ॥ ६२ ॥
धान्वन्तरं षट्पलं च भल्लातकघृताभयम् ।

In duodenal disease arising from śleṣma (kapha) associated with vāta, medicated ghee should be prepared with

these drugs and consumed, (vide chapter 5) bhallātaka ghr̥ta (chapter 14) or abhayā ghr̥ta (chapter 15) may be used instead. 62b-63a.

बिडकाचोषलवणस्वर्जिकायावशूकजान् ॥ ६३ ॥

सप्तलां कण्टकारीं च चित्रकं चैकतो दहेत् ।

सप्तकृत्वः स्रुतस्यास्य क्षारस्यार्धाढके पचेत् ॥ ६४ ॥

भाढकं सर्पिषः पेयं तदग्निबलवृद्धये ।

Biḍa, kāca and uṣa lavaṇa, svarjikṣāra, and yavaśūkaja kṣāra, saptalā, kaṇṭakāri and citraka are burnt to ashes together, dissolved in water, filtered out seven times.

Half-āḍhaka of this kṣāra is mixed with one āḍhaka of ghr̥ta and cooked. This should be consumed to increase the strength of the digestive fire. 63b-65a.

निचये पञ्चकर्माणि युञ्ज्याच्चैतद्यथाबलम् ॥ ६५ ॥

In duodenal disorder arising from all the doṣās together, pañcakarma (the five purificatory therapies, viz. emesis, purgation, decoction enema, fat-enema, and nasal medication) should be adopted, suitable to the strength of the patient should be adopted. 65b.

प्रसेके श्लैष्मिकेऽल्पाग्नेर्दीपनं रुक्षतिककम् ।

योज्यं कृशस्य व्यत्यासात्स्निग्धरुक्षं कफोदये ॥ ६६ ॥

क्षीणक्षामशरीरस्य दीपनं स्नेहसंयुतम् ।

दीपनं बहुपित्तस्य तिक्तं मधुरकैर्युतम् ॥ ६७ ॥

स्नेहोऽम्ललवणैर्युक्तो बहुवातस्य शस्यते ।

For praseka (excess salivation) arising from śleṣma in the person who has poor digestive fire (but not emaciated) the digestive fire should be augmented by drugs which are dry (non-unctous) and bitter, and in the emaciated, by drugs which are unctous and non-unctous used alternately; for the person who is emaciated and debilitated, increasing the power of digestive fire should be done with drugs mixed with fats (oil, ghee); for the person who has great increase of pitta, augmentation of digestive fire should be done by bitter drugs added with sweet drugs; for the person who has great

increase of vāta, it is best done by use of fats mixed with drugs of sour and salt tastes. 66-68a.

स्नेहमेव परं विद्याद्बलानलदीपनम् ॥ ६८ ॥
नालं स्नेहसमिद्धस्य शमायान्नं सुगुर्वपि ।

Fats alone are best to augment the weak digestive fire, even very heavy foods (not easily digestible or more in quantity) are in capable of mitigating/weakening, the digestive fire augmented by fats. 68b-69a.

योऽलपाग्नित्वात्कफे क्षीणे वर्चः पक्वमपि श्लथम् ॥ ६९ ॥
मुञ्चेत्पटौषधयुतं स पिबेदल्पशो घृतम् ।
तेन स्वमार्गमानीतः स्वकर्मणि नियोजितः ॥ ७० ॥
समानो दीपयत्यग्निमग्नेः सन्धुक्षको हि सः ।

The patient who, because of poor digestion and decrease of kapha, eliminates loose faeces, though well cooked, should be given little quantities of ghee processed with paṭu (salt) and auṣadha (śuṅṭhi) by this the samāna vāta is brought into its normal path, engaged to do its normal function and augment the digestive fire because it is the (samānavāta) only who enhances the strength of the digestive fire. 69b-71a.

पुरीषं यश्च कृच्छ्रेण कठिनत्वाद्विमुञ्चति ॥ ७१ ॥
स घृतं लवणैर्युक्तं नरोऽन्नावग्रहं पिबेत् ।

The person who eliminates faeces with difficulty, because of its hardness, should drink ghee mixed with salt and prevent it from coming out in the upward direction by consuming food immediately. 71b-72a.

रौक्ष्यान्मन्देऽनले सर्पिस्तैलं वा दीपनैः पिबेत् ॥ ७२ ॥
क्षारचूर्णासवारिष्टान् मन्दे स्नेहातिपानतः ।
उदावर्तात्तु योक्तव्या निरूहस्नेहवस्तयः ॥ ७३ ॥
दोषातिवृद्ध्यामन्देऽग्नौ सशुद्धोऽन्नविधिं चरेत् ।
व्याधिसुक्तस्य मन्देऽग्नौ सर्पिरेव तु दीपनम् ॥ ७४ ॥

In case of weak digestive activity he should drink ghee or oil processed with carminative drugs. If weakness of digestive activity results from overdrinking of fats, āsava or ariṣṭa (fermented decoctions) should be consumed added with

powder of kṣāra (alkalies). If udāvarta (upward movement of vāta) is present, then nirūha (decoction enema) and sneha basti (oil enema) should be administered. If weak digestive function is due to great increase of the doṣās, purifactory therapies followed by regimen of diet should be adopted. In case of weakness of digestive activity, occurring after the cure of the disease, ghee only is the best carminative.

72b-74.

अध्वोपवासक्षामत्वैर्यवाग्वा पाययेद्घृतम् ।

अन्नावपीडितं बल्यं दीपनं बृंहणं च तत् ॥ ७५ ॥

When weakness (of digestive activity) is due to long distance walking and fasting, he should drink ghee, in the middle of the meal. This confers strength, increases hunger and stoutens the body. 75.

दीर्घकालप्रसङ्गात् क्षामक्षीणकृशान्नरान् ।

प्रसहानां रसैः साम्लैर्मोजयेत्पिशिताशिनाम् ॥ ७६ ॥

लघूष्णकटुशोधित्वाद् दीपयन्त्याशु तेऽनलम् ।

मांसोपचितमांसत्वात्परं च बलवर्धनाः ॥ ७७ ॥

The person who has become incapable of doing any work, debilitated, and emaciated, because of long period of suffering from other diseases, should be made to consume food along with juice (soup) of meat of carnivorous animals of prasaha kind (vide-chaptet 6 of sūtrasthāna) mixed with sours; these being easily digestible, hot in potency, pungent, and purifactory, augment the digestive fire quickly, and are best to increase the strength (of the person) because these are nourished by meat (of other animals). 76-77.

स्नेहासवसुरारिष्टचूर्णकाथहिताशनैः ।

सम्यक् प्रयुक्तैर्देहस्य बलमग्नेश्च वर्तते ॥ ७८ ॥

With the proper use of fats, āsava, surā, ariṣṭa (alcoholic drinks), powders and decoctions (of drugs) and suitable foods, both the strength and digestive capacity of the person, shall get increased. 78.

दीप्तो यथैव स्थाणुश्च बाह्योऽग्निः सारदारुभिः ।

सस्नेहैर्जायते तद्गदाहारैः कोष्ठगोऽनलः ॥ ७९ ॥

Just as the external fire burns well and remains steady when fed with hard wood (faggots) and fats similarly, the fire in the alimentary tract (remains active and steady) with foods (healthy and mixed with fats). 79.

नाभोजनेन कायाग्निर्दीप्यते नातिभोजनात् ।

यथा निरिन्धनो वह्निरल्पो वाऽतीन्धनावृत्तः ॥ ८० ॥

The digestive fire gets augmented, neither by not eating food at all nor by over eating, similar to the small external fire which (does not burn) neither without any fuel nor with more of it, dumped over. 80.

Atyagni (hyperactive digestive fire) :—

यदा क्षीणे कफे पित्तं स्वस्थाने पवनानुगम् ।

प्रवृद्धं वर्धयत्यग्निं तदाऽसौ सानिलोऽनलः ॥ ८१ ॥

पक्त्वाऽन्नमाशु धातूँश्च सर्वानोजश्च सङ्क्षिपन् ।

मारयेत्स्यात्स ना स्वस्थो भुक्ते जीर्णे तु ताम्यति ॥ ८२ ॥

तृट्कासदाहमूर्च्छाद्या व्याधयोऽत्यग्निसम्भवाः ।

When kapha becomes decreased, pitta gets increased in its own seat (āmāśaya, the stomach) followed by pavana (vāta), then both anila (vāta) and anala (pitta) together cook the food, and all the dhatus (tissues) also and causing depletion of ojas, and kill the person. Such a person finds comfort by eating food and suffers when it gets digested. Thirst, cough, burning sensation, fainting etc. are some diseases arising from atyagni (greatly increased digestive activity). 81-83a.

तमत्यग्निं गुरुस्निग्धमन्दसान्द्रहिमस्थिरैः ॥ ८३ ॥

अन्नपानैर्नयेच्छान्तिं दीप्तमग्निमिवान्बुभिः ।

मुहुर्मुहुर्जीर्णेऽपि भोज्यान्यस्योपहारयेत् ॥ ८४ ॥

निरिन्धनोऽन्तरं लब्ध्वा यथैनं न विपादयेत् ।

कृशरां पायसं स्निग्धं पैष्टिकं गुडवेकृतम् ॥ ८५ ॥

अश्रीयादौदकानूपपिशितानि भृतानि च ।

मत्स्यान् विशेषतः शृङ्गान् स्थिरतोयचराश्च ये ॥ ८६ ॥

आविकं सुभृतं मांसमद्यादत्यग्निवारणम् ।

Such a greatly increased digestive fire should be brought under control by foods and drinks which possess qualities such as guru (not easily digestable), snigdha (unctous, fatty), manda (slow), sāñdra (solid), hima (cold in potency) and sthira (static) just as controlling the external fire by water.

He should be given food, again and again, even though he has indigestion, so that it (increased digestive fire) should not kill the person, obtaining strength when there is no fuel (food).

Kṛsarā (rice boiled with green gram) pāyasa (sweet pudding) prepared from milk (mixed with fats ghee), eatables prepared from cornflour, and guḍa (jaggery), meat of well fed animals living in water and marshy regions, especially the fish, which are smooth (soft) and living in stagnant water-should be consumed.

Meat of sheep which is well fed should be consumed for mitigating greatly increased digestive fire. 83b-87a.

पयः सहमधूच्छिष्टं घृतं वा तृषितः पिबेत् ॥ ८७ ॥
 गोधूमचूर्णं पयसा बहुसर्पिःपरिमुतम् ।
 आनूपरसयुक्तान् वा स्नेहांस्तैलविवर्जितान् ॥ ८८ ॥
 श्यामात्रिवृद्धिपकं वा पयो दद्याद्विरेचनम् ।
 असकृत्पित्तहरणं पायसप्रतिभोजनम् ॥ ८९ ॥

When he is thirsty, he should drink milk or ghee added with bees wax, milk mixed with flour of wheat and added with more of ghee or drink the soup of meat of animals of marshy land, mixed with fats except oil; milk boiled with śyamā trivrit, should be given to produce purgation, and partake pāyasa (milk pudding) repeatedly, at each meal in order to mitigate pitta. 87b-89.

यत्किञ्चिद्गुरु मेघं च श्लेष्मकारि च भोजनम् ।
 सर्वं तदत्यग्निहितं भुक्त्वा च स्वपनं दिवा ॥ ९० ॥

All kinds of foods which are heavy/not easily digestable, fatty and producing kapha, are good for greatly increased digestive fire, so also sleeping during day. 90.

आहारमग्निः पचति दोषानाहारवर्जितः ।

घातून् क्षीणेषु दोषेषु जीवितं घातुसङ्क्षये ॥ ९१ ॥

Fire (digestive fire) cooks the food, in the absence of food, it cooks the doṣās, when the doṣās become decreased, it (fire) cooks the dhātūs (tissues) and when the dhātūs become depleted, it cooks (cuts shorts) the life itself. 91.

पतत्प्रकृत्यैव विरुद्धमन्नं संयोगसंस्कारवशेन चेदम् ।

इत्याद्यविज्ञाय यथेष्टचेष्टाश्चरन्ति यत्साऽग्निबलस्य शक्तिः ॥ ९२ ॥

तस्माद्दग्निं पालयेत्सर्वयत्नैस्तस्मिन्नष्टे याति ना नाशमेव ।

दोषैर्ग्रस्ते ग्रस्यते रोगसङ्क्षैर्युक्ते तु स्यान्नीरुजो दीर्घजीवी ॥ ९३ ॥

He who indulges, in food as and how he desires without considering whether the food is incompatable by its very nature, by its combination (with other substances), processing etc., and lives on happily, does so by the strength of his digestive fire. Hence the digestive fire should be protected (looked after carefully) by every effort, because when it is lost, the person also becomes lost (dies), when it gets seized by the doṣās, the person gets seized by group of diseases, when it is normal the person enjoys long life free of diseases. 92-93.

इति श्रीवैद्यपतिसिद्धान्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां

चतुर्थे चिकित्सितस्थाने ग्रहणीदोषचिकित्सितं

नाम दशमोऽध्यायः ॥ १० ॥

Thus ends the chapter Grahaṇīdoṣa cikitsita—the tenth of Cikitsita sthāna of Aṣṭāṅgahṛdaya saṁhitā, composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

एकादशोऽध्यायः ।

Chapter—11

MŪTRĀGHĀTA CIKITSITA (treatment of retention of urine)

अथातो मूत्राघातचिकित्सितं व्याख्यास्यामः ।

इति ह स्मद्गुरात्रेयादयो महर्षयः ।

We shall now expound the chapter—Mūtrāghāta cikitsita—treatment of retention of urine; thus said Ātreya and other great sages.

Vataja mūtrakṛcchra cikitsa :—

कृच्छ्रे वातघ्नतैलाक्तमधोनाभेः समीरजे ।

सुस्निग्धैः स्वेदयेदङ्गं पिण्डसेकावगाहनैः ॥ १ ॥

In case of mūtrakṛcchra (dysuria) arising from samīra (vāta), the body of the patient should be anointed with medicated oil which mitigates vāta, the region below the umbilicus should be given fomentation either with piṇḍasveda (warm bolus drugs), seka (pouring warm liquids) or avagāha (tub bath). 1.

दशमूलबलैरण्डयवाभीरुपुनर्नवैः ।

कुलत्थकोलपत्तूरवृश्चीवोपलभेदकैः ॥ २ ॥

तैलसर्पिर्वराहर्क्षवसाः कथितकल्कितैः ।

सपञ्चलवणाः सिद्धाः पीताः शूलहराः परम् ॥ ३ ॥

Medicated fat prepared with the decoction of daśamūla, balā, eraṇḍa, yava, abhīru, punarnavā, kulattha, kola, pattūra, vṛścīva and upalābhedaka (aśmabheda); the paste of these drugs, oil, ghee, muscle-fat of a boar and a bear and added with the pāṅca lavaṇa (after cooking), and drunk (consumed internally in suitable dose) is best to relieve the pain (of dysuria). 2-3.

द्रव्याण्येतानि पानाञ्चे तथा पिण्डोपनाहने ।

सह तैलफलैर्युञ्ज्यात्साम्लानि क्नेहवन्ति च ॥ ४ ॥

These same drugs may be made use of to prepare drinks and eatables as well as for making bolus and paste for fomentation and poultices, along with fruits yielding oil, mixed with sours and fats. 4.

सौवर्चलाढ्यां मदिरां पिबेन्मूत्ररुजापहाम् ।

Madirā (alcoholic drink) added with more quantity of sauvaracala (salt) should be drunk, for relief from pain of urinary elimination. 5a.

Pittaja mūtrakṛcchra cikitsā :—

पैत्ते युञ्जीत शिशिरं सेकलेपावगाहनम् ॥ ५ ॥

In case of mūtrakṛcchra (dysuria) arising from pitta, bathing the part with liquids, application of paste and tub-bath should be administered cold. 5b.

पिबेद्वरीं गोक्षुरकं विदारीं सकसेरुकाम् ।

तृणाख्यं पञ्चमूलं च पाक्यं समधुशर्करम् ॥ ६ ॥

Decoction of varī, gokṣuraka, vidārī, kaseruka, and drugs of tṛṇa pañcamūla should be consumed added with honey and sugar. 6.

वृषकं वृषसैर्धारुलट्वाबीजानि कुङ्कुमम् ।

द्राक्षाम्भोभिः पिवन् सर्वान् मूत्राघातानपोहति ॥ ७ ॥

Vriṣaka (pāsaṇabheda), seeds of trapusa, ervāru and laṭvā (kusumbha) and kuṅkuma (made into a paste) mixed with water, in which drākṣā is squeezed, and consumed, cures all kinds of mūtrāghāta (dysuria). 7.

एवोरुबीजयष्ट्याहदार्वीनां तण्डुलाम्बुना ।

तोयेन कल्कं द्राक्षायाः पिबेत्पर्यषितेन वा ॥ ८ ॥

Seeds of ervāru, yaṣṭi or dārvī—should be consumed with rice-wash or paste of drākṣā mixed with water boiled and cooled should be consumed. 8.

Kaphaja mūtrakṛcchra cikitsā :—

कफजे वमनं स्वेदं तीक्ष्णोष्णकटुभोजनम् ।

यवानां विहृतीः क्षारं कालशेयं च शीलयेत् ॥ ९ ॥

In case of mūtrakṛcchra (dysuria) arising from kapha, administration of vamaṇa (emesis), sveda (sudation), ingestion of foods) which possess penetrating) hot and pungent properties, eatables prepared from yava, kṣāra (alkaline substances) and kalaśeya (buttermilk) should be done. 9.

पिबेन्मद्येन सूक्ष्मैलां धात्रीफलरसेन वा ।

सारसास्थिभ्रदंष्ट्रैलान्योषं वा मधुमूत्रवत् ॥ १० ॥

स्वरसं कण्टकार्या वा पाययेन्माक्षिकान्वितम् ।

शितिवारकबीजं वा तक्रेण रुक्षणचूर्णितम् ॥ ११ ॥

धवसप्ताहकुटजगुडूचीचतुरङ्गुलम् ।

केम्बुकैलाकरञ्जं च पाक्यं समधु साधितम् ॥ १२ ॥

तैर्वा पेयां प्रवालं वा चूर्णितं तण्डुलाम्बुना ।

सतैलं पाटलाक्षारं सतकृत्वोऽथवा स्रुतम् ॥ १३ ॥

(Powder of) sūkṣma elā should be consumed either with wine or juice of dhātrīphala or (ash of) bones of sārasa bird, (powder of) śvadamaṣṭrā, elā, and vyoṣā along with honey and cows urine; or fresh juice of kaṇṭakārī mixed with honey; or fine powder of seeds of śitivāraka mixed with buttermilk; decoction of dhava, saptāhva, kuṭaja, guḍūcī, caturaṅgula, kembuka, elā and karaṅja mixed with honey; or peyā (thin gruel) prepared from the above drugs; or powder of pravāla mixed with rice-wash; or ash of pāṭalā washed in water and filtered for seven times can be consumed mixed with oil. 10-13.

पाटलीयावशुकाभ्यां पारिभद्रात्तिलादपि ।

क्षारोदकेन मदिरां त्वगेलोषकसंयुताम् ॥ १४ ॥

पिबेद्गुडोपदंशान्वा लिह्यादेतान् पृथक् पृथक् ।

Ash of either pāṭalī, yavaśūka, pāribhadra, or tila dissolved in water, is mixed with madirā (alcoholic drink), powder of tvak, elā and ūśaka (ūṣaṇa) should be consumed, or powder of these drugs individually may be licked with powder of guḍa (jaggery, treacle). 14-15a.

Sannipātaja mūtrakṛcchra cikitsā :—

सन्निपातात्मके सर्वं यथावस्थमिदं हितम् ॥ १५ ॥

अश्मन्यप्यचिरोत्थाने वातबस्त्यादिकेषु च ।

In case of mūtrakṛcchra (dysuria) of sannipāta origin these treatments are good when adopted suitable to the stage/condition of the disease. This holds good even for aśmarī (urinary calculus) of recent onset and also for vātabasti etc. 15b-16a.

Aśmarī cikitsā (treatment of urinary calculus) :—

अश्मरी दारुणो व्याधिरन्तकप्रतिमो मतः ॥ १६ ॥
 तरुणो भेषजैः साध्यः प्रवृद्धश्छेदमर्हति ।
 तस्य पूर्वेषु रूपेषु स्नेहादिक्रम इष्यते ॥ १७ ॥

Aśmarī is a grave disease, simulating death. It is manageable with drugs when it is of recent onset but when greatly developed, it requires surgical operation.

In its premonitory stage, oleation and other therapies are needed. 16b-17.

Vataja aśmarī cikitsā :—

पाषाणभेदो वसुको वशिरोऽश्मन्तको वरी ।
 कपोतवङ्गातिबलाभल्लकोशीरकच्छकम् ॥ १८ ॥
 वृक्षादनी शाकफलं व्याघ्र्यौ गुण्ठस्त्रिकण्ठकः ।
 यवाः कुलत्थाः कोलानि वरुणः कतकात्फलम् ॥ १९ ॥
 ऊषकादिप्रतीवापमेषां काथे शृतं घृतम् ।
 भिनत्ति वातसम्भूतां तत्पीतं शीघ्रमश्मरीम् ॥ २० ॥

Medicated ghee prepared with the decoction of pāṣāṇa-bheda, vasuka (īśvara mallikā), vaśira (samudra lavaṇa), aśmaṅtaka (mālukaparṇa), varī, kapota vaṅkā (sauvarcala), atibalā, bhallūka (syonāka) uśira, kacchaka, vṛkṣādani, śākaphala, the two vyāghrī, guṅṭhā, trikaṅṭaka, yava, kula-ttha, kola, varuṇa, and katakaphala, paste of uśaka etc., and ghrita (butter fat), This ghee consumed, soon, breaks the stone produced by vāta. 18-20.

गन्धर्वहस्तबृहतीव्याघ्रीगोक्षुरकेशुरात् ।
 मूलकत्कं पिबेद्भ्रा मधुरेणाश्मभेदनम् ॥ २१ ॥

Paste of roots of gaṅdharva hastā, bṛihatī, vyāghrī, gokṣu-raka and ikṣuraka consumed mixed with sweet buttermilk, breaks the stone. 21.

Pittaja āsmari cikitsā :—

कुशः काशः शरो गुण्ठ इत्कटो मोरटोऽश्मभित् ।
 दर्मो विदारी वाराही शालिमूलं त्रिकण्टकः ॥ २२ ॥
 भल्लुकः पाटली पाठा पत्तूरः सकुरण्टकः ।
 पुनर्नवे शिरीषश्च तेषां काथे पचेद्घृतम् ॥ २३ ॥
 पिष्टेन प्रपुसादीनां बीजेनेन्दीवरेण च ।
 मधुकेन शिलाजेन तत्पित्ताश्मरिभेदनम् ॥ २४ ॥

Medicated ghee is prepared with the decoction of kuśa, kāśa, śara, guṅṭhā, itkaṭa, moraṭa, āsmabhit, darbha, vidārī, vārahī, śālīmūla, trikaṅṭaka, bhallūka, pāṭalī, pāṭhā, pattūra, kuraṅṭaka, the two punarnava and śirīṣa, and paste of seeds of trapusa etc. (mentioned in verse 7) iṅḍīvara, madhuka, and śilājatu. This recipe breaks the stone formed from pitta. 22-24.

Kaphaja āsmari cikitsā :—

वरुणादिः समीरघ्नौ गणावेलाहरेणुका ।
 गुग्गुलुर्मरिचं कुष्ठं चित्रकः ससुराह्वयः ॥ २५ ॥
 तैः कल्कितैः कृतावापमूषकादिगणेन च ।
 भिनत्ति कफजामाशु साधितं घृतमश्मरीम् ॥ २६ ॥

Medicated ghee prepared with the decoction of drugs of varuṇādigaṇa samīraghṇa gaṇa, vīratarvādī gaṇa (vide-chapter 15 of sūtrasthāna), elā, hareṇukā, guggulu, marica, kuṣṭhā, citraka and surāhvaya; paste of drugs of ūsakādi gaṇa (chapter 15 of sūtrasthāna) and ghr̥ta (ghee). This breaks the stone formed from kapha. 25-56.

क्षारक्षीरयवाग्वादि द्रव्यैः स्वैः स्वैश्च कल्पयेत् ।

Kṣāra (alkalis), kṣira yavagū (milk gruel) etc. prepared with their own drugs (meant for them) should be administered. 27a.

Mutraśarkarā cikitsā :—

पिचुकाङ्गोल्लकतकशाकेन्दीवरजैः फलैः ॥ २७ ॥
 पीतमुष्णाम्बु सगुडं शर्करापातनं परम् ।
 क्रौञ्चोष्ट्रासभास्थीनि श्वदंष्ट्रा तालपत्रिका ॥ २८ ॥
 अजमोदा कदम्बस्य मूलं विश्वस्य चौषधम् ।
 पीतानि शर्करां भिन्दुः सुरयोष्णोदकेन वा ॥ २९ ॥

(Powder of) picuka (śitivāraka), ankolla, kataka, leaves and fruits of iṅḍivara, consumed along with water added with guḍa is best to expel the urinary gravel.

(Ash of) bone of krauñca (heron), uṣṭra (camel) and rāsabha (donkey), powder of śvadamaṣṭrā, tālapatrikā, aja-modā, root of kadamba and viśvausaḍha, consumed either with surā (beer) or warm water breaks the gravel. 27b-29.

नृत्यकुण्डकबीजानां चूर्णं माक्षिकसंयुतम् ।

अविक्षीरेण सप्ताहं पीतमश्मरिपातनम् ॥ ३० ॥

Powder of seeds of nṛtyakuṇḍaka (turmburu) mixed with honey and ewes milk consumed for seven days, eliminates the stone. 30.

काथञ्च शिग्रमूलोत्थः कदुष्णोऽश्मरिपातनः ।

तिलापामार्गकदलीपलाशयवसम्भवः ॥ ३१ ॥

क्षारः पेयोऽविमूत्रेण शर्करास्वश्मरीषु च ।

कपोतवङ्कामूलं वा पिबेदेकं सुरादिभिः ॥ ३२ ॥

तत्सिद्धं वा पिबेत्क्षीरं वेदनाभिरुपद्रुतः ।

हरीतक्यस्थिसिद्धं वा साधितं वा पुनर्नवैः ॥ ३३ ॥

क्षौरान्नभुग्बर्हिशिखामूलं वा तण्डुलास्बुना ।

Decoction of root of śigru, consumed lukewarm, expels the stone. Kṣāra (ash) of tila, apāmārga, kadali, palāśa and yava consumed with sheep's urine is good for both gravel and stone.

(Powder of) roots of kapotaviñkā alone consumed with surā etc. (wines) or milk boiled with it should be consumed by the patient suffering from pain; or milk boiled with seeds of harītaki or with punarnavā, or roots of barhiśikhā (mayū-raśikhā) along with rice-wash should be consumed and the person should eat boiled rice and milk only. 13-34a.

Mātraghātadi cikitsa :—

मूत्राघातेषु विभजेदतः शेषेष्वपि क्रियाम् ॥ ३४ ॥

The above treatments may be adopted in different kinds of mātraghāta also, as and how found suitable. 34b.

बृहत्यादिगणे सिद्धं द्विगुणीकृतगोक्षुरे ।
तोयं पयो वा सर्पिर्वा सर्वमूत्रविकारजित् ॥ ३५ ॥

Decoction, milk or ghee prepared with drugs of bṛhatyādi-
gaṇa (chapter 15 of sūtrāsthāna) with double the quantity
of gokṣura, cure all kinds of urinary diseases. 35.

देवदारुं घनं मूर्वा यष्टिमधु हरीतकीम् ।
मूत्राघातेषु सर्वेषु सुराक्षीरजलैः पिबेत् ॥ ३६ ॥

(Powder of) devadāru, ghana, mūrva, yaṣṭhimadhu and
haritakī, should be consumed either with surā (beer), milk
or water in all the varieties of mūtraghāta (retention of
urine). 36.

रसं वा धन्वयासस्य कषायं ककुभस्य वा ।
सुखाम्भसा वा त्रिफलां पिष्टां सैन्धवसंयुताम् ॥ ३७ ॥
व्याघ्रीगोक्षुरककाथे यवागूं वा सफाणिताम् ।
काथे वीरतरादेर्वा ताम्रचूडरसेऽपि वा ॥ ३८ ॥
अद्याद्वीरतराद्येन भावितं वा शिलाजतु ।

Juice of dhanvayāsa or decoction of kakubha, or paste of
triphalā and saiṅdhava with warm water should be consumed,
yavagū prepared with the decoction of vyāghrī and gokṣuraka
mixed with phāṇita (half-kooked molasses) or peyā prepared
with the decoction of drugs of vīratārādigaṇa (chapter 15 of
sūtrāsthāna) with the soup of meat of tāmracūda (cock)
should be consumed Śilājatu macerated with the decoction of
drugs of vīratārādigaṇa should be partaken. 37-39a.

मद्यं वा निगदं पीत्वा रथेनाश्वेन वा व्रजेत् ॥ ३९ ॥
शीघ्रवेगेन सङ्क्षोभात्तथाऽस्य च्यवतेऽश्मरी ।

The patient (of urinary stone) should be given a drink
of unspoilt wine and taken for a fast ride on a chariot of
horses or on the horse. By the resulting shaking the stone gets
dislodged. 39b-40a.

सर्वथा चोपयोक्तव्यो वर्गो वीरतरादिकः ॥ ४० ॥

The drugs of vīratārādigaṇa etc. should be made use of
in all the ways (to prepare decoction, peyā, yavagū, drinking
water etc.). 40b.

रेकार्थं तैलवकं सर्पिर्बस्तिकर्म च शीलयेत् ।
विशेषादुत्तरान् बस्तीन्

Tailvaka ghr̥ta (chapter 3 of cikitsā sthāna) should be used for producing purgations, basti karma, (enema therapy), especially the uttara basti (enema to the urinary bladder) should be administered. 41.

Śukraśmarī cikitsā :—

शुक्राश्मर्या तु शोषिते ॥ ४१ ॥
तैर्मूत्रमार्गे बलवान् शुक्राशयविशुद्धये ।
पुमान् सुतप्तो वृष्याणां मांसानां कुक्कुटस्य च ॥ ४२ ॥
कामं सकामाः सेवंत प्रमदा मददायिनीः ।

In case of śukraśmarī (seminal calculus) the man should be given strong enemas especially the uttara basti (enema to the urinary bladder) to purify the receptacle of semen. Then the person should partake meat which is aphrodisiac or meat of the cock, getting contented by this manner, he should copulate with a women who exhilarates him. 41b-43a.

Aśmarī śāstra cikitsā (surgical operation for urinary calculus) :—

सिद्धैरुपक्रमैरेभिर्न चेच्छान्तिस्तदा मिषक् ॥ ४३ ॥
इति राजानमापृच्छ्य शस्त्रं साध्ववधारयेत् ।
अक्रियायां ध्रुवो मृत्युः क्रियायां संशयो भवेत् ॥ ४४ ॥
निश्चितस्यापि वैद्यस्य बहुशः सिद्धकर्मणः ।

If by these methods of treatments, the disease (urinary calculus) does not subside, the physician should then resort to the use of the sharp instrument appropriately, after obtaining permission from the king (or other administrative authority) explaining as follows—

“Death is sure if surgical operation is not done, even if done, there is uncertainty (of life) because even physicians who are experts and modes of treatment considered as the best, may prove otherwise, sometimes”. 43b-45a.

अथातुरमुपस्त्रिग्वशुद्धमोषच्च कर्शितम् ॥ ४५ ॥
अभ्यक्तस्विन्नवपुषमभुक्तं कृतमङ्गलम् ।

आजानुफलकस्थस्य नरस्याङ्गे व्यपाश्रितम् ॥ ४६ ॥
 पूर्वेण कायेनोत्तानं निषण्णं बल्लचुम्भले ।
 ततोऽस्याकुञ्चिते जानुकूर्परे वाससा दृढम् ॥ ४७ ॥
 सहाभयमनुष्येण बद्धस्याश्वासितस्य च ।
 नाभेः समन्तादभ्यज्यादधस्तस्याश्च वामतः ॥ ४८ ॥
 मृदित्वा मुष्टिनाऽऽकामेद्यावदश्मर्यधोगता ।
 तैलाक्ते वर्धितनखे तर्जनीमध्यमे ततः ॥ ४९ ॥
 अदक्षिणे गुदेऽङ्गुल्यौ प्रणिघायानुसेवनि ।
 आसाद्य बलयन्नाभ्यामश्मरीं गुदमेद्वयोः ॥ ५० ॥
 कृत्वाऽभ्तरे तथा बस्तिं निर्वलीकमनायतम् ।
 उत्पीडयेदङ्गुलिभ्यां यावद्ग्रन्थिरिवोन्नतम् ॥ ५१ ॥
 शल्यं स्यात्सेवनीं मुक्त्वा यवमात्रेण पाटयेत् ।
 अश्ममानेन न यथा मिद्यते सा तथाऽऽहरेत् ॥ ५२ ॥
 समग्रं सर्पवक्त्रेण, स्त्रीणां बस्तिस्तु पार्श्वगः ।
 गर्भाशयाभ्रयस्तासां शरमुत्सङ्गवत्ततः ॥ ५३ ॥
 न्यसेदतोऽन्यथा ह्यासां मूत्रलावी व्रणो भवेत् ।
 मूत्रप्रसेकक्षणनाभ्रस्याप्यपि वैकषा ॥ ५४ ॥
 बस्तिमेदोऽश्मरीहेतुः सिद्धिं याति न तु द्विधा ।

Next, the patient who has been given mild oleation and purifactory therapies, made slightly thin (by fasting) should be anointed all over the body with oil, given mild fomentation, prevented from eating and allowed to perform auspicious rites. He should then be made to lie on a wooden couch of the height of ones knee, facing upwards, the legs folded at the knees and placed over the upper part of the body, knees and elbows folded and bound together tight with bands of cloth. He should then be held tight by attendents and enthused with courageous words.

Next, the region below the umbilicus, should be anointed with oil, and massaged. Commencing from the left side, the physician should knead the region (of the urinary bladder) by his hands so as to bring the stone downward.

Next, the index and middle fingers which have been closely pared of their nails and anointed with oil should be introduced into the rectum from the right side. Then by

exerting strength and pressure the stone is made to come to the middle of the rectum and penis and held in position.

Next, the area over the urinary bladder is constricted, the folds over it warded off, squeezed by the fingers, (in the downward direction) till the foreign body (stone) bulges out like a tumor. Then, avoiding the line of the sevani (vesico-rectal raphae) an incision of the size of a yava (barley) or the size of the stone should be made (slightly to the left of the raphae) and the stone extracted completely by using the sarpamukha śastra (forked forceps to hold the stone). In women, the uterus is located by the side of the urinary bladder, so the instrument should be introduced with its face downwards, otherwise there is the possibility of causing a wound through which urine flows out due to injury to the urethra. This possibility is for men also. Incising the urinary bladder once (at one place) for the reason of removing the stone becomes successful, gets healed but not for the second time (or done at two places).

After the removal of the foreign body (stone) the patient should lie in a tub containing warm water, so that the urinary bladder does not get filled up with blood. Still if the blood collects inside, decoction of bark of trees having milky sap should be squeezed into the penis (as uttarabasti-douche into the bladder). 45b-55a.

विशल्यमुष्णपानीयद्रोण्यां तमवगाहयेत् ॥ ५५ ॥

तथा न पूर्यतेऽस्त्रेण वस्तिः, पूर्णं तु पीडयेत् ।

मेढ्रान्तः क्षोरिवृक्षाम्बु मूत्रसंशुद्धये ततः ॥ ५६ ॥

कुर्याद्गुडस्य सौहित्यं मध्वाभ्याक्तव्रणः पिबेत् ।

द्वौ कालौ सघृतां कोष्णां यवागूं मूत्रशोधनैः ॥ ५७ ॥

त्र्यहं, दशाहं पयसा गुडाढ्येनाल्पमोदनम् ।

भुञ्जीतोर्ध्वं फलाभ्लैश्च रसैर्जाङ्गलचारिणाम् ॥ ५८ ॥

Then, the wound should be smeared with a mixture of honey and ghee, the patient is nourished with more of guḍa jaggery/molasses); in order to purify the urine he should drink warm yavāgū (thin gruel) processed with drugs which purify the urine, added with ghee, at both times (of meals)

for the first three days, for the next ten days, he should eat little quantity of boiled rice along with milk added with more of guḍa (jaggery/molasses), followed by drinking the juice of sour fruits of soup of meat of animals living in desert-like regions 55b-58.

क्षीरिवक्षकषायेण व्रणं प्रक्षाल्य स्नेपयेत् ।

प्रपौण्डरीकमञ्जिष्ठायष्ट्याह्वनयनौषधैः ॥ ५९ ॥

व्रणाभ्यङ्गे पचेत्तैलमेभिरेव निशान्वितैः ।

The wound should be washed with the decoction of bark of trees yielding milky sap, paste of prapaunḍarika, mañjiṣṭhā, yaṣṭhāyāhvā, and nayanauṣadha (paṭṭikā rodhrā) applied over it. For anointing the wound, medicated oil should be prepared with the above drugs only with the addition of niṣā. 59-60a.

दशाहं स्वेदयेच्चैनं, स्वमार्गं सप्तरात्रतः ॥ ६० ॥

मूत्रे त्वगच्छति दहेदश्मरीव्रणमग्निना ।

स्वमार्गप्रतिपत्तौ तु स्वादुप्रायैरुपाचरेत् ॥ ६१ ॥

तं बस्तिभिः

The wound should be fomented for ten days. If within seven days, the urine does not flow out, through the normal passage, the wound made for removing the stone should be branded (cauterised) with fire; if the urine is found coming out through its normal passage, the patient should be nursed with enemas, containing more of sweet drugs (decoction enema with decoction of drugs of sweet taste). 60b-62a.

न चारोहेद्वर्षं रुढव्रणोऽपि सः ।

नगनागाश्ववृक्षस्त्रीरथान्नाप्सु स्रवेत च ॥ ६२ ॥

Even after the wound has healed, the patient should neither climb a hill, an elephant, horse, tree, woman or chariot nor swim in water. 62.

मूत्रशुक्रवहौ बस्तिवृषणौ सेवनीं गुदम् ।

मूत्रप्रसेकं योनिं च शस्त्रेणाष्टौ विवर्जयेत् ॥ ६३ ॥

Channels of urine and semen, the urinary bladder, testes, the raphae, rectum, urethra, and vagina—these eight, should be avoided in the use of sharp instruments (should not be injured). 63.

इति श्रीवैद्यपतिसहस्रसूनुधीमद्राग्भटविरचितायामष्टाङ्गहृदयसंहितायां
चतुर्थे चिकित्सितस्थाने मूत्राघातचिकित्सितं
नामैकादशोऽध्यायः ॥ ११ ॥

Thus ends the chapter Mūtrāghāta cikitsā—the eleventh in Cikitsita sthāna of Aṣṭāṅgahr̥daya saṁhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

द्वादशोऽध्यायः ।

Chapter--12

PRAMEHA CIKITSITA (treatment of diabetes)

अथातः प्रमेहचिकित्सितं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-Prameha cikitsita-treatment of polyuria/diabetes; thus said Ātreya and other great sages.

Śodhana (purifactory therapy) :—

मेहिनो बलिनः कुर्यादादौ वमनरेचने ।
स्निग्धस्य सर्षपारिष्टनिकुम्भाक्षकरञ्जैः ॥ १ ॥
तैलैस्त्रिकण्टकाद्येन यथास्वं साधितेन वा ।
स्नेहेन मुस्तदेवाह्वनागरप्रतिवापवत् ॥ २ ॥
सुरसादिकषायेण दद्यादास्थापनं ततः ।
न्यग्रोधादेस्तु पित्तार्तं रसैः शुद्धं च तर्पयेत् ॥ ३ ॥

The patient of diabetes who is strong should be administered vamana (emesis) and recana (purgation) therapies after giving oleation therapy by drinking oil prepared with sarṣapa, ariṣṭa, nikumbha, akṣa and karañja or with drugs commencing with trikaṇṭaka (enumerated in verse 17-18) or with other appropriate drugs (suitable to the doṣās). Afterwards āsthāpana basti (decoction enema) should be administered using the decoction of drugs of surasādigaṇa (vide, chapter 15 of sūtrasthāna) added with the paste of mustā, devāhva and nāgara, with the decoction of drugs of nyagrodhādigaṇa (vide chapter 15 of sūtrasthāna) for the person suffering from (increase of) pitta.

After these purifactory therapies, the person should be nourished with juice (soup) of meat. 1-3.

Śamana (palliative therapy) :—

मूत्रप्रद्वरुजागुल्मक्षयाद्यास्त्वपतर्पणात् ।
ततोऽनुबन्धरक्षार्थं शमनानि प्रयोजयेत् ॥ ४ ॥
असंशोध्यस्य तान्येव सर्वमेहेषु पाययेत् ।

Mūtragraha (retention of urine), pain, abdominal tumor, kṣaya (consumption depletion of tissues) etc. arise from apatarpaṇa (under nourishment) as secondary diseases; hence in order to protect the patient from these, he should be administered śamana (therapy to mitigate the doṣās). The same should be administered to those who are unsuitable for purifactory therapy, in all types of diabetes. 4-5a.

घात्रीरसमुतां प्राहे हृदिं माक्षिकान्विताम् ॥ ५ ॥

दार्वीसुराहत्रिफलामुस्ता वा कथिता जले ।

चित्रकत्रिफलादार्वीकलिङ्गान् वा समाक्षिकान् ॥ ६ ॥

मधुयुक्तं गुडूच्या वा रसमामलकस्य वा ।

In the forenoon, the patient should drink either (powder of) haridrā put into the juice of dhātrī and mixed with honey; or darvī, surāhvā, triphalā and mustā boiled in water; or decoction of citraka, triphalā, dārvi and kaliṅga added with honey; or fresh juice of guḍūci or āmalaka mixed with honey. 5b-7a.

रोध्राभयातोयदकट्फलानां पाठाविडङ्गार्जुनधन्वनानाम् ।

गायत्रिदार्वीकृमिहृद्बानां कफे त्रयः क्षौद्रयुताः कषायाः ॥ ७ ॥

The following three decoction mixed with honey should be consumed in case of increase of kapha; either of rodhra, abhaya, toyada, and katphala; of pāṭhā, viḍaṅga, arjuna and dhañvana; or of gāyathrī, dārvi, krimihṛt and dhava. 7.

उशीररोध्रार्जुनचन्दनानां पटोलनिम्बामलकामृतानाम् ।

रोध्राम्बुकालीयकघातकीनां पित्ते त्रयः क्षौद्रयुताः कषायाः ॥ ८ ॥

The following three decoctions mixed with honey should be consumed when pitta is increased; either of uśīra, rodhra, arjuna and cañdana; of paṭola, niṃba, āmalaka and amṛta; or of rodhṛā, āmbu, kāliyaka and dhātakī. 8.

यथास्वमेभिः पानान्नं यवगोधूमभावनाः ॥ ९ ॥

वातोल्बणेषु स्नेहांश्च प्रमेहेषु प्रकल्पयेत् ।

Foods and drinks should be prepared from either yava or godhūma which have been soaked in the decoction of the above drugs. For treating diabetes arising from increase of

vāta, sneha (medicated fats-oil, ghee etc.) should also be prepared by these drugs. 9-10a.

अपूपसक्तुवाट्यादिर्यवानां विकृतिर्हिता ॥ १० ॥
 गजाश्वगदमुक्तानामथवा वेणुजन्मनाम् ।
 तृणधान्यानि मुद्गाद्याः शालिर्जीर्णः सषष्टिकः ॥ ११ ॥
 भीकुक्कुटोऽम्लः खलकस्तिलसर्षपकिट्टजः ।
 कपित्थं तिन्दुकं जम्बूस्तत्कृता रागषाडवाः ॥ १२ ॥
 तिक्तं शाकं मधु श्रेष्ठा भक्ष्याः शुष्काः ससक्तवः ।
 धन्वमांसानि शूल्यानि परिशुष्काण्ययस्कृतिः ॥ १३ ॥
 मध्वरिष्टासवा जीर्णाः सीधुः पक्करसोद्भवः ।
 तथाऽसनादिसाराम्बु दर्भाभ्मो माक्षिकोद्भवम् ॥ १४ ॥

Apāpa (cake of rice and black gram baked in steam), saktu (cornflour mixed with milk sugar and ghee), vātya (paste of pulses fried in oil) prepared from either yava (barley) which has come out of the rectum of an elephant or horse (which have been fed sumptuously with barley earlier) or veṇuyava (seeds of bamboo tree), are suitable; similarly the tṛṇadhānya (corns produced by grass like plants), mudga etc. (pulses), old rice and ṣaṣṭika rice, beverage known as srikukkūṭa—the sour buttermilk processed with the residue of tila and sarṣapa (after taking out the oil), kapittha, tiṇḍuka and jāmbu fruits and rāga (sweet drink) and ṣāḍava (powder of sour, sweets, spices, salts etc.) prepared from them, bitter vegetables, honey, eatables (snacks) and paste of cornflour which are dry (non-fatty), meat of animals of desert-like regions roasted on a rod or which is well dried in sun, ayaskṛiti (described further on), madhvāriṣṭa and madhvāsava which are old, sīdhu prepared from cooking sugarcane juice, drinking water prepared from drugs of asanādigaṇa (vide chapter 15 of sūtrasthāna), darbha; or honey water, all are suitable for patients of diabetes. 10b-14.

वासितेषु वराकाथे शर्वरी शोषितेष्वहः ।
 यवेषु सुकृतान् सकून् सक्षौद्रान् सीधुना पिबेत् ॥ १५ ॥

Yava (barley) is soaked in the decoction of varā (tri-phalā) for the night and dried in the day. Saktu (paste of flour) prepared from this yava should be consumed along with sīdhu and added with honey. 15.

शालसप्ताहकम्पिल्लवृक्षकाक्षकपित्थजम् ।
 रोहीतकं च कुसुमं मधुनाऽघात्सुचूर्णितम् ॥ १६ ॥
 कफपित्तप्रमेहेषु पिबेद्वात्रीरसेन वा ।

Flowers of śāla, saptāhva, kāmṣilla, vṛkṣaka, akṣa, kapi-
 ttha, and rohitaka, powdered nicely should be licked with
 honey. It can be consumed with the juice of dhātrī in diabe-
 tes arising from kaphapitta. 16-17a.

त्रिकण्टकनिशारोध्रसोमवल्कवचाजुनैः ॥ १७ ॥
 पद्मकाशमन्तकारिष्टचन्दनागुरुदीप्यकैः ।
 पटोलमुस्तमञ्जिष्ठामाद्रीभल्लातकैः पचेत् ॥ १८ ॥
 तैलं वातकफे पित्ते घृतं मिश्रेषु मिश्रकम् ।

Trikaṅṭaka, niśā, rodhra, somavalka, vacā, arjuna, pad-
 mākā, aśmañtaka, ariṣṭa, cañdana, aguru, dīpyaka, paṭola,
 mustā, mañjiṣṭhā, mādrī, and bhallātaka—should be made use
 of for preparing medicated oil for use in diabetes of vāta-
 kapha origin; medicated ghee for that of pitta origin, miśraka
 (combination of two fats) by mixture of both (oil and ghee)
 for use in diabetes arising from mixture of doṣās. 17b-19a.

Dhānvañtara ghṛta :—

दशमूलशठीदन्तीसुराहं द्विपुनर्नवम् ॥ १९ ॥
 मूलं क्लृगर्कयोः पथ्यां भृकदम्बमरुष्करम् ।
 करञ्जौ वरुणान्मूलं पिप्पल्याः पौष्करं च यत् ॥ २० ॥
 पृथग् दशपलं प्रस्थान् यवकोलकुलत्थतः ।
 त्रींश्चाष्टगुणिते तोये विपचेत्पादवतिना ॥ २१ ॥
 तेन द्विपिप्पलीचव्यवचानिचुलरोहिषैः ।
 त्रिवृद्धिडङ्गकम्पिल्लभार्गीविश्वैश्च साधयेत् ॥ २२ ॥
 प्रस्थं घृताज्जयेत्सर्वीस्तन्मेहान् पिटिका विषम् ।
 पाण्डुविद्रधिगुल्मार्शः शोषशोफगरोदरम् ॥ २३ ॥
 श्वासं कासं वर्मि वृद्धिं स्त्रीहानं वातशोणितम् ।
 कुष्ठोश्मादावपस्मारं धान्वन्तरामिदं घृतम् ॥ २४ ॥

Ten pala each of daśamūla, śaṭhī, dañtī, surāhvā, the two
 punarnavā, roots of snuk and arka, pathyā, bhū kadamba, āru-
 ṣkara, the two karañja, roots of varuṇa, pippalī and puṣkara,
 one prastha each of yava, kola, and kulattha—are boiled in

eight times their quantity of water and decoction reduced to a quarter. To it are added the paste of the two pippalī, cavya, vacā, nicula, rohiṣa, trivṛt, viḍaṅga, kāmṣilla, bhārṅgī and viśvā and one prastha of gṛta (ghee) and medicated ghee prepared. This formula known as Dhānvaṅtara gṛta cures all varieties of diabetes, eruptions arising from them, poison, anaemia, abscess, abdominal tumour, haemorrhoids, consumption, dropsy, homicidal poison, enlargement of the abdomen, dyspnoea cough, vomiting, scrotal enlargement (hernia), disease of the spleen, gout; leprosy, insanity and epilepsy. 19b-24.

Rodhrāsava :—

रोधमूर्वाशठीवेल्लभार्गीनतनखस्रवान् ।
 कलिङ्गकुष्ठक्रमुकप्रियङ्गवतिविषाशिकान् ॥ २५ ॥
 द्वे विशाले चतुर्जातं भूनिम्बं कटुरोहिणीम् ।
 यवानीं पौष्करं पाठां ग्रन्थि चन्यं फलत्रयम् ॥ २६ ॥
 कर्षाशमम्बुकलशे पादशेषे स्रुते हिमे ।
 द्वौ प्रस्थौ माक्षिकात्क्षिप्त्वा रक्षेत्पक्षमुपेक्षया ॥ २७ ॥
 रोध्रासवोऽयं मेहार्शः श्वित्रकुष्ठारुचिकृमीन् ।
 पाण्डुत्वं ग्रहणीदोषं स्थूलतां च नियच्छति ॥ २८ ॥

One karṣa each of rodhrā, mūrvā, śaṭhī, vella, bhrāṅgī, nata, nakha, plava, kaliṅga, kuṣṭha, kramuka, priyaṅgu, ati-
 viṣā, agnika, the the two viśāla, caturjāta, bhūnimba, kaṭuhor-
 hiṇī, yavānī, puṣkaramūla, pāṭhā, graṅthi, cavya and phala-
 traya, are boiled in one kalaśa (droṇa) of water and deco-
 ction reduced to a quarter, filtered, and cooled. To this is
 added two prastha of honey and kept undisturbed for a
 fortnight, this Rodhrāsava cures diabetes, haemorrhoids,
 leucoderma, leprosy, anorexia, intestinal worms, anaemia,
 disorders of the duodenum and obesity. 25-28.

Ayaskṛti :—

साधयेदसनादीनां पलानां विंशतिं पृथक् ।
 द्विवहेऽपां क्षिपेत्तत्र पादस्थे द्वे शते गुडात् ॥ २९ ॥
 क्षौद्राढकार्धं पलिकं वत्सकार्दि च कल्कितम् ।
 तत्क्षौद्रपिप्पलीचूर्णप्रदिग्धे घृतभाजने ॥ ३० ॥

स्थितं दृढे जतुसृते यवराशौ निधापयेत् ।
 खदिराङ्गारतप्तानि बहुशोऽत्र निमज्जयेत् ॥ ३१ ॥
 तनूनि तीक्ष्णलोहस्य पत्राण्यालोहसङ्गयात् ।
 अयस्कृतिः स्थिता पीता पूर्वस्मादधिका गुणैः ॥ ३२ ॥

Twenty pala each of the drugs of asanādigaṇa (vide chapter 15 of sūtrasthāna) are boiled in two vaha (droṇa) of water, and decoction reduced to its quarter. Two hundred pala of guḍa (molasses) half āḍhaka of honey and paste of the drugs of vatsakādigaṇa (vide chapter 15 of sūtrasthāna), each one pala are added to it and poured into a pot smeared inside with ghee, honey and powder of pippalī, the pot is then given a thick coating of jatu (lac) outside and placed inside a heap of yava (barley). Thin sheets of tīkṣṇa loha (magnetic iron) are made red hot with the embers of khadira wood and immersed in the liquid several times till the iron gets depleted completely in the liquid. (then the mouth of the pot is sealed and kept undisturbed for a fortnight). This formula known as Ayaskṛti, consumed daily provides qualities (effects) greater than the previous one (rodhrāsava). 29-32.

रुक्षमुद्धर्तनं गाढं व्यायामो निशि जागरः ।
 यच्चान्यच्छेषमेदोघ्नं बहिरन्तश्च तद्धितम् ॥ ३३ ॥

Hard, dry massage, physical exercise, keeping awake at nights and all such other activities both external and internal which mitigate śleṣman (kapha) and medas (fat) are beneficial (to a patient of diabetes). 33.

Śilājatu rasāyana :—

सुभावितां सारजलैस्तुलां पीत्वा शिलोद्भवात् ।
 साराम्बुनैव भुञ्जानः शालीन् जाङ्गलजै रसैः ॥ ३४ ॥
 सर्वानभिभवेन्नेद्धान् सुवहूपद्रवानपि ।
 गण्डमालार्बुदग्रन्थिस्थौल्यकुष्ठभगन्दरान् ॥ ३५ ॥
 कृमिश्लीपदशोफांश्च परं चैतद्रसायनम् ।

One tulā of śilodbhava (śilājatu) is soaked and macerated well in the decoction of sāra (drugs of asanādigaṇa). He who consumes this (daily in appropriate dose) and eats boiled rice with the same decoction and soup of meat of animals of desert-like regions, gets cured of all the varieties of

diabetes; though having many complications/secondary diseases and also scrofula, malignant tumour, benign tumour, obesity, leprosy (and other skin diseases), rectal fistula, worms, filariasis and swelling (dropsy). It is a best rejuvenator also. 34-36a.

अधनश्छत्रपादत्ररहितो मुनिवर्तनः ॥ ३६ ॥
 योजनानां शतं यायात्खनेद्वा सलिलाशयान् ।
 गोशकृन्मूत्रवृत्तिर्वा गोभिरेव सह भ्रमेत् ॥ ३७ ॥

The patient of diabetes who has no money (to provide for his treatment) should go on walk (by foot) of one hundred yojana (800-900 miles approx.), without making use of an umbrella and foot-wear, adhering to the way of life of an ascetic (disciplined and hard life) or dig a reservoir of water by himself or wander along with a herd of cows subsisting on the dung, urine etc. of the cows. 36-37.

बृंहयेदौषधाहारैरमेदोमूत्रलैः कुराम् ।

The patient of diabetes who is emaciated should be stoutened/nourished well with drugs and foods which do not increase fat and urine. 38a.

Prameha piṭaka cikitsā :—

शराविकाद्याः पिटिकाः शोफवत्समुपाचरेत् ॥ ३८ ॥
 अपक्वा व्रणवत्पक्वाः

Śarāvika and other piṭaka (diabetic eruptions) which are unripe should be treated just as a śopha (inflammatory oedema) and those which are ripe; just as treating an ulcer. 38b-39a.

तासां प्राग्रूप पव च ।
 क्षीरिवृक्षाम्बु पानाय बस्तमूत्रं च शस्यते ॥ ३९ ॥
 तीक्ष्णं च शोधनं, प्रायो दुर्विरेच्या हि मेहिनः ।

In their prodromal stage itself, it is beneficial to drink the decoction of bark of trees yielding milky sap and goats urine; resort to strong purifactory therapies since generally patients of diabetes are hard in respect of purgation therapy. 39b-40a.

तैलमेलोदिना कुर्याद्गणेन व्रणरोपणम् ॥ ४० ॥
 उद्वर्तने कषायं तु वगणारग्वधादिना ।
 परिवेकोऽसनाद्येन पानान्ने वत्सकादिना ॥ ४१ ॥

Oil for healing the ulcers should be prepared from drugs of elādigāṇa (chapter 15 of sūtrasthāna) decoction for massaging prepared from drugs of aragvadhādi gaṇa (chapter 15 of sūtrasthāna), water for pouring over the body from drugs of asanādigāṇa (chapter 15 of sūtrasthāna), drinking water and food processed with drugs of vatsakādi gaṇa (chapter 15 of sūtrasthāna). 40b-41.

पाठात्रिकशाङ्गैष्टासारिवाकण्टकारिकाः ।
 सप्ताहं कौटजं मूलं सोमवल्कं नृपद्रुमम् ॥ ४२ ॥
 सञ्चूर्य मधुना लिह्यात्तद्वच्चूर्णं नवायसम् ।

Pāṭhā, citraka, sārṅgeṣṭā, sārivā, kaṅṭakārikā, saptāhvā, root of kuṭaja, somavalkā and nṛpadruma, should be powdered nicely and licked with honey (daily). Similarly Navāyasa cūrṇa (chapter 16/14 of cikitsāsthāna) may be licked. 42-43.

मधुमेहित्यमापन्नो भिषग्भिः परिवर्जितः ॥ ४३ ॥
 शिलाजतुतुलामद्यात्प्रमेहार्तः पुनर्नवः ॥ ४३ ॥

That patient of diabetes who has been rejected (refused treatment) by the physician, should consume one tulā of śilājātu in suitable daily doses to become a new man again. 43b-44.

इति श्रीवैद्यपतिसिंहगुप्तसुश्रीमद्वाग्भटविरचिता-
 यामष्टाङ्गहृदयसंहितायां चतुर्थं चिकित्सित-
 स्थाने प्रमेहचिकित्सितं नाम
 द्वादशोऽध्यायः ॥ १२ ॥

Thus ends the chapter Prameha cikitsita—the twelfth in Cikitsita sthāna of Aṣṭāṅgahr̥daya saṁhitā composed by śri-mad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

त्रयोदशोऽध्यायः ।

Chapter—13

VIDRADHI-VṚDDHI CIKITSITA

(treatment of Abscess and enlargement of the scrotum)

अथातो विद्रधि वृद्धिचिकित्सितं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter Vidradhi-Vṛddhi cikitsita—treatment of abscess and enlargement of the scrotum/ scrotal hernia); thus said Ātreya and other great sages.

विद्रधिं सर्वमेवामं शोफवत्समुपाचरेत् ।

प्रततं च हरेद्रक्तं पक्वे तु व्रणवत्क्रिया ॥ १ ॥

All types of Vidradhi (abscess) which are āma (unripe) should be treated similar to śopha (inflammatory swelling) blood-letting, being done repeatedly; when these become pakva (ripe) treatment should be similar to an ulcer. 1.

Vataja vidradhi cikitsa :—

पञ्चमूलजलेर्धौतं वातिकं लवणोत्तरैः ।

भद्रादिवर्गयष्ट्याह्नितिलैरालेपयेद्ब्रणम् ॥ २ ॥

वैरेचनिकयुक्तेन त्रैवृतेन विशोधय च ।

विदारिवर्गसिद्धेन त्रैवृतेनैव रोपयेत् ॥ ३ ॥

The vidradhi (abscess) of vāta origin should be washed with the decoction of pañcamūla and a paste of drugs of bhadra dāru varga (chapter 15 of sūtrasthāna), yaṣṭyāhvā, and tila added with more of lavaṇa (salt) should be applied over it. It should be purified (cleansed of pus) by using trivṛt sneha (mixture of three fats) boiled with drugs of virecanagaṇa (vide chapter 15 of sūtrasthāna) and made to heal by trivṛt-sneha itself boiled with drugs of vidāri varga/vidāryādi gaṇa (chapter 15 of sūtrasthāna). 2-3.

Pittaja vidradhi cikitsa :—

क्षालितं क्षीरितोयेन लिम्पेद्यष्ट्यमृतातिलैः ।

पैचं घृतेन सिद्धेन मञ्जिष्ठोशीरपक्कैः ॥ ४ ॥

पयस्यार्थाद्वनिशाश्रेष्ठायष्टीदुग्धैश्च रोपयेत् ।
न्यग्रोधादिप्रवालत्वक्फलैर्वा

The abscess of pitta origin should be washed with decoction of bark of trees having milky sap, applied over with the paste of yaṣṭī, amṛtā, and tila, it should be made to heal with the use of ghrta (ghee) boiled with mañjiṣṭhā, uśīra, payasyā, the two niśā, śreṣṭhā, yaṣṭī. and dugdha (milk) or with tender sprouts, bark and fruits of nyagrodha etc. (nyagrodhādi gaṇa (vide chapter 15 of sūtrasthāna). 4-5.

Kaphaja vidradhi cikitsa :—

कफजं पुनः ॥ ५ ॥
आरग्वधादिना धौतं सकुक्कुम्भनिशातिलैः ।
लिम्पेत्कुलत्थिकादन्तीत्रिवृच्छयामाग्निदिल्वकैः ॥ ६ ॥
ससैन्धवैः सगोमूत्रैस्तैलं कुर्वीत रोपणम् ।

The abscess of kapha origin should be washed with decoction of drugs of aragvadhādi gaṇa (chapter 15 of sūtrasthāna), applied with the paste of saktu (cornflour), kumbha, niśā and tila; healed with the use of oil prepared with decoction of kulatthikā, dañṭī, trivṛt; śyāmā, agni and tilvaka, added with saiñdhava and gomātra (cow's urine). 6-7a.

रक्तागन्तुद्भवे कार्या पित्तविद्रधिचिक्रिया ॥ ७ ॥

Treatment of abscesses arising from (vitiation of) blood and external causes is similar to that of abscess of pitta origin. 7b.

Abhyañtara vidradhi cikitsa :—

घरुणादिगणकाथमपक्केऽभ्यन्तरोत्थिते ।
ऊषकादिप्रतीवापं पूर्वाह्ने विद्रधौ पिबेत् ॥ ८ ॥

When the internal abscess is in the unripe stage decoction of drugs of varuṇādi gaṇa (chapter 15 of sūtrasthāna) mixed with powder of drugs of uṣakādi gaṇa (chapter 15 of sūtrasthāna) should be consumed in the forenoon. 8.

घृतं विरेचनद्रव्यैः सिद्धं ताभ्यां च पाययेत् ।
निरुहं स्नेहवस्ति च ताभ्यामेव प्रकल्पयेत् ॥ ९ ॥

Medicated ghee prepared with drugs of purgative group and the two groups mentioned above should be consumed. Decoction enema and oleating enema also should be prepared from these drugs only. 9.

पानभोजनक्षेपेषु मधुशिग्रुः प्रयोजितः ।
दक्षावापो यथादोषमपकं हन्ति विद्रधिम् ॥ १० ॥

(Decoction of) Madhuśigru added with paste (of the drugs mentioned above made use of to prepare drinking water, appropriate to the doṣa aggravated, food and for external application) destroys the unripe abscess (cures without leading to suppuration). 10.

(*Trāyaṅtyadi quantha*) :—

त्रायन्तीत्रिफलानिम्बकटुकामधुकं समम् ।
त्रिवृत्पटोलमूलाभ्यां चत्वारोऽशाः पृथक् पृथक् ॥ ११ ॥
मसूराभिस्तुषादष्टौ तत्काथः सघृतो जयेत् ।
विद्रधीगुल्मवीसर्पदाहमोहमदञ्जरान् ॥ १२ ॥
तृणमूर्च्छाच्छर्दिहृद्रोगपित्तासृक्कुष्ठकामलाः ।

Equal parts of trāyaṅti, triphalā, nimba, kaṭukā and madhuka (all together one part), four parts of trivṛt and paṭola mūla each separately, and eight parts of dehusked masūra made into decoction, mixed with ghee and consumed cures abscesses, abdominal tumour, visarpa (herpes), burning sensation, unconsciousness, toxicity, fever, thirst, fainting, vomiting, heart disease, bleeding disease, leprosy (and other skin diseases) and jaundice. 11-13a.

(*Trāyamāṇadi ghyta*) :—

कुडवं त्रायमाणायाः साध्यमष्टगुणेऽम्भसि ॥ १३ ॥
कुडवं तद्रसाद्भात्रीस्वरसात्क्षीरतो घृतात् ।
कर्षंशं कल्कितं तित्तात्रायन्तीधन्वयासकम् ॥ १४ ॥
मुस्तातामलकीवीराजीवन्तीचन्दनोत्पलम् ।
पचेदेकत्र संयोज्य तद्घृतं पूर्ववद्गुणैः ॥ १५ ॥

One kuḍava of trāyamāṇa is boiled in eight times of water and decoction reduced to quarter, To this, are added one kuḍava each of its own juice (of trāyamāṇa) and juice

of dhātrī, milk and ghee and paste of one karṣa each of tiktā, trāyaṅtī, dhanvayāsaka, mustā, tāmalakī, vīrā, jīvaṅtī, caṅdana and utpala and medicated ghee prepared which also possess qualities similar to the earlier formula. 13-15.

(*Drakṣadi ghṛta*) :--

द्राक्षा मधूकं खजूरं विदारो सशतावरी ।
 परूषकाणि त्रिफला तत्काथे पाचयेद्धृतम् ॥ १६ ॥
 क्षीरेक्षुधात्रीनिर्यासप्राणदाकल्कसंयुतम् ।
 तच्छीतं शर्कराक्षौद्रपादिकं पूर्ववद्गुणैः ॥ १७ ॥

Medicated ghee is prepared with the decoction of drākṣā, madhūka, kharjūra, vidāri, śatāvārī, parūṣaka and triphalā, kṣīra (milk) ikṣurasa, dhātrī rasa and paste of prāṇadā (haritakī). After it cools, sugar and honey one fourth of the quantity of the preparation is added. This formula also possesses similar properties. 16-17.

हरेच्छृङ्गादिभिरसृक् सिरया वा यथान्तिकम् ।

Blood-letting should be done by using a śṛṅga (sucking horn) etc. or by cutting the vein which is nearest. 18a.

विद्रधि पच्यमानं च कोष्ठस्थं बहिरुन्नतम् ॥ १८ ॥
 ज्ञात्वोपनाहयेत् शूले स्थिते तत्रैव पिण्डिते ।
 तत्पार्श्वपीडनात्सुप्तौ दाहादिष्वल्पकेषु च ॥ १९ ॥
 पक्वः स्याद्विद्रधि मित्त्वा व्रणवत्तमुपाचरेत् ।
 अन्तर्भागस्थ चाप्येतच्चिह्नं पक्वस्य विद्रधेः ॥ २० ॥

The abscess which is situated in the abdomen undergoing ripening and found bulging outwards should be given a warm poultice and tied. When the pain subsides and the mass gets rounded, becomes painless when pressed from the sides, and burning sensation, etc, are slight, the abscess will have become ripe. It should then be cut (incised) and treated as an ulcer. These are the features of an internal abscess which is ripe. 18b-20.

पक्वः स्रोतांसि सम्पूर्य स यात्यूर्ध्वमधोऽथवा ।
 स्वयं प्रवृत्तं तं दोषमुपेक्षेत द्विताशिनः ॥ २१ ॥

दशाहं द्वादशाहं वा रक्षन् मिषगुपद्रवान् ।
 असम्यग्वहति क्लृदे वरुणादि सुखाम्भसा ॥ २२ ॥
 पाययेन्मधुशिग्रुं वा यवागूं तेन वा कृताम् ।
 यवकोलकुलत्थोत्थयूषैरन्नं च शस्यते ॥ २३ ॥

When the ripened abscess fills the channels with materials (like pus etc.) and they come out of the body on their own accord, either in upward or downward directions, it should be neglected (not stopped) by the person who desires good for the patient, for a period of ten or twelve days, protecting the patient all the time from complications/secondary diseases. If the discharge is not flowing out satisfactory, he should be given the (powder of drugs of) varuṇādi gaṇa (chapter 15 of sūtrasthāna) with comfortable warm water or drink yavāgū (thin gruel) prepared from madhuśigru. He should consume his food (boiled rice) along with the soup of yava, kola or kulattha. 21-23.

ऊर्ध्वं दशाहात्त्रायन्तीसर्पिषा तैल्वकेन वा ।
 शोधयेद्बलतः, शुद्धः सक्षौद्रं तिक्तकं पिबेत् ॥ २४ ॥

After ten days, he should be purified (with purgations) using either trāyañtīyādi ghr̥ta (mentioned earlier) or tilvaka ghr̥ta (vide verses 152-153 of chapter 3 of cikitsita sthāna) considering his strength. After purification he should consume tiktaka ghr̥ta (verses 2-7 of chapter 19 of cikitsita sthāna) mixed with honey. 24.

सर्वशो गुल्मवच्चैनं यथादोषमुपाचरेत् ।
 सर्वावस्थासु सर्वासु गुग्गुलुं विद्रधीषु च ॥ २५ ॥
 कषायैर्यौगिकैर्युञ्ज्यात्स्वैः स्वैस्तद्वच्छिलाजतु ।

This (internal abscess) should be treated like gulma (abdominal tumour) in all the ways.

In all types of vidradhi (abscess) and in all their different stages. guggulu should be administered with appropriate decoctions (suitable to the aggravated doṣās). Silājutu can also be used similarly. 25-26a.

पाकं च वारयेद्यत्नात्सिद्धिः पक्वे हि दैविकी ॥ २६ ॥
 अपि चाशु चिदाहित्वाद्भिद्रधिः सोऽभिधीयते ।

Suppuration (of the abscess) should be prevented by all efforts, once it becomes ripe, success in treatment is providential; because it produces quick suppuration it is called as 'vidradhi'. 26b-27a.

सति चालोचयेन्मेहे प्रमेहाणां चिकित्सितम् ॥ २७ ॥

If it (abscess) manifests in patients of diabetes, the treatments mentioned so far should also be considered along with treatments of diabetes. 27b.

Stana vidradhi cikitsa :—

स्तनजे व्रणवत्सर्वं न त्वेनमुपनाहयेत् ।
पाटयेत्पालयन् स्तन्यवाहिनीः कृष्णचूचुकौ ॥ २८ ॥
सर्वास्वामाद्यवस्थासु निर्दुहीत च तत्स्तनम् ।

इति विद्रधिचिकित्सितम् ।

Abscess of the breast should be treated like a vṛṇa (ulcer) but without applying warm poultices over it. It should be incised avoiding injury to the milk ducts, the black areola and nipple. In all the stages commencing with the unripe, the affected breast should not be drained of its milk. 28-29a.

Thus ends the treatment of abscesses.

Vṛddhi cikitsa—(treatment of enlargement of the scrotum) :—

Vātaja vṛddhi cikitsā :—

अथ वृद्धिचिकित्सितम् ।

शोधयेन्निवृता स्निग्धं वृद्धौ संहैश्चलात्मके ॥ २९ ॥
कौशास्रतिल्वकैरण्डसुकुमारकमिश्रकैः ।
ततोऽनिलघ्ननिर्यूहकल्कसंहैर्निरूहयेत् ॥ ३० ॥
रसेन भोजितं यष्टितैलेनाम्वासयेदनु ।
स्वेदप्रलेपा वातघ्नाः पक्के भिस्वा व्रणक्रियाम् ॥ ३१ ॥

Vṛddhi (enlargement of the scrotum) arising from cala (vāta) the patient should be given oleation therapy using trivṛt sneha (mixture of three fats) followed by purifactory therapy using either the oil processed with kośāmra, tilvaka and eraṇḍa, sukumāraka taila (described later in verse 41-46) or miśraka sneha (described in verse 89-90 of chapter 14 of

cikitsita sthāna). Next, nirūha basti (decoction enema) administered using decoctions, paste and fats of drugs mitigating vāta and made to take food along with meat soup.

Next, anuvāsana basti (lubricating enema) should be administered using yaṣṭi taila, fomentation and application of pastes which mitigate vāta should be done next. When it becomes ripe, it should be cut (incised or punctured) and then treated as an ulcer. 29b-31.

Pittaja and raktaja vṛddhi cikitsa :—

पित्तरक्तोद्भवे वृद्धावामपके यथायथम् ।
शोफव्रणक्रियां कुर्यात् प्रततं च हरेदसृक् ॥ ३२ ॥

Vṛddhi arising from pitta and rakta, should be treated in their āma (unripe) and pakva (ripe) stages just as treating a śopha (inflammatory swelling) and a vṛṇa (ulcer) respectively. Blood should be let out frequently. 32.

Kaphaja vṛddhi cikitsa :—

गोमूत्रेण पिबेत्कल्कं श्लेष्मिके पीतदारुजम् ।
विम्लापनाहते चास्य श्लेष्मग्रन्थिक्रमो हितः ॥ ३३ ॥
पके च पाटिते तैलमिष्यते व्रणशोधनम् ।
सुमनोरुष्कराङ्गोल्लसत्पण्णु साधितम् ॥ ३४ ॥
पटोलनिम्बरजनीविडङ्गकुटजेषु च ।

In vṛddhi arising from śleṣman (kapka) paste of pītadāru mixed with cows urine should be consumed. All the methods of treatments except vimlāpana (kneading by hand) indicated for śleṣmagraṅthi (tumour of kapha origin) are beneficial. After it ripens and bursts use of medicated oil which cleanses the ulcer, prepared with sumanā, aruṣkara, añkola, saptapaṛṇā, paṭola, nīm̄ba, rajanī, viḍaṅga and kuṭaja is desirable.

33-35a.

Medoja vṛddhi cikitsa (scrotal enlargement due to accumulation of fat) :—

मेदोजं मूत्रपिष्टेन सुस्विन्नं सुरसादिना ॥ ३५ ॥
शिरोविरेकद्रव्यैर्वा वर्जयन् फलसेवनीम् ।
दारयेद्बृद्धिपत्रेण सम्यङ्मेदसि सूद्घृते ॥ ३६ ॥
व्रणं माक्षिककासीससैन्धवप्रतिसारितम् ।
सीज्येदभ्यञ्जनं चास्य योज्यं मेदोविशुद्धये ॥ ३७ ॥

मनः शिलैलासुमनोग्रन्थिभल्लातकैः कृतम् ।
तेलमात्रणसन्धानात्स्नेहस्वेदौ च शीलयेत् ॥ ३८ ॥

In vṛddhi arising from medas (fat) the scrotum should be given fomentation (till perspiration appears) with drugs of either surasādigaṇa or sirovireka (chapter 15 of sūtrasthāna) macerated with cows urine; next, avoiding the phala sevani (scrotal raphae), the scrotum should be incised with the vṛddhipatra (lancet) till the fat is removed out completely the ulcer should then be covered with paste of honey., kāsīsa, and saiṅdhava and sutured. It should be anointed with oil prepared with manaśsilā, elā, sumanā, graṅṅhi and bhallā-taka. Till the ulcer heals anointing it with oil and fomentation should be done. 35b-38.

Mātraja vṛddhi cikitsā :—

मूत्रजं स्वेदितं स्निग्धैर्वस्त्रपट्टेन वेष्टितम् ।
विध्येदधस्तात्सेवन्याः स्नावयेच्च यथोदरम् ॥ ३९ ॥
व्रणं च स्थगिकाबद्धं रोपयेत्

Mātraja vṛddhi (scrotal enlargement due to accumulation of urine/fluid/hydrocele) should be given fomentation, wrapped with cloth soaked in oil, punctured below near the suture (raphea) (with the help of a vrihimukha śastra-trocar and canula) and the fluid drained out just as in the case of udara (enlargement of the abdomen due to accumulation of fluid, described in chapter 15). The wound should be tied with sthagikā bandha (kind of bandage vide chapter 29 of sūtrasthāna) and made to heal. 39-40a.

Añtraja vṛddhi cikitsā :—

अन्त्रहेतुके ।
फलकोशमसम्प्राप्ते चिकित्सा वातवृद्धिवत् ॥ ४० ॥

For añtravṛddhi (scrotal enlargement due to descent of the small intestine/scrotal hernia) when the intestine has not descended into the scrotum, treatment is similar to that of vātavṛddhi (scrotal enlargement arising from vāta). 40b.

Sukumāra ghyta :—

पचेत्पुनर्नवतुलां तथा दशपलाः पृथक् ।
दशमलपयस्याश्वगन्धैरण्डशतावरीः ॥ ४१ ॥

द्विदभशरकाशेक्षुमूलपोटगलान्विताः ।
 वहेऽपामष्टभागस्थे तत्र त्रिशत्पलं गुडात् ॥ ४२ ॥
 प्रस्थमेरण्डतैलस्य द्वौ घृतात्पयसस्तथा ।
 आवपेद् द्विपलांशं च कृष्णातन्मूलसैन्धवम् ॥ ४३ ॥
 यष्टोमधु (चित्र) कमृद्धीकायवानी-
 नागराणि च (क्षारनागरम्) ।
 तत्सिद्धं सुकुमाराख्यं सुकुमारं रसायनम् ॥ ४४ ॥
 वातातपाध्वयानादिपरिहायंष्वयन्त्रणम् ।
 प्रयोज्यं सुकुमाराणामीश्वराणां सुखात्मनाम् ॥ ४५ ॥
 नृणां स्त्रीवृन्दभर्तृणामलक्ष्मीकालनाशनम् ।
 सर्वकालोपयोगेन कान्तिलावण्यपुष्टिदम् ॥ ४६ ॥
 बर्ध्मविद्रधिगुलमाशौयोनिमेद्नानिलार्तिषु ।
 शोफोदरखुडप्लीहविडिबन्धेषु चोत्तमम् ॥ ४७ ॥

One tulā of punarnavā, ten pala each of daśamūla, payasayā, aśvagañdhā, eraṇḍa, śatāvarī, roots of the two darbha, śara, kāśa, ikṣu, and poṭagala are boiled in one vaha of water and decoction reduced to one-eighth part and filtered. To this are added thirty pala of guḍa (molasses), one prastha of eraṇḍa taila, two prastha each of ghṛta (ghee) and payas (milk) and paste of two pala each of kṛṣṇā, its root (pippalī-mūla), saiñdhava, yaṣṭīmadhu, citraka, mṛdvikā, yavāni and nāgara, and ghṛta prepared. This formula known as Sukumāra ghṛta is a rejuvenator for persons of tender constitution possesses unlimited power in relieving the effects of breeze, sunlight long walk, riding on vehicles etc; suitable for administration to those who are of tender physique, wealthy, and desirous of comfort; who are husbanding a bevy; it wards off inauspiciousness and dispels sorcery, furnishes good complexion, beauty and nourishment; by continuous use always it is the best medicine for vardhma (scrotal enlargement), abcess, abdominal tumour, haemorrhoids, disorder of vagina and penis, diseases of amīla (vāta) dropsy, enlargement of the abdomen, khuḍa (vātarakta/gout), diseases of the spleen and intestinal obstruction from faeces. 41-47.

Agnikarma (thermal cautery) :--

यायाद्धर्मं न चेच्छान्तिं स्नेहरेकानुवासनैः ।
 वस्तिकर्म पुरः कृत्वा बह्व्णस्थं ततो दहेत् ॥ ४८ ॥
 अग्निना मार्गरोधार्थं मरुतः

If the Vardhma (inguinal hernia) does not subside by oleation, purgation and lubricatory enema therapies; basti (decoction enema) should be administered first and then the mass in the groin should be branded with fire (cauterised) in order to clear the passage of māruta (vāta). 48-49a.

अर्धेन्दुवक्रया ।

भङ्गुष्ठस्योपरि क्षाव पीतं तन्तुसमं च यत् ॥ ४९ ॥

उत्क्षिप्य सूच्या तत्तिर्यग्दहेच्छित्त्वा यतो गदः ।

ततोऽन्यपाश्वरेऽन्ये त्वाद्दुर्दहेद्वाऽनामिकाङ्गुलेः ॥ ५० ॥

गल्मेऽन्यैर्वातकफजे स्त्रीहि चायं विधिः स्मृतः ।

कनिष्ठिकानामिकयोर्विश्वाच्यां च यतो गदः ॥ ५१ ॥

The yellow tendon resembling a thread, situated over the thumb should be raised up by cutting, (its surrounding structures), and then branded (with the fire) using a needle curved like the half moon (which is made red hot) selecting the thumb of the opposite side. Others (authorities) say that branding should be done over the tendon above the ring finger (third finger). Some others say, that the same procedure should be done even in gulma (abdominal tumour) of vātakapha origin and enlargement of spleen, in viśvācī (pain and rigidity of the arm/shoulder-arm syndrome) branding should be done between the little and ring fingers of the same side (of the affected arm). 49b-51.

Notes :—The above statement indicate the differences of opinion regarding the selection of the site and side for branding by fire. Experimental research only can help in confirming this procedure.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां

चतुर्थं चिकित्सितस्थाने विद्रधिबृद्धिचिकित्सितं नाम

त्रयोदशोऽध्यायः ॥ १३ ॥

Thus ends the chapter, Vidradhi-vṛddhi cikitsita—the thirteenth in Cikitsitasthāna of Aṣṭāṅgahrdaya saṁhitā, composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

चतुर्दंशोऽध्यायः ।

Chapter-14

GULMA CIKITSITA (treatment of abdominal tumours)

अथातो गुल्मचिकित्सितं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter-Gulma cikitsita-treatment of tumours of the abdomen; thus said Ātreya and other great sages.

Vātaja gulma cikitsa :—

गुल्मं बद्धशकृद्वातं वातिकं तीव्रवेदनम् ।
रूक्षशीतोद्भवं तैलैः साधयेद्वातरोगिकैः ॥ १ ॥
पानान्नान्वासनाभ्यङ्गैः स्निग्धस्य स्वेदमाचरेत् ।
आनाहवेदनास्तम्भविवन्धेषु विशेषतः ॥ २ ॥
स्रोतसां मार्दवं कृत्वा जित्वा मारुतमुल्बणम् ।
भित्त्वा विबन्धं स्निग्धस्य स्वेदो गुल्ममपोहति ॥ ३ ॥

Vātika gulma (tumour arising from vāta) which manifests with obstruction of faeces and flatus, severe pain arising from dryness and cold should be treated with medicated oils mentioned in the treatment of vātaroga (chapter 21); the patient should be given oleation therapy along with drinking (of fat), food (mixed with fats), lubricating enema and oil massage, followed by sudation (fomentation) especially when there is distention, pain, loss of movement and constipation. By softening the channel, by mitigating the greatly increased vāta, and by removing the obstruction sudation therapy (fomentation etc.) cures the abdominal tumour of the person who has been administered oleation therapy. 1-3.

रूहेपानं हितं गुल्मे चिन्नेषेणोर्ध्वनाभिजे ।
पक्वाशयगते बस्तिरुभय जठराश्रये ॥ ४ ॥

Drinking of fat is beneficial especially for the tumour situated above the umbilicus, basti (enema therapy) for the tumour situated in the pakvāśaya (large intestine) and both

(fat drinking and enema) when it is localised in the jāṭhara (stomach and small intestine). 4.

दीप्तेऽग्नौ वातिके गुल्मे विबन्धेऽनिलवर्चसोः ।
 बृंहणान्यन्नपानानि क्षिग्धोष्णानि प्रदापयेत् ॥ ५ ॥
 पुनः पुनः स्नेहपानं निरूहाः सानुवासनाः ।
 प्रयोज्या वातजे गुल्मे कफपित्तानुरक्षणः ॥ ६ ॥

In gulma of vāta origin, when the digestive fire is augmented but obstruction of flatus and faeces are present, foods and drinks which are nutritious, fatty and hot should be administered; drinking of fats, decoction enema along with oil enema should be administered again and again in gulma of vāta origin, protecting (not causing aggravation) of kapha and pitta. 5-6.

वस्तिकर्म परं विद्याद्गुल्मघ्नं, तद्धि मारुतम् ।
 स्वस्थाने प्रथमं जित्वा सद्यो गुल्ममपोहति ॥ ७ ॥
 तस्मादभीक्षणशो गुल्मा निरूहैः सानुवासनैः ।
 प्रयुज्यमानैः शाम्यन्ति वातपित्तकफात्मकाः ॥ ८ ॥

Basti karma (enema therapy) is the best to destroy (cure) gulma. It overcomes māruta (vāta) in its own seat (pakvāśaya-large intestine) first and so cures the tumour immediately. Hence abdominal tumours arising from vāta, pitta and kapha will subside by repeated administration of decoction enema and oil enema (alternately). 7-8.

हिङ्गुसौवर्चलव्योषबिडदाडिमदीप्यकैः ।
 पुष्कराजाजिधान्याम्लवेतसक्षारत्रिकैः ॥ ९ ॥
 शठीवचाजगन्धैलासुरसैर्दधिसंयुतैः ।
 शूलानाहहरं सर्पिः साधयेद्वातगुल्मिनाम् ॥ १० ॥

Medicated ghee prepared with hiṅgu, sauvarcala, vyōṣa, biḍa, dāḍima, dīpyakā, puṣkara, ajāji, dhānya (ka), amlavetasa, kṣāra (yavakṣāra), citraka, śaṭhī, vacā, ajagañdhā, elā, surasā and dadhi (curds, yoghurt). This ghee cures colic and distention of the abdomen in patients of vāta gulma. 9-10.

(*Haṇuṣādi ghṛta*) :---

हृणुषोषणपृथ्वीकापञ्चकोलकदीप्यकैः ।
 साजाजीसैन्धवैर्दध्ना दुग्धेन च रसेन च ॥ ११ ॥

दाडिमान्मूलकात्कोलात्पचेत्सर्पिर्निहन्ति तत् ।
 वातगुल्मोदरानाहपार्श्वहृत्कोष्ठवेदनाः ॥ १२ ॥
 योन्यशौग्रहणीदोषकासश्वासारुचिज्वरान् ।

Medicated ghee prepared with hapuṣā, uṣaṇa, pṛthvikā, pañcakolaka, dipyaka, ajāji, saiṅdhava, dadhi (curds), dugdha (milk) juices of dāḍima, mālaka and kola. This recipe cures vātagulma, enlargement of the abdomen distention, pain in the flanks, region of the heart and abdomen, diseases of the vagina, haemorrhoids, duodenal disorders, cough, dyspnoea, anorexia and fevers. 11-13a.

Dādhika ghṛta :--

दशमूलं बलां कालां सुषवीं द्वौ पुनर्नवौ ॥ १३ ॥
 पौष्करैरण्डरान्नाश्वगन्धाभार्ङ्गयमृताशठीः ।
 पचेद्ब्रन्धपलाशं च द्रोणेऽपां द्विपलोन्मितम् ॥ १४ ॥
 यवैः कोलैः कुलत्थैश्च माषैश्च प्रास्थिकैः सह ।
 काथेऽस्मिन्दधिपात्रे च घृतप्रस्थं विपाचयेत् ॥ १५ ॥
 स्वरसैर्दाडिमाघ्रातमातुलुङ्गोद्भवैर्युतम् ।
 तथा तुषाम्बुधान्याम्लशुकैः श्लक्ष्णैश्च कल्कितैः ॥ १६ ॥
 भार्गीतुम्बुरुषङ्ग्रन्थाग्रन्थिरान्नाग्निधान्यकैः ।
 यवानकयवान्यम्लवेतसासितजीरकैः ॥ १७ ॥
 अजाजीहिङ्गुहपुषाकारवीवृषकोषकैः ।
 निकुम्भकुसुमवर्षभपिप्पलीवेल्हदाडिमैः ॥ १८ ॥
 श्वदंष्ट्रात्रपुसैर्वीरुबीर्जहिस्त्राश्मभेदकैः ।
 मिसिद्धिश्चारसुरससारिवानीलिनीफलैः ॥ १९ ॥
 त्रिकटुत्रिपटूपेतैर्दाधिकं नद्यपोहति ।
 रोगानाशुतरान् पूर्वान् कष्टानपि च शीलितम् ॥ २० ॥
 अपस्मारगदोन्मादमूत्राघातानिलामयान् ।

Two pala each of daśamūla, balā, kālā (nīlīnī), suṣavi (sthūlajīraka) the two punarnavā, pauṣkara, eraṇḍa, rāsnā, aśvagaṅḍha, bharaṅgī, amṛtā, śaṭhī and gaṅḍhapalāsa along with one prastha each of yava, kola, kulattha and māṣa, are boiled in one droṇa of water (and decoction reduced to a quarter). To this are added one pātra (āḍhaka) of dadhi (curds) and one prastha of ghṛta (ghee), juices of dāḍima, āmrāta and mātuluṅga, tuṣāmbu (water in which barley

husk is soaked), dhānyāmla (fermented water in which grains have been soaked) and śukta (fermented rice-wash) each equal in quantity with that of ghṛta (ghee), nice paste of bhāraṅgī, tumburu, ṣadgrañthā, grañthī, rāsnā, agni, dhānyakā, yavānaka, yavānī, amlavetasa, asitajiraka, ajājī, hiṅgu, hapuṣā, kāravī, vṛṣaka, ūṣaka, nikumbha, kumbha, mūrvā, ibhapippalī, vellā, dāḍima, śvadamṣṭrā, seeds of trapusā and ervāru, himsrā, aśmabheda, miśī, the two kṣarā, surasā, sārivā and fruits of nīlinī, trikaṭu and tripaṭu, and ghee cooked. This Dādhika ghṛta used habitually cures all the diseases enumerated earlier however difficult they are, so also epilepsy, insanity, retention of urine and diseases caused by anila (vāta). 13b-21a.

त्र्यूषणत्रिफलाधान्यचविकावेल्लचित्रकैः ॥ २१ ॥

कल्कीकृतैर्घृतं पक्व सक्षीरं वातगुल्मनुत् ।

Medicated ghee prepared with tryūṣaṇa, triphalā, dhānyā, cavikā, vellā and citrā—used for both decoction and paste and added with milk and cooked. This cures gulma (abdominal tumour) of vāta origin. 21b-22a.

(*Laṣunādī ghṛta*) :—

तुलां लशुनकन्दानां पृथक्पञ्चपलांशकम् ॥ २२ ॥

पञ्चमूलं महश्चाम्बुभारार्थं तद्विपाचयेत् ।

पादशेषं तदर्धेन दाडिमस्वरसं सुराम् ॥ २३ ॥

धान्याम्लं दधि चादाय पिष्टांश्चार्धपलांशकान् ।

त्र्यूषणत्रिफलाहिङ्गुयवानीचव्यदीप्यकान् ॥ २४ ॥

साम्लवेतससिन्धुत्थदेवदारून् पचेद्भृतात् ।

तैः प्रस्थं तत्परं सर्ववातगुल्मधिकारजित् ॥ २५ ॥

One tulā of laṣuna kaṇḍa and five pala each of the drugs of mahat pañcamūla are cooked in half-bhāra of water and decoction reduced to one-fourth; equal quantities of juice of dāḍima (fruit), surā (beer), dhānyāmla (fermented water in which corns have been washed) and dadhi (curds, coagulated milk) all together forming half the quantity of the decoction; paste of half pala each of tryūṣaṇa, triphalā, hiṅgu, yavānī, cavya, dīpyaka, amlavetasa, sindhūttha and devadāru; and one prastha of ghṛta (ghee) are added and

cooked. This (recipe) is best to relieve all the abnormalities arising from vāta gulma. 22b-25.

षट्पलं वा पिबेत् सर्पिर्यदुक्तं राजयक्ष्मणि ।
 प्रसन्नया वा क्षीरार्थः सुरया दाडिमेन वा ॥ २६ ॥
 घृते मास्तगुल्मघ्नः कार्थो दध्नः सरेण वा ।

Ṣaṭpala ghr̥ta, mentioned in the treatment of rājayakṣma (chapter 5/22/23) prepared by using either prasannā (scum of vāruṇī) surā, juice of dāḍima or dadhisara (whey of curds) in place of kṣīra (milk) can also be consumed. This cures gulma arising from māruta (vāta). 26-27a.

वातगुल्मे कफो वृद्धो हत्वाऽग्निमरुचिं यदि ॥ २७ ॥
 हृल्लासं गौरवं तन्द्रां जनयेदुल्लिखेत्तु तम् ।
 शूलानाहविवन्धेषु ज्ञात्वा सस्त्रेहमाशयम् ॥ २८ ॥
 निर्यूहचूर्णवटका प्रयोज्या घृतमेषजैः ।
 कोलदाडिमघर्माम्बुतक्रमद्याम्लकाञ्जिकैः ॥ २९ ॥
 मण्डेन वा पिबेत्प्रातश्चूर्णान्यन्नस्य वा पुरः ।
 चूर्णानि मातुलुङ्गस्य भावितान्यसकृद्रसे ॥ ३० ॥
 कुर्वीत कार्मुकतरान् वटकान् कफवातयोः ।

During course of vātagulma, kapha getting increased, destroys the digestive fire leading to nausea, feeling of heaviness of the body and stupor, it (kapha) should be expelled out (by vamana-emesis therapy).

With the presence of pain and distention of the abdomen and constipation considering these to be due to (increased) unctuosness of the abdominal viscera; decoction, powder or pills made from the drugs mentioned in the formula of medicated ghee should be administered.

Powders (of drugs) should be consumed along with either juice of kola or dāḍima, warm water, takra (butter milk), amlakāñjika (sour gruel) or maṇḍa (scum of gruel) either in the morning or just before partaking food.

Powders (of drugs) soaked and macerated many times in the juice of mātuluṅga, should be rolled into pills of efficient action (in appropriate dose) and used in gulma arising from kapha and vāta. 27b-31a.

(*Hīṅgvaḍi cūrṇa*) :—

हिङ्गुवचाविजयापशुगन्धादाडिमदीप्यकधान्यकपाटाः ।
 पुष्करमूलशठीहपुषाग्निक्षारयुगत्रिपटुत्रिकटूनि ॥ ३१ ॥
 साजाजिचव्यं सहतिन्तिडीकं सवेतसाम्लं विनिहन्ति चूर्णम् ।
 हृत्पार्श्ववस्तित्रिकयोनिपायु शूलानि वाय्वामकफोद्भवानि ॥ ३२ ॥
 कृच्छ्रान् गुल्मान् वातविरमूत्रसङ्गं कण्ठे बन्धं हृद्ग्रहं पाण्डुरोगम् ।
 अन्नाश्रद्धासोहदुर्नामहिध्मा वर्ध्नाध्मानश्वासकासाग्निसादान् ॥ ३३ ॥

Nice powder is prepared with equal quantities each of hīṅgu, vacā, vijayā, paśugañdhā, dāḍima, dīpyaka, dhānyaka, pāṭhā, puṣkaramūla, śaṭhī, hapuṣā, agni, the two kṣāra, tripaṭu, trikaṭu, ajājī, cavya, tintidīka and amlavetasa. This cures pain of the region of the heart, flanks, urinary bladder, upper back, vagina and rectum arising from aggravation of vāta, āma, and kapha; abdominal tumour which are difficult to treat, obstruction of flatus, faeces and urine, obstruction in the throat, catching pain of the heart, anaemia, non-relishing of food, disease of the spleen, haemorrhoids, hiccup, enlargement of the scrotum, flatulence, cough and dyspepsia. 31-33.

(*Vaiśvanara cūrṇa*) :—

लवणयवानीदीप्यककणनागरमुत्तरोत्तरं वृद्धम् ।
 सर्वसमांशहरीतकीचूर्णं वैश्वानरः साक्षात् ॥ ३४ ॥

Lavaṇa (saiñdhava), yavānī, dīpyaka, kaṇā and nāgara, each succeeding one increasing in quantity (by one part) and harītakī equal to the total quantity of other drugs—are converted into nice powder. This cūrṇa is Vaiśvānara (god of fire) actually. 34.

(*Hīṅgvaṣṭaka cūrṇa*) :—

त्रिकटुकमजमोदा सैन्धवं जीरके द्वे समधरणधृतानामष्टमो हिङ्गुभागः ।
 प्रथमकवलभोज्यः सर्पिषा संप्रयुक्तो जनयति जठराग्निं वातगुल्मं निहन्ति ॥ ३५ ॥

Nice powder of equal quantities of trikaṭu, ajamodā, saiñdhava and the two jiraka and hīṅgu one eighth part, consumed with the first morsel of food, added with ghee, generates the gastric fire (digestive activity) and cures vātagulma (abdominal tumour of vāta origin. 35.

(*Śardūla cūrṇa*) :—

हिङ्गुभाबिडशुण्ठ्यजाजिचिजयावाट्याभिधानामयै-

श्रूर्णः कुम्भनिकुम्भमूलसहितैर्भागोत्तरं वर्धितैः ।

पीतः कोष्णजलेन कोष्ठजरुजो गुल्मोदरादीनयं

शादूलः प्रसभं प्रमथ्य हरति व्याधीन् मृगौघानिव ॥ ३६ ॥

Powder prepared with hiṅgu, ugrā, biḍa, śuṅṭhī, ajāji, vijayā, vātya, roots of kumbha and nikumbha, each succeeding one increased by one part; consumed along with warm water cures pain of the abdominal viscera, abdominal tumour, enlargement of the abdomen and other diseases just as a lion kills a herd of animals attacking them fiercely. 36.

(*Naraca cūrṇa*) :—

सिन्धूत्थपथ्याकणदीप्यकानां चूर्णानि तोयैः पिबतां कवोष्णैः ।

प्रयाति नाशं कफवातजन्मा नाराचनिर्भिन्न इवामयौघः ॥ ३७ ॥

Nice powder prepared from (equal quantities etc.) sin-
dhūttha, pathyā, kaṇā, and dīpyaka, consumed with luke-
warm water, destroys the whole group of diseases arising
from kapha and vāta just like an arrow (kills the enemies).

37.

(*Putikadi yoga*) :—

पूतीकपत्रगजचिर्भटचव्यवह्विव्योषं च संस्तरचितं लवणोपधानम् ।

दग्ध्वा विचूर्ण्य दधिमस्तुयुतं प्रयोज्यं गुल्मोदरश्वयथुपाण्डुगुदोद्भवेषु ॥ ३८ ॥

Leaves of pūtika and gaja cirbhaṭa (a kind of gourd)
cavyā, vahni (citraka), vyoṣā are placed on the ground like
a heap and lavaṇa (saiṅdhava) is spread over it, the heap
is set on fire, the ash obtained is powdered nicely. This is
to be administered mixed with dadhimastu (water of curds)
in abdominal tumours, enlargement of the abdomen, dropsy,
anaemia and haemorrhoids. 38

(*Hīṅgutriguṇa taila*) :—

हिङ्गुत्रिगुणं सैन्धवमस्मात्रिगुणं च तैलमैरण्डम् ॥ ३९ ॥

तत्रिगुणरसोनरसं गुल्मोदरवर्ध्मशूलघ्नम् ।

Hīṅgu (one part), saiṅdhava three parts, eraṇḍa taila,
three parts of it (saiṅdhava), juice of rasona three parts of

it (eraṇḍa taila) all are cooked together. This oil cures abdominal tumour, enlargement of the abdomen, enlargement of scrotum and colic. 39.

मातुलुङ्गरसो हिङ्गु दाडिमं बिडसैन्धवम् ॥ ४० ॥
सुरामण्डेन पातव्यं वातगुल्मरुजापहम् ।

Juice of mātuluṅga, hiṅgu, dāḍima, biḍa, and saiṅdhava consumed along with surā maṇḍa (scum of beer) relieves the pain of vātagulma. 40.

शुण्ठ्याः कर्षं गुडस्य द्वौ धौतात्कृष्णतिलात्पलम् ॥ ४१ ॥
खादन्नेकत्र सञ्चर्य कोष्णक्षीरानुपो जयेत् ।
वातहृद्रोगगुल्मार्शोयोनिशूलशकृद्ब्रह्मन् ॥ ४२ ॥

One karṣa of śuṅṭhī, two karṣa of guḍa and one pala of kṛṣṇatila washed well are powdered together and consumed followed by drinking warm milk. By this, the person gets relieved of heart diseases of vāta origin, abdominal tumour, haemorrhoids, vaginal pain and constipation. 41b-42.

पिबेदेरण्डतैलं तु वातगुल्मी प्रसन्नया ।
श्लेष्मण्यनुबले वायौ, पित्ते तु पयसा सह ॥ ४३ ॥

The patient of vātagulma when having kapha as the secondary doṣa should drink eraṇḍa taila mixed with prasanna (scum of vāruṇī wine) and when pitta (is the secondary doṣa) mixed with milk. 43.

विवृद्धं यदि वा पित्तं सन्तापं वातगुल्मिनः ।
कुर्याद्विरेचनीयोऽसौ सन्नैर्हैरानुलोमिकैः ॥ ४४ ॥
तापानुवृत्तावेवं च रक्तं तस्यावसेचयेत् ।

In the patient of vātagulma, when pitta getting greatly increased produces sañtāpa (exhaustion due to increase of body temperature or feeling of burning sensation), he should be administered purgative therapy using drugs which are fatty and laxative in action. If the exhaustio. /burning sensation persists, blood-letting should be done. 44-45a.

(*Lasuna kṣīra*) :--

साधयेच्छुद्धशुष्कस्य लशुनस्य चतुष्पलम् ॥ ४५ ॥
क्षीरोदकेऽष्टगुणिते क्षीरशेषं च पाचयेत् ।

वातगुल्ममुदावर्तं गृध्रसीं विषमज्वरम् ॥ ४६ ॥
द्वद्रोगं विद्रधिं शोषं साधयत्याशु तत्पयः ।

Four pala of well dried laṣūna is boiled in eight times its quantity of milk and water each separately and reduced to the quantity of milk and consumed. This milk cures abdominal tumour of vāta origin, upward movement of vāta, sciatica, remittant fever, heart disease, abscess and consumption. 45b-47a.

तैलं प्रसन्ना गोमूत्रमारनालं यवाग्रजः ॥ ४७ ॥
गुल्मं जठरमानाहं पीतमेकत्र साधयेत् ।

Taila (oil). prasannā (scum of wine), gomūtra (cows urine) āranāla (rice wash), ash of yavāgra (yavakṣāra) all mixed together and consumed cures abdominal tumour, enlargement of the abdomen and distention. 47.

चित्रकग्रन्थिकैरण्डशुण्ठीकाथः परं हितः ॥ ४८ ॥
शूलानाहविबन्धेषु सहिङ्गुबिडसैन्धवः ।

Decoction of citraka, grañthika; eraṇḍa, and śuṅṭhī, mixed with hiṅgu; biḍa and saiṅdhava is best for pain and distention of the abdomen and constipation. 48.

पुष्करैण्डयोर्मूलं यवधन्वयवासकम् ॥ ४९ ॥
जलेन क्वथितं पीतं कोष्ठदाहरजापहम् ।

Decoction of roots of puṣkara and eraṇḍa, yava and dhanva-yavāsaka, boiled in water and consumed relieves the burning sensation and pain of the alimentary tract. 49

वाक्याह्वैरण्डदर्भाणां मूलं दारु महौषधम् ॥ ५० ॥
पीतं निः काथ्य तोयेन कोष्ठपृष्ठांसशूलजित् ।

Roots of vāṭyāhva, eraṇḍa and darbha, dāru, and mahauśadha, made into a decoction with water and consumed cures pain of the alimentary tract, back and shoulders. 50

शिलाजं पयसाऽनल्पपञ्चमूलशृतेन वा ॥ ५१ ॥
वातगुल्मी पिबेत्

The patient of vātagulma should consume śilājatu either with milk or with decoction of drugs of analpa (mahat) pañcamūla. 51.

वाय्वमुदावर्ते तु भोजयेत् ।
स्निग्धं पैपालिकैर्युषैर्मूलकानां रसेन वा ॥ ५२ ॥

When udāvarta (upward movement of vāta inside the abdomen) is present, the patient should eat vāṭya (fried barley) mixed with fat, with either the soup processed with pippalī or juice of mūlaka. 52.

बद्धविण्मारुतोऽश्रीयात्क्षीरेणोष्णेन यावकम् ।
कुल्माषान् वा बहुस्नेहान् भक्षयेत्क्षवणोत्तरान् ॥ ५३ ॥

He (patient of vāta gulma) who has obstruction of faeces and flatus should partake yavaka along with warm milk or kulmāṣa (pulses baked in steam) added with more of fat (ghee or oil) and salt. 53.

नीलिनौत्रिवृतादन्तीपथ्याकम्पिलकैः सह ।
समलाय घृतं देयं सबिडक्षारनागरम् ॥ ५४ ॥

For him who has more accumulation of malās (doṣās), ghee boiled with nīlinī, trivṛt, dañṭī, pathyā and kāmṣillaka added with biḍa, yavakṣāra and nāgara, should be given. 54.

Nīlinī ghṛta :—

नीलिनीं त्रिफलां राक्ष्णां बलां कटुकरोहिणीम् ।
पचेद्विडङ्गं व्याघ्रीं च पालिकानि जलाढके ॥ ५५ ॥
रसेऽष्टमागशेषे तु घृतप्रस्थं विपाचयेत् ।
दध्नः प्रस्थेन संयोज्य सुधाक्षीरपलेन च ॥ ५६ ॥
ततो घृतपलं दद्याद्यवागूमण्डमिश्रितम् ।
जीर्णं सम्यग्विरिक्तं च भोजयेद्ब्रह्मभोजनम् ॥ ५७ ॥
गुल्मकुष्ठोदरव्यक्कशोफपाण्ड्यामयज्वरान् ।
श्वित्रं शीहानमुन्मादं हन्त्येतन्नीलिनीघृतम् ॥ ५८ ॥

One pala each of nīlinī, triphalā, rāsnā, balā, kaṭukā rohiṇī, viḍaṅgā and vyāghrī are boiled in one āḍhaka of water and decoction reduced to one-eighth part. To this are added one prastha each of ghṛta (ghee) and dadhi (curds), one pala of milky sap of sudhā and medicated ghee prepared. One pala of this ghee should be consumed mixed with yavāgu and maṅḍa (scum of gruel). After the medicine is digested and the person had purgations he should take meals along

with juice (soup) of meat. This recipe Nīlinī gṛta-cures abdominal tumour, enlargement of the abdomen, discoloured patches on the face, dropsy, anaemia, fevers, leucoderma, disease of the spleen and insanity. 55-58.

कुक्कुटाश्च मयूराश्च तित्तिरिक्कौश्ववर्तकाः ।

शालयो मदिरा सर्पिर्वातगुल्मचिकित्सितम् ॥ ५९ ॥

मितमुष्णं द्रवं स्निग्धं भोजनं वातगुल्मिनाम् ।

समण्डा वारुणी पानं तप्तं वा धान्यकैर्जलम् ॥ ६० ॥

Meat of kukkuṭa (fowl), mayūra (peacock), tittiri (partridge), krauñca (heron) and vartaka (quail) different kinds of śāli (rice), madirā (wine), and sarpiḥ (ghee) are to be made use of in the treatment of vātagulma. The food should be limited in quantity, hot, liquid, mixed with fat; vāruṇīmanḍa or water boiled with dhānyaka are ideal for drinking. 59-60.

Pitta gulma cikitsa :—

स्निग्धोष्णेनोदिते गुल्मे पैत्तिके संसनं हितम् ।

द्राक्षाभयागुडरसं कम्पिल्लं वा मधुद्रुतम् ॥ ६१ ॥

कल्पोक्तं रक्तपित्तोक्तं

In pitta gulma (abdominal tumour arising from pitta) caused by indulgence in more of fats and hot things, sraṁsana (mild purgation) is beneficial. Juice of drākṣā, abhayā and guḍa or of kaṁpilla mixed with honey or recipes (of sraṁsana) described in either kalpasthāna (chapter 2) or in the treatment of raktapitta (chapter 2/10 of cikitsāsthāna) are suitable for sraṁsana. 61-62a.

गुल्मे रूक्षोष्णजे पुनः ।

परं संशमनं सर्पिस्तिकं वासाघृतं शृतम् ॥ ६२ ॥

तृणाख्यपञ्चककाथे जीवनीयगणेन वा ।

शृतं तेनैव वा क्षीर न्यग्रोधादिगणेन वा ॥ ६३ ॥

In pitta gulma caused by indulgence in dry and hot things, saṁśamana (therapy to mitigate the doṣās) is best, tiktaka gṛta, (chapter 19 of cikitsāsthāna), vāsaḡṛta (chapter 2 of cikitsāsthāna) should be consumed either with decoction of drugs of tṛṇa pañcamūla or of jīvanīya gaṇa or milk boiled

with drugs of nyagrodhādi gaṇa (chapter 15 of sūtrasthāna) are suitable (for saṁśamana therapy), 62a-63.

तत्रापि स्रंसनं युञ्ज्याच्छीघ्रमात्ययिके मिषक् ।

वैरेचनिकसिद्धेन सर्पिषा पयसाऽपि वा ॥ ६४ ॥

Even here, when there is emergency sraṁsana (laxative therapy), should be administered, either with ghee or milk processed with purgative drugs. 64.

रसेनामलकेशूणां घृतप्रस्थं विपाचयेत् ।

पथ्यापादं पिबेत्सर्पिस्तत्सिद्धं पित्तगुल्मनुत् ॥ ६५ ॥

पिबेद्वा तैल्वकं सर्पिर्यञ्चोक्तं पित्तघिद्रधौ ।

One prastha of ghṛta (ghee) should be cooked with juices of āmalaka and iksu and one-fourth part of pathyā. This medicated ghee cures pitta gulma. Tailvaka ghṛta (chapter 21 of cikitsāsthāna) or that mentioned in the treatment of pittavidradhi (chapter 13 of cikitsāsthāna) should be consumed. 65-66a.

द्राक्षां पयस्यां मधुकं चन्दनं पद्मकं मधु ॥ ६६ ॥

पिबेत्तण्डुलतोयेन पित्तगुल्मोपशान्तये ।

Drākṣā, payasyā, madhuka, caṇḍana, padmaka and madhu (honey) should be consumed along with rice-wash for the cure of pittagulma.

द्विपलं त्रायमाणाया जलद्विप्रस्थसाधितम् ॥ ६७ ॥

अष्टभागस्थितं पूतं कोष्णं क्षोरसमं पिबेत् ।

पिबेदुपरि तस्योष्णं क्षोरमेव यथाबलम् ॥ ६८ ॥

तेन निर्हृतदोषस्य गुल्मः शाम्यति पैत्तिकः ।

Two pala of trāyamāṇa is boiled in two prastha of water, decoction reduced to one-eighth the quantity, filtered and consumed hot, mixed with equal quantity of milk, followed by drinking milk only according to his strength. By this, the doṣās get expelled and pitta gulma subsides. 67-68.

दाहेऽभ्यङ्गो घृतैः शीतैः साज्यैर्लेपो द्विमौषधैः ॥ ६९ ॥

स्पर्शः सरोरुहां पत्रैः पात्रैश्च प्रचलज्जलैः ।

If in the courses of pitta gulma, burning sensation is found, the body of the patient should be anointed with cold ghee or

with ghee processed with drugs of cold potency, or touched (covered) with leaves of saroruha (lotus plant) or with vessels through which water is moving. 69.

विदाहपूर्वरूपेषु शूले वह्नेश्च मार्दवे ॥ ७० ॥
बहुशोऽपहरेद्रक्तं पित्तगुल्मे विशेषतः ।

In gulma which has heart-burn, pain in the abdomen and weak digestion during the prodromal stage itself, blood-letting should be done many times especially so in pitta gulma. 70,

छिन्नमूला विदह्यन्ते न गुल्मा यान्ति च क्षयम् ॥ ७१ ॥
रक्तं हि व्यम्लतां याति, तच्च नास्ति न चास्ति रुक् ।

Gulma which has been cut in its root itself does not undergo vidāha (suppuration or ulceration) but undergoes decrease, since rakta (blood) becomes vyamla (more of acidity) when there is no blood (vitiated, acidic, sour) there are no pain (diseases) arising from it. 71.

हतदोषं परिम्लानं जाङ्गलैस्तर्पितं रसैः ॥ ७२ ॥
समाश्वस्तं सशेषार्तिं सर्पिरभ्यासयेत्पुनः ।

The patient who has been relieved of the doṣās, and who has become very weak should be nourished with juice (soup) of meat of animals of desert-like regions, consoled to bear the remaining troubles and to get habituated to the use of (medicated) ghee for their relief. 72.

रक्तपित्तातिवृद्धत्वात्क्रियामनुपलभ्य वा ॥ ७३ ॥
गुल्मे पाकोन्मुखे सर्वा पित्तविद्रधिवत्क्रिया ।

Either by great increase of rakta and pitta or by not getting proper treatment, pitta gulma progresses towards pāka (suppression/ulceration then all the treatments prescribed for pitta vidradhi (abscess arising from pitta) should be adopted. 73,

शालिर्गव्याजपयसी पटोली जाङ्गलं घृतम् ॥ ७४ ॥
धात्री परूषकं द्राक्षा खजूरं दाडिमं सिता ।
भोज्यं, पानेऽम्बु बलया वृहत्याद्यैश्च साधितम् ॥ ७५ ॥

Rice, milk of cow and goat, paṭolī, ghee prepared from milk of animals of desert-like regions, dhātrī, paṇṣaka, drā-

kṣā, kharjūra, dāḍīma and sita (sugar) should be used as food, and water boiled either with balā or drugs commencing with bṛhati, used for drinking. 74-75.

Kaphaja gulma cikitsa :—

श्लेष्मजे वामयेत्पूर्वमवम्यमुपवासयेत् ।
तिक्तोष्णकटुसंस्पर्शा षट्त्रिं सन्धुक्षयेत्त ॥ ७६ ॥
हिङ्गवादिभिश्च द्विगुणक्षारहिङ्ग्वम्लवेतसैः ।

In ślesmaja gulma (abdominal tumour arising from kapha) the patient should be made to vomit (by administering vamaṇa therapy) in the beginning itself; those who are unfit for emesis should be made to fast; next the digestive fire should be increased by the use of foods processed with drugs having bitter, hot and pungent properties and by the use of hiṅgvādi cūrṇa etc (described earlier in the treatment of vātagulma) or with those having kṣāras, double in quantity of hiṅgu and amlavetasa. 76-77a.

निगूढं यदि वोन्नद्धं स्तिमितं कठिनं स्थिरम् ॥ ७७ ॥
आनाहादियुतं गुल्मं संस्वेद्य विनयेदनु ।
घृतं सक्षारकटुकं पातव्यं कफगुल्मिनाम् ॥ ७८ ॥

Kapha gulma which is either concealed (deep seated) or bulging up but found to be immovable, hard and static associated with distention of the abdomen etc. should be given fomentation and mitigated. The patient made to drink ghee processed with kṣāra (alkalies) and pungent drugs. 77b-78

सव्यौषक्षारलवणं सहिङ्गुबिडदाडिमम् ।
कफगुल्मं जयत्याशु दशमूलशृतं घृतम् ॥ ७९ ॥

Medicated ghee prepared with decoction of daṣamūla, along with vyosā, kṣāra, lavaṇa, hiṅgu, biḍa and dāḍīma cures kapha gulma quickly. 79.

Bhallataka ghṛta :—

भल्लातकानां द्विपलं पञ्चमूलं पलोन्मितम् ।
अल्पं तोयाढके साध्यं पादशेषेण तेन च ॥ ८० ॥
तुल्यं घृतं तुल्यपयो विपचेदक्षसम्मितैः ।
विडङ्गहिङ्गुसिन्धूत्थयावशूकशठीविडैः ॥ ८१ ॥

सद्वीपिरास्नायष्ट्याह्वषडग्रन्थाकणनागरैः ।
 पतङ्गल्लातकघृतं कफगुल्महरं परम् ॥ ८२ ॥
 शीहपाण्डामयश्वासग्रहणीरोगकासजित् ।

Two pala of bhallātaka, one pala of alpa (hrasva) pañca-
 mūla, are boiled in one āḍhaka of water and decoction redu-
 ced to a quarter. To this are added ghṛta (ghee) and paya
 (milk) each equal in quantity and paste of one akṣa each
 of vidaṅga, hiṅgu, sīṅdhuttha, yavaśūka, śathī, biḍa, dvīpī,
 rāsnā, yaṣṭyāhvā, śaḍgrañthā, kaṇā, and nāgara and medi-
 cated ghee prepared. This Bhallātaka ghṛta is best to cure
 kapha gulma, it also cures diseases of the spleen, anaemia,
 dyspnoea, disease of the duodenum and cough. 80-83a.

ततोऽस्य गुल्मे देहे च समस्ते स्वेदमाचरेत् ॥ ८३ ॥
 सर्वत्र गुल्मे प्रथमं स्नेहस्वेदोपपादिते ।
 या क्रिया क्रियते याति सा सिद्धिं न विरुक्षिते ॥ ८४ ॥

Next, the tumour as well as the entire body should be
 given sveda (sudation/fomentation). In all the varieties of
 abdominal tumours, that treatment which has been commenced
 with sneha (oleation) and sveda (sudation) therapies
 succeeds and not that which has had virūkṣaṇa (drying,
 removing, lubrication, unctousness and moistness) therapy.

83b-84.

Śāstra cikitsā (surgical treatment) :—

स्निग्धस्विन्नशरीरस्य गुल्मे शैथिल्यमागते ।
 यथोक्तां घटिकां न्यस्येद्गृहीतेऽपनयेच्च ताम् ॥ ८५ ॥
 वस्त्रान्तरं ततः कृत्वा छिन्द्याद्गुल्मं प्रमाणवित् ।
 विमार्गाजपदादर्शैर्यथालामं प्रपीडयेत् ॥ ८६ ॥
 प्रसृज्याद्गुल्ममेवैकं त्वन्नहृदयं स्पृशेत् ।

The person whose body has been given oleation and suda-
 tion therapies, and the tumour having attained looseness, a
 pot (cupping vessel) should be placed over it and after it
 has held tight, it should be removed. Next, holding the tumour
 covered with cloth, it should be cut (excised) determining
 the size of the cut, pressing it either with an vimārga, aja-
 pāda, (both are instruments used by cobblers) or arśo

yañtra (rectal speculum) whichever is available, all the time kneading only the tumour with the fingers and not touching the intestines or the heart. 85-87a.

तिलैरण्डातसीबीजसर्षपैः परिलिप्य च ॥ ८७ ॥

श्लेष्मगुल्ममयस्पात्रैः सुखोष्णैः स्वेदयेत्ततः ।

Then the tumour should be covered with the paste of tila, seeds of eraṇḍ, and atasī and sarṣapa and given comfortable fomentation with an iron vessel. 87b-88a.

एवं च विसृतं स्थानात् कफगुल्मं विरेचनैः ॥ ८८ ॥

सस्नेहैर्बस्तिभिश्चैनं शोधयेद्दाशमूढिकैः ।

After the kapha gulma has been dislodged from its place by these methods, the patient should be purified with purgatives, containing fats and enemas with decoction of daśamūla (chapter 4 of kalpasthāna). 88-89a.

Miṣṛaka sneha :—

पिप्पल्यामलकद्राक्षाश्यामाद्यैः पालिकैः पचेत् ॥ ८९ ॥

एरण्डतैलहविषोः प्रस्थौ पयसि षड्गुणे ।

सिद्धोऽयं मिश्रकः स्नेहो गुल्मिनां हसनं हितम् ॥ ९० ॥

वृद्धिविद्रधिशूलेषु वातव्याधिषु चामृतम् ।

One pala each of pippalī, āmalaka, drākṣā and śyāma, one prastha each of eraṇḍa taila and havis (ghee)—all are boiled in milk, six times their quantity. This preparation known as Miṣṛaka sneha is suitable as a sraṁsana (laxative) for patients of abdominal tumour. It is like nector for patients of scrotal enlargement, abscesses, abdominal pain and diseases caused by vāta. 89b-91a.

पिवेद्वा नीलिनीसर्पिर्मात्रया द्विपलीनया ॥ ९१ ॥

तथैव सुकुमाराख्यं घृतान्यौदरिकाणि वा ।

Either nīlinī sarpiṣ (vide verses 55-58), sukumāra ghr̥ta (chapter 13/41) or ghr̥tayogas (medicated ghee recipes) described in the treatment of udara (chapter 15) may be consumed in doses of two pala each. 91b-92a.

Dañtīharitakī avaleha :—

द्रोणेऽम्भसः पचेदन्त्याः पलानां पञ्चविंशतिम् ॥ ९२ ॥
 चित्रकस्य तथा पथ्यास्तावतीस्तद्रसे लुते ।
 द्विप्रस्थे साधयेत्पूते क्षिपेदन्तीसमं गुडम् ॥ ९३ ॥
 तैलात्पलानि चत्वारि त्रिवृतायाश्च चूर्णतः ।
 कणाकर्षौ तथा शुण्ठ्याः सिद्धे लेहे तु शीतले ॥ ९४ ॥
 मधु तैलसमं दद्याच्चतुर्जाताच्चतुर्थिकाम् ।
 अतो हरीतकीमेकां साबलेहपलामदन् ॥ ९५ ॥
 सुखं विरिच्यते स्निग्धो दोषप्रस्थमनामयः ।
 गुल्महृद्रोगदुर्नामशोफानाहगरोदरान् ॥ ९६ ॥
 कुष्ठोत्क्लेशारुचिष्ठीहृग्रहणीविषमज्वरान् ।
 घ्नन्ति दन्तीहरीतक्यः पाण्डुतां च सकामलाम् ॥ ९७ ॥

Twenty five pala each of dañtī, citraka and pathyā are boiled in one droṇa of water and decoction reduced to a quarter and filtered. To this are added, guḍa equal in quantity, to that of dañtī; four pala each of taila and powder of trivṛt; two karṣa each of kaṇā and śuṅṭhī and cooked to form a leha (confection). After it cools, honey equal in quantity, of taila and one caturthika (pala) of powder of caturjāta are added. One haritakī, along with one pala in quantity of this confection, if consumed, the person who has undergone oleation therapy, purges out easily, one prastha (thirteen and half pala in the context of virceana therapy) without any discomfort. This Dañtīharitakī leha, cures abdominal tumour, heart disease, haemorrhoids, dropsy, distention of abdomen, homicidal poisoning, enlargement of the abdomen, leprosy (and other skin diseases) nausea, anorexia, disease of the spleen and duodenum, remittant fever, anaemia and jaundice. 92-97.

सुधाक्षीरद्रवं जर्णं त्रिवृतायाः सुभाचितम् ।
 कार्षिकं मधुसर्पिर्भ्यां लीढा साधु विरिच्यते ॥ ९८ ॥

Powder of trivṛt soaked and macerated in the milky sap of sudhā, consumed in the dose of one karṣa, mixed with honey and ghee, produces purgations easily. 98.

कुष्ठश्यामात्रिवृदन्तीविजयाक्षारगुग्गुलुन् ।
 गोमूत्रेण पिबेदेकं तेन गुग्गुलुमेव वा ॥ ९९ ॥

(Powder of) kuṣṭhā, śyāmā, trivṛt, dañṭi, vijayā, kṣāra and guggulu; or guggulu alone can be consumed mixed with cows urine (to produce purgation). 99.

निरुहान् कल्पसिद्ध्युक्तान् योजयेद्गुल्मनाशनान् ।

Decoction enema recipes described in kalpa-siddhisthāna (chapter 4) which cure abdominal tumour may be administered. 100a.

Kṣarāgni karma (cauterisation) :—

कृतमूलं महावास्तुं कठिनं स्तिमितं गुरुम् ॥१००॥
गूढमांसं जयेद्गुल्मं क्षारारिष्टाग्निकर्मभिः ।
एकान्तरं द्वयन्तरं वा विश्रमय्याथ वा त्र्यहम् ॥१०१॥
शरीरदोषबलयोर्वर्धनक्षपणोद्यतः ।

The tumour which is deep rooted, occupying a large area, hard, static (immovable) heavy, and concealed with muscle tissue should be treated with use of kṣāra (caustic alkali), ariṣṭa (fermented decoction) and agnikarma (branding by fire) with intervals of one, two or three days of rest, maintaining balance of increase and decrease of strength of the body and the doṣās. 100b-102a.

अशौश्मरीग्रहण्युक्ताः क्षारा योज्याः कफोल्बणे ॥१०२॥

Ksara (caustic alkali recipes) described in the treatment of haemorrhoids (chapter 8), renal calculus (chapter 11) and duodenal disease (chapter 10) should be administered when kapha is greatly increased. 102b.

Kṣarāgāda :—

देवदारुत्रिवृहन्तीकटुकापञ्चकोलकम् ।
स्वर्जिकायावशूकाख्यौ श्रेष्ठापाठोपकुञ्चिकाः ॥१०३॥
कुष्ठं सर्पसुगन्धां च द्वयक्षांशं पटुपञ्चकम् ।
पालिकं चूर्णितं तैलवसादधिघृतामृतम् ॥१०४॥
घटस्यान्तः पचेत्पक्वमशिवर्णे घटे च तम् ।
क्षारं गृहीत्वा क्षीराज्यतकमद्यादिभिः पिबेत् ॥१०५॥
गुल्मोदावर्तवर्ध्माशौजठरग्रहणीकृमीन् ।
अपस्मारगरोन्मादयोनिशुक्रामयाश्मरीः ॥१०६॥
क्षारागदोऽयं शमयेद्विषं चाखुभुजङ्गजम् ।

One pala each of devadāru, trivṛt, dañtī, kaṭukā, pañca-
kola, svarjikā kṣāra, yavaśūkaja kṣāra, śreṣṭhā, pāthā, upaku-
ñcikā, kuṣṭhā and sarpa-sugaṅdhā; two akṣa of paṭupañcaka-
are powdered and soaked in a mixture of taila (oil), vasa
(muscle fat), dadhi (curds) and ghṛta (ghee) in a pot and
cooked till the pot becomes redhot like the colour of fire.
After it cools, the kṣāra (caustic alkali) is taken out and
consumed mixed with milk, ghee, buttermilk, wine etc. This
kṣārāgada cures abdominal tumour, udāvarta (upward move-
ment of vāta inside the abdomen), scrotal enlargement,
haemorrhoids, enlargement of the abdomen, duodenal disor-
ders, intestinal worms, epilepsy, homicidal poisoning, insanity,
diseases of the vaginal tract, and semen, renal calculus, and
poison of rat (bite) and snake (bite). 103-107a.

श्लेष्माणं मधुरं क्षिग्धं रसक्षीरघृताशिनः ॥१०७॥
क्षित्वा भित्त्वाऽऽशयात् क्षारः क्षरत्वात्क्षारयत्यधः ।

Kṣāra (alkali) by its kṣarātva (property of penetrating
deep into the tissues), pulls out the śleṣman (kapha) which is
sweet and unctous by tearing (scrapping) and breaking (the
hard masses) adhering inside the internal organs and brings
it down, in the person, who consumes meat soup, milk and
ghee only as food. 107.

मन्देऽग्नावरुचौ सात्म्यैर्मद्यैः सस्नेहमश्नताम् ॥१०८॥
योजयेदासवारिष्टान्निगदान् मार्गशुद्धये ।

When there is weakness of digestive fire, and loss of taste/
appetite. the person should be asked to consume food mixed
with fats and wine accustomed to him. Thenafter, āsava
(fermented infusion) and ariṣṭa (fermented decoction) which
are unspoilt should be given to him for cleaning the channels.
108-109a.

Pathyā anna-pāna-(suitable foods and drinks) :--

शालयः षष्टिका जीर्णाः कुलत्या जाङ्गलं पलम् ॥१०९॥
चिरिवित्वाग्निर्कारियवानीवरुणाङ्कुराः ।
शिग्रुस्तरुणवित्त्वानि बालं शुष्कं च मूलकम् ॥११०॥
बीजपूरकहिङ्ग्वग्मलवेतसक्षारदाडिमम् ।
व्योषं तक्रं घृतं तैलं भक्तं, पानं तु वारुणी ॥१११॥

धान्याम्लं मस्तु तक्रं च यवानीबिडचूर्णितम् ।
 पञ्चमूलशृतं वारि जीर्णं मार्द्वीकमेव वा ॥११२॥
 पिप्पलीपिप्पलीमूलचित्रकाजाजिसैन्धवैः ।
 सुरा गुल्मं जयत्याशु जगलञ्च विमिश्रितः ॥११३॥

Different kinds of śāli, ṣaṣṭika, which are old, kulattha, meat of animals of desert-like regions, tender sprouts of cirabilvā, agni, tarkārī, yavānī and varuṇa, śigru, tender fruit of bilva, tender and dried mūlaka, bījapūraka, hiṅgu, amlavetasa, kṣāra (yavakṣāra), dāḍima, vyoṣā, takra, ghr̥ta and taila as food, vāruṇī, dhānyāmla, mastu, takra, added with powder of yavānī and biḍa, water boiled with pañcamūla and old mārdivīka (wine prepared from grapes) as drinks-are best situated.

Surā or jagāḷa (beer and residue of beer) added with powder of pippalī, pippalīmūla, citrakā, ajājī, and saiñdhava cures gulma (abdominal tumour) quickly. 109b-113.

Agni karma cikitsā-(thermal cautery) :—

वमनैर्लङ्घनैः स्वेदैः सर्पिः पानैर्विरेचनैः ।
 बस्तिक्षारासवारिष्टगुलिकापथ्यभोजनैः ॥११४॥
 श्लैष्मिको बद्धमूलत्वाद्यदि गुल्मो न शाम्यति ।
 तस्य दाहं हृते रक्ते कुर्यादन्ते शरादिभिः ॥११५॥

Even after administration of therapies such as emesis, thinning, sudation, drinking ghee, purgation, enema, alkali, asāva, ariṣṭa and gaṭika and partaking healthy (suitable) foods, śleṣmika gulma (abdominal tumour of kapha origin) does not subside because of being situated deep inside, the blood should be let out and as a last resort the tumour should be burnt (branded with fire) using an iron arrow etc.

114-115.

अथ गुल्मं सपर्यन्तं घाससाऽन्तरितं भिषक् ।
 नाभिवस्त्यन्महदयं रोमरार्जो च वर्जयन् ॥११६॥
 नातिगाढं परिमृशेच्छरेण ज्वलताऽथवा ।
 लोहेनारणिकोत्थेन दारुणा तैन्दुकेन वा ॥११७॥
 ततोऽग्निवेगे शमिते शीतैर्व्रण इव क्रिया ।

The tumour should be covered all around with cloth, touched either with a red hot arrow, āraṇika (faggot of agnimañtha) or wood of tiñduka; not very deep, avoiding the areas of the umbilicus, urinary bladder, intestines and heart; after the severity of the burn subsides the wound should be treated with cold services. 116-118a

आमान्द्ये तु पेयाद्यैः सन्धुक्ष्याग्निं विकृद्धिते ॥११८॥
स्वं स्वं कुर्यात्क्रमं मिथं मिथदोषे च कालवित् ।

When there is combination of doṣās, and the doṣās are in the āma (unripe) state, the digestive fire should be augmented by drinking of peyā etc. (thin gruels), the person made to become thin and then treatment appropriate to the combined doṣās done, taking note of the kāla (time, season stage of the tumour etc.). 118b-119a.

Rakta gulma cikitsā :—

गतप्रसवकालायै नार्यै गुल्मेऽन्नसम्भवे ॥११९॥
स्निग्धस्विन्नशरीरायै दद्यात्स्नेहविरेचनम् ।

In case of gulma (tumour) arising from rakta (blood), the woman, after the lapse of the period of delivery (ten months), should be administered oleation and sudation therapies followed next with purgative therapy using fatty recipes. 119.

तिलकाथो घृतगुडव्योषभार्गीरजोन्वितः ॥१२०॥
पानं रक्तभवे गुल्मे नष्टे पुष्पे च योषितः ।
भार्गीकृष्णाकरञ्जत्वग्रन्थिकामरदारुजम् ॥१२१॥
चूर्णं तिलानां काथेन पीतं गुल्मखजापहम् ।
पलाशक्षारपात्रे द्वे द्वे पात्रे तैलसर्पिषोः ॥१२२॥
गुल्मशैथिल्यजननीं पक्त्वा मात्रां प्रयोजयेत् ।
न प्रामद्येत यद्येवं दद्याद्योनिविरेचनम् ॥१२३॥

Decoction of tila mixed with ghr̥ta, guḍa, powder of vyoṣā and bhārṅgī should be consumed by the woman having rakta gulma and who has cessation of menstruation.

Powder of bhārṅgī, kṛṣṇā, karañjatvak, grañthika, amara-dāru, consumed along with decoction of tila, cures the pain of the tumour.

Two pātra (āḍhaka) of palāśa kṣāra and two pātra, of taila (oil) and sarpiṣ (ghee) should be cooked and administered in suitable doses to produce looseness of the tumour.

If by these treatments it does not break up, then vaginal purgatives must be administered. 120-123.

क्षारेण युक्तं पललं सुधाक्षीरेण वा ततः ।
 ताभ्यां वा भावितान्दद्याद्योनौ कटुकमत्स्यकान् ॥१२४॥
 वराहमत्स्यपित्ताभ्यां नक्तकान् वा सुभावितान् ।
 किण्वं वा सगुडक्षारं दद्याद्योनौ विशुद्धये ॥१२५॥
 रक्तपित्तहरं क्षारं लेहयेन्मधुसर्पिषा ।
 लशुनं मदिरां तीक्ष्णां मत्स्यांश्चास्यै प्रयोजयेत् ॥१२६॥
 बस्ति सक्षीरगोमूत्रं सक्षारं दाशमूलिकम् ।

Meat added with kṣāra (alkalies) or with milky sap of sudhā or fish which are pungent, or soaked with these should be placed inside the vagina; or fish soaked in the bile of the boar or fish or kiṇva (yeast) soaked in guḍa and kṣāra may be kept, in the vagina to purify it; kṣāra yoga (alkali rceipes) which cure raktapitta (bleeding diseases) should be licked mixed with honey and ghee. Laśuna, strong madirā (wine) and fish should be consumed. Daśamūlaka basti (chapter 4 of kalpasiddhi sthāna) mixed with cows milk, cows urine and kṣāra should be administered as enema, 124-127.

अवर्तमाने रुधिरे हितं गुल्मप्रभेदनम् ॥१२७॥
 यमकाभ्यक्तदेहायाः प्रवृत्ते समुपेक्षणम् ।
 रसौदनस्तथाऽऽहारः पानं च तरुणी सुरा ॥१२८॥

If there is no bleeding, it is beneficial to cut open the tumour. If there is bleeding the woman should be anointed with yamaka sneha (mixture of two fats), the bleeding neglected and she is given boiled rice along with soup of meat and freshly prepared sura (beer) to drink.

रुधिरेऽतिप्रवृत्ते तु रक्तपित्तहराः क्रियाः ।
 कार्या वातरुगार्तायाः सर्वा वातहराः पुनः ॥१२९॥
 आनाहादाबुदावर्तबलासङ्घो यथायथम् ॥१२९½॥

If the bleeding is profuse, treatment, which cure rakta-pitta (bleeding disease) should be administered; if there is pain produced by vāta, all treatments which mitigate vāta; when there is distention of the abdomen etc. treatments which cure upward movement inside the abdomen and mitigate kapha should be done, as and how found appropriate.

इति श्रीवैद्यपतिःसिंहगुप्तसूनुधीमद्वाग्भटविरचितायामष्टाङ्गहृदय-
संहितायां चतुर्थं चिकित्सितस्थाने गुल्म-
चिकित्सितं नाम चतुर्दशोऽध्यायः ॥ १४ ॥

Thus ends the chapter-Gulma cikitsita-the fourteenth in Cikitsita sthāna of Aṣṭāṅgahṛdaya saṁhitā composed by śri-mad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

पञ्चदशोऽध्यायः ।

Chapter—15

UDARA CIKITSITA (treatment of enlargement of the abdomen)

अथात उदरचिकित्सितं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter—Udara cikitsita—treatment of enlargement of the abdomen; thus said Ātreya and other great sages.

Udara samanya cikitsa :—

दोषातिमात्रोपचयात्स्रोतोमार्गनिरोधनात् ।
सम्भवत्युदरं तस्मान्नित्यमेनं विरेचयेत् ॥ १ ॥

Udara (enlargement of the abdomen) arises from great increase of the doṣās and consequent obstruction of the orifices of the channels. Hence the patient of udara should be given purgative therapy every day. 1.

पाययेत्तैलमैरण्डं समूत्रं सपयोऽपि वा ।
मासं द्वौ वाऽथवा गव्यं मूत्रं माहिषमेव वा ॥ २ ॥
पिवेद्भोक्षीरभुक् स्याद्वा करभीक्षीरवर्तनः ।
दाहानाहातितृणमूर्च्छांपरीतस्तु विशेषतः ॥ ३ ॥

Eraṇḍa taila mixed with cows urine or cows milk should be consumed for one month or two months; or cows urine or buffalōw urine may be consumed partaking either milk of cow or of camel only as food; especially so when he is afflicted with burning sensation, distention, severe thirst and fainting. 2-3.

रूक्षाणां बहुवातानां दोषसंशुद्धिकाङ्क्षिणाम् ।
सोहनीर्यानि सर्पीणि जठरघ्नानि योजयेत् ॥ ४ ॥

Those who are dry, having great increase of vāta, who desire to be cleared of the doṣās should be administered medicated ghee recipes which produce unctousness inside and cure enlargement of the abdomen.

षट्पलं दशमूलाम्बुमस्तुदन्याढकसाधितम् ।

Ṣaṭpala ghr̥ta (chapter 5/22 of cikitsāsthāna) prepared with two āḍhaka of decoction of daśamūla and mastu (one āḍhaka each) should be made use of. 4.

नागरत्रिपलं प्रस्थं घृततैलात्तथाऽऽढकम् ॥ ५ ॥

मस्तुनः साधयित्वैतत्पिबेत्सर्वोदरापहम् ।

कफमारुतसम्भूते गुल्मे च परमं हितम् ॥ ६ ॥

Three palas of nāgara, one prastha each of ghr̥ta and taila and one āḍhaka of mastu (whey) are cooked to form a medicated ghee and consumed for the cure of all varieties of abdominal enlargement. It is especially suitable in abdominal tumour arising from kapha and māruta (vāta). 5-6.

चतुर्गुणे जले मूत्रे द्विगुणे चित्रकात्पले ।

कल्के सिद्धं घृतप्रस्थं सक्षारं जठरी पिबेत् ॥ ७ ॥

Medicated ghee is prepared with four parts of water, two parts of cows urine, paste of one pala of citraka and one prastha of ghr̥ta. This should be consumed mixed with kṣāra (yavakṣāra) by the person having enlargement of the abdomen. 7.

यवकोलकुलत्थानां पञ्चमूलस्य चाम्भसा ।

सुरासौवीरकाभ्यां च सिद्धं वा पाययेद्घृतम् ॥ ८ ॥

Medicated ghee prepared with the decoction of yava, kola, kulattha and pañcamūla, added with surā and sauvīraka can also be consumed. 8.

एभिः स्निग्धाय सञ्जाते बले शान्ते च मारुते ।

स्रस्ते दोषाशये दद्यात्कल्पदृष्टं विरेचनम् ॥ ९ ॥

The person who, by the use of these recipes has become well lubricated, gained strength, māruta (vāta) mitigated and the seats of doṣās debilitated, then virecana (purgative) recipes mentioned in kalpasthāna (chapter 2) should be administered. 9.

पटोलमूलं त्रिफलां निशां धेल्लं च कार्षिकम् ।

कम्पिल्लनीलिनीकुम्भभागान् द्वित्रिचतुर्गुणान् ॥ १० ॥

पिबेत्सञ्चर्य मूत्रेण पेयापूर्वं ततो रसैः ।
 विरिक्तो जांगलेरघात्ततः षड्दिवसं पयः ॥ ११ ॥
 शृतं पिबेद्बयोषयुतं पीतमेवं पुनःपुनः ।
 हन्ति सर्वोदराण्येतच्चूर्णं जातोदकान्यपि ॥ १२ ॥

Root of paṭola, triphalā, niśā, vellā—each one karṣa, kaṁ-
 pilla, nilinī, and kumbha two, three and four parts respecti-
 vely—are made into a nice powder and consumed mixed with
 cows urine. After purgations, the patient should drink peyā
 (thin gruel) first, followed by partaking ricemess mixed with
 soup of meat of animals of desert—like land; for the next six
 days, milk boiled with vyoṣā only should be taken as food.
 This powder and regimen repeated again and again cures
 all the varieties of abdominal enlargement even after the
 collection of fluid inside. 12.

गवाक्षीं शङ्खिनीं दन्तीं तिल्वकस्य त्वचं वचाम् ।
 पिबेत्कर्कन्धुमृद्रीकाकोलाम्भोमूत्रसीधुभिः ॥ १३ ॥

(Powder of) gavakṣī, śaṅkhinī, daṅtī, bark of tilvaka and
 vacā should be consumed with either juice of karkaṅdhu,
 mṛdvikā, kola, mūtra (cows urine) or sīdhu (fermented
 sugarcane juice). 13.

Nārayaṇa cūrṇa :—

यवानो हपुषा धान्यं शतपुष्पोपकुञ्चिका ।
 कारवी पिप्पलीमूलमजगन्धा शठी वचा ॥ १४ ॥
 चित्रकोऽजाजिकं व्योषं स्वर्णक्षीरी फलत्रयम् ।
 द्वौ क्षारौ पौष्करं मूलं कुष्ठं लवणपञ्चकम् ॥ १५ ॥
 विडङ्गं च समांशानि दन्त्या भागत्रयं तथा ।
 त्रिवृद्धिशाले द्विगुणे सातला च चतुर्गुणा ॥ १६ ॥
 एष नारायणो नाम चूर्णो रोगगणापहः ।
 नैनं प्राप्याभिवर्धन्ते रोगा विष्णुमिवासुराः ॥ १७ ॥
 तक्रेणोदरिभिः पेयो गुल्मिभिर्बदराम्बुना ।
 आनाहघाते सुरया वातरोगे प्रसन्नया ॥ १८ ॥
 दधिमण्डेन विट्सङ्गे दाडिमाम्भोभिरशंसैः ।
 परिकृतं सवृक्षाम्लहृष्णाम्बुभिरजीर्णकैः ॥ १९ ॥
 भगन्दरे पाण्डुरोगे कासे श्वासे गलग्रहे ।
 हृद्रोगे ग्रहणीदोषे कुष्ठे मन्देऽनले ज्वरे ॥ २० ॥

दंष्ट्राविषे मूलविषे सगरे कृत्रिमे विषे ।
यथार्हं क्षिग्धकोष्ठेन पेयमेतद्विरेचनम् ॥ २१ ॥

Equal quantities of yavāni, hapuṣā, dhānyā, śatapuṣpā, upakuñcikā, kāravī, pippalīmūla, ajagañdhā, śaṭhī, vacā, citrakā, ajājī, vyoṣā, svarnaḥṣīrī, phalatraya, the two kṣārās, puṣkaramūla, kuṣṭha, the five salts and viḍaṅga (all together forming one part) three parts of dañti, two parts each of trivṛt and viśālā, four parts of sātalā—are all powdered together. This powder known as Nārayaṇa cūrṇa destroys bunch of diseases, diseases won't increase after consuming this just like asuras (demons) in front of Viṣṇu. It should be consumed with takra (buttermilk) by patients of enlargement of the abdomen; with juice of badara by patients of abdominal tumour; with surā (beer) in flatulence, with prasannā (scum of wine) in diseases caused by vāta, with dadhimaṇḍa (fluid of curds) in constipation, with juice of dāḍima in haemorrhoids, with vṛkṣāmla in cutting pain of the rectum, with hot water in indigestion, with suitable liquids in rectal fistula, anaemia, cough, dyspnoea, hoarseness, heart diseases, disorders of the duodenum, leprosy, poor digestion, fever, poisonous bites, root poisons, homicidal poisoning, and artificial poison; it should be consumed after making the alimentary tract well lubricated (by drinking of fats). This acts as an ideal purgative. 14-21.

हपुषां काञ्चनक्षीरीं त्रिफलां नीलिनीफलम् ।
त्रायन्तीं रोहिणीं तिकां सातलां त्रिवृतां वचाम् ॥ २२ ॥
सैन्धवं काललवणं पिप्पलीं चेति चूर्णयेत् ।
दाडिमत्रिफलामांसरसमूत्रसुखोदकैः ॥ २३ ॥
पेयोऽयं सर्वगुल्मेषु स्त्रीहि सर्वांदरेषु च ।
श्वित्रे कुष्ठेष्वजरके सदनं विषमेऽनले ॥ २४ ॥
शोफार्शःपाण्डुरोगेषु कामलायां हलीमके ।
वातपित्तकफांश्चाशु विरेकेण प्रसाधयेत् ॥ २५ ॥

(Equal quantities of) hapuṣā, kāñcanakṣīrī, triphalā, nilinīphala, trāyañtī, rohiṇī, sātalā, trivṛt, vacā, saiñdhava, kālalavaṇa and pippalī—all should be powdered nicely and consumed with either the juice of dāḍima, triphalā, soup of meat, cows urine, or warm water; this cures all the varieties

of abdominal tumour, diseases of spleen, all types of enlargement of the abdomen, leucoderma, leprosy, weak digestion, erratic digestion, dropsy, haemorrhoids, anaemia, jaundice, hallmaka (advanced state of jaundice) and increase of vāta, pitta and kapha also, by producing purgations. 22-25.

नीलिनीं निचुलं व्योषं क्षारौ लवणपञ्चकम् ।

चित्रकं च पिबेच्चूर्णं सर्पिषोदरगुल्मनुत् ॥ २६ ॥

Powder of nīlinī, nicula, vyoṣā, the two kṣāra, the five lavaṇa and citraka, consumed with ghee cures enlargement of the abdomen and abdominal tumours. 26.

पूर्ववच्च पिबेद्दुग्धं क्षामः शुद्धोऽन्तराऽन्तरा ।

कारभं गव्यमाजं वा

The patient who has become thin/weak by these (purgative recipes) should drink milk of either the camel, cow or goat, in between, in the same manner as described earlier (in verses 11-12). 27.

दद्यादात्ययिके गदे ॥ २७ ॥

स्नेहानेव विरेकार्थं दुर्बलेभ्यो विशेषतः ।

In case of urgency in the disease, fat (any purgative oil) only can be given to produce purgations, especially so to the weak patients. 28.

हरीतकीसूक्ष्मरजःप्रस्थयुक्तं घृताढकम् ॥ २८ ॥

अग्नौ विलाप्य मथितं स्रजेन यवपल्लके ।

निघापयेत्ततो मासादुद्धृतं गालितं पचेत् ॥ २९ ॥

हरीतकीनां काथेन दध्ना चाम्लेन संयुतम् ।

उदरं गरमष्ठीलामानाहं गुल्मविद्रधी ॥ ३० ॥

हन्त्येतत्कुष्ठमुन्मादमपस्मारं च पानतः ।

One praṣṭha of powder of harītakī is added to one āḍhaka of ghee, melted by fire, churned well with a churner, put into a pot and kept canceled in a heap of barley. After one month it is taken out, mixed with decoction of haritakī, and amladadhi (sour curds) and boiled for some time. This ghee consumed (daily) cures enlargement of the abdomen, homicidal poisoning, prostatic enlargement, flatulence abdominal tumour, abscess, leprosy, insanity and epilepsy. 28b-31a.

क्षुक्क्षीरयुक्ताद्रोक्षीराच्छृतशीतात् खजाहतात् ॥ ३१ ॥
 यज्जातमाज्यं क्षुक्क्षीरसिद्धं तच्च तथागुणम् ।
 क्षीरद्रोणं सुधाक्षीरप्रस्थार्धसहितं दधि ॥ ३२ ॥
 जातं मथित्वा तत्सर्पिस्त्रिवृत्सिद्धं च तद्गुणम् ।
 तथा सिद्धं घृतप्रस्थं पयस्यष्टगुणे पिबेत् ॥ ३३ ॥
 क्षुक्क्षीरपलकल्केन त्रिवृताषट्पलेन च ।
 एषां चानु पिबेत्पेयां रसं स्वादु पयोऽथवा ॥ ३४ ॥

Ghee, obtained by churning cows milk mixed with milky sap of snuk boiled and cooled or ghee processed (boiled) with milky sap of snuk, have the same properties (cure diseases enumerated above).

Ghee obtained from curds, by churning one droṇa of milk mixed with half prastha of a milky sap of sudhā and boiled again with (powder of) trivṛt, also acts similarly.

One prastha of ghee, boiled with eight parts of milk; one pala of milky sap of snuk and its paste and six pala of trivṛt-should be consumed (in suitable dose daily).

Each of these ghee recipes should be consumed followed with peyā (thin gruel), sweat juices or milk. 31b-34.

घृते जीर्णे विरिक्तञ्च कोष्णं नागरसाधितम् ।
 पिबेदम्बु ततः पेयां ततो यूषं कुलत्थजम् ॥ ३५ ॥

After the ghee has been digested, the patient had good purgations, lukeworm water boiled with nāgara should be consumed first, next the peyā (thin gruel) and the soup of kulattha. 35.

पिबेद्रक्षरुयहं त्वेवं भूयो वा प्रतिभोजितः ।
 पुनःपुनः पिबेत्सर्पिरानुपूर्व्याऽनयैव च ॥ ३६ ॥

The patient who is dry (abstaining from food) should drink ghee as above, for three days or drink it in large doses if taking meals daily, in this manner ghee should be consumed again and again. 36.

घृतान्येतानि सिद्धानि विदध्यात्कुशलो भिषक् ।
 गुल्मानां गरदोषाणामुदराणां च शान्तये ॥ ३७ ॥

These medicated ghee recipes are of proven efficacy, the wise physician should administer them for the cure of abdominal tumours, homicidal poisoning and enlargement of the abdomen. 37.

पीलुकल्कोपसिद्धं वा घृतमानाहभेदनम् ।

तैल्वकं नीलिनीसर्पिः स्नेहं वा मिश्रकं पिबेत् ॥ ३८ ॥

Ghee processed with paste of pīlu relieves distention of the abdomen; either tilvaka ghṛta (vide chapter 21) nīlinī sarpiṣ (chapter 14) or misraka sneha (vide chapter 14) may be consumed (for the same purpose). 38.

हृतदोषः क्रमादन्नं लघुशाल्योदनप्रति ।

उपयुञ्जीत जठरी दोषशेषनिवृत्तये ॥ ३९ ॥

हरीतकीसहस्रं वा गोमूत्रेण पयोनुपः ।

सहस्रं पिप्पलीनां वा स्नुक्क्षीरेण सुभावितम् ॥ ४० ॥

पिप्पलीवर्धमानं वा क्षीराशी वा शिलाजतु ।

तद्वद्वा गुग्गुलुं क्षीरं तुल्याद्र्दकरसं तथा ॥ ४१ ॥

After the elimination of the doṣās, the patient should eat little quantity of rice mess in a gradual way.

To eliminate the residue of the doṣās, the patient of udara should consume either haritakī—a thousand of which, is soaked and macerated with cows urine; or pippalī a thousand of which, is soaked and macerated with milky sap of snuhi; or pippalī vardhamāna (by increasing the quantity daily) as described for rasāyana therapy (in chapter 39 of uttarasthāna); or śilājatu or guggulu or milk mixed with equal quantity of juice of ārdraḥka; each of these recipes should be consumed followed by drinking of milk. 39-41.

चित्रकामरदारुभ्यां कल्कं क्षीरेण वा पिबेत् ।

मासं युक्तस्तथा हस्तिपिप्पलीविश्वभेषजम् ॥ ४२ ॥

Paste of citraka and amaradāru may be consumed along with milk, or paste of hastipippalī and viśvabheṣaja may be consumed with milk for a month.

विडङ्गं चित्रको दन्ती चन्यं व्योषं च तैः पयः ।

कल्कैः कोलसमैः पीत्वा प्रवृद्धमुदरं जयेत् ॥ ४३ ॥

Paste of viḍaṅga, citraka, dañṭī, cavya and vyoṣa, one kola in quantity consumed along with milk, cures abdominal enlargement though advanced. 43.

भोज्यं भुञ्जीत वा मासं क्लृहीक्षीरघृतान्वितम् ।

उत्कारिकां वा क्लृक्षीर पीतपथ्याकणाकृताम् ॥ ४४ ॥

Food mixed with milky sap of snuhī and ghee should be partaken for one month; or utkārīkā (bread/cake) prepared with addition of yellow coloured milky sap of snuk, pathyā and kaṇā. 44.

पार्श्वशूलमुपस्तम्भं हृद्ग्रहं च समीरणः ।

यदि कुर्यात् ततस्तैलं बिल्वक्षारान्वितं पिबेत् ॥ ४५ ॥

पक्वं वा टिण्डुकबलापलाशतिलनालजैः ।

क्षारैः कदल्यपमार्गतर्कारीजैः पृथक्कृतैः ॥ ४६ ॥

When samīraṇa (vāta) has given rise to pain in the flanks, slight rigidity and catching pain in the (region of) the heart, then oil (of sesame) mixed with kṣāra (ash) of bilva should be consumed or oil boiled with kṣāra of any one of tiṅtuka, balā, palāśa, tilanāla, kadali, apāmārga or tarkārī may be consumed. 45-46.

कफे वातेन पित्ते वा ताभ्यां वाऽप्यावृतेऽनिले ।

बलिनः स्वौषधयुतं तैलमेरण्डजं हितम् ॥ ४७ ॥

When either kapha or pitta are covered/hindered by vāta; or anila (vāta) being covered by them (kapha and pitta), the patient, if strong, drinking eraṇḍa taila mixed with suitable drugs appropriate to the covering doṣa is beneficial. 47.

देवदारुपलाशार्कहस्तिपिप्पलिशिग्रुकैः ।

साश्वकर्णैः सगोमूत्रैः प्रदिह्यादुदरं बहिः ॥ ४८ ॥

The abdomen should be covered externally with a warm paste of devadāru, palāśa, arka, hastipippalī, śigru and aśva-karṇa macerated with cows urine. 48.

वृश्चिकालीवचाशुण्ठीपञ्चमूलपुनर्नवात् ।

वर्षाभूधान्यकुष्ठाच्च काथैर्मूत्रैश्च सेचयेत् ॥ ४९ ॥

Decoction of vṛścikālī, vacā, śuṅṭhī, pañcamūla, punar-navā, varṣābhū, dhānyā, and kuṣṭha or cows urine should be used for secana (pouring over the abdomen). 49.

विरिक्तम्लानमुदरं स्वेदितं साल्वणादिभिः ।

वाससा वेष्टयेदेवं वायुर्नाध्मापयेत्पुनः ॥ ५० ॥

The abdomen which has decreased in size by purgations, should be given svedana (sudation/fomentation) by sālvaṇa sveda etc. and wrapped with a band of cloth so that vāyu (air/gas) does not the fill-up the abdomen distending it again. 50.

सुविरिक्तस्य यस्य स्यादाध्मानं पुनरेव तम् ।

सुस्निग्धैरम्ललवणैर्निरूहैः समुपाचरेत् ॥ ५१ ॥

He who develops distention of the abdomen even after purgations should be treated with administration of nirūha (decoction enema) with the liquid containing fats, soures and salts. 51.

सोपस्तम्भोऽपि वा वायुराध्मापयति यं नरम् ।

तीक्ष्णाः सक्षारगोमूत्राः शस्यन्ते तस्य वस्तयः ॥ ५२ ॥

When vāyu (vāta) is which is obstructed found to produce distention of the abdomen, then for such a person strong basti (enemas) with liquid mixed with kṣāra (alkalies) and cows urine are ideally suited. 52.

इति सामान्यतः प्रोक्ताः सिद्धा जठरिणां क्रियाः ।

Thus was described the general (common to all varieties) treatments and also those of proven efficacy for the management of patients of abdominal enlargement. 53a.

Vataja udara cikitsa :—

वातोदरेऽथ बलिनं विदार्यादिशृतं घृतम् ॥ ५३ ॥

पाययेत् ततः स्निग्धं स्वेदिताङ्गं विरेचयेत् ।

बहुशस्तैलवकेनैनं सर्पिषा मिश्रकेण वा ॥ ५४ ॥

In vataja udara (abdominal enlargement arising from vāta) if the patient is strong, he should be asked to drink ghee boiled with drugs of vidāryādi gaṇa (chapter 15 of

sūtrasthāna), next after giving him oleation and sudation therapies, virecana (purgative therapy) should be given either by using tilvaka ghṛta (chapter 21/32) or miṣṛaka sneha (chapter 14/89) in higher doses. 53b-54.

कृते संसर्जने क्षीरं वलार्थमवचारयेत् ।

प्रागुत्क्रेशाभिवर्त्य च बले लब्धे क्रमात्पयः ॥ ५५ ॥

After samsarjana (regimen of liquid diet), milk should be consumed, to regain strength and before the appearance of nausea. After obtaining strength, milk should be consumed gradually. 55.

यूषे रसैर्वा मन्दाम्ललवणैरेधितानलम् ।

सोदावर्तं पुनः स्निग्धस्विन्नमास्थापयेत्ततः ॥ ५६ ॥

तीक्ष्णाधोभागयुक्तेन दाशमूलिकबस्तिना ।

तिलोरुबूकतैलेन वातघ्नाम्लशृतेन च ॥ ५७ ॥

स्फुरणाक्षेपसन्ध्यस्थिपार्श्वपृष्ठत्रिकार्तिषु ।

रूक्षं बद्धशकृद्घातं दीप्ताग्निमनुवासयेत् ॥ ५८ ॥

The anala (digestive fire) having been augmented by use of soups and meat soups which possess slight sour and salt tastes, but udāvarta (upward movement inside the alimentary tract) persisting, the patient should be given oleation and sudation and then administered āsthāpana (decoction enema) with daśamūlika basti (chapter 4 of kalpasiddhi sthāna) processed with drugs of strong action capable of eliminating the doṣās in the downward route.

The patient who has throbbings, convulsions, pain in the joints, bones, flanks, back and upper back, dryness and obstruction of faeces and flatus, and whose digestive fire is keen (strong) should be given anuvāsana (oil enema) using tila taila and urubūka taila boiled with drugs which mitigate vāta and which are sour. 56-59a.

Pittaja udara cikitsa :—

अविरेच्यस्य शमना बस्तिक्षीरघृतादयः ।

बलिनं स्वादुसिद्धेन पित्ते संस्नेह्य सर्पिषा ॥ ५९ ॥

श्यामाग्निभण्डीत्रिफलाविपक्वेन विरेचयेत् ।

सितामधुघृताढ्येन निरूहोऽस्य ततो हितः ॥ ६० ॥

न्यग्रोथादिकषायेण स्नेहवस्तिश्च तच्छृतः ।

दुर्बलं त्वनुवास्यादौ शोधयेत्क्षीरवस्तिभिः ॥ ६१ ॥

In pittaja udara (enlargement of the abdomen caused by pitta) the patient who is strong should be given oleation therapy using ghee processed with drugs of sweet taste and then given virecana (purgative therapy) with ghṛta boiled with śyāmā, tribhaṅḍi and triphalā. Next, nirūha (decoction enema) with decoction of drugs of nyagrodhādi gaṇa (chapter 15 of sūtrasthāna) added with more quantity of sugar, honey and ghee is beneficial so also the snehabasti (oil enema) cooked with the same (nyagrodhādi quatha). The person who is weak should be given anuvāsana (oil enema) first and śodhana (purificatory therapy especially purgation) effected by kṣīra-basti (enema with milk etc.). 59b-61.

जाते चाग्निबले स्निग्धं भूयो भूयो विरेचयेत् ।

क्षीरेण सत्रिवृत्कल्केनोरुबूकशृतेन वा ॥ ६२ ॥

सातलात्रायामाणाभ्यां शृतेनारग्वधेन वा ।

सकफे वा समूत्रेण सतिकाज्येन सानिले ॥ ६३ ॥

पयसाऽभ्यतमेनैषां विदार्यादिशृतेन वा ।

भुञ्जीत जठरं चास्य पायसेनोपनाहयेत् ॥ ६४ ॥

When the strength of the digestive fire is found increased, the patient should be given oleation therapy followed by repeated purgation therapy using milk boiled with the paste of trivṛt or of urubūka, with the paste of sātalā and trāya-māṇa or of āragvadhā. If it (pitta) is associated with kapha, milk processed with the above drugs should be consumed added with cows urine, and if associated with anila (vāta) it should mixed with ghee processed with bitter drugs; or purgation may be produced by any other recipe or boiled with drugs of vidāryādi gaṇa (chapter 15 of sūtrasthāna); he should take food with milk boiled with these drugs, the abdomen should be given fomentation with this milk. 62-64.

पुनः क्षीरं पुनर्वस्ति पुनरेव विरेचनम् ।

क्रमेण ध्रुवमातिष्ठन् यत्नः पित्तोदरं जयेत् ॥ ६५ ॥

Ingestion of milk, enema, purgation therapies administered, one after the other, repeatedly with great care, cures enlargement of the abdomen caused by pitta. 65.

Kaphaja udara cikitsā :—

वत्सकादिविपकेन कफे संस्नेह्य सर्पिषा ।
स्विन्नं स्नुक्क्षीरसिद्धेन बलवन्तं विरेचितम् ॥ ६६ ॥
संसर्जयेत्कटुक्षारयुक्तैरन्नैः कफापहैः ।

In kaphaja udara (abdominal enlargement caused by kapha) the patient should be given oleation therapy using ghee boiled with decoction of drugs of vatsakādi gaṇa (vide chapter 15 of sūtrasthāna) and then sudation therapy; next virecana (purgation therapy) using ghee processed with milky sap of snuk and milk should be given if the patient is strong, this should be followed by saṁsarjana (regimen of liquid diet) with foods processed with drugs of pungent and alkaline actions and which mitigate kapha. 66-67a.

मूत्रत्र्यूषणतलाढ्यो निरूहोऽस्य ततो हितः ॥ ६७ ॥
मुष्ककादिकषायेण स्नेहवस्तिश्च तच्छृतः ।
भोजनं व्योषदुग्धेन कौलथेन रसेन वा ॥ ६८ ॥

Next, nirūha (decoction enema) with more quantity of cows urine, tryūṣaṇa and taila is beneficial; snehabasti (oil enema) with ghee processed with decoction of drugs of muṣkakādi gaṇa (vide chapter 15 of sūtrasthāna) is beneficial; food should be partaken either with milk boiled with vyoṣa or with soup of kulattha. 67b-68.

स्तैमित्यारुचिहृल्लासे मन्देऽग्नौ मद्यपाय च ।
दद्यादरिष्टान् क्षारांश्च कफस्त्यानस्थिरोदरे ॥ ६९ ॥

When lassitude, loss of taste, nausea and weakness of digestive fire is present and the abdomen being rigid due to solidified kapha, if the patient is accustomed to drinking wine, he should be given ariṣṭās and kṣārās (fermented decoctions and alkalies). 69.

हिङ्गूपकुल्ये त्रिफलां देवदारु निशाद्वयम् ।
भल्लातकं शिशुफलं कटुकां तिक्तकं वचाम् ॥ ७० ॥

शुण्ठीं माद्रीं घनं कुष्ठं सरलं पटुपञ्चकम् ।
 दाहयेज्जर्जरीकृत्य दधिस्नेहचतुष्कवत् ॥ ७१ ॥
 अन्तर्धूमं ततः क्षाराद्विडालपदकं पिबेत् ।
 मदिरादधिमण्डोष्णजलारिष्टसुरासवैः ॥ ७२ ॥
 उदरं गुल्ममष्टीलां तून्यौ शोफं विसूचिकाम् ।
 क्षीहृद्द्रोगगुदजालुदावर्तं च नाशयेत् ॥ ७३ ॥

Hiṅgu, upakulyā, triphalā, devadāru, the two niśā, bhal-
 lātaka, śigruphala, kaṭukā, tiktaka, vacā, śuṅṭhī, mādri, ghana,
 kuṣṭhā, saralā and the five paṭu, should be crushed together,
 mixed with dadhi (curds) and the four fats (oil, ghee, fat
 and marrow) put into a pot and burnt to ashes sealing the
 mouth of the pot. This kṣāra (ash) consumed in dose as
 of one biḍāla padaka (karṣa) in quantity along with either
 madirā (wine), dadhi maṇḍa (water of curds), warm water,
 ariṣṭa, surā or āsava (fermented liquids) cures enlargement
 of the abdomen, abdominal tumour, enlargement of the pros-
 tate, the two kinds of pain of the bladder, dropsy, viśūcikā
 (severe form of indigestion), disease of the spleen, heart
 disease, haemorrhoids and upward movement inside the
 alimentary tract. 70-73.

जयेदरिष्टगोमूत्रचूर्णायस्कृतिपानतः ।
 सक्षारतैलपानैश्च दुर्बलस्य कफोद्गरम् ॥ ७४ ॥

Kaphaja udara present in weak persons should be won
 over by the drinking of ariṣṭa, cows urine, powders of drugs
 ayaskṛti (chapter 12) and oils mixed with kṣāra (alkalies).
 74.

उपनाह्यं ससिद्धार्थकिण्वैर्बीजैश्च मूलकात् ।
 कल्कितैरुदरं स्वेदममीक्षणं चात्र योजयेत् ॥ ७५ ॥

The abdomen should be fomented with paste made of
 siddhārtha, kiṅva and mūlaka bija applied as warm poultice,
 without break (daily). 75.

Sannipātaja udara cikitsa :—

सन्निपातोदरे कुर्यान्नातिक्षीणबलानले ।
 दोषोद्रेकानुरोधेन प्रत्याख्याय क्रियामिमाम् ॥ ७६ ॥

For the patient of sannipātaja udara (abdominal enlargement caused by all the three doṣas) in whom the strength of the body and of the digestive fire are not decreased very much, the following methods of treatment required to control the aggravation of the doṣās should be adopted, after informing (the patient and his kin) the incurability of the diseases. 76.

दन्तीद्रवन्तीफलजं तैलं पाने च शस्यते ।

Oil obtained from the fruits (seeds) of dañtī and dravañtī is ideally suited for drinking (as oleation therapy). 77a.

क्रियानिवृत्ते जठरे त्रिदोषे तु विशेषतः ॥ ७७ ॥

दद्यादापृच्छय तज्ज्ञातीन् पातुं मद्येन कल्कितम् ।

मूलं काकादनीगुञ्जाकरवीरकसम्भवम् ॥ ७८ ॥

If abdominal enlargement arising from all the three doṣās, has gone beyond the scope of treatment, then the physician after informing the relatives of the patient (of the uncertainty of action of the medicine) administer wine mixed with the paste of roots of kakādanī, guñja and karavīra (all these are minor poisons). 77b-78.

पानभोजनसंयुक्तं दद्याद्वा स्थावरं विषम् ।

यस्मिन् वा कुपितः सर्पो विमुञ्चति फले विषम् ॥ ७९ ॥

तेनास्य दोषसङ्घातः स्थिरो लीनो विमार्गगः ।

बहिः प्रवर्तते भिन्नो विषेणाशु प्रमाथिना ॥ ८० ॥

तथा ब्रजत्यगदतां शरीरान्तरमेव वा ।

Or administer any one of the sthāvara viṣa (vegetable poisons) such as roots, leaves etc. of vatsanābha, kālakūṭa, hālāhala etc. mixed with foods and drinks; or the fruit in to which an enraged serpent has deposited its poison. By the pramāthi property (expelling the doṣās from their places forcibly) of the poison, the doṣās which are adherent, dissolved (in the tissues) and moving in wrong passages are expelled out quickly or rendered incapable of producing any diseases though remaining inside the body. 79-81a.

हृतदोषं तु शीताम्बुस्नातं तं पाययेत्षयः ॥ ८१ ॥

पेयां वा त्रिवृतः शाकं मण्डूक्या वास्तुकस्य वा ।

कालशाकं पषाख्यं वा खादेत्स्वरससाधितम् ॥ ८२ ॥
 निरम्ललवणस्नेहं स्विन्नास्विन्नमनन्नभुक् ।
 मासमेकं ततश्चैव वृषितः स्वरसं पिबेत् ॥ ८३ ॥

Alter the doṣās have been eliminated out, the person should bathe in cold water and the drink milk or peyā (thin gruel), eat the leaves of trivṛt, maṇḍūkī, vāstūka, kālaśāka, processed in their own fresh juices, without adding sours, salt and fats, either steam cooked or not steamed; and without partaking any other solid food, for a period of one month; if thirsty he should drink the fresh juice (of the above plants) only. 81b-83.

एवं विनिर्हृते शाकैर्दोषे मासात् परं ततः ।

दुर्बलाय प्रयुञ्जीत प्राणभृत्कारभं पयः ॥ ८४ ॥

By this regimen of partaking leafy vegetables for one month, the doṣās get expelled (or mitigated) completely, and then the person who has become debilitated should be given camel's milk which restores life. 84.

Plihodara cikitsa :—

श्रीहोदरे यथादोषस्निग्धस्य स्वेदितस्य च ।

सिरां भुक्तवतो दध्ना वामबाहौ विमोक्षयेत् ॥ ८५ ॥

In plihodara (enlargement of the abdomen due to enlargement of spleen) the patient should be given oleation and sudation therapies appropriate to the doṣa, made to take meals along with dadhi (curds) and then the vein in the left arm should be cut (to let out blood). 85.

लब्धे बले च भूयोऽपि स्नेहपीतं विशोधितम् ।

समुद्रशुक्तिजं क्षारं पयसा पाययेत्तथा ॥ ८६ ॥

अम्लसृतं विडकणाचूर्णाढ्यं नक्तमालजम् ।

सौभाग्नस्य वा काथं सैन्धवाग्निक्वणान्वितम् ॥ ८७ ॥

हिङ्गुवादिचूर्णं क्षाराज्यं युञ्जीत च यथाबलम् ।

After he gains strength, he should be given more quantity of fat (oil or ghee) to drink (as oleation therapy) and then administered purificatory therapies. Then, he should be made to drink milk mixed with kṣāra (ash) of ocean oyster shells,

or kṣāra (ash) of naktamāla mixed with sour liquids added with more of powder of biḍa and kaṇā; or drink the decoction of śobhāñjana mixed with the powder of saiñdhava, agni and kaṇā; or consume hiñgvādi cūrṇa (chapter 14/31-36) added with kṣāra (yavakṣāra) and ājya (ghee) depending on his strength. 86-88a.

पिप्पलीनागरं दन्तीसमांशं द्विगुणाभयाम् ॥ ८८ ॥
बिडार्घांशयुतं चूर्णमिदमुष्णाग्बुना पिबेत् ।

Equal quantities of pippali, nāgara and dañtī (together making one part) two parts of abhayā and half part of biḍa are powdered together; this should be consumed with warm water. 88b-89a.

विडङ्गं चित्रकं सक्तून् सघृतान् सैन्धवं वचाम् ॥ ८९ ॥
दग्ध्वा कपाले पयसा गुल्मप्लीहापहं पिबेत् ।

Vidañga, citraka, saktu (corn flour) mixed with ghee, saiñdhava and vacā should be burnt to ashes on the pan and consumed with milk cures abdominal tumour and splenic enlargement. 89b-90a.

तैलोन्मिश्रैर्बदरकपत्रः सम्मर्दितैः समुपनद्धः ॥ ९० ॥
मुसलेन पीडितोऽनु च याति प्लीहा पयोभुजो नाशम् ।

Leaves of badaraka cut into small pieces mixed with oil, beaten by a pestle (thus made into a soft paste) applied as a warm poultice over the spleen, the person partakes milk only (as food) gets cured of the diseases of the spleen. 90b-91a.

रोहीतकलता क्लृप्ताः खण्डशः साभया जले ॥ ९१ ॥
मूत्रे वाऽऽसुनुयात्तच्च सप्तरात्रस्थितं पिबेत् ।
कामलाप्लीहगुल्मार्शःकृमिमेहोदरापहम् ॥ ९२ ॥

Creepers of rohitaka, cut into bits is soaked either in the decoction of abhyā or in cows urine for seven days, and then consumed; it cures jaundice, disease of the spleen, abdominal tumour, haemorrhoids, intestinal worms, diabetes, and enlargement of abdomen. 91b-92.

(Rohitaka-ghṛta) :—

रोहीतकत्वचः कृत्वा पलानां पञ्चविंशतिम् ।
कोलद्विप्रस्थसंयुक्तं कषायमुपकल्पयेत् ॥ ९३ ॥

पालिकैः पञ्चकोलैस्तु तैः समस्तैश्च तुल्यया ।
 रोहीतकत्वचा पिष्टैर्घृतप्रस्थं विपाचयेत् ॥ ९४ ॥
 प्लीहाभिवृद्धिं शमयत्येतदाशु प्रयोजितम् ।

Twenty five pala of bark of rohitaka, two prastha of kola (badara) are put together and decoction prepared, a paste is prepared with five pala each of the drugs of pañcakola and equal quantity of bark of rohitaka and one prasta of ghr̥ta (ghee) are added to the decoction and medicated ghee cooked. This recipe consumed (daily) quickly cures enlargement of spleen. 93-95a.

कदल्यास्तिलनालानां क्षारेण क्षुरकस्य च ॥ ९५ ॥
 तैलं पक्वं जयेत्पानारक्षीहानं कफवातजम् ।

Medicated oil prepared by cooking oil with the kṣāra (ash) of kadali, tilanāla and kṣuraka. This oil by drinking (daily), cures, enlargement of the spleen caused by kapha and vāta. 95b-96a.

अशान्तौ गुल्मविधिना योजयेदग्निर्कर्म च ॥ ९६ ॥
 अप्राप्तपिच्छासलित्ते प्लीहि घातकफोत्खणे ।
 पित्तिके जीवनीयानि सर्पीणि क्षीरबस्तयः ॥ ९७ ॥
 रक्तावसेकः संशुद्धिः क्षीरपानं च शस्यते ।

If by these methods, the disease does not subside, then agnikarma (branding by fire) should be resorted to, following the procedure described in the treatment of gulma (abdominal tumour), when slimy fluid has not collected (inside the abdomen) in enlargement of spleen arising from increase of vāta and kapha.

In the splenic disease of pitta origin, use of ghee boiled with drugs of jivaniya gaṇa (chapter 15 of sūtrasthāna) kṣīrabasti (enema with milk etc.) blood-letting, purificatory therapies (purgation especially) and drinking of milk are ideally suited. 96b-98a.

यकृति प्लीहवत्कर्म दक्षिणे तु भुजे सिराम् ॥ ९८ ॥

In enlargement of yakrit (liver), the treatments is the same as of the spleen, inclusive of cutting the vein of the right arm. 98b.

Baddhodara cikitsā :—

स्विन्नाय बद्धोदरिणे मूत्रतीक्ष्णौषधान्वितम् ।
सतैललवणं दद्यान्निरूहं सानुवासनम् ॥ ९९ ॥
परिलंसीनि चान्नानि तीक्ष्णं चास्मै विरेचनम् ।
उदावर्तहरं कर्म कार्यं यच्चानिलापहम् ॥ १०० ॥

The patient of baddhodara (enlargement of abdomen due to intestinal obstruction) should be given sudation therapy, followed by nirūha (decoction enema) with cows urine, decoction of drugs having penetrating and quick acting properties, mixed with oil and salt; and then anuvāsana (oil enema), foods which are laxative and strong purgatives; treatments which cure upward movement in the alimentary tract, those which mitigate anila (vāta) should be done.

Chidrodara cikitsā :—

छिद्रोदरमृते स्वेदाच्छ्लेष्मोदरवदाचरेत् ।
जातं जातं जलं खान्यमेवं तथापयेद्भिषक् ॥ १०१ ॥

In chidrodara (enlargement of the abdomen due to perforation of alimentary tract) all the treatment prescribed for ślesmodara (udara arising from increase of kapha) excepting sveda (sudation) should be adopted. The fluid should be removed as and when it collects inside; by this way the physician should maintain the patient. 101.

Udakodara cikitsā :—

अपां दोषहराण्यादौ योजयेदुदकोदरे ।
मूत्रयुक्तानि तीक्ष्णानि विविधक्षारवन्ति च ॥ १०२ ॥
दीपनीयैः कफघ्नैश्च तमाहारैरुपाचरेत् ।

In udakodara (enlargement of the abdomen due to collection of fluid/ascitis) treatment/medicines which mitigate/prevent formation of fluid such as strong acting drugs, different kṣāra (alkalies) mixed with cows urine—should be administered, he should be nursed, with foods which improve digestive power and mitigate kapha. 102–103a.

क्षारं छागकरीषाणां सुतं मूत्रेऽग्निना पचेत् ॥ १०३ ॥
घनीभवति तस्मिंश्च कर्षाशं चूर्णितं क्षिपेत् ।

पिप्पली पिप्पलीमूलं शुण्ठी लवणपञ्चकम् ॥१०४॥
 निकुम्भकुम्भत्रिफलास्वर्णक्षीरीविषाणिकाः ।
 स्वर्जिकाक्षारषड्ग्रन्थासातलायवशूकजम् ॥१०५॥
 कोलाभा गुटिकाः कृत्वा ततः सौवीरकाप्लुताः ।
 पिबेदजरके शोफे प्रवृद्धे चोदकोदरे ॥१०६॥

Ash of excreta of the goat, dissolved in cows urine and filtered, is cooked on fire till it becomes solid, then one karṣa each of pippali, pippalimūla, triphalā, svarnakṣīrī, viṣāṇikā, svarjikākāṣāra, ṣaḍgrāṅthā, sātalā, yavaśūkaja kṣāra—all powdered together is added and made into pill resembling kola (badara fruit). This should be consumed dissolved in sauvīraka (fermented barley wash) in ajaraka (loss of digestive power), dropsy, and advanced stage of accumulation of fluid in the abdomen. 103b-106.

Śāstra cikitsā-(surgical operation) :—

इत्यौषधैरप्रशमे त्रिषु बद्धोदरादिषु ।
 प्रयुञ्जीत भिषक् शस्त्रमार्तबन्धुनृपार्थितः ॥१०७॥

If the three kinds of udara, enumerated commencing with baddhodara, (baddhodara, chidrodara and udakodara) do not subside with the above medicines (medical treatment) then the physician should resort to surgical treatment after obtaining permission from the patient, his relatives and the king (or administrative officer). 107.

स्निग्धस्विन्नतनोर्नाभेरधो च दृक्षतान्त्रयोः ।
 पाटयेदुदरं मुक्त्वा वामतश्चतुरङ्गुलात् ॥१०८॥
 चतुरङ्गुलमानं तु निष्कास्यान्त्राणि तेन च ।
 निरीक्ष्यापनयैद्वालमललेपोपलादिकम् ॥१०९॥
 छिद्रे तु शल्यमुद्धृत्य विशोध्यान्त्रपरिस्रवम् ।
 मर्कोटैर्दशयेच्छिद्रं तेषु लग्नेषु चाहरेत् ॥११०॥
 कायं मूर्ध्नोऽनु चान्त्राणि यथास्थानं निवेशयेत् ।
 अक्तानि मधुसर्पिर्भ्यामथ सीव्येद्द्विर्ब्रणम् ॥१११॥
 ततः कृष्णमृदाऽऽलिप्य बध्नीयाद्यष्टिमिश्रया ।
 निवातस्थः पयोवृत्तिः स्नेहद्रोण्यां वसेत्ततः ॥११२॥

In case of baddha (obstruction) and kṣata (perforation) of the intestines (in baddhodara and chidrodara) the patient

should be given oleation and sudation therapies first and then the abdomen is cut, below the umbilicus leaving a space of four añgula from the left side (flank), the incised wound being four añgula in length. The intestine is pulled out, through the wound, is carefully examined, the obstructing material such hair, faeces, stone etc. (in case of baddhodara) and the foreign body (in case of chidrodera) removed, the intestines cleared, of fluid and other materials; the wound of the intestines is then closed by making big ants bite the edges (holding the cut edges with forceps-like front jaws of the ants); when they are thus holding the edges tight with their head, their bodies should be cut off. Afterwards the intestines should be inserted into the abdomen, placed in the normal place, anointed with a mixture of honey and ghee and the wound sutured from outside. Then the abdomen should be given a coating of black mud mixed with (powder of) yaṣṭī. The patient is then moved to a place devoid of breeze and made to lie inside a tub filled with fats (oil) consuming only milk as food. 108-112.

सजले जठरतैलेरभ्यक्तस्यानिलापहैः ।
 स्विन्नस्योष्णाम्बुनाऽऽकक्षमुदरे पट्टवेष्टिते ॥११३॥
 बद्धच्छिद्रोदितस्थाने विध्येदङ्गुलमात्रम् ।
 विधाय तस्मिन्नाडीं च स्नावयेदर्धमम्मसः ॥११४॥
 अथास्य नाडोमाकृष्य तैलेन लवणेन च ।
 व्रणमभ्यज्य बध्वा च वेष्टयेद्वाससोदरम् ॥११५॥
 तृतीयेऽह्नि चतुर्थे वा यावदाषोडशं दिनम् ।
 तस्य विश्रम्य विश्रम्य स्नावयेदल्पशो जलम् ॥११६॥
 विवेष्टयेद्वाढतरं जठरं वाससा श्लथम् ।
 निःस्रुते लङ्घितः पेयामस्नेहलवणां पिबेत् ॥११७॥

In case of the abdomen having accumulation of fluid, the patient should be anointed with oil, which mitigates anila (vāta) and should be given sudation with hot water. Then his abdomen should be wrapped with bands of cloth upto the level of the axillae, a puncture is made at the same site, as indicated in the treatment of baddhodara and chidrodera, its depth being one añgula, a nādi (tube) is inserted into this hole and the water (fluid) drained to half of its quan-

tity; then the tube is removed; the wound is bathed with oil mixed with salt, and tied with a bandage; then the whole of the abdomen wrapped (tight) with cloth. On the third or the fourth day the fluid should be drained out in small quantities, with intervals of rest, till a period of sixteen days. The abdomen should be wrapped tight with loose cloth. When the fluid has been completely drained out, the patient should be given peyā (thin gruel) without adding fats and salt, to drink. 113-117.

स्यात्क्षोरवृत्तिः षण्मासांस्त्रीन् पेयां पयसा पिबेत् ।
 त्रींश्चान्यान् पयसैवाद्यात् फलाम्लेन रसेन वा ॥११८॥
 अल्पशोऽस्नेहलवणं जीर्णं श्यामाककोद्रवम् ।
 प्रयतो वत्सरेणैवं विजयेत जलोदरम् ॥११९॥

He should subsist on milk only as food for six months, the first three months he should drink peyā (thin gruel) mixed with milk and the next three months he should eat food prepared from old śyāmāka or kodrava, along with milk, sour fruit juice, meat juice (soup) in little quantity, without fats and salt; continue to live in this way for one year the patient gets cured of jalodara (ascitis). 118-119.

वर्ज्येषु यन्नितो दिष्टे नात्यदिष्टे जितेन्द्रियः ।

The patient should be under strict control in the use of things (food, drinks and activities) which are mentioned as rejectables (chapter 125) and capable of controlling his senses in the use of things which are not mentioned (as rejectables). 120a.

सर्वमेवोदरं प्रायो दोषसङ्घातजं यतः ॥१२०॥
 अतो वातादिशमनी क्रिया सर्वत्र शस्यते ।
 वह्निर्मन्दत्वमायाति दोषैः कुक्षौ प्रपूरिते ॥१२१॥
 तस्माद्भोज्यानि भोज्यानि दीपनानि लघूनि च ।
 सपञ्चमूलान्यल्पाम्लपटुस्नेहकटूनि च ॥१२२॥

Gradually all the varieties of enlargement of the abdomen arise from the combination of the doṣās; hence in all cases, therapies mitigating the vāta and other doṣās are highly beneficial. When the doṣās get filled in the abdomen the digestive fire becomes weak, hence foods which kindle dige-

stion and easily digestable, should be consumed along with drugs of pañcamūla, added with less of sour, salt, fats, and pungents.

भाबितानां गवां मूत्रे षष्टिकानां च तरङ्कुलैः ।
यवागुं पयसा सिद्धां प्रकामं भोजयेन्नरम् ॥१२३॥
पिबेद्विशुरसं चानु जठराणां निवृत्तये ।
स्वं स्वं स्थानं व्रजन्त्येषां वातपित्तकफास्तथा ॥१२४॥

Yavagū (gruel) prepared from bits of ṣaṣṭika rice, soaked in cows urine can be consumed mixed with milk as much as desired, sugar-cane juice may be used as an after-drink, for the cure of abdominal enlargement. By this, vāta, pitta and kapha get back to their own seats. 123-124.

अत्यर्थोष्णाम्ललवणं रुक्षं ग्राहि हिमं गुरु ।
गुडं तैलकृतं शाकं वारि पानावगाहयोः ॥१२५॥
आयासाध्वदिवास्वप्नयानानि च परित्यजेत् ।

Things, (foods, drinks, drugs etc.) which are very hot (heat producing) sour, salt, dry (non-unctious) grāhi (absorbant and constipating) cold (in potency) and heavy (not easily digestable), guḍa (molasses, jaggery) vegetable cooked in oil, water for drinking and immersion, exertion, long distance walk, sleeping during day and riding on vehicles should be avoided. 125-126a.

नात्यच्छसान्द्रमधुरं तक्रं पाने प्रशस्यते ॥१२६॥
सकणालवणं वाते, पित्ते सोषणशर्करम् ।
यवानीसैन्धवाजाजीमधुव्योषैः कफोदरे ॥१२७॥
त्र्यूषणक्षारलवणैः संयुतं निचयोदरे ।
मधुतैलवचाशुण्ठीशताह्वाकुष्ठसैन्धवैः ॥१२८॥
श्रीहि, बद्धे तु हपुषायवानीपट्टजाजिभिः ।
सकृण्णामाक्षिकं छिद्रे, व्योषवत्सलिलोदरे ॥१२९॥

Drinking of takra (butter-milk) which is not very thin, slighty thick in consistence and sweet in taste is highly beneficial, it should be consumed mixed with kaṇā and lavaṇa in vātaja udara, mixed with ūṣaṇa and śarkarā in pittaja udara; with yavānī, saiṇdhava, ajāj . madhu and vyoṣā in kaphaja udara; along with tryūṣaṇa, kṣāra, and lavaṇa in sannipato-

dara; with madhu, taila, vacā, śuṅṭhī, śatāhvā, kuṣṭha, and saiñdhava in plihodara; with hapuṣā, yavāni, paṭu and ajāji in baddhodara; with kṛṣṇā and māksika in chidrodara and with vyoṣa in jalodara. 126-129.

गौरवारोचकानाहमन्दवह्यतिसारिणाम् ।

तक्रं वातकफार्तानाममृतत्वाय कल्पते ॥१३०॥

For those who are having feeling of heavyness of the body, loss of taste, flatulence, weak digestive fire and diarrhoea, who are suffering from increase of vāta and kapha, takra (butter-milk) acts as nector. 130.

प्रयोगाणां च सर्वेषामनु क्षीरं प्रयोजयेत् ।

स्थैर्यकृत्सर्वधातूनां बल्यं दोषानुबन्धहृत् ॥ १३१ ॥

मेषजापचिताङ्गानां क्षीरमेवामृतायते ॥ १३१ ॥

After every therapy, milk should be administered, it strengthens all the dhātus (tissues), improves the strength of the body, destroys the accompaniment of the doṣās; for those who have their body emeciated by drugs and therapies milk alone acts as nector. 131.

इति श्रीवैद्यपतिस्निहगुप्तसूनुश्रीमद्वाग्भटविरचिता-

यामष्टाङ्गहृदयसंहितायां चतुर्थे चिकित्सित-

स्थान उदरचिकित्सितं नाम पञ्च-

दशोऽध्यायः ॥ १५ ॥

Thus ends the chapter-Udara cikitsita—the fifteenth in Cikitsita sthāna of Aṣṭāṅgahr̥daya samhītā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

षोडशोऽध्यायः ।

Chapter—16

PĀṆḌUROGA CĪKITSITA (treatment of anaemia)

अथातः पाण्डुरोगचिकित्सितं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Pāṇḍuroga cikitsita-treatment of Pallor disease/anaemia; thus said Ātreya and other great sages.

पाण्ड्रामयी पिबेत्सर्पिरादौ कल्याणकाह्वयम् ।

पञ्चगव्यं महातिक्तं शृतं वाऽऽरग्वधादिना ॥ १ ॥

The patient of pāṇḍuroga (pallor disease/anaemia), should drink either Kalyāṇaka gṛta (vide chapter 6 of uttarasthāna), pañcagavya gṛta (chapter 7 of uttarasthāna), mahātikta gṛta (chapter 19 of cikitsāsthāna) or that prepared with drugs of āragvadhādi gaṇa (chapter 15 of sūtrasthāna), in the beginning (of treatment) . 1.

(Dāḍimādi gṛta) :—

दाडिमात्कुडवो धान्यात्कुडवार्धं पलं पलम् ।

चित्रकाच्छङ्गवेराञ्च पिप्पल्यर्धपलं च तैः ॥ २ ॥

कल्कितैर्विशतिपलं घृतस्य सलिलाढके ।

सिद्धं हृत्पाण्डुगुल्मार्शः प्लीहवातकफार्तिनुत् ॥ ३ ॥

दीपनं श्वासकासघ्नं मूढवातानुलोमनम् ।

दुःखप्रसविनीनां च वन्ध्यानां च प्रशस्यते ॥ ४ ॥

Medicated ghee prepared with decoction of one kuḍava of dāḍima and half-kuḍava of dhānyaka, boiled in one āḍhaka of water and paste of one pala each of citraka and śṅgavera, half pala of pippalī and twenty pala of gṛta. cures disease of the heart, anaemia, abdominal tumour, hemorrhoids, disease of the spleen, pain (diseases) arising from vāta and kapha; is carminative, cures dyspnoea, cough, helps downward movement of inactive vāta, it is best suited for women who have difficulty in delivery and the sterile women. 2-4.

स्नेहितं वामयेत्तीक्ष्णैः पुनः स्निग्धं च शोधयेत् ।

पयसा मूत्रयुक्तेन बहुशः केवलेन वा ॥ ५ ॥

After giving oleation therapy, he should be administered strong emesis therapy, followed once again by oleation therapy administered by strong purgative therapy, using fatty (oil/ ghee) purgatives added with milk and cows urine or milk only. 5.

दन्तीफलरसे क्षौण्णे काश्मर्याञ्जलिमासुतम् ।

द्राक्षाञ्जलिं वा मृदितं तत् पिबेत् पाण्डुरोगजित् ॥ ६ ॥

मूत्रेण पिष्ट्यां पथ्यां वा तत्सिद्धं वा फलनयम् ।

One añjali of kāśmarya (phala) soaked in warm juice (decoction) of dañtīphala, or one añjali of drākṣā squeezed in it, (decoction of dañī) and consumed cures anaemia; or pathyā macerated with cows urine; or triphalā boiled in it (cows urine) may also be consumed. 6-7a.

स्वर्णक्षीरीत्रिवृच्छयामाभद्रदारुमहौषधम् ॥ ७ ॥

गोमूत्राञ्जलिना पिष्टं शृतं तेनैव वा पिबेत् ।

साधितं क्षीरमेभिर्वा पिबेद्दोषानुलोमनम् ॥ ८ ॥

Svarṇakṣīrī, trivṛt, śyāmā, bhadrādāru and mahauśadha macerated with one añjali of cows urine; or boiled in it or boiled in milk should be consumed, to help downward movement of the doṣās. 7b-8.

मूत्रे स्थितं वा सप्ताहं पयसाऽयोरजः पिबेत् ।

जीर्णं क्षीरेण भुञ्जीत रसेन मधुरेण वा ॥ ९ ॥

Ayoraja (iron filings) soaked either in cows urine or milk for seven days should be consumed; after its digestion, the person should take meals either with soup of meat or sweet liquids. 9.

Notes—Iron filings soaked in cows urine or milk, should be filtered through cloth, and rejected; only the liquid should be consumed. Raw iron filings, however fine it is, will not get digested and absorbed in the alimentary tract.

शुद्धश्चोभयतो लिह्यात्पथ्यां मधुघृतद्रुताम् ।

After purification of both directions (upward *vis a vis* emesis and downward *vis a vis* purgations) the person should

lick (powder of) pathyā along with more of honey and ghee. 10a.

विशालाकटुकामुस्ताकुष्ठदारुकलिङ्गकाः ॥ १० ॥
 कर्षाशा द्विपिचुर्मूर्वा कर्षार्धाशा घृणप्रिया ।
 पीत्वा तद्धूर्णमम्भोभिः सुखैर्लिङ्घात्ततो मधु ॥ ११ ॥
 पाण्डुरोगं ह्वरं दाहं कासं श्वासमरोचकम् ।
 गुल्मानाहामवातांश्च रक्तपित्तं च तज्जयेत् ॥ १२ ॥

Cārṇa (powder) of one karṣa each of viśālā, kaṭukā, mustā, kuṣṭha, dāru, and kaliṅgakā; one picu of mūrvā and half karṣa of ghuṇapriyā. This powder consumed with warm water followed by licking of honey cures anaemia, fever, burning sensation, cough, dyspnoea, anorexia, abdominal tumour, distention of the abdomen, rheumatism and bleeding disease. 10b-12.

वासागुड्वीत्रिफलाकटीभूनिम्बनिम्बजः ।
 काथः क्षौद्रयुतो हन्ति पाण्डुपित्तास्रकामलाः ॥ १३ ॥

Decoction of vāsā, guḍūcī, triphalā, kaṭvī, bhuniṁba, and niṁba consumed with honey cures anaemia, bleeding disease and jaundice. 13.

व्योषाग्निवेल्लत्रिफलामुस्तैस्तुल्यमयोरजः ।
 चूर्णितं तक्रमध्वाज्यकोष्णाम्भोभिः प्रयोजितम् ॥ १४ ॥
 कामलापाण्डुहृद्रोगकुष्ठार्शोमेहनारानम् ।

Vyoṣa, agni, vellā, triphalā and mustā added with equal quantity (of all the drugs together) of iron filings are converted, into nice powder. Consumed along with buttermilk, honey, ghee or warm water cures jaundice, anaemia, heart disease, leprosy (and other skin disease) haemorrhoids, and diabetes. 14-15a.

Maṇḍūra vaṭaka :—

गुडनागरमण्डूरतिलांशान् मानतः समान् ॥ १५ ॥
 पिप्पलीद्विगुणान् दद्याद्गुटिकां पाण्डुरोगिणे ।

Equal quantities of guḍa, nāgara, maṇḍūra (iron slag) and tila, and pippalī double the quantity (of all the other put together) made into pills should be administered to patients of anaemia. 15b-16a.

ताप्यं दार्व्यास्त्वचं चद्यं ग्रन्थिकं देवदारु च ॥ १६ ॥
 व्योषादिनिवकं चैतश्चूर्णयेद् द्विगुणं ततः ।
 मण्डूरं चाञ्जननिभं सर्वतोऽष्टगुणेऽथ तत् ॥ १७ ॥
 पृथग्विपक्वे गोमूत्रे वटकीकरणक्षमे ।
 प्रक्षिप्य वटकान् कुर्यात्तान् खादेत्तत्रभोजनः ॥ १८ ॥
 पते मण्डूरवटकाः प्राणदाः पाण्डुरोगिणाम् ।
 कुष्ठान्यजरकं शोफमूरुस्तम्भमरोचकम् ॥ १९ ॥
 अशीसि कामलां मेहान् प्लीहानं शमयन्ति च ।

Tāpya, dārvī tvak, cavyā, grañthika, devadāru, the nine drugs commencing with vyōṣa (enumerated in verse 14) are converted into nice powder. Maṇḍūra, resembling añjana (antimany sulphide) double the quantity (of the powder) is boiled in cows urine, when it become suitable to prepare pills, the powder is mixed with it and rolled into pills dried in shade). and consumed, the patient taking buttermilk as food. These maṇḍūra vaṭaka, are bestowers of life to patients of anaemia, they also cure leprosy, poor degestion, dropsy stiffness of the thighs, loss of taste/appetite, haemorrhoids,, jaundice, diabetes and disease of the spleen. 16b-20a.

ताप्याद्रिजतुरौप्यायोमलाः पञ्चपलाः पृथक् ॥ २० ॥
 चित्रकत्रिफलाव्योषविडङ्गैः पालिकैः सह ।
 शर्कराष्टपलोन्मिभाश्चूर्णिता मधुना द्रुताः ॥ २१ ॥
 पाण्डुरोगं विषं कासं यक्ष्माणं विषमं उवरम् ।
 कुष्ठान्यजरकं मेहं शोफं श्वासमरोचकम् ॥ २२ ॥
 विशेषाद्दन्त्यपस्मारं कामलां गुदजानि च ।

Tāpya, adrijatu, raupya and ayomala—each five pala mixed with one pala each of citraka, triphalā, vyōṣa and viḍaṅga, eight pala of śarkarā (sugar) are converted into nice powder and consumed with honey; it cures anaemia, poisons, cough, pulmonary tuberculosis, remittent fevers, leprosy, loss of digestive power, diabetes, dropsy, dyspnoea, loss of taste/appetite, it especially cures epilepsy, jaundice and heamorrhoids. 20b-23a.

कौटजत्रिफलानिम्बपटोलघननागैः ॥ २३ ॥
 भावितानि दशाहानि रसैर्द्विगुणानि वा ।

शिलाजतुपलाम्यष्टौ तावती सितशर्करा ॥ २४ ॥
 त्वक्क्षीरीपिप्पलीधात्रीकर्कटाख्याःपलोन्मिताः।
 निदिग्ध्याःफलमूलाभ्यां पलं युक्त्या त्रिजातकम् ॥ २५ ॥
 मधुत्रिपलसंयुक्तान् कुर्यादक्षसमान् गुडान्।
 दाडिमाभ्युपयः पक्षिरसतोयसुरासवान् ॥ २६ ॥
 तान् भक्षयित्वाऽनु पिबेन्निरन्नो भुक्त एव वा।
 पाण्डुकुष्ठज्वरप्लीहतमकार्शोभगन्दरम् ॥ २७ ॥
 हन्मूत्रपूतिशुक्राग्निदोषशोषगरोदकम् ।
 कासासृग्दरपित्तासृक्शोफगुल्मगलामयान् ॥ २८ ॥
 मेहवर्ध्मभ्रमान् हन्युः सर्वदोषहराः शिवाः ।

Kuṭaja (kuṭaja bija), triphalā, nimba, paṭola, ghana and nāgara-each equal in quantity are boiled in water and decoction reduced (to a quarter), Eight pala of śilajatu and same quantity of sita śarkarā (white sugar) are soaked and macerated in the above decoction for either ten times, double or treble of that (twenty or thirty times). Next, powder of one pala each of tvakkṣīri, pippalī, dhātrī, karkaṭākhyā (śṛṅgī), one pala each of fruits and root of nidīgdhikā, justifiable quantity of trijātaka and three pala of honey are added to the above decoction, and the solid mass made into guḍa (bolus, pills) of one akṣa in quantity. After consuming it (daily) the person should drink either juice of dāḍima, milk, soup of meat of birds, warm water, surā or āsava; it should be consumed either without food or after food. This pill cures anaemia, leprosy, fever, disease of the spleen, bronchial asthma, haemorrhoids, rectal fistula, disease of the heart and of urine, foetid smell of semen, disorders of digestive fire consumption, homicidal poisoning, abdominal enlargement, cough, menorrhagia, bleeding disease, dropsy, abdominal tumours, diseases of the throat, mitigates all the doṣās and gives happiness (health). 23b-29a.

द्राक्षाप्रस्थं कणाप्रस्थं शर्करार्धतुलां तथा ॥ २९ ॥
 द्विपलं मधुकं शुण्ठीं त्वक्क्षीरीं च विचूर्णितम्।
 धात्रीफलरसद्रोणे तत्क्षिप्त्वा लेहवत्पचेत् ॥ ३० ॥
 शीतान्मधुप्रस्थयुताद् लिह्यात्पाणितलं ततः।
 हलीमकं पाण्डुरोगं कामलां च नियच्छति ॥ ३१ ॥

One prastha of drākṣā, one prastha of kaṇā, half tula of śarkarā, two pala of madhuka, śuṅṭhī and tvakṣīrī—are powdered nicely, added to one droṇa of juice of dhātīphala and cooked to form on avaleha (confection). After is cools, one prastha of madhu is added. One pāñtiala (karṣa) of this confection, if consumed (daily) cures halīmaka (advanced stage of jaundice), anaemia and jaundice. 29-31.

कनीयः पञ्चमूलाम्बु शस्यते पानभोजने ।

पाण्डूनां, कामलार्तानां मृद्धीकामलकाद्रसः ॥ ३२ ॥

Decoction of kaniya (hrsva) pañcamūla, is best for drinking and dining for patient of anaemia, and for patients of jaundice, the juice of mṛdvīka and āmalaka. 32.

इति सामान्यतः प्रोक्तं पाण्डुरोगे भिषग्जितम् ।

विकल्प्य योज्यं विदुषा पृथग्दोषबलं प्रति ॥ ३३ ॥

स्नेहप्रायं पवनजे तिक्तशीतं तु पैत्तिके ।

श्लैष्मिके कटुरूक्षोष्णं विमिधं सान्निपातिके ॥ ३४ ॥

Thus was described, in general, the medicines (treatment) of pāṇḍu roga (anaemia), the wise physician should administer them after considering the strength of each doṣa. Pāṇḍu arising from pavana (vāta) should be treated with medicines which are predominant with fats; that arising from pitta with those predominant in bitter taste and cold potency; that arising from śleṣma (kapha) with those which are predominantly pungent, dry and hot; and that arising from the combination of all the doṣās by combination of drugs (or treatments). 33-34.

मृदं निर्यापयेत्कायात्तीक्ष्णैः संशोधनैः पुरः ।

बलाधानानि सर्पीषि शुद्धे कोष्ठे तु योजयेत् ॥ ३५ ॥

Mud should be expelled out from the body (in anaemia caused by eating mud habitually) first; by strong samśodhana (purifactory therapies); when the alimentary tract becomes purified, medicated ghee recipes which bestow strength should be administered. 35.

व्योषवित्त्वद्विरजनीत्रिफलाद्विपुनर्नवम् ।

मुस्तान्ययोरजः पाठा विडङ्गं देवदारु च ॥ ३६ ॥

वृश्चिकाली च भार्गी च सक्षीरस्तैः शृतं घृतम् ।
 सर्वान् प्रशमयत्याशु विकारान् मृत्तिकाकृतान् ॥ ३७ ॥
 तद्वत्केसरयष्ट्याह्वपिप्पलीक्षीरशाङ्गुलैः ।

Medicated ghee prepared with decoction of vyōṣa, bilva, the two rajanī, triphalā, the two punarnavā, mustā, ayoraja, pāṭhā, viḍaṅga, devadāru, vṛscikālī, and bhārṅgi, added with equal quantity of milk and (quarter part of) ghr̥ta (ghee). This recipe, mitigates all the disorders produced by mud quickly. Similarly the ghr̥ta prepared with kesara, yaṣṭyāhvā, pippalī, kṣīra (milk) and śāṅḍvala. 36-38a.

मृद्भ्रूषणाय तल्लौल्ये वितरेद्भ्राजितां मृदम् ॥ ३८ ॥
 वेल्लान्निनिम्बप्रसवैः पाठया मूर्वयाऽथवा ।
 मृद्भ्रूषणाय तल्लौल्ये वितरेद्भ्राजितां मृदम् ॥ ३९ ॥

For creating aversion to mud in those who are addicted to it; the mud should be soaked and macerated in the (juice or decoction) of vellā, agni, nīmba prasava (tender leaves) pāṭhā or mūrva,. The doṣa predominant by eating different kinds of mud should be recognised and medicines/treatment appropriate to it should be administered. 38b-39.

Kamala cikitsa :—

कामलायां तु पित्तघ्नं पाण्डुरोगाविरोधि यत् ।

For kāmālā (jaundice) treatments which mitigate pitta and which are not opposed to pāṅḍuroga (anaemia) should be administered. 40a.

पथ्याशतरसे पथ्यावृन्तार्धशतकल्कितः ॥ ४० ॥
 प्रस्थः सिद्धो घृताद्गुल्मकामलापाण्डुरोगनुत् ।

Medicated ghee prepared with decoction of one hundred by number of pathyā, paste of half hundred of pathyā vrinta (bark of pathyā fruit) and one prastha of ghr̥ta (ghee) cures abdominal tumour, jaundice and anaemia. 40b-41a.

आरग्वधं रसेनेक्षोर्विदार्यामलकस्य वा ॥ ४१ ॥
 सत्र्यूषणं बिल्वमात्रं पायथेत्कामलापहम् ।

Ārāgvadha mixed with tryūṣaṇa should be consumed either with juice of iksu, vidārī or āmalaka for the cure of jaundice. 41b-42a.

पिबेन्निकुम्भकलकं वा द्विगुडं शीतवारिणा ॥ ४२ ॥

कुम्भस्य चूर्णं सक्षौद्रं त्रैफलेन रसेन वा ।

Paste of nikumba mixed with two parts of guḍa should be consumed along with cold water; or powder of kumbha along with honey or decoction of triphalā. 42b-43a.

त्रिफलाया गुडुच्या वा दार्व्या निम्बस्य वा रसम् ॥ ४३ ॥

प्रातः प्रातर्मधुयुतं कामलातार्यं योजयेत् ।

Either the decoction of triphalā, guḍācī, dārvī or nimba should be administered mixed with honey in the morning daily for the person suffering from jaundice. 43b-44a.

निशागैरिकाधात्रीभिः कामलापहमञ्जनम् ॥ ४४ ॥

Añjana (collyrium applied to the eyes) with niṣā, gairika, and dhātrī, cures jaundice. 44b.

Ruddhapatha kāmala :—

तिलपिष्टनिभं यस्तु कामलावान् सृजेन्मलम् ।

कफरुद्धपथं तस्य पित्तं कफहरैर्जयेत् ॥ ४५ ॥

The patient of kāmālā who eliminates faeces resembling the paste of tila, the path of pitta being blocked by kapha, it (pitta) should be won over by treatments which mitigate kapha. 45.

Śakhaśraya kāmala :—

रूक्षशीतगुरुस्वादुव्यायामबलनिग्रहैः ।

कफसम्मूर्च्छितो वायुर्यदा पित्तं बहिः क्षिपेत् ॥ ४६ ॥

हारिद्रनेत्रमूत्रत्वक्श्वेतवर्चास्तदा नरः ।

भवेत्साटोपविष्टम्भो गुरुणा हृदयेन च ॥ ४७ ॥

दौर्बल्याल्पाग्निपार्श्वार्तिहिध्माश्वासारुचिञ्चरैः ।

क्रमेणाल्पेऽनुषज्येत पित्ते शाखासमाश्रिते ॥ ४८ ॥

रसेतं रूक्षकटुम्लैः शिखितित्तिरिदक्षजैः ।

शुष्कमूलकजैर्युषैः कुलत्थोत्थैश्च भोजयेत् ॥ ४९ ॥

भृशाम्लतीक्ष्णकटुकलवणोष्णं च शस्यते ।

सबीजपूरकरसं लिह्याद्बोषं तथाऽऽशयम् ॥ ५० ॥

स्वं पित्तमेति तेनास्य शकृदप्यनुरज्यते ।
 वायुश्च याति प्रशमं सहाटोपाद्युपद्रवैः ॥ ५१ ॥
 निवृत्तोपद्रवस्यास्य कार्यः कामलिको विधिः ।

By indulgence in foods which are dry, cold, not easily digestable, and sweet, excess of exercises, restraining (controlling by great effort) the strong (animals etc.) vāyu (vāta) getting aggravated in associated with kapha, expels the pitta outside (of its seat); then the person develops the colour of haridrā (turmeric) in the eyes, urine and skin; the faeces becomes white, gurgling noise in the abdomen, non-movement of faeces, feeling of heavyness in the region of the heart, debility, poor digestive power, pain in the flanks, hiccup, dyspnoea, loss of taste, and fever accompany; when the pitta gets localised in the śākhās (dhātus/tissues). The patient should be allowed to take meals along with either soup of meat of śikhi (peacock), tittiri (black partridge) or dakṣa (fowl/cock) mixed with dry (non-fatty), pungent, sour things; or with soup of dried mūlaka or kulattha; soup being made intensely sour, penetrating deep, pungent, salt, and hot in properties is ideal; powder of vyoṣā should be licked with the juice of bījapūraka. By these treatment when the pitta gets back into its own seat, the faeces regains its normal colour, vāta becomes subsided along with gurgling noise and other complications (secondary affections). After the relief from all these complications, treatments prescribed for kāmālā (jaundice) should be administered. 46-52a.

Kumbha kāmālā cikitsā :--

गोमूत्रेण पिवेत्कुम्भकामलायां शिलाजतु ॥ ५२ ॥
 मासं माक्षिकधातुं वा किट्टं चाऽथ हिरण्यजम् ।

In kumbha kāmālā (advanced stage of jaundice) either śilājatu, māṅṣika dhātu or hiraṇyaja kiṭṭa (waste product obtained during melting of gold/silver) should be mixed with cows urine and consumed daily for one month. 52b-53a.

Halimaka cikitsā :--

गुडूचीस्त्ररसक्षीरसाधितेन हलोमकी ॥ ५३ ॥
 महिषोद्विषा स्निग्धः पिवेद्वात्रीरसेन तु ।

त्रिवृतां तद्विरक्तोऽद्यात्स्वादु पित्तानिलापहम् ॥ ५४ ॥
 द्राक्षालेहं च पूर्वोक्तं सर्षीषि मधुराणि च ।
 यापनान् क्षीरबस्तींश्च शीलयेत्सानुवासनान् ॥ ५५ ॥
 मार्द्वीकारिष्ठयोगांश्च पिवेद्युक्त्याऽग्निवृद्धये ।
 कासिकं चाभयात्लेहं पिप्पलीं मधुकं बलाम् ॥ ५६ ॥
 पयसा च प्रयुञ्जीत यथादोषं यथाबलम् ।

The patient should be administered oleation therapy, using buffalos ghee boiled with juice of guḍācī, then consume (the powder of) trivṛt along with dhatri rasa; after purgations he should take meals which is sweet and mitigating pitta and vāta. Then, either drākṣāvaleha described earlier (verses 29-31) or ghee prepared with sweet drugs should be consumed, kṣīra basti (enema with milk etc.) which are yāpana in action (chapter 14 of kalpasiddhishāna) along with anuvāsana (oil enema) should be adopted. mṛdvīkāriṣṭa and such other recipes should be consumed to increase the digestive fire, abhayāleha described in the treatment of kāsa (cough), (chapter 3 of cikitsāsthāna); pippalī, madhuka and balā, boiled in milk should be consumed appropriate to the (aggravated) doṣa and strength (of the person). 53b-57a.

पाण्डुरोगेषु कुशलः शोफोक्तं च क्रियाक्रमम् ॥ ५७ ॥

The intelligent physician should adopt the methods of treatments described for śopha (dropsy) (v'de next chapter) also in pāṇḍuroga (anaemia) 57b.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्भागभटविरचिता-
 यामष्टाङ्गहृदयसंहितायां चतुर्थे चिकित्सित-
 स्थाने पाण्डुरोगचिकित्सितं नाम
 षोडशोऽध्यायः ॥ १६ ॥

Thus ends the chapter Pāṇḍuroga cikitsita—the sixteenth in Cikitsita sthāna of Aṣṭāṅgaḥṛdaya saṁhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

सप्तदशोऽध्यायः ।

Chapter--17

ŚVAYATHU CIKITSITA (treatment of dropsy)

अथातः श्वयथुचिकित्सितं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound, the chapter Śvayathu cikitsita-treatment of swelling/oedema/dropsy; thus said Ātreya and other great sages.

Sarvāṅga śopha cikitsā :--

सर्वत्र सर्वाङ्गसरे दोषजे श्वयथौ पुरा ।
सामे विशोषितो भुक्त्वा लघु कोष्णाग्भसा पिबेत् ॥ १ ॥
नागरातिविषादारुविडङ्गेन्द्रयवोषणम् ।
अथवा विजयाशुण्ठीदेवदारुपुनर्नवम् ॥ २ ॥
नवायसं वा दोषाढ्यः शुद्धयै मूत्रहरीतकीः ।
वराकाथेन कटुकाकुम्भायक्यूषणानि वा ॥ ३ ॥
अथवा गुग्गुलुं तद्वज्जतु वा शैलसम्भवम् ।

In all cases of swelling of the entire body caused by the doṣās especially when associated with (symptoms of) āma, the patient should partake light foods and then consume the (powder of) nāgara, ativiṣā, dāru, viḍaṅgā, iṅdrayava and ūṣaṇa; or of vijayā, śuṅṭhī, devadāru and punarnavā; if there is great increas of doṣās he should consume either navāyasa (chapter 15 of cikitsāsthāna) or mūtraharītaki (chapter 8 of cikitsāsthāna) for purification (purgation) then drink varā quātha (decoction of triphala) added with (powder of) kaṭukā, kuṁbha, ayas and tryūṣaṇa; or guggulu, or śīlājatu, in the same way. 1-4a.

मन्दाग्निः शीलयेदामगुरुभिन्नविबद्धविट् ॥ ४ ॥

तक्रं सौवर्चलव्योषक्षौद्रयुक्तं गुडाभयाम् ।

तक्रानुपानमथवा तद्वद्वा गुडनागरम् ॥ ५ ॥

He who has poor digestive fire, faeces having symptoms of āma, being heavy, broken and constipating, should consume

takra (buttermilk) mixed with sauvarcala, vyoṣa, and kṣaudra (honey) or consume guḍa and abhyā or guḍa and nāgara followed by takra as the vehicle. 4b-5.

आर्द्रकं वा समगुडं प्रकुञ्चार्धाववर्धितम् ।
परं पञ्चपलं मासं यूषक्षोररसाशनः ॥ ६ ॥
गुल्मोदरार्शः श्वयथुप्रमेहान् श्वासप्रतिश्यालसकाविपाकान् ।
सकामलाशोषमनोविकारान् कासं कफं चैव जयेत्प्रयोगः ॥ ७ ॥

A draka added with equal quantity of guḍa, increased by half prakruñca (pala) daily till the total quantity becomes five pala, should be consumed for one month; the person partaking yūṣa (soup), milk and rasa (meat soup) as food. This recipe cures abdominal tumour, enlargement of the abdomen, haemorrhoids, oedema, diabetes, dyspnoea, running in the nose, alasaka (a kind of indigestion), jaundice, consumption, disorders of the mind, cough, and increase of kapha. 6-7.

घृतमार्द्रकनागरस्य कल्कस्वरसाभ्यां पयसा च साधयित्वा ।
श्वयथुक्षवथूदराग्निसादैरभिभूतोऽपि पिबन् भवत्यरोगः ॥ ८ ॥

Medicated ghee prepared with juice of ārdraḥ, paste of nāgara and milk consumed (daily) makes the person free of the disease (oedema) though accompanied with oedema, sneezing, abdominal enlargement and weak digestive fire. 8.

निरामो बद्धशमलः पिबेच्छुयथुपीडितः ।
त्रिकटुत्रिवृतादन्तीचित्रकैः साधितं पयः ॥ ९ ॥
मूत्रं गोर्वा महिष्या वा सक्षोरं क्षीरभोजनः ।
सप्ताहं मासमथवा स्यादुष्टक्षीरवर्तनः ॥ १० ॥

The patient of oedema who has symptoms of nirāma (absence of āma) and obstruction of faeces (constipation) should drink milk boiled with trikaṭu, trivṛt, dañṭī and citraka; or urine of either a cow or buffalow added with milk only as food; or drink camel milk only as diet for a period of seven days or a month. 9-10.

यवानकं यवक्षारं यवानीं पञ्चकोलकम् ।
मरिचं दाडिमं पाठां धानकामभ्लवेतसम् ॥ ११ ॥

बालबिल्वं च कर्षीशं साधयेत्सलिलाढके ।

तेन पक्वो घृतप्रस्थः शोफाशौगुल्ममेहहा ॥ १२ ॥

Yavānaka (yavāni), yavakṣāra, yavāni, pañcakola, marica, dāḍīma, pāṭhā, dhānyaka, amlavetasa, and bālabilva (tender fruit of bilva), each one karṣa are boiled in one āḍhaka of water and decoction prepared; one prastha of ghr̥ta (ghee) is mixed with and medicated ghee prepared. This cures oedema, haemorrhoids, abdominal tumour and diabetes.

11-12.

दध्नित्रकगर्भाद्वा घृतं तत्तक्रसंयुतम् ।

पक्वं सचित्रकं तद्दग्गुणैः

Medicated ghee prepared with dadhi (curds) prepared from milk mixed with (powder of) citraka; or takra (butter-milk) obtained from that curds, paste of citraka and ghr̥ta (ghee) has properties same as of the above. 13.

युञ्ज्याच्च कालवित् ॥ १३ ॥

धान्वन्तरं महातिकं कल्याणमभयाघृतम् ।

Either Dhānvañtara ghr̥ta (chapter 12 of cikitsā sthāna), Mahātikta ghr̥ta (chapter 19 of cikitsā sthāna) Kalyānaka ghr̥ta (chapter 6 of cikitsāsthāna) may be administered determining the stage of the disease. 13-14a.

दशमूलकषायस्य कसे पथ्याशतं पचेत् ॥ १४ ॥

दत्त्वा गुडतुलां तस्मिन् लेहे दद्याद्विचूर्णितम् ।

त्रिजातकं त्रिकटुकं किञ्चिच्च यवशूकजम् ॥ १५ ॥

प्रस्थार्धं च हिमे क्षौद्रात्तन्निहन्त्युपयोजितम् ।

प्रवृद्धशोफज्वरमेहगुल्मकार्श्यामवाताम्लकरक्पित्तम् ।

वैवर्ण्यमूत्रानिलशुक्रदोषश्वासारुचिस्त्रीहगरोदरं च ॥ १६ ॥

Pathyā, one hundred in number, is boiled in one kaṁṣa of decoction of daśamūla, added with one tulā of guḍa, and (nice powder of) trijātaka, trikaṭuka and little quantity of yavaśūkaja (yavakṣāra) and avaleha (confection) prepared. After it cools, half prastha of honey is added. This confection used daily, cures advanced oedema, fever, diabetes, abdominal tumour, emaciation, rheumatism, gastric acidity, bleeding disease, abnormal colour of the body, disorders of urine,

flatus, and semen, dyspnoea, loss of taste/appetite, diseases of the spleen, homicidal poisoning and enlargement of the abdomen. 14b-16.

पुराणयवशात्यन्नं दशमूलास्बुसाधितम् ॥ १७ ॥
 अल्पमल्पपटुस्नेहं भोजनं श्वयथोर्हितम् ।
 क्षारव्योषान्वितैर्मौद्गैः कौल्यैः सकणै रसैः ॥ १८ ॥
 तथा जाङ्गलजैः कूर्मगोधाशत्यकजैरपि ।
 अनम्लं मथितं पाने मद्यान्यौषधवन्ति च ॥ १९ ॥

Mess prepared from old yava or śāli boiled in the decoction of daśamūla, added with very little of salt and fats, partaken in small quantity is the ideal meal for patients of oedema. Either the soup of mudga or kulattha, added with kṣāra, vyoṣā and kaṇā, soup of meat of animals of desert-like lands or of the tortoise, iguana lizard or porcupine, buttermilk well churned, or wine mixed with (appropriate) drugs are best for drinking (after meals). 17-19.

अजाजीशटिजीघन्तीकारवीपौष्कराग्निकैः ।
 बिल्वमध्ययवक्षारवृक्षाम्लैर्बदरोन्मितैः ॥ २० ॥
 कृता पेयाऽऽज्यतैलाभ्यां युक्तिभृष्टा परं हिता ।
 शोफातिसारहृद्रोगगुल्मार्शोल्पाग्निमेहिनाम् ॥ २१ ॥

Peyā, prepared with ajāji, śaṭhī, jīvañtī, kāravī, pauṣkarā, agni, marrow of bilva fruit, yavakṣāra, vṛkṣām̐la and badara fried judiciously with ghee and oil is highly beneficial for patients of oedema, diarrhoea, heart disease, abdominal tumour, haemorrhoids, poor digestion and diabets. 20-21.

गुणैस्तद्वच्च पाठायाः पञ्चकोलेन साधिता ।

That (peyā) prepared with pāṭhā and drugs of pañca-kola will also be similar in properties. 22a.

शैलेयकुष्ठस्थौणेयरेणुकागुरुपद्मकैः ॥ २२ ॥
 श्रीवेष्टकनखस्पृक्कादेवदारुप्रियङ्गुभिः ।
 मांसीमागधिकाघन्यधान्यध्यामकवालकैः ॥ २३ ॥
 चतुर्जातकतालीसमुस्तागन्धपलाशकैः ।
 कुर्याद्भयञ्जनं तैलं लेपं क्षानाय तूदकम् ॥ २४ ॥

Śaileya, kuṣṭha, sthaṇṇeya. reṇuka, aguru and padmaka; or śrīveṣṭaka, nakha, sphrikka, devadāru and priyaṅgu; or

māmsī, māgachikā, vanyā, dhānyaka, dhyāmaka and vālaka or caturjāta; tālisa, mustā, and gāndhapalāśa—should be made use of for preparing oil for abhyaṅga and lepa (anointing the body) and water for bathing. 22b-24.

स्नानं वा निम्बवर्षाभूनक्तमालार्कवारिणा ।

Bathing may be done in the water processed with nimba, varṣābhū,, naktamāla and arka. 25a.

Ekāṅga śopha cikitsā :—

एकाङ्गशोफे वर्षाभूकरवीरककिंशुकैः ॥ २५ ॥
 विशालात्रिफलारोध्नलिकादेवदारुभिः ।
 हिंसाकोशातकीमाद्रीतालपर्णीजयन्तिभिः ॥ २६ ॥
 स्थूलकाकादनीशालनाकुलीवृषपर्णिभिः ।
 वृद्धयद्विहस्तिकर्णैश्च सुखोष्णलेपनं हितम् ॥ २७ ॥

In case of Ekāṅga śopha (oedema of any one part of the body) it is beneficial to apply the paste (on the swollen part) of varṣābhū, karavīraka, and kimśuka, or of viśālā, triphalā, rodhrā, nalikā and devādaru; or of himsrā, kośātakī, mādrī, tālaparnī, and jayañtī; or of sthūla kākādani, śāla, nākulī and vṛṣaparnī or of vṛddhi and the two hastikarṇī—prepared in water and applied warm. 25b-27.

Vātaja śopha cikitsā :—

अथानिलोत्थे श्वयथौ मासार्धं त्रिवृतं पिबेत् ।
 तैलमेण्डजं वातविड्ढिबन्धे तदेव तु ॥ २८ ॥
 प्राग्भक्तं पयसा युक्तं रसैर्वा कारयेत्तथा ।
 स्वेदाभ्यङ्गान् समीरघ्नान् लेपमेकाङ्गणे पुनः ॥ २९ ॥
 मातुलुङ्गाग्निमन्थेन शुण्ठीहिंस्रामराह्वयैः ।

In śopha arising from anila (vāta) the patient should drink (the decoction of) trivṛt or eraṅḍa taila for half a month daily, similarly so when there is obstruction to flatus and faeces, before meals, mixed with milk or meat soup; then sudation and oil massage should be done, next application of warm paste of drugs mitigating vāta such as mātuluṅga, agni-mañthā, śuṅṭhī, himsrā and amarāhvayā, should be done.

Pittaja śopha cikitsā :—

पैत्ते तिक्तं पिबेत्सर्पिर्न्यग्रोधाद्येन वा शृतम् ॥ ३० ॥
क्षीरं तृड्दाहमोहेषु लेपाभ्यङ्गश्च शीतलाः ।

In śopha (oedema) arising from pitta, the patient should consume either Tiktaka gṛta (vide chapter 19 of cikitsā sthāna) or that prepared from drugs of nyagrodhādi gaṇa (chapter 15 of sūtrasthāna); when there is thirst, feeling of burning sensation and delusion, milk should be used for drinking, oil for massage and paste to be applied should be used cold. 30b-31a.

पटोलमूलत्रायन्तीयष्टथाहकटुकभयाः ॥ ३१ ॥
दारु दार्वी हिमं दन्ती विशाला निचुलं कणा ।
तैः काथः सघृतः पीतो हन्त्यन्तस्तापतृड्भ्रमान् ॥ ३२ ॥
ससन्निपातवीसर्पशोफदाहविषज्वरान् ।

Decoction of paṭolamūla, trāyaṅtī, yaṣṭyāhvā, kaṭukā, abhayā, dāru, dārvī, hima, daṅtī, viśālā, nicula, and kaṇā-added with ghee and consumed cures heat exhaustion (burning sensation) inside the body, thirst, dizziness, sannipāta, visarpa (herpes), oedema, burning sensation, poison and fevers. 31b-33a.

Kaphaja śopha cikitsā :—

आरगवधादिना सिद्धं तैलं श्लेष्मोद्भवे पिबेत् ॥ ३३ ॥

In śopha (oedema) arising from kapha, the patient should drink the oil prepared with decoction of drugs of āragvadhādi gaṇa (vide chapter 15 of sūtrasthāna). 33b.

स्रोतोविबन्धे मन्त्रेऽग्नादरुचौ स्तिमिताशयः ।
क्षारचूर्णासवारिष्टमूत्रतक्राणि शीलयेत् ॥ ३४ ॥

When there is obstruction of channels, poor digestion, loss of taste, and absence of movement of the abdomen, kṣāra cūrṇa (powdered alkalies) mixed with either āsava, ariṣṭa (fermented infusion and decoction respectively) mūtra (cow's urine) or takra (buttermilk) should be consumed daily. 34.

कृष्णापुराणपिण्याकशिग्रुत्वक्सिकतातसोः ।
प्रलेपोन्मर्दने युञ्ज्यात्सुखोष्णा मूत्रककल्कताः ॥ ३५ ॥

Kṛṣṇā, purāṇa piṇyāka (old oilcake of tila), śigrutvak, sikatā and atasī made into a paste with cows urine should be used warm for external application and massage. 35.

स्नानं मूत्राम्भसी सिद्धे कुष्ठतर्कारिचित्रकैः ।

कुलत्थनागराभ्यां वा चण्डाऽगुरु विलेपने ॥ ३६ ॥

Water boiled with kuṣṭhā, tarkārī, and citrakā; or with kulattha, and nāgara, added with cows urine is ideal for bathing; paste of caṇḍā and aguru is ideal for anointing. 36.

कालजशृङ्गीसरलवस्तगन्धाहयाहयाः ।

एकैषिका च लेपः स्याच्छुयथावेकगात्रगे ॥ ३७ ॥

Application of paste of kāla (nilīnī, mañjiṣṭhā) ajaśṛṅgī, saralā, bastagañdhā, hayāhvayā and ekaiṣikā (trivṛt) is beneficial in oedema of any one part of the body. 37.

यथादोषं यथासन्नं शुद्धि रक्तावसेचनम् ।

कुर्वीत, मिश्रदोषे तु दोषोद्रेकबलात्क्रियाम् ॥ ३८ ॥

Śodhana (purificatory therapy) appropriate to the doṣa and of the nearest route, and blood-letting should be done. In case of combination of doṣās, treatment suitable to the predominant doṣa should be done (first). 38.

अजाजिपाठाघनपञ्चकोलव्याघ्रीरजन्यः सुखतोयपीताः ।

शोफं त्रिदोषं चिरजं प्रवृद्धं निघ्नन्ति भूमिम्बमहौषधे च ॥ ३९ ॥

Ajaji, pāṭhā, ghana, pañcakola, vyāghrī, the two rajani, bhūnimba, and mahauṣadha made into powder and consumed with warm water cures oedema arising from all the three doṣās, long standing and greatly advanced. 39.

अमृताद्वितयं सिवाटिका सुरकाष्ठं सपुरं सगोजलम् ।

श्वयथूदरकुष्ठपाण्डुताकृमिमेहोर्ध्वकफानिलापहम् ॥ ४० ॥

The (paste of) two amṛtā, śivāṭika, surakāṣṭhā and pura, mixed with cows urine and consumed cures oedema, enlargement of the abdomen, leprosy, anaemia, intestinal worms, and diabetes; increase of kapha and vāta in the upper parts of the body. 40.

इति निजमधिकृत्य पथ्यमुक्तं क्षतजनिते क्षतजं विशोधनीयम् ।

स्रुतिहिमघृतलेपसेकरैर्विषजनिते विषजिञ्च शोफ इष्टम् ॥ ४१ ॥

So far, was described the treatment for nijaṣoṭha (organic oedema); for that arising from blood (traumatic oedema) the blood should be purified by letting it out, use of cold applicātion of ghee, and paste of drugs, pouring decoction of drugs and purgative therapy; for that (oedema) arising from poison, all antipoisonous treatments are desirable. 41.

ग्राम्याब्जानूपं पिशितमबलं शुष्कशकं तिलाजं
गौडं पिष्टान्नं दधि सलवणं विज्जलं मद्यमम्बुम् ।
धाना वल्लरं समशनमथो गुर्वसात्म्यं विदाहि
स्वप्नं चारात्रौ श्वयथुगदवान् वर्जयेन्मैथुनं च ॥ ४२ ॥

The patient of oedema should avoid meat of animals—domestic, aquatic and marshy lands and which are debilitated; dry vegetables, mess prepared from tila, guḍa and piṣṭa, dadhi (curds), wine mixed with salt, devoid of water and which is sour; dhāna (fried grains) vallūra (dried meat), samaśana (food containing both healthy and unhealthy substances) which are difficult to digest, which produce burning sensation during digestion, sleeping not during nights (but during day) and sexual intercourse. 42.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
यामष्टाङ्गहृदयसंहितायां चतुर्थे चिकित्सित-
स्थाने श्वयथुचिकित्सितं नाम
सप्तदशोऽध्यायः ॥ १७ ॥

Thus ends the chapter Śvayathu cikitsita—the seventeenth in Cikitsita sthāna of Aṣṭāṅga hr̥daya samhītā—composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

अष्टादशोऽध्यायः ।

Chapter—18

VISARPA CIKITSITA (treatment of herpes)

अथातो विसर्पचिकित्सितं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-Visarpa cikitsita-treatment of herpes (?); thus said Ātreya and other great sages.

Notes :—Equating Visarpa with diseases recognised in modern medicine has not yet been settled satisfactorily, some equate it with erysepeles, some others with cellulites, herpes zoster, skin diseases, cancer, etc. and the varieties of visarpa with plague, gas gangrene, etc.

आदावेव विसर्पेषु हितं लङ्घनरक्षणम् ।

रक्तावसेको वमन विरेकः, स्नेहनं न तु ॥ १ ॥

In visarpa (herpes?) it is beneficial to administer lañghana (thinning the body with fasting etc.), rūkṣaṇa (causing dryness) blood-letting, emesis, and purgation therapies in the beginning of treatment itself, but not snehana (oleation therapy). 1.

प्रच्छर्दनं विसर्पघ्नं सयष्टीन्द्रयवं फलम् ।

पटोलपिप्पलीनिम्बपल्लवैर्घा समन्वितम् ॥ २ ॥

Emesis done by using phala (madana) together with yaṣṭī and iñdrayava or phala with paṭola, pippalī, and nimba pallava, destroys visarpa. 2.

रसेन युक्तं त्रायन्त्या द्राक्षायास्त्रैफलेन वा ।

विरेचनं त्रिवृच्चूर्णं पयसा सर्पिषाऽथवा ॥ ३ ॥

योऽयं, कोष्ठगते दोषे विशेषेण विशोधनम् ।

Purgation should be done by using powder of trivṛt mixed with the juice/decoction of either trāyañtī, drākṣā, triphalā; or with milk or ghee especially when the doṣās are lodged in the alimentary tract. 3-4a.

अविशोध्यस्य दोषेऽल्पे शमनं चन्दनोत्पलम् ॥ ४ ॥
 मुस्तनिम्बपटोलं वा पटोलादिकमेव वा ।
 सारिवामलकोशीरमुस्तं वा कथितं जले ॥ ५ ॥

For persons who are unfit for purifactory therapies and when the doṣās are slight, śāmāna (palliative therapy) is ideal; cañdana, utpala; mustā, nīm̄ba and paṭola; or paṭola and others (patolādi gaṇa) (vide chapter 15 of sūtrasthāna); or sārivā, āmalaka, uśīra and mustā—boiled with water should be consumed. 4b-5.

दुरालभां पर्पटकं गुडूचीं विश्वभेषजम् ।
 पाक्यं शीतकषायं वा तृष्णावीसर्पवान् पिबेत् ॥ ६ ॥
 दार्वीपटोलकटुकामसूरत्रिफलास्तथा ।
 सनिम्बयष्टीत्रायन्तीः कथिता घृतमूर्च्छिताः ॥ ७ ॥

Patient of visarpa having thirst should drink either the decoction or infusion of durālabhā, parpaṭaka, gudūcī, and viśvabhēṣaja; or decoction of dārvi, paṭola, kaṭukā, masūra, triphalā, nīm̄ba, yaṣṭī, and trāyañtī mixed with ghee. 6-7.

शाखादुष्टे तु रुधिरे रक्तमेवादितो हरेत् ।
 त्वङ्मांसस्त्रायुसंक्लेदो रक्तक्लेदाद्धि जायते ॥ ८ ॥

When the blood gets vitiated in the śākhas (dhātus-tissues) blood-letting itself should be done, first, because increase of moisture in the skin, muscles, tendons etc., occurs due to increase of moisture in the blood itself. 8.

निरामे श्लेष्मणि क्षोणे वातपित्तोत्तरे हितम् ।
 घृतं तिक्तं महातिक्तं शृतं वा त्रायमाणया ॥ ९ ॥

When there are no symptoms of āma, when kapha has decreased but vāta and pitta are predominant, then either Tiktaka ghṛta, Mahātikta ghṛta (chapter 19 of cikitsā sthāna) of that prepared by the decoction of trayāmaṇa, are beneficial. 9.

निर्हृतेऽस्त्रे विशुद्धेऽन्तर्दोषे त्वङ्मांससन्धिगे ।
 बद्धिक्रियाः प्रदेहाद्याः सद्यो वीसर्पशान्तये ॥ १० ॥

After blood-letting, when the interior (of the alimentary canal) becomes cleared, and the doṣās are found localised in the skin, muscles, and joints, then external treatments such as pradeha (application of warm poultice) etc. subside visarpa soon. 10.

शताह्वामुस्तवाराहीवंशार्तगलधान्यकम् ।

सुराह्वा कृष्णगन्धा च कुष्ठं चालोपनं चले ॥ ११ ॥

In visarpa arising from cala (vāta) application of paste of śatāhvā, mustā, vārahī, vamsā, ārtagala, dhānyaka, surā hva, kṛṣṇagañdhā and kuṣṭha is ideal. 11.

न्यग्रोधादिगणः पित्ते तथा पद्मोत्पलादिकम् ।

न्यग्रोधपादास्तरुणाः कदलोगर्भसंयुताः ॥ १२ ॥

विसग्रन्थिश्च लेपः स्याच्छतधौतघृतामृतः ।

पद्मिनीकर्दमः शीतः पिष्टं मौक्तिकमेध वा ॥ १३ ॥

शङ्खः प्रवालं शुक्तिर्वा गैरिकं वा घृतान्वितम् ।

In that arising from pitta, paste of either the drugs of nyagrodhādi gaṇa (chapter 15 of sūtrasthāna) or padmotpalādi etc. (chapter 20 cikiśthāna) of (Aṣṭāṅga sangraha) is beneficial. So also the paste of tender aerial roots of nyagrodha, the pith of kadali, and bisa grañthi, mixed with śata-dhauta ghṛta (ghee washed in water for hundred times) or the slush/mud of lotus lake or paste of mauktika (pearls), śaṅkha (conch), pravāla (coral) śukti (oyster shell) or of gairika (red ochre) mixed with ghee and applied cold are also beneficial. 12-14a.

त्रिफलापद्मकोशीरसमङ्गाकरवीरकम् ॥ १४ ॥

नलमूलान्यनन्ता च लेपः श्लेष्मविसर्पहा ।

Paste of triphalā padmaka, uśīra, samaṅgā, karavīraka, nalamūla, and anañtā (applied externally) cures visarpa arising from śleṣman (kapha). 14b-15a.

धवसप्ताह्वखदिरदेवदारुकुरण्टकम् ॥ १५ ॥

समुस्तारग्वधं लेपो वर्गी वा वरुणादिकः ।

आरग्वधस्य पत्राणि त्वचः श्लेष्मातकोद्भवाः ॥ १६ ॥

इन्द्राणिशाकं काकाह्वा शिरीषकुसुमानि च ।

Application of paste of dhava, śatāhvā, khadira, devadāru, kuraṅṭaka, mustā and āragvadhā, or of the drugs of varuṇādi gaṇa (chapter 15 of sūtrasthāna) or of the leaves of āragvadhā, bark of ślesmātaka, leaves of iṅdrāṇi, kākāhvā and flower of śirīṣa (cures visarpa of kapha origin). 15b-17a.

सेकव्रणाभ्यङ्गद्विवर्लेपचूर्णान् यथायथम् ॥ १७ ॥
पतैरेवौषधैः कुर्याद्वायौ लेपा घताधिकाः ।

Recipes for bathing, anointing, fumigating, topical application of paste and powder for dusting the wound should be prepared by these drugs only. The pastes mentioned for the treatment of visarpa of vāta origin should be mixed with more quantity of ghee. 17b-18a.

Notes :—Aruṇadatta states that “by this statement it is presumed that the pastes mentioned for visarpa of pitta and kapha origin also should be mixed with ghee”.

कफस्थानगते सामे पित्तस्थानगतेऽथवा ॥ १८ ॥
अशीतोष्णा हिता रूक्षा रक्तपित्ते घतान्विताः ।
अत्यर्थशीतास्तनवस्तनुवस्त्रान्तरास्थिताः ॥ १९ ॥
योज्याः क्षणे क्षणेऽन्येऽन्ये मन्दवीर्यास्त एव च ।

When vāyu associated with āma is found lodged either in the seat of kapha or of pitta it is beneficial to use it neither cold nor hot (in other words, slightly warm) and dry (without addition of fats); in case of aggravation of rakta (blood) and pitta, it should be mixed with ghee, made very cold, thin, concealed inside thin cloth, applied fresh, minute after minute (every time), since the same paste applied again and again becomes weak in action. 18b-20a.

संसृष्टदोषे संसृष्टमेतत्कर्म प्रशस्यते ॥ २० ॥

In visarpa arising from the combination of the doṣās, it is ideal to combine the treatments suitably. 20b.

Agni visarpa cikitsā :—

शतधौतघृतेनाग्निं प्रदिह्यात्केवलेन वा ।
सेचयेद्भूतमण्डेन शीतेन मधुकाम्बुना ॥ २१ ॥
सिताम्भसाऽम्भोदजलैः क्षीरेणेश्वरसेन वा ।
पानलेपनसेकेषु महातिक्तं परं हितम् ॥ २२ ॥

Agnī visarpa should be bathed either with śatadhauta ghr̥ta (ghee washed a hundred times) with plain ghee, with the scum of ghee, decoction of madhuka, solution of sitā (sugar), decoction of ambhoda (mustā) milk or juice of sugarcane all made cold. Mahātiktaka ghr̥ta (chapter 19 of cikitsā sthāna) is best for drinking, external application and bathing the skin. 21-22.

Grañthi visarpa cikitsā :—

ग्रन्थ्याख्ये रक्त पित्तघ्नं कृत्वा सम्यग्यथोदितम् ।
कफानिलघ्नं कर्मैष्टं पिण्डस्वेदोपनाहनम् ॥ २३ ॥

For grañthi visarpa treatments prescribed for raktapitta (chapter 2 of cikitsā sthāna) should be done first, followed by treatments which mitigate kapha and anila (vāta) such as piṇḍasveda and upanāha (chapter 17 of sūtrasthāna). 23.

ग्रन्थिवीसर्पशूले तु तैलेनोष्णेन सेचयेत् ।
दशमूलविपक्केन तद्वन्मूत्रैर्जलेन वा ॥ २४ ॥

In case of pain in grañthi visarpa, the skin should be bathed with warm oil prepared with daśamūla, likewise with cows urine or water boiled with daśamūla. 24.

सुखोष्ण्या प्रदिह्याद्वा पिष्टया कृष्णगन्धया ।
नक्तमालत्वचा शुष्कमूलकैः कलिनाऽथवा ॥ २५ ॥

Application of warm paste of either kṛṣṇagañdhā, bark of naktamāla, dried mūlaka or kalī (vibhītaka) should be done. 25.

दन्ती चित्रकमूलत्वक् सौधार्कपयसी गुडः ।
भल्लातकास्थि कासीसं लैपो भिन्द्याच्छिलामपि ॥ २६ ॥
बहिर्मागाश्रितं ग्रन्थि किं पुनः कफसम्भवम् ।
दीर्घकालस्थितं ग्रन्थिमेभिर्भिन्द्याच्च भेषजैः ॥ २७ ॥
मूलकानां कुलत्थानां यूषैः सक्षारदाडिमैः ।
गोधूमान्नैर्यवान्नैर्वा ससोधुमधुशार्करैः ॥ २८ ॥
सक्षौद्रैर्वारुणीमण्डैर्मातुलुङ्गरसान्वितैः ।
त्रिफलायाः प्रयोगैश्च पिप्पल्याः क्षौद्रसंयुतैः ॥ २९ ॥
देवदारुगुडूच्योश्च प्रयोगैर्गिरिजस्य च ।
मुस्तभल्लातसक्तूनां प्रयोगैर्माक्षिकस्य च ॥ ३० ॥

धूमैर्विरेकैः शिरसः पूर्वोक्तैर्गुल्मभेदनैः ।

तसायोद्देमलवणपाषाणादिप्रपीडनैः ॥ ३१ ॥

Paste of dañṭī, bark of citramūla, milky sap of sudhā and arka, guḍa; bhallātakāsthī, and kāśīsa breaks even the stone; what then to say of external tumour which arising from kapha; even the tumour which is long standing should be broken up with these; use of soup of either mūlaka or kulattha added with kṣāra and dāḍima, mess prepared either from godhāma or yava followed by drink of sīdhu mixed with honey and sugar; vāruṇī maṇḍa mixed with kṣaudra (honey) and juice of inātuluṅga; administration of triphalā and pippalī mixed with honey, of devadāru and guḍūcī with honey, of girija (śilājatu) or mustā, bhallāta and saktu with honey; of mākṣika (iron pyrites) with honey; by fumigation (of the affected part), śirovireka (purgative therapy) for the head, that is nasya (nasal medication), by touching the tumour with heated plaque of iron or gold, salt, stone etc. 26-31.

आभिः क्रियाभिः सिद्धाभिर्विविधाभिर्बले स्थितः ।

ग्रन्थिः पाषाणकठिनो यदि नैवोपशाम्यति ॥ ३२ ॥

अथास्य दाहः क्षारेण शरैर्ह्येनाऽपि वा हितः ।

पाकभिः पाचयित्वा वा पाटयित्वा तमुद्धरेत् ॥ ३३ ॥

If the hard and deep rooted tumour does not break even by these different kinds of treatment of proven efficacy and remains stony hard, it should then be burnt (cauterised) either with kṣāra (alkalies) or red hot arrow or rod of gold; or it should be made to undergo suppuration by drugs which promote pus formation and then excised (removed). 32-33.

मोक्षयेद्बहुशश्चास्य रक्तमुत्क्रेशमागतम् ।

पुनश्चापहते रक्ते वातश्लेष्मजिदौषधम् ॥ ३४ ॥

The blood which is vitiated and coming up from the tumour should be removed out in large quantity; after removing the blood, medicaments which mitigate vāta and śleṣman (kapha) should be administered. 34.

प्रक्लिन्ने दाहपाकाभ्यां बाह्यान्तर्ग्रणवत्क्रिया ।
 दार्वीविडङ्गकम्पिलैः सिद्धं तैलं व्रणे हितम् ॥ ३५ ॥
 दूर्वास्वरससिद्धं तु कफपित्तोत्तरे घृतम् ।

When the tumour becomes greatly moist from burning (cauterisation) and suppuration, treatment should be like those of external and internal wound. Oil prepared with dārvī, viḍaṅga and kampilā is good for the wound (healing). Ghee prepared with fresh juice of dūrva is good for the wound which has predominance of kapha and pitta. 35-36a.

एकतः सर्वकर्माणि रक्तमोक्षणमेकतः ॥ ३६ ॥
 विसर्पं न ह्यसंसृष्टः सोऽस्त्रपित्तेन जायते ।
 रक्तमेवाश्रयश्चास्य बहुशोऽस्त्रं हरेदतः ॥ ३७ ॥

If all the other treatments are at one side, blood-letting alone is at the other, visarpa does not occur without being associated with rakta-pitta (bleeding disease), blood alone is the seat of it (visarpa) hence blood-letting should be done many times/in large quantities. 36b-37.

न घृतं बहुदोषाय देयं यन्न विरेचनम् ।
 तेन दोषो ह्यपस्तब्धस्त्वग्रक्तपिशितं पचेत् ॥ ३८ ॥

No medicated ghee which is not a purgative should be given to the patient (of visarpa), who has great increase of doṣās; if done so, it (ghee) obstructs the doṣās and cooks (destroys) the skin, blood and muscle tissues. 38.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
 चतुर्थं चिकित्सितस्थाने विसर्पचिकित्सितं
 नामाष्टादशोऽध्यायः ॥ १८ ॥

Thus ends the chapter Visarpa cikitsita—the eighteenth in Cikitsita sthāna of Aṣṭaṅgahṛdaya saṃhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

एकोनविंशोऽध्यायः ।

Chapter—19

KUṢṬHA CIKITSITA (treatment of leprosy)

अथातः कुष्ठचिकित्सितं व्याख्यास्यामः ।
इति ह स्मादुरात्रेयादयो महर्षयः ।

We shall now expound the chapter—Kuṣṭha cikitsita—treatment of Leprosy; thus said Ātreya and other great sages.

*Notes :—*The terms 'kuṣṭha' usually translated as leprosy, does not stand for that disease only While mahākuṣṭha are the different forms of leprosy, the other kuṣṭhas are some diseases of the skin, minor and major including even cancer.

कुष्ठिनं स्नेहपाने । पूर्वं सर्वमुपाचरेत् ।
तत्र वातोत्तरे तैलं घृतं वा साधितं द्वितम् ॥ १ ॥
दशमूलामृतैरण्डशार्ङ्गैष्टामेषशङ्गिभिः ।

The patient of kuṣṭha (leprosy) should be treated first with snehapāna—drinking of fat (as part of oleation therapy); when vāta is the predominant doṣa such oil or ghee medicated with (the decoction of) daśamūla, amṛta, eraṇḍa, śārṅgeṣṭā and maṣaśriṅgi. 1-2a.

Tiktaka ghṛta :—

पटोलनिम्बकटुकादार्षीपाठादुरालभाः ॥ २ ॥
पर्पटं त्रायमाणां च पलांशं पाचयेद्वपाम् ।
द्यादकेऽष्टांशशेषेण तेन कर्षोन्मितैस्तथा ॥ ३ ॥
त्रायन्तीमुस्तभूनिम्बकलिङ्गकणचन्दनैः ।
सर्पिषो द्वादशपलं पचेत्तत्तिककं जयेत् ॥ ४ ॥
पित्तकुष्ठपरीसर्पपिटिकादाहत्तुङ्भ्रमान् ।
कण्डुपाण्डामयान् गण्डान् दुष्टनाडीव्रणापत्नीः ॥ ५ ॥
विस्फोटविद्रघीगुल्मशोफोन्मादमदानपि ।
हृद्रोगतिमिरव्यङ्गग्रहणीश्वित्रकामलाः ॥ ६ ॥
भगन्दरमपस्मारमुदरं प्रदरं गरम् ।
अर्शोऽस्त्रपित्तमन्यांश्च सुकृच्छ्रान् पित्तजान् गदान् ॥ ७ ॥

One pala each of paṭola, nimba, kaṭukā, dārvī, pāṭhā, durālabhā, parpṭa and trāyamāṇā are boiled in two āḍhaka of water and decoction reduced to one-eighth quantity; to this are added the powder of one karṣa each of trāyañtī, mustā, bhūnimba, kaliṅga, kaṇā, and caṇḍana, and twelve pala of sarpi (ghee) and medicated ghee prepared. This Tiktaka ghṛta cures kuṣṭha arising from pitta, parisarpa (visarpa), pustules, burning sensation, thirst, dizziness, itching, anaemia, glandular enlargement, bad sinus ulcer, goitre, small-pox, abscess, abdominal tumour, oedema, insanity, intoxication, heart disease blindness, discoloured patches on the face, disease of the duodenum, leucoderma, jaundice, rectal fistula, epilepsy, enlargement of the abdomen, menorrhagia, homicidal poisoning, haemorrhoids; bleeding disease and other difficult diseases of pitta origin 2b-7.

Mahātiktaka ghṛta :—

सप्तच्छदः पर्पटकः शम्याकः कटुका वचा ।
 त्रिफला पद्मकं पाठा रजन्यौ सारिवे कणे ॥ ८ ॥
 निम्बचन्दनयष्ट्याह्विशालेन्द्रयवासृताः ।
 किराततिककं सेव्यं वृषो मूर्वा शतावरी ॥ ९ ॥
 पटोलातिविषामुस्तात्रायन्तीधन्वयासकम् ।
 तैर्जलेऽष्टगुणे सर्पिर्द्विगुणामलकीरसे ॥ १० ॥
 सिद्धं तित्तान्महातिकं गुणैरभ्यधिकं मतम् ।

Saptacchada, parpaṭaka, śamyāka, kaṭukā, vacā, triphalā, padmaka, pāṭhā, the two rajanī, the two sārivā, the two kaṇā, nimba, caṇḍana, yaṣṭhyāhvā, viśālā, iṅḍrayava, amṛitā, kirātatiktaka, sevyā, vṛṣa, mūrvā, śatāvāri, paṭola, ativiṣā, mustā, trāyañtī and dhañvayāsaka, are made into decoction. Eight parts of this decoction, one part of sarpiṣ (ghee), two parts of juice of āmalakī are added and medicated ghee cooked. This Mahātiktaka ghṛta is greater in properties than the previous one. 8-11a.

कफोत्तरे घृतं सिद्धं निम्बसप्ताहचित्रकैः ॥ ११ ॥
 कुष्ठोषणवचाशालप्रियालचतुरङ्गुलैः ।

When kapha is predominant, medicated ghee prepared with (decoction of) nimba, saptāhvā, citraka, kuṣṭha, uṣaṇā, vacā, śāla, priyāla and caturaṅgula, should be used. 11b-12a.

सर्वेषु चारुष्करजं तौवरं सार्षपं पिबेत् ॥ १२ ॥
 ज्ञेहं घृतं वा कृमिजित्पथ्यामल्लतकैः शृतम् ।

In all (varieties), oil of either āruṣkara, tuvaraka, sarṣapa; or ghee boiled with kṛmijit, pathyā and bhallātaka, should be consumed. 12b-13a

आरग्वधस्य मूलेन शतकृत्वः शृतं घृतम् ॥ १३ ॥
 पिबन् कुष्ठं जयत्याशु भजन् सखदिरं जलम् ।
 एभिरेव यथास्वं च खैरभ्यञ्जनं हितम् ॥ १४ ॥

Ghee boiled for hundred times with the root of āragvadhā, consumed daily, followed by drinking of decoction of khadira, cures leprosy quickly.

It is beneficial to anoint the body with fats (oil or ghee) processed by these drugs itself. 13b-14.

स्निग्धस्य शोधनं योज्यं विसर्पे यदुदाहृतम् ।

After administering oleation therapy he should be given śodhana (purificatory therapies) as has been described for visarpa. 15a.

ललाटहस्तपादेषु सिराश्चास्य विमोक्षयेत् ॥ १५ ॥
 प्रच्छानमल्पके कुष्ठे शृङ्गाद्याश्च यथायथम् ।

The veins on the forehead, arms and legs should be cut to let out blood; if leprosy is of minor variety pracchāna (scrapping with lancet) and in others with the use of śṛṅga (sucking horn) etc. as is suitable. 15b-16a.

ज्ञेहैराप्याययेच्चैनं कुष्ठघ्नैरन्तराऽन्तरा ॥ १६ ॥
 मुक्तरक्तविरिक्तस्य रिक्तकोष्ठस्य कुष्ठिनः ।
 प्रभञ्जनस्तथा ह्यस्य न स्याद्देहप्रभञ्जनः ॥ १७ ॥

Patients of leprosy should be nourished with fats (medicated ghee or oil) during intervals; otherwise the alimentary tract becoming empty in those who had blood-letting and purgations, leads to aggravation of prabhañjana (vāta) which might even destroy the body. 16b-17.

Vajraka ghṛta :—

वासामृतानिम्बवरापटोढव्याघ्रीकरञ्जोदककल्कपकम् ।

सर्पिर्विसर्पञ्चरकामलास्रकुष्ठापहं वज्रकमामनन्ति ॥ १८ ॥

Medicated ghee prepared with the decoction and paste of vāsa, amṛta, nimba, varā, paṭola, vyāghrī, and karañja cures visarpa (herpes), fevers, jaundice, bleeding disease and leprosy. This is known as Vajraka ghṛta. 18.

Mahavajraka ghrita :—

त्रिफलात्रिकटुद्विकण्टकारीकटुकानिकुम्भकुम्भराजवृक्षैः ।

सवचातिविषाग्निः सपाठैः पित्तुभागैर्नववज्रदुग्धमुष्ट्या ॥ १९ ॥

पिष्टैः सिद्धं सर्पिषः प्रस्थमेभिः क्रूरे कोष्ठे स्नेहनं च ।

कुष्ठश्वित्रफ्लीहवर्ध्वाश्मगुल्मान् हन्यात्कृच्छ्रांस्तन्महावज्रकाश्यम् ॥ २० ॥

Medicated ghee prepared with decoction and paste of one picu each of triphalā, trikaṭu, the two kaṅṭakārī, kaṭukā, kumbhā, nikumbhā, rājavṛkṣā, vacā, ativiṣā, agnika, and pāṭhā, one muṣṭi (pala) of fresh milky sap of vajra (snuhi) and one prastha of ghee; it acts as lubricant purgative to persons of hard bowel movements and cures leprosy, leucoderma, splenic disease, scrotal enlargement, urinary stone, and abdominal tumour which are difficult to cure. This is known as Mahāvajraka ghṛta. 19-20.

दन्याढकमपां द्रोणे पक्त्वा तेन घृतं पचेत् ।

धामार्गवपले पीतं तदूर्ध्वधो विशुद्धिकृतं ॥ २१ ॥

One āḍhaka of dañṭī is boiled in one droṇa of water and decoction obtained; to this, are added one pala of paste of dhāmārgava and medicated ghee prepared. This ghee consumed purifies the body both the upper and lower parts (by causing vomiting and purging). 21.

भाधर्तकीतुलां द्रोणे पचेदष्टांशशेषितम् ।

तन्मूलैस्तत्र निर्यूहे घृतप्रस्थविपाचयेत् ॥ २२ ॥

पीत्वा तदेकदिवसान्तरितं सुजीर्णं

भुञ्जीत कोद्रवमसंस्कृतकाञ्जिकेन ।

कुष्ठं किलासमपर्ची च विजेतुमिच्छन्

इच्छन् प्रजां च विपुलां प्रहणं स्मृतिं च ॥ २३ ॥

One tulā of āvartakī is boiled in one droṇa of water and decoction reduced to one-eighth the quantity. To this are added the paste of its own root and one prastha of ghr̥ta and medicated ghee cooked. This should be consumed with interval of one day followed by eating mess of kodrava along with unprocessed kāñjika (sour gruel without addition of salt, spices, and fats) by the person who wishes to be cured of leprosy, leucoderma and goitre, and desires many children, intelligence and memory. 22-23.

यत्नेल्लीतकवसा क्षौद्रजातीरसान्विता ।
कुष्ठघ्नी समसर्पिर्वा सगायत्र्यसनोदका ॥ २४ ॥

Lelītaka vasā mixed with honey and juice of jāti or decoction of gāyatrī and asana mixed with equal quantity of ghee destroys leprosy, of the person who leads the life of a yati (saint). 24.

Notes :—The commentator Aruṇadatta identifies lelītaka vasā as sauvarca-lavaṇa taila (oil cooked with sauvarcala salt) and gives the opinion of some others as gaṇdhaka (sulphur). (akrapānidatta in his commentary calls it as a kind of stone found in northern regions of India. Iñdu states that it is found in the form of liquid in northern regions. Ni-ghaṅtu texts consider it as a mineral ore, and treatises on Rasa śāstra have considered it as gandhaka (sulphur). In ancient times sulphur ore was being obtained from mines. Hence it is sulphur only that is meant here.

शालयो यवगोधूमाः कोरदूषाः प्रियङ्गवः ।
मुद्गा मसूरास्तुवरी तिक्तशाकानि जाङ्गलम् ॥ २५ ॥
वरापटोलखदिरनिम्बारुष्करयोजितम् ।
मद्यान्यौषधगर्भाणि मथितं चेन्दुराजिमत् ॥ २६ ॥
अन्नपानं हितं कुष्ठे, त्वम्ललवणोषणम् ।
दधिदुग्धगुडानूपतिलमाषांस्त्यजेत्तराम् ॥ २७ ॥

Diet prepared from śali (rice), yava (barley), godhūma (wheat), koradūṣa, priyaṅgu, mudga, masūra, tuvarī, bitter vegetables, meat of animals of desertlike lands, processed with varā, paṭola, khadira, nimba or āruṣkara; wine prepared with addition of medicinal drugs, will churned juice of iñdu-rāji (bākuṣī); these foods and drinks are ideal for (patients of) leprosy; but not foods which are sour, salty and pungent; dadhi (curds) dugdha (milk), guḍa (jaggery), meat of

animals of marshy lands, tila and māṣa these should be avoided especially. 25-27.

पटोलमूलत्रिफलाविशालाः पृथक्त्रिभागापचितत्रिशाणाः ।
 स्युन्नायमाणा कटुरोहिणी च भागार्धिके नागरपादयुक्ते ॥ २८ ॥
 पतत्पलं जर्जरितं विपकं जले पिबेद्दोषविशोधनाय ।
 जीर्णे रसैर्धन्वमृगद्विजानां पुराणाशाल्योदनमाददीत ॥ २९ ॥
 कुष्ठं किलासं ग्रहणीप्रदोषमर्शांसि कृच्छ्राणि हलीमकं च ।
 षड्रात्रयोगेन निहन्ति चैतद् हृद्वस्तिशूल विषमज्वरं च ॥ ३० ॥

Roots of paṭola, triphalā and viśālā, three śāṇa less by one third (in other words two and two-thirds śāṇa each) separately, trāyamāṇa and kaṭukarohinī—together half part, nāgara one fourth part—all these together making one pala—are crushed and boiled in water (and decoction obtained). It should be consumed to purify (eliminate) the doṣās. After its digestion, the patient should partake mess prepared from old rice along with soup of meat of animals and birds of desertlike lands. This recipe cures, leprosy, leucoderma, duodenal disorder, haemorrhoids which is difficult to cure, halīmaka, (advanced stage of jaundice) pain of the heart and urinary bladder and remittant fevers with in six days. 28-30.

Māṇibhadra guḍa :-

विडङ्गसारामलकामयानां पलत्रयं, त्रीणि पलानि कुम्भात् ।
 गुडस्य च द्वादश, मासमेष जितात्मनां हन्युपयुज्यमानः ॥ ३१ ॥
 कुष्ठश्वित्रश्वासकासोदराशौमेहस्त्रीहृत्प्रन्थिरुगजन्तुगुल्मान् ।
 सिद्धं योगं प्राह यक्षो मुमुक्षोर्भिक्षोः प्राणान् माणिभद्र किलेमम् ॥ ३२ ॥

Viḍaṅgasāra (good viḍaṅga), āmalaka and abhayā—together three pala, kumbha, three pala, guḍa, twelve pala, mixed together and avaleha (confection) prepared. Consumed daily (in suitable dose) for three months by the person who is self-controlled (in respect of food drinks etc) it cures leprosy, leucoderma, dyspnoea, cough, enlargement of the abdomen, haemorrhoids, diabetes, disease of the spleen, pain of tumours, intestinal worms and abdominal tumours. This efficacious and restorative formula was revealed by yakṣa Māṇibhadra for the benefit of bhikṣus (mendicants) who desire mokṣa (freedom from cycle of births and dea hs). 31-32.

(*Bhūnimbādi cūrṇa*) :—

भूनिम्बनिम्बत्रिफलापद्मकाति विषाकणाः ।
 मूर्वापटोलीद्विनिशापाठातिकेन्द्रवारुणीः ॥ ३३ ॥
 सकलिङ्गवचास्तुल्या द्विगुणाश्च यथोत्तरम् ।
 लिह्याहन्तीत्रिवृद्वाह्मीश्वर्णिता मधुसर्पिषा ॥ ३४ ॥
 कुष्ठमेहप्रसुतीनां परमं स्यात्तदौषधम् ।

Equal quantities of bhūnīm̄ba, nīm̄ba, triphalā, padmaka, ativiṣā, kaṇā, mūrvā, paṭolī, the two niṣā, pāṭhā, tikta, iṅdra-vāruṇī, kaliṅga and vacā; powder of dāñṭī, trivṛt and brāhmī each succeeding one double in quantity of its preceeding—are together converted into nice powder, consumed daily along with honey and ghee. This acts as the best medicine for leprosy, diabetes and loss of tactile sensation. 33-35a.

वराघिडङ्गकृष्णा वा लिह्यात्सैलाज्यमाक्षिकैः ॥ ३५ ॥

Powder of varā, viḍaṅga and kṛṣṇā may be licked with oil, ghee and honey. 35b.

काकोदुम्बरिकावेल्लनिम्बाद्व्योषकल्कवान् ।
 हन्ति वृक्षकनिर्यूहः पानात्सर्वास्त्वगामयान् ॥ ३६ ॥

Decoction of vṛkṣaka added with paste of kākodumbarikā, vella, nīm̄ba, abda and vyoṣa and consumed cures all the diseases of the skin. 36.

कुटजाग्निनिम्बनृपतरुखदिरासनसप्तपर्णनिर्यूहे ।
 सिद्धा मधुघृतयुक्ताः कुष्ठग्रीर्भक्षयेदभयाः ॥ ३७ ॥

Abhayā boiled in the decoction of kuṭaja, agni, nīm̄ba and nṛpataru, khadira, asana and saptapaṇa and consumed mixed with honey and ghee cures leprosy. 37.

दार्वाखदिरनिम्बानां त्वक्काथः कुष्ठसूदनः ॥ ३७ ॥

Decoction of barks of dārvī, khadira and nīm̄ba cures leprosy. 37½.

निशोत्तमानिम्बपटोलमूलतिकावच्चालोहितयष्टिकाभिः ।
 कृतः कषायः कफपित्तकुष्ठं सुसेवितो धर्मश्वोच्छिनत्ति ॥ ३८ ॥
 एभिरेव च शृतं घृतमुख्यं भेषजैर्जयति मारुतकुष्ठम् ।
 कल्पयेत्खदिरनिम्बगुडुचीदेघदारुजनोः पृथगेवम् ॥ ३९ ॥

Decoction prepared from niśā, uttamā (triphalā), nīmba, paṭolaṃūla, tiktā, vacā and lohityaṣṭikā, cures leprosy arising from kaphapitta just as righteousness rigidly followed (saves the person). Medicated ghee prepared from these drugs—itsself cures leprosy arising from vāta. In the same way decoction and medicated ghee may be prepared seperately from khadira, nīmba, guḍūci, devadāru, and rajanī. 38-39.

पाठादावीवह्निघुणेष्टाकटुकामिर्मूत्रं

युक्तं शक्रयवैश्रोष्णजलं वा ।

कुष्ठो पीत्वा मासमरुक् स्याद्गुदकीली

मेही शोफी पाण्डुरजीर्णा कृमिमांश्च ॥ ४० ॥

(Powder of) pāṭhā dārvī, vahni, ghuṇṣṭā, katukā and śakrayava, mixed with either cows urine or warm water, consumed for a period of one month, makes the patients of leprosy, haemorrhoids, diabetes, oedema, anaemia, indigestion and intestinal worms, free of their diseases. 40.

लाक्षादन्तीमधुरसवराद्वीपिपाठाविडङ्ग-

प्रत्यक्पुष्पोत्रिकटुरजनीसप्तपर्णारुषम् ।

रक्ता निम्बं सुरतरु कृतं पञ्चमूल्यौ च चूर्णं

पीत्वा मासं जयति हितभुगव्यमूत्रेण कुष्ठम् ॥ ४१ ॥

Lākṣā, dañtī, madhurasā, varā, dvīpī, pāṭhā, viḍaṅgā, pratyakpuṣpī, trikaṭu, rajanī, saptaparnā, āṭarūṣa, rakta (mañjiṣṭhā), nimbā, surataru, and the two pañcamūla, made into powder and consumed with cows urine for one month adhering to suitable foods, cures leprosy. 41.

निशाकणानागरवेल्लतौवरं सवह्निताप्यं क्रमशो विवर्धितम् ।

गवाम्बुपीतं वटकीकृतं तथा निहन्ति कुष्ठानि सुदारुणान्यपि ॥ ४२ ॥

Niśā, kaṇā, nāgara, vellā, tauvara (tuvara bīja) vahni, and tāpya each succeeding one increased by one part than its preceeding, made into pills and consumed along with cows urine cures leprosy though severe and difficult to cure. 42.

Saptasama guṭikā :—

त्रिकटूत्तमातिलारुक्क राज्यमाक्षिकसितोपलाविहिता ।

गुलिका रसायनं कुष्ठजिच्च वृष्या च सप्तसमा ॥ ४३ ॥

Trikaṣu, uttamā (triphalā), tila, aruṣkara, ājya (ghee), māḁṣika (honey) and sitopalā (sugar candy) together are made into pills. This known as Saptasama guṭikā, is a rejuvenator, cures leprosy and acts as an aphrodisiac. 43.

चन्द्रशकलाग्निरजनीविडङ्गतुषारास्थरुष्करत्रिफलाभिः ।

वटका गुडांशङ्गताः समस्तकुष्ठानि नाशयन्त्यभ्यस्ताः ॥ ४४ ॥

Candraśakala (bākucī), agni, rajanī, viḁaṅga, tuvarāsthi (seed of tuvarak), aruṣkara, and triphalā made into pills and consumed along with guḁa (jaggery) habitually cures all varieties of leprosy. 44.

विडङ्गभल्लातकबाकुचीनां सद्दीपिवाराहिहरीतकीनाम् ।

सलाङ्गलीकृष्णतिलोपकुल्या गुडेन पिण्डी विनिहन्ति कुष्ठम् ॥ ४५ ॥

Viḁaṅga, bhallāataka, bākucī, dvīpī, vārahī, haritakī, lāṅgali, kṛṣṇa-tila and upakulyā made into pills adding guḁa (jaggery) and consumed cures leprosy. 45.

शशाङ्गलेखा सविडङ्गसारा सपिप्पलीका सहुताशमूला ।

सायोमला सामलका सतैला कुष्ठानि कुच्छ्राणि निहन्ति कीढा ॥ ४६ ॥

Śaśaṅka lekha (bākucī), viḁaṅgasāra, pippalī, hutāśmūla (citramāla), ayomala (iron flax), āmalaka all powdered and consumed mixed with oil cures leprosy even that which is difficult to cure. 46.

पथ्यातिलगुडैः पिण्डी कुष्ठं सारुष्करैर्जयेत् ।

गुडारुष्करजन्तुघ्नसोमराजीकृताऽथवा ॥ ४७ ॥

Pills made from pathyā, tila, guḁa, and aruṣkara; or from guḁa, aruṣkara, jaṅtughna, and somarāji cure leprosy. 47.

विडङ्गाद्रिजतुशौद्रसर्पिष्मत्खादिरं रजः ।

किटिभश्वित्रदद्रुघ्नं खादेन्मितहिताशनः ॥ ४८ ॥

Powder of viḁaṅga, adrijatu, and khadira is a mixed with honey and ghee consumed by the person who partakes little quantities of healthy food only, gets cured of kiṭibha, śvitra (leucoderma) and dadru (eczema). 48.

सितातैलकृमिघ्नानि धात्र्ययोमलचिप्पलीः ।

लिहानः सर्वकुष्ठानि जयत्यतिगुरूण्यपि ॥ ४९ ॥

He, who consumes sitā (sugar), taila (oil) kṛmighna, dhātrī, ayomala and pippalī, all together made into pills gets cured of all types of leprosy, though severe. 49.

मुस्तं व्योषं त्रिफला मञ्जिष्ठा दारु पञ्चमूले द्वे ।
सप्तच्छदिनिम्बत्वक् सविशाला चित्रको मूर्वा ॥ ५० ॥
चूर्णं तर्पणभागैर्नवभिः संयोजितं समध्वंशम् ।
नित्यं कुष्ठनिबर्हणमेतत्प्रायोगिकं खादन् ॥ ५१ ॥
श्वयथुं सपाण्डुरोगं श्वित्रं ग्रहणीप्रदोषमशींसि ।
वर्ध्मभगन्दरपिडकाकण्डूकोटापचीर्हन्ति ॥ ५२ ॥

Equal quantities of mustā, vyoṣā, triphalā, mañjiṣṭhā, dāru, the two pañcamūla, saptacchadā, nimba tvak, viśāla, citraka, and mūrvā—powdered nicely mixed with nine parts of tarpaṇa (corn flour) added with honey and consumed daily/habitually cures leprosy, oedema, anaemia, leucoderma, duodenal disease, haemorrhoids, scrotal enlargement, rectal fistula, eruptions, itching, rashes and goitre. 50-52.

रसायनप्रयोगेण तुवरास्थोनि शीलयेत् ।
भल्लातकं बाकुचिकां वह्निमूलं शिलाह्वयम् ॥ ५३ ॥

Tuvarāsthi (seeds of tuvaraka), bhallātaka, bākucikā, vahnimūla or śilāhvayam (śilājatu) may be consumed in the manner prescribed for rasāyana (rejuvenation therapy) (chapter 39 of uttarasthāna). 53.

Bāhya cikitsā (external treatment) :—

इति दोषे विजितेऽन्तस्त्वक्स्थे शमनं बहिः प्रलेपादि हितम् ।
तीक्ष्णालेपोत्क्लृष्टं कुष्ठं हि विवृद्धिमेति मलिने देहे ॥ ५४ ॥

After the doṣās inside the body are won over (mitigated) by these (medicines), it is beneficial to mitigate the doṣās present in the skin by external application of pastes of drugs etc, for leprosy exacerbated by strong external applications gets greatly increased in the body which is impure (by accumulation of doṣās). 54.

स्थिरकठिनमण्डलानां कुष्ठानां पोटलैर्हितः स्वेदः ।
स्विन्नोत्सन्नं कुष्ठं शस्त्रैर्लिखितं प्रलेपनैर्लिम्पेत् ॥ ५५ ॥

It is beneficial to give fomentation with poṭali (bolus of drugs) to patches of leprosy which are static and hard, the

patches getting elevated by fomentation should be scrapped with sharp instruments and covered with paste of drugs. 55.

येषु न शस्त्रं क्रमते स्पर्शान्द्रियनाशनेषु कुष्ठेषु ।

तेषु निपात्यः क्षारो रक्तं दोषं च घिस्राव्य ॥ ५६ ॥

In leprosy which destroy the organ of tactile sensation and in those which are not suitable for instrumentation, application of kṣāra (caustic alkalies) should be resorted to after the elimination of blood (blood-letting) and the doṣās. 56.

लेपोऽतिकठिनपरुषे सुप्ते कुष्ठे स्थिरे पुराणे च ।

पीतागदस्य कार्यो विषैः समन्त्रोऽगदैश्चानु ॥ ५७ ॥

In leprosy patches which are very hard, rough insensative, static, and longstanding, application of paste of drugs should be done after chanting antipoisonous hymns. 57.

स्तब्धानि सुप्तसुप्तान्यस्वेदनकण्डलानि कुष्ठानि ।

घृष्टानि शुष्कगोमयफेनकशस्त्रैः प्रदेह्यानि ॥ ५८ ॥

Leprotic patches which are static, greatly insensative, non-perspiring and itching should be rubbed first either with powder of dry cow dung, cuttle fish/seafoam or with sharp instruments and then warm paste applied over. 58.

मुस्ता त्रिफला मदनं करञ्ज आरग्वधः कलिङ्गयवाः ।

सप्ताह्मकुष्ठफलिनीदार्व्यः सिद्धार्थकं स्नानम् ॥ ५९ ॥

एष कषायो वमनं विरेचनं वर्णकस्तथोद्धर्षः ।

त्वग्दोषकुष्ठशोफप्रवाधनः पाण्डुरोगघ्नः ॥ ६० ॥

Bathing in the water boiled with mustā, triphalā, madana, karañja, āragvadha, kaliṅgyava, saptāhva, kuṣṭha, phalinī, dārvī and siddhārataka is best suited; decoction of these only acts as an emetic, purgative; bestower of colour when rubbed (on the skin), it cures diseases of the skin, leprosy, oedema and anaemia. 5 -60.

करवीरनिम्बकुटजाच्छम्याकाञ्चित्रकाञ्च मूलाणाम् ।

मूत्रे दर्वीलेपी काथो लेपेन कुष्ठघ्नः ॥ ६१ ॥

Roots of karavīra, nimba, kuṭaja, śamyāka and citraka are boiled in cows urine to the consistence of adhering to

the laddle. This thick decoction applied on the skin cures leprosy. 61.

श्वेतकरवीरमूलं कुटजकरञ्जात्फलं त्वचो दाव्याः ।
सुमनःप्रवालयुक्तो लेपः कुष्ठापहः सिद्धः ॥ ६२ ॥

Root of śvetakaravīra, fruits (seeds) of kuṭaja and kara-
ñja, bark of dārvī, tender leaves of sumanas made into a paste
and applied cures leprosy surely. 62.

शैरीषी त्वक् पुष्पं कार्पास्या राजवृक्षपत्राणि ।
पिष्टा च काकमाची चतुर्विधः कुष्ठहा लेपः ॥ ६३ ॥

Paste of bark of śīrīṣa, flowers of kārpasī, leaves of rāja-
vṛkṣa and of kākamācī—these four kinds of pastes cure
leprosy. 63.

व्योषसर्षपनिशागृहधूमैर्यावशूकपटुचित्रककुष्ठैः ।
कोलमात्रगृटिकाऽर्धविषांशाश्वित्रकुष्ठहरणो वरलेपः ॥ ६४ ॥

Equal quantities of each of vyoṣā, sarṣapa, i.śā, grha-
dhūma-yavaśūka, paṭu, citraka, and kuṣṭha—together making
one part mixed with half part of viṣa (vatsanābha) and
rolled into pills of the size of kola; paste of this pill applied
on the skin is best for the cure of leucoderma and leprosy. 64.

निम्बं हरिद्रे सुरसं पटोलं कुष्ठाश्वगन्धे सुरदारु शिग्रुः ।
ससर्षपं तुम्बुरुधान्यवन्यं चण्डा च चूर्णानि समानि कुर्यात् ॥ ६५ ॥
तैस्तक्रपिष्टैः प्रथमं शरीरं तैलाक्तमुद्वर्तयितुं यतेत् ।
तथाऽस्य कण्डूः पिटिकाः सकोठाः कुष्ठानि शोफाश्च शमं व्रजन्ति ॥ ६६ ॥
मुस्तामृतासङ्गकटङ्कटैरीकासीसकम्पिल्लककुष्ठरोध्राः ।
गन्धोपलः सर्जरसो विडङ्गं मनःशिलाले करवीरकत्वक् ॥ ६७ ॥
तैलाक्तगात्रस्य कृतानि चूर्णान्येतानि दद्याद्वचूर्णनार्थम् ।
दद्रुःसकण्डूःकिटिभानि पामा विचर्चिका चेति तथा न सन्ति ॥ ६८ ॥

Equal quantities of each of nimba, the two haridrā, sur-
asā, paṭola, kuṣṭhā. āsvagañdhā, suradāru, śigru, sarṣapa,
tumburudhānya, vanyā and caṇḍā are converted into powder,
macerated in buttermilk and kept ready. The body of the
patient is first anointed with (medicated) oil and then massa-
ged, with this paste. It cures dadru (eczema) with itching,
kiṭibha (psoriasis eczema) pāmā (scabies) and vicarcikā
(eczema, psoriasis). 65-68.

झुगण्डे सर्षपात्कल्कः कुकूलानलपाचितः ।

लेपाद्विचर्चिकां हन्ति रागवेग इव त्रपाम् ॥ ६९ ॥

Paste of sarṣapa concealed inside a piece of stem of snuk and cooked in the fire of a kukūla (a small bundle of hay) applied over the skin cures vicarcikā (psoriasis, eczema) just like emotions of lust dispels shyness. 69.

मनःशिलाले मरिचानि तैलमार्कं पयः कुष्ठहरः प्रदेहः ।

तथा करञ्जप्रपुनाटबीजं कुष्ठान्वितं गोसलिलेन पिष्टम् ॥ ७० ॥

Manahśilā, alā, marica, taila, and milky sap of arka made into a paste and applied warm cures leprosy; so also that prepared from seeds of karañja and prapunnāṭa and kuṣṭha macerated with cows urine. 70.

गुग्गुलुमरिचविडङ्गैः सर्षपकासीससर्जरसमुस्तैः ।

भ्रीवेशकालगन्धैर्मनःशिलाकुष्ठकम्पिलैः ॥ ७१ ॥

उभयहरिद्रासहितैश्चाक्रिकतैलेन मिश्रितैरेभिः ।

दिनकरकरामित्तैः कुष्ठं घृष्टं च नष्टं च ॥ ७२ ॥

Guggulu, marica, viḍaṅga, sarṣapa, kāśisa, sarjarasā, mustā, śriveṣṭaka āla, gaṅḍha (ka), manaśśilā, kuṣṭha, kampilla and the two haridrā (powdered and) mixed with cakrika taila (warm oil fresh from the oil mill) and heated by the rays of the sun, applied on the skin, wards off leprosy.

71-72.

मरिचं तमालपत्रं कुष्ठं समनः शिलं सकासीसम् ।

तैलेन युक्तमुषितं सप्ताहं भाजने ताम्रे ॥ ७३ ॥

तेनालितं सिध्मं सप्ताहाद् घर्मसेविनोऽपैति ।

मासान्नवं किलासं स्नानेन विना विशुद्धस्य ॥ ७४ ॥

Marica, tamālapatra, kuṣṭhā, manaśśila, kāśisa, (are powdered) mixed with oil and kept in a copper vessel for seven days. It is then applied to the skin and the patient asked to bask in the sun. By seven days sidhma (pityriasis) gets cured, kilāsa (leucoderma) of recent onset gets cured by one month in the person who cleanses himself without taking bath. 73-74.

मथूरकक्षारजले सप्तकृत्वः परिस्रते ।

सिद्धं ज्योतिष्मतीतैलमभ्यङ्गारिसिध्मनाशनम् ॥ ७५ ॥

Jyotiṣmatī taila (oil of jyotiṣmatī) boiled for seven times in the solution of mayūraka kṣarā (alkali/ash/of apāmārga) anointed and massaged cures sidhma (ptyriasis). 75.

वायसजङ्घामूलं वमनीपत्राणि मूलकाद्बीजम् ।

तक्रेण भौमवारे लेपः सिध्मापहः सिद्धः ॥ ७६ ॥

Root of vāyasajañghā, leaves of vamanī (saṅapuṣpī), seeds of mūlaka macerated with takra (tuttermilk) applied on the skin on tuesday is a proven remedy for sidhma (ptyriasis). 76.

जीवन्ती मञ्जिष्ठा दार्वी कम्पिल्लकं पयस्तुथम् ।

एष घृततैलपाकः सिद्धः सिद्धे च सर्जरसः ॥ ७७ ॥

देयः समधूच्छिष्टो विपादिका तेन नश्यति ह्यक्ता ।

चर्मैककुष्ठकिटिभं कुष्ठं शाम्यत्यलसकं च ॥ ७८ ॥

Jivañtī, mañjiṣṭhā, dārvī, kampilaka, payas (milk) and tuttha, are added to ghr̥ta (ghee) and taila (oil) and cooked. Afterwards sarjarasa and madhūscchiṣṭa are added. Applied over the skin, it cures carmākhya kuṣṭha, eka kuṣṭhā, kiṭibha kuṣṭha, and also alaṣaka kuṣṭha. 77-78.

Vajraka taila :—

मूलं सप्ताह्वात्त्वक् शिरीषाश्वमारादर्कान्मालत्याश्चित्रकास्फोटनिम्बात् ।

बीजं कारञ्जं सार्षपं प्रापुनाटं श्रेष्ठा जन्तुघ्नं त्र्यूषणं द्वे हरिद्रे ॥ ७९ ॥

तैलं तैलं साधितं तैः समूत्रैस्त्वग्दोषाणां दुष्टनाडीव्रणानाम् ।

अभ्यङ्गेन श्लेष्मवातोद्भवानां नाशायालं वज्रकं वज्रतुल्यम् ॥ ८० ॥

Roots of saptāhva, barks of śirīṣa, āśvamāra, arka, mālatī, citraka, āsphotā and nimba, seeds of karañja, sarṣapa, and prapunnāṭa, śreṣṭhā (triphalā) jañtughna, tryūṣaṇa, the two haridrā and taila (oil of sesame) mixed with cows urine—are cooked to form a medicated oil. This known as Vajraka taila, anointed on the body, acts as a vajra (powerful weapon) for curing the diseases of the skin, bad sinus ulcers arising from sleṣman (kapha) and vāta. 79-80.

Mahāvajra taila :—

परराडताक्ष्यघननीपकदम्बभार्गीकम्पिल्लवेल्लफलिनीसुरवारुणीभिः ।

निर्गुण्ड्यरुक्करसुराहसुवर्णदुग्धाश्रीवेष्टगुगुलुशिलापट्टतालविश्वैः ॥ ८१ ॥

तुल्यस्नुगर्कदुग्धं सिद्धं तैलं स्मृतं महावज्रम् ।

अतिशयितवज्रकण्ठं श्वित्राशौग्रन्थिमालाघ्नम् ॥ ८२ ॥

Medicated oil prepared with (decoction of) eraṇḍa, tārkśya, ghana, nīpa, kadamba, bhārṅgī, kampilla, vella, phalinī, suravāruṇī (iṅdravāruṇī) nirguṅḍī, aruṣkara, surāhvā, suvarṇadugdhā, śriveṣṭa, guggulu, śilā, paṭu, tāla (harītala) and viśvā, added with milky sap of snuk and arka—each equal in quantity and cooked. This, known as Mahāvajra taila possess greater qualities than vajraka taila and cures leucoderma, haemorrhoids, tumours and garland of tumours. (scrofula). 81-82.

कुष्ठाश्वमारभृङ्गार्कमूत्रस्नुक्षीरसैन्धवैः ।

तैलं सिद्धं विषावापमभ्यङ्गात् कुष्ठजित्परम् ॥ ८३ ॥

Medicated oil prepared with kuṣṭha, aśvamāra, bhṛṅga, arka, cows urine, sap of snuhī and saiṅdhava, added with viṣa (vatsanābha) as paste; this by anointing on the skin, is best for the cure of leprosy. 83.

सिद्धं सिकथकसिन्दूरपुरतुत्थकतार्क्ष्यजैः ।

कच्छं विचचिकां चाशु कटुतैलं निवर्हति ॥ ८४ ॥

Medicated oil prepared from sikthaka, siṅḍūra, purā, tuttha, tārkśyaja and kaṭu taila (saṣapa taila) quickly cures kacchū and vicarcikā (periasis, eczema). 84.

लाक्षा व्योषं प्रापुनाटं च बीजं सधीवेष्ट कुष्ठासेद्धार्थकाश्च ।

तक्रोन्मिथ्रः स्याद्धरिद्रा च लेपो दद्रुषूक्तो मूलकोत्थं च बीजम् ॥ ८५ ॥

Lākṣā, vyoṣā, seeds of prapunnāṭa, śriveṣṭaka, kuṣṭha, siddhārthaka, and haridrā macerated with buttermilk and applied cures dadru (ringworm). 85.

त्रित्रकसोभाञ्जनकौ, गुडूच्यपामार्गदेवदारुणि ।

खदिरो धवश्च लेपः, श्यामा दन्ती द्रवन्ती च ॥ ८६ ॥

लाक्षारसाञ्जनैलाः, पुनर्नवा चेति कुष्ठिनां लेपाः ।

दधिमण्डयुताः पादैः षट् प्रोक्ता मारुतकफघ्नाः ॥ ८७ ॥

Paste of citraka and śobhañjanaka; of guḍūci, apāmārga and devadāru; of khadira and dhava; of śyāma, dañtī and dravañtī; of lākṣā, rasañjana and elā; of punarnavā—these six

paste mixed with dadhimaṇḍa (water of curds) and applied cure leprosy arising from māruta (vāta) and kapha. 86-87.

जलवाप्यलोहकेसरपत्रप्रवचन्दनमृणालानि ।

भागोत्तराणि सिद्धं प्रलेपनं पित्तकफकुष्ठे ॥ ८८ ॥

Paste of jala (vālaka), vāpya, (kuṣṭha), loha, kesara, patra, plava, caṇḍana, and mṛṇāla—increased by one part in succeeding order, is best application for leprosy arising from pitta and kapha, 88.

तिकवृतैर्घृतैर्घृतैरभ्यङ्गो दह्यमानकुष्ठेषु ।

तैलैश्चन्दनमधुकप्रपौण्डरीकोत्पलयुतैश्च ॥ ८९ ॥

In leprosy with severe burning sensation, the body should be anointed with either tikta ghr̥ta (ghee boiled with bitter drugs) or dhauta ghr̥ta (ghee washed several times in water or decoction of drugs) or with oil boiled with caṇḍana, madhuka, prapaṇḍarika and utpala. 89.

क्लेशे प्रपतति चाङ्गे दाहे विस्फोटके च चर्मवले ।

शीताः प्रदेहसेका व्यधनविरेकौ घृतं तिकम् ॥ ९० ॥

When the parts of the body are sloughy and falling off, when there is burning sensation and appearance of blebs, and in carmadala kuṣṭha, cold applications and pouring decoctions, cutting the veins (for blood-letting) purgative therapy and use of tikta ghr̥ta—should be administered. 90.

खदिरवृषनिम्बकुटजाःश्रेष्ठामिजित्पटोलमधुपर्ण्यः ।

अन्तर्बहिः प्रयुक्ताः कृमिकुष्ठनुदः सगोमूत्राः ॥ ९१ ॥

Khadira, vṛṣā, nimbā, kuṭaja, śreṣṭhā, kṛmijit, paṭola, and madhuparṇī, along with cows urine, administered both internally and externally, cures leprosy in fested with worms. 91.

वातोत्तरेषु सर्पिर्वमनं श्लेष्मोत्तरेषु कुष्ठेषु ।

पित्तोत्तरेषु मोक्षो रक्तस्य विरेचनं चाग्ने ॥ ९२ ॥

In leprosy in which vāta is predominant (medicated) ghee should be administered first; that in which ślesman (kapha) is predominant vamaṇa (emesis therapy) and that

in which pitta is predominant, rakta mokṣa (blood-letting) and virecana (purgation therapy) are first. 92.

ये लेपाः कुष्ठानां युज्यन्ते निर्हतास्रदोषाणाम् ।
संशोधिताशयानां सद्यः सिद्धिर्भवति तेषाम् ॥ ९३ ॥

The application of pastes made after removal of blood and doṣās and purification of the seats (of leprosy), becomes effective immediately. 93.

दोषे हृतेऽपनीते रक्ते बाह्यान्तरे कृते शमने ।
स्नेहे च कालयुक्ते न कुष्ठमतिवर्तते साध्यम् ॥ ९४ ॥

When the doṣās have been mitigated, blood-letting done, palliative medications used externally and internally, oleation therapy administered at appropriate times, leprosy does not transgress the border of easy curability. 94.

बहुदोषः संशोध्यः कुष्ठी बहुशोऽनुरक्षता प्राणान् ।
दोषे ह्यतिमात्रहृते वायुर्हन्यादबलमाशु ॥ ९५ ॥

The patient of leprosy who has great aggravations/increase of the doṣās should be administered purificatory therapy many times, protecting his life (strength) all the time; if the doṣās are expelled out in great measure vāyu (vāta) kills the weakened patient quickly. 95.

पक्षात्पक्षाच्छर्दनान्यभ्युपेयान्मासान्मासाच्छोधनान्यप्यघस्तात् ।
शुद्धिर्मूर्ध्नि स्यान्निरात्रात्रिरात्रात् षष्ठे षष्ठे मास्यशृङ्मोक्षणं च ॥ ९६ ॥

Chardana (emesis therapy) should be done every fortnight, downward purification (purgation therapy) every month, purification of the head (nasal medication) every third day and rakta mokṣa (blood-letting) every six months. 96.

यो दुर्वान्तो दुर्विरिकोऽथवा स्यात् कुष्ठी दोषैरुद्धृतैर्बर्षाप्यतेऽसौ ।
निःसन्देहं यात्यसाध्यत्वमेवं तस्मात् कृत्स्नाग्निर्हरेदस्य दोषान् ॥ ९७ ॥

The patient of leprosy who does not get vomiting and purgations done properly, who becomes filled with greatly increased doṣās, surely gets into the state of incurability; hence the increased doṣās should be removed out quickly. 97.

व्रतदमयमसेवा त्यागशीलाभियोगो द्विजसुरगुरुपूजा सर्वसत्त्वेषु मैत्री ।
शिवशिवसुतताराभास्कराराधनानि प्रकटितमलपापं कुष्ठमुन्मूलयन्ति ॥९८॥

Adhering to vows, control of emotions, control of the sense organs, serving others, parting with comforts, maintaining virtues, respecting the twice-born, gods and preceptors, friendship with all living beings, worship of Siva, Sivasuta (Ganesha), Tāra, and Bhāskara (sun)—these remove the sins of increased doṣās and leprosy. 98.

*Notes :—*In Aṣṭāṅga sangraha the words Jina and Jinasuta are found instead of Siva and Sivasuta in the above verse.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
चतुर्थे चिकित्सितस्थाने कुष्ठचिकित्सितं
नामैकोनविंशोऽध्यायः ॥ १९ ॥

Thus ends the chapter Kuṣṭha cikitsita—the nineteenth in Cikitsita sthāna of Aṣṭāṅga hṛdaya saṃhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

विशोऽध्यायः ।

Chapter—20

ŚVITRA-KṚMI CIKITSITA

(treatment of leucoderma and worms)

अथातः श्वित्रकृमिचिकित्सितं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter—Śvitra-kṛmi cikitsita—treatment of leucoderma and worms (intestinal parasites); thus said Ātreya and other great sages.

कृष्णादपि बीभत्सं यच्छीघ्रतरं च यात्यसाध्यत्वम् ।

श्वित्रमतस्तच्छान्त्यै यतेत दीप्ते यथा भवने ॥ १ ॥

Śvitra (leucoderma) is more dreadful than even kuṣṭha (leprosy) and very soon becomes incurable. Hence urgent efforts should be done for its cure, just as a house which is on fire. 1.

संशोधनं विशेषात्प्रयोजयेत्पूर्वमेव देहस्य ।

श्वित्रे त्रंसनमश्र्यं मलयूरस इष्यते सगुडः ॥ २ ॥

तं पीत्वाऽभ्यक्तनुर्यथाबलं सूर्यपादसन्तापम् ।

सेवेत विरिक्तनुरुयहं पिपासुः पिबेत्पेयाम् ॥ ३ ॥

Samśodhana (purifactory therapies) for the entire body should be administered in the beginning (of treatment), itself; sramsana (mild purgative therapy) is best for leucoderma, the juice of malayū added with guḍa (jaggery) is ideal. After drinking it, the entire body should be anointed with oil and the patient asked to expose himself to the warmth of the rays of the sun, as much as his strength (permits). Then he should undergo purgation therapy once in three days, and when thirty, should drink peyā (thin gruel) for three days. 2-3.

श्वित्रेऽङ्गे ये स्फोटा जायन्ते कण्टकेन तान् भिन्ध्यात् ।

स्फोटेषु निस्त्रेषु प्रातः प्रातः पिबेत् त्रिदिनम् ॥ ४ ॥

मलयूमसनं प्रियङ्गुं शतपुष्पां चाम्भसा समुत्काथ्य ।

पालाशं वा क्षारं यथाबलं फाणितोपेतम् ॥ ५ ॥

Vesicles that get formed on the parts affected by leucoderma should be pricked with thorns (sharp pin or needle). When the vesicles are drained out, every morning the patient should drink either the decoction of malayū, asana, priyaṅgu and śatapuspā or kṣāra (ash/alkali) of palāśa mixed with phāṇita (half cooked jaggery/molasses) for three days depending on his strength. 4-5.

फलवक्षवृक्षवल्कलनिर्यूहेणेन्दुराजिकाफलकम् ।
पीत्वोष्णस्थितस्य जाते स्फोटे तत्रेण भोजनं निर्लेवणम् ॥ ६ ॥

Decoction of phalgu, bark of akṣa (vibhītaka) mixed with the paste of iṅdurājika (bākuṅ) should be consumed and the body exposed to sun; leads to appearance of vesicles, he should partake meals along with takra (buttermilk) and without salt. 6.

गन्धं मूत्रं चित्रकव्योषयुक्तं सर्पिःकुम्भे स्थापितं क्षौद्रमिश्रम् ।
पक्षादूर्ध्वं श्वित्रिणा पेयमेतत् कार्यं चास्मै कुष्ठदृष्टं विधानम् ॥ ७ ॥

Cows urine mixed with (powder of) citraka and vyoṣā and added with honey is poured into a pot smeared with ghee in its interior and kept undisturbed for a fortnight. Then after it should be consumed by the patient of leucoderma and treatments prescribed for leprosy adopted. 7.

मार्कवमथवा खादेद्भृष्टं तैलेन लोहपात्रस्थम् ।
बीजकशृतं च दुग्धं तदनु पिबेच्छिन्ननाशाय ॥ ८ ॥

Mārkava fried in oil in an iron vessel should be consumed, next, milk boiled with bijaka should be consumed after meals. This cures leucoderma 8.

पूतीकार्कव्याधिघातसुहीनां मूत्रे पिष्टाः पल्लवा जातिजाश्च ।
घ्नन्त्यालेपच्छिन्नदुर्नामवद्रूपामाकोठान् दुष्टनाडीव्रणांश्च ॥ ९ ॥

Tender leaves of pūtika, arka, vyādhigāta, suhī and jāti, macerated in cows urine and applied on the skin cures leucoderma, haemorrhoids, dadru (ringworm) pāma (scabies) koṭha (rashes) and bad sinus ulcers. 9.

द्वेपं दग्धं चर्मं मातङ्गजं वा श्वित्रे लेपस्तैलयुक्तो वरिष्ठः ।
पूतिःकीटो राजवृक्षोद्भवेन क्षारेणाक्तः श्वित्रमेकोऽपि हन्ति ॥ १० ॥

Skin of the leopard or the elephant, burnt to ashes and applied mixed with oil is best for leucoderma. Pūtikīṭa (a kind of foul smelling insect appearing in rainy season) made into a paste along with ash of rājavr̥kṣa and applied cures leucoderma solely by itself. 10.

रात्रौ गोमूत्रे वासितान् जर्जराङ्गानह्नि च्छायायां शोषयेत्स्फोटहेतून् ।
एवं वारांस्त्रींस्तैस्तः श्लक्ष्णपिष्टैः क्षुह्याः क्षीरेण श्वित्रनाशाय लेपः ॥ ११ ॥

Sphoṭa hetu (bhallātaka) crushed well, is kept immersed in cows urine at night and dried in shade during day; after doing so for three days it should be made into a nice paste along with milky sap of snuhī and applied to the skin for destroying leucoderma. 11.

भक्षतैलद्रता लेपः कृष्णसर्पोद्भवा मषी ।
शिखिपित्तं तथा, दग्धं ह्रीबेरं वा तदासुतम् ॥ १२ ॥

Ash of a black serpent mixed with akṣa taila (oil of vibhī taka) likewise, the śikhi pitta (bile of a peacock) mixed with it (akṣa taila) or ash of hrībera (mixed with akṣa taila) applied on the skin cures leucoderma. 12.

कुडवोऽवलगुजबीजाद्धरितालचतुर्थभागसम्मिश्रः ।
मूत्रेण गवां पिष्टः सवर्णकरणं परं श्वित्रे ॥ १३ ॥

One kuḍava of avalgujā seeds, one-fourth quantity of hari-tāla together macerated with cows urine is best to bestow the normal colour of the skin in leucoderma. 13.

क्षारे सुदग्धे गजलिण्डजे च गजस्य मूत्रेण परिक्षुते च ।
द्रोणप्रमाणे दशभागयुक्तं दत्त्वा पचेद्बीजमवलगुजानाम् ॥ १४ ॥
श्वित्रं जयेच्चिक्लणतां गतेन तेन प्रलिम्पन् बहुशः प्रघृष्टम् ।
कुष्ठं मषं वा तिलकालकं वा यद्वा व्रणे स्यादधिमांसजातम् ॥ १५ ॥

Ash of well burnt dung of an elephant is boiled in one droṇa of urine of the elephant, added with ten parts of seeds of avalgujā, till the mass becomes waxlike. This paste applied on the skin which has been made rough by rubbing, cures leprosy, warts, black moles and ulcer arising from muscular tumour. 14-15.

भल्लातकं द्वीपिसुधाकर्मूलं गुञ्जाफलं त्र्युषणशङ्खचूर्णम् ।
 तुत्थं सकुष्ठं लवणानि पञ्च क्षारद्वयं लाङ्गलिकां च पक्त्वा ॥ १६ ॥
 क्लृण्वत्कदुग्धे घनमायसस्थं शलाकया तद्विदधीत लेपम् ।
 कुष्ठे किलासे तिलकालकेषु मषेषु दुर्नामसु चर्मकीले ॥ १७ ॥

Bhallātaka, roots of dvīpī (citraka), sudhā and arka, seeds of guñjā, tryūṣaṇa, powder of śaṅkha, tuttha, kuṣṭhā, pañca lavaṇa, the two kṣāra and laṅgalika—are cooked along with the milky sap of snubī and arka, and preserved in a thick iron vessel. Taken out with an iron rod and applied, this paste cures leprosy, leucoderma, black moles, warts, haemorrhoids and warts. 16-17.

शुद्धया शोणितमोक्षैर्विरुक्षणेर्भक्षणेश्च सक्तनाम् ।
 श्वित्रं कस्यचिदेव प्रशाम्यति क्षीणपापस्य ॥ १८ ॥
 इति श्वित्रचिकित्सितम् ।

By purifactory therapies, blood-letting, use of dry (moisture free and fat free) corn flour as food, leucoderma gets cured, of the person whose sins have decreased. 18.

Thus ends the treatment of leucoderma.

Kṛmi cikitsā—(treatment of intestinal worms) :—

अथ कृमिचिकित्सितम् ।

स्निग्धस्विन्ने गुडक्षीरमत्स्याद्यैः कृमिणोदरे ।
 उत्क्लेशितकृमिकफे शर्वरीं तां सुखोषिते ॥ १९ ॥
 सुरसादिगणं मूत्रे काथयित्वाऽर्धवारिणि ।
 तं कषायं कणागालकृमिजित्कल्कयोजितम् ॥ २० ॥
 सतैलस्वर्जिकाक्षारं युञ्ज्याद्वस्ति ततोऽहनि ।
 तस्मिन्नेव निरूढं तं पाययेत् विरेचनम् ॥ २१ ॥
 त्रिवृत्कल्कं फलकणाकषायालोडितं ततः ।
 ऊर्ध्वाधः शोधिते कुर्यात्पञ्चकोलयुतं क्रमम् ॥ २२ ॥
 कटुतिक्तकषायाणां कषायैः परिषेचनम् ।
 काले विडङ्गतैलेन ततस्तमनुवासयेत् ॥ २३ ॥

The patient of worms in the abdomen (intestines) should be administered oleation and sudation therapies first, then both the worms and kapha made excited by consuming guḍa

(jaggery), kṣīra (milk), matsya (fish) etc. and the patient allowed to sleep comfortably in the night. Next morning, a nirūha basti (decoction enema) should be administered using the decoction of drugs of surasādi gaṇa (chapter 15 of sūtrasthāna) boiled in cows urine and reduced to half, added with the paste of kaṇā, gāla and kṛmijit, taila (oil of sesame) and sarjikakṣāra. On the same day of such a nirūha (decoction enema) he should be given a virecana (purgative therapy) using paste of trivṛt mixed with decoction of phala (madana) and kaṇā. After purification of the both the upper and lower parts of the body, he should follow the regimen of liquid diet (peyā, vilepi, yūṣā etc.) processed with pañcakola. He should take bath with the decoction of drugs which are pungent, bitter and astringent. Then at the appropriate time he should be given an anuvāsana (oil enema).

19-23.

शिरोरोगनिषेधोक्तमाचरेन्मर्धगोष्वनु ।

उद्विक्ततक्तकटुकमल्पस्त्रेहं च भोजनम् ॥ २४ ॥

In case of worms residing in the head, treatments mentioned for prevention of diseases of the head (chapter 24 of uttarasthāna) should be administered. His meals should be predominant with bitter and pungent tastes and less with fats. 24.

विडङ्गकृष्णामरिचपिप्पलीमूलशिग्रुभिः ।

पिबेत्सस्वर्जिकाक्षारैर्यवागूं तक्रसाधिताम् ॥ २५ ॥

Yavāgū (gruel) processed with viḍaṅga, kṛṣṇā, marica, pippalimūla, śigru, and sarjikā kṣāra and takra (buttermilk).

25.

रसं शिरीषकिणिहीपारिभद्रककेम्बुकात् ।

पलाशबीजपत्तूरपूतिकाद्वा पृथक् पिबेत् ॥ २६ ॥

सक्षौद्रं, सुरसादीन् वा लिह्यात्क्षौद्रयुतान् पृथक् ।

Juice (decoction) of śiriṣa, kiṇihī, pāribhadraka, kebuka, palāśa bīja, pattūra or pūtika, each one seperately mixed with honey should be consumed; or of drugs of surasādi gaṇa (chapter 15 of sūtrasthāna) each seperately should be licked mixed with honey. 26-27a.

शतकृत्वोऽश्वविट्चूर्णं विडङ्गकाथभावितम् ॥ २७ ॥
कृमिमान् मधुना लिह्याद्भावितं वा वरारसैः ।

Powder of horses' dung soaked and macerated several times in the decoction of *viḍaṅga* or of *varā rasa* (decoction of *triphalā*) should be licked with honey by the patient of worms. 27b-28a.

शिरोगतेषु कृमिषु चूर्णं प्रधमनं च तत् ॥ २८ ॥

In case of worms of the head, *pradhamana* (blowing the powder of drugs into the nose through a tube) as described in the prevention of diseases of the head. (chapter 24 of *uttarasthāna*) should be done. 28b.

आखुकर्णीकिसलयैः सुपिष्टैः पिष्टमिश्रितैः ।
पक्त्वा पूपलिकां खादेद्धान्याम्लं च पिबेदनु ॥ २९ ॥
सपञ्चकोलवणमसान्द्रं तक्रमेव वा ।
नीपमार्कवनिर्गुण्डीपल्लवेष्वप्ययं विधिः ॥ ३० ॥
विडङ्गचूर्णमिश्रैर्वा पिष्टैर्भक्ष्यान् प्रकल्पयेत् ।

Tender leaves of *ākhukarṇī* macerated well with corn flour and pan cake prepared. This should be consumed followed by drinking of *dhānyamla* (fermented water in which corns are soaked) or thin buttermilk added with *pañcakola* and *lavaṇa*. The same procedure holds good even with tender leaves of *nīpa*, *mārkava* or *nirguṇḍī*, eatables (snacks) may be prepared with cornflour mixed with powder of *viḍaṅga*.
29-31a.

विडङ्गतण्डुलैर्युक्तमर्धाशैरातपे स्थितम् ॥ ३१ ॥
दिनमारुकरं तैलं पाने बस्तौ च योजयेत् ।
सुराहसरलस्नेहं पृथगेवं च कल्पयेत् ॥ ३२ ॥

Oil of *aruṣkara* mixed, with half its quantity of *viḍaṅga taṇḍula*, kept in the sun for one day should be made use of for drinking (of fats) and enema therapies; oil of *surāhvā* or *sarala* may be used separately (processed in the same way).
31b-32.

पुरीषजेषु सुतरां दद्याद्द्विस्तविरेचने ।
शिरोविरेकं वमनं शमनं कफजन्मसु ॥ ३३ ॥

रक्तजानां प्रतीकारं कुर्यात्कुष्ठचिकित्सितात् ।
इन्द्रलुप्तविधिश्चात्र विधेयो रोमभोजिषु ॥ ३४ ॥

In case of worms arising in the faeces, enema and purgation therapies should be administered mainly.

For worms arising from kapha, śirovireka (purgation for the head) vamana (emesis) and śamana (palliative therapy) are the chief treatments.

For worms arising from blood, treatments described in the treatment of leprosy (previous chapter) should be done.

For worms which destroy the hair, the treatments prescribed for (the disease) iṅdralupta (chapter 24 of uttara-sthāna) should be followed. 33-34.

क्षीराणि मांसानि घृतं गुडं च दधीनि शाकानि च पर्णवन्ति ।
समासतोऽम्लान्मधुरान् रसांश्च कृमीन् जिहासुः परिवर्जयेत् ॥ ३५ ॥

He, who desires to get rid of worms should avoid, partaking milk, meat, ghee, jaggery, curds, leafy vegetables, sour and sweet foods, and drinks. 35.

इति श्रीवैद्यपतिसिंहगुप्तसूनुर्भीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
चतुर्थं चिकित्सितस्थाने श्वित्रकृमिचिकित्सितं
नाम विशोऽध्यायः ॥ २० ॥

Thus ends the chapter Śvitra-kṛmi cikitsita—the twentieth in Cikitsita sthāna of Aṣṭāṅga hṛdaya samhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

एकविंशोऽध्यायः ।

Chapter-21

VĀTA VYĀDHI CIKITSITA

(treatment of diseases of vāta origin)

अथातो वातव्याधिचिकित्सितं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Vāta vyādhi cikitsita-treatment of diseases arising from/produced by increased vāta. vis a vis nervous diseases; thus said Ātreya and other great sages.

केवलं निरुपस्तम्भमादौ स्नेहैरुपाचरेत् ।
वायुं सर्पिर्वसामज्जतैलपानैर्नरं ततः ॥ १ ॥
स्नेहक्लान्तं समाश्वस्य पयोभिः स्नेहयेत्पुनः ।
युषैर्ग्राभ्योदकानूपरसैर्वा स्नेहसंयुतैः ॥ २ ॥
पायसैः कृसरैः साम्ललवणैः सानुवासनैः ।
नावनैस्तर्पणैश्चाद्यैः सुस्निग्धैः, स्वेदयेत्ततः ॥ ३ ॥
स्वभ्यक्तं स्नेहसंयुक्तैः शङ्कराद्यैः पुनः पुनः ।

Vāyu (vāta) which is alone (not associated with other doṣās) and not supported by others (secondary affections) should be treated with drinking of either ghee, muscelfat, marrow or oil. The person who has become weak by drinking of fats should be reassured and administered oleation therapy by the use of milks, soups (of grains), juice (soup) of meat o' animals domesticated, aquatic and of marshy lands- or with pāyasa (milk pudding), kṛṣarā (rice boiled with green gram) mixed with fats, sours and salt; by anuvāsana (oil enema), nāvana (nasal medication) tarpaṇa foods (nourising foods) added with fats; next the patient should be anointed with oil and given sudation therapy by saṅkara sveda etc (chapter 17 of sūtrasthāna) again and again. 1-4a.

स्नेहाक्तं स्विन्नमङ्गं तु वक्रं स्तब्धं सवेदनम् ॥ ४ ॥
यथेष्टमानामयितुं सुखमेव हि शक्यते ।

शुष्काण्यपि हि काष्ठानि स्नेहस्वेदोपपादनैः ॥ ५ ॥
शक्यं कर्मण्यतां नेतुं किमु गात्राणि जीवताम् ।

The body parts which have become curved, rigid, and painful can easily be bent as desired, after being anointed, and given sudation therapy. When even dried log of wood can be brought into actions (used) by treating it with fats and heat, then what to say of the living body ? 4b-6a.

वर्षतोदरुगावामशोफस्तम्भग्रहादयः ॥ ६ ॥

स्विन्नस्याशु प्रशाम्यन्ति मार्दवं चोपजायते ।

Tingling sensation (pins and needles), pricking pain, constant pain, dilatation, swelling, stiffness (loos of movement), catching etc. subside and the body parts become soft in him who has been given sudation (fomentation). 6b-7a.

स्नेहश्च धातून् संशुष्कान् पुष्णात्याशूपयोजितः ॥ ७ ॥

बलमग्निबलं पुष्टिं प्राणांश्चास्याभिवर्धयेत् ।

असङ्घत्तं पुनः स्नेहैः स्वेदैश्च प्रतिपादयेत् ॥ ८ ॥

तथा स्नेहमृदौ कोष्ठे न तिष्ठन्त्यनिलामयाः ।

Fats, consumed nourishes the dry tissues quickly and increases the strength of the body; of the digestive fire, growth of the body parts and life span.

Next, the patient should be administered oleation and sudation therapies often; since diseases of vāta origin cannot remain in the alimentary tract which has become soft by oleation. 7b-9a.

यद्येतेन सदोषत्वात्कर्मणा न प्रशाम्यति ॥ ९ ॥

मृदुभिः स्नेहसंयुक्तैर्भेषजैस्तं विशोधयेत् ।

If, by these methods of treatment, the diseases do not subside, because of great increase of doṣās, then śodhana (purificatory therapies) should be administered using mild drugs mixed with fats. 9b-10a.

घृतं तिल्वकसिद्धं वा सातलासिद्धमेव वा ॥ १० ॥

पयसैरण्डतैलं वा पिबेद्दोषहरं शिवम् ।

Ghee boiled with tilvak or sātala; or eraṇḍa taila mixed with payas (milk) should be consumed for the elimination of the doṣās and obtaining comfort. 10b-11a.

खिग्धाभ्रलवणोष्णाचैराहारैर्हि मलञ्चितः ॥ ११ ॥

स्रोतो बद्धाऽनिलं रुन्ध्यात्तस्मात्तमनुलोमयेत् ।

By indulgence in foods which are unctous (fatty), sour, salty, hot (heat producing) etc. only the malās (doṣās) get increased, obstruct the passage of anila (vāta) and hinder the activities of vāta; hence it (vāta) should be made to move downwards. 11b-12a.

दुर्बलौ योऽधिरेच्यः स्यात्तं निरूहैरुपाचरेत् ॥ १२ ॥

दीपनैः पाचनीयैर्वा भोज्यैर्वा तद्यत्तैर्नरम् ।

संशुद्धस्योत्थिते चाग्नौ ज्ञेहस्वेदौ पुनर्हितौ ॥ १३ ॥

He who is weak and he who is unfit for virecana (purgative therapy) should be treated with nirūha (decoction enema) or with dīpana (drugs which increase hunger) and pācana (digestives) or with foods possessing these properties. The digestive fire getting augmented after proper śodhana (purificatory therapies), administration of sneha (oleation) and sveda (sudation) therapies again is beneficial. 12b-13.

Āśaya-gata vāta cikitsā —

आमाशयगते वायौ वमितप्रतिभोजिते ।

सुखाम्बुना षड्धरणं वचादि वा प्रयोजयेत् ॥ १४ ॥

सन्धुक्षितेऽग्नौ परतो विधिः केवलवातिकः ।

When the vāyu (vāta) is localised in the āmāśaya (stomach), after giving vamana (emesis) and pratibhojana (regimen of diets) either ṣaḍ-ḍharaṇa cūrṇa (vide chapter 21 of cikitsāsthāna of Aṣṭāṅga sangraha) or (powder of) drugs of vacādi gaṇa (vide chapter 16 of sūtrasthāna) should be administered with warm water; after the digestive fire becomes augmented (by these powders), treatments meant for vāta only should be adopted. 14-15a.

मत्स्यान्नाभिप्रदेशस्थे सिद्धान्बिस्वशलाटुभिः ॥ १५ ॥

When it (vāta) is localised in the region of the umbilicus, fish processed with tender fruits of bilva should be given (as food). 15b.

बस्तिकर्म त्वघोनाभेः शस्यते चावपीडकः ।

When it (vāta) is localised below the umbilicus, enema therapy and avapīḍaka (drinking ghee in the maximum dose of oleation therapy both before and after food; vide sutra-
sthana, chapter 4/6-7) are ideal. 16a.

कोष्ठगे क्षारचूर्णाद्या हिताः पाचनदीपनाः ॥ १६ ॥

When it (vāta) is localised in the koṣṭha (alimentary tract) kṣāracūrṇa etc. (powdery recipes containing alkalies) and dīpana pācana (drugs which are carminative and diges-
tives) are beneficial. 16b.

हृत्स्थे पयःस्थिरासिद्धम् शिरोबस्तिः शिरोगते ।

स्नैहिकं नाचनं धूमः श्रोत्रादीनां च तर्पणम् ॥ १७ ॥

When it is localised in the hṛt (heart), milk boiled with sthirā, when localised in the head, śirobasti (bathing the head with oil) snaihika nāvana (nasal medication with fats) and snaihika dhūma (inhalation of smoke of unctous drugs) and tarpaṇa to the eye etc (filling the eyes, ears etc with oil which is nourising to them). 17.

Dhātugata vāta cikitsā :—

स्वेदाभ्यङ्गनिवातानि हृद्यं चान्नं त्वगाश्रिते ।

शीताः प्रदेहा रक्तस्थे विरेको रक्तमोक्षणम् ॥ १८ ॥

विरेको मांसमेदःस्थे निरूहाः शमनानि च ।

बाह्याभ्यन्तरतः स्नेहैरस्थिमज्जगतं जयेत् ॥ १९ ॥

Sveda (sudation), abhyaṅga (oil massage), nivāta (avoidance of breeze) and foods which are good to the heart (mind) are ideal when it (vāta) is localised in the tvak (skin).

Śīta pradcha (applying cold pastes on the skin), vireka (purgation) and raktamokṣaṇa (blood-letting) are ideal when localised in rakta (blood).

When localised in muscle and fat tissues, vireka (purgation) nirūha (decoction enema) and śamana (palliatives) are ideal.

When localised in bone and marrow tissue, sneha (oleation) both external and internal win it. 18-19.

प्रहर्षोऽन्नं च शुक्रस्थे बलशुक्रकरं हितम् ।
 विबद्धमार्गं दृष्ट्वा तु शुक्रं दद्याद्विरेचनम् ॥ २० ॥
 विरिक्तं प्रतिभुक्तं च पूर्वोक्तां कारयेत्क्रियाम् ।

When localised in the semen, prahaṛṣa (great pleasure vis a vis sexual intercourse) and food which increase strength and semen are beneficial. In case the passage of semen is found obstructed, virecana (purgation) should be given first followed the regimen of diet; after these the treatments mentioned earlier (above) should be administered. 20-21a.

गर्भे शुष्के तु वातेन बालानां च विशुष्यताम् ॥ २१ ॥
 सिताकाशमर्यमधुकैः सिद्धमुत्थापने पयः ।

When the foetus becomes dry because of (increase of) vāta in the uterus, milk boiled with sitā (sugar), kāśmaryā and madhuka is good for restoring (the foetus). 21b-22a.

स्नावसन्धिशिराप्राप्ते स्नेहदाहोपनाहनम् ॥ २२ ॥
 तैलं सङ्कुचितेऽभ्यङ्गो माषसैन्धवसाधितम् ।
 आगारधूमलवणतैलैर्लपः स्रुतेऽसृजि ॥ २३ ॥
 सुप्तेऽङ्गे वेष्टयुक्ते तु कर्तव्यमुपनाहनम् ।

When it is localised in the tendons, joints and veins, sneha (oleation), dāha (fire cautery) and upanāha (warm poultices) are ideal. In case of contractures (of body parts) abhyaṅga (oil massage) with oil processed with māṣa and saiṅdhava should be done. Blood-letting followed by application of oil processed with agāra dhūma and lavaṇa should be done when there is loss of sensation (of body parts); the body part should be wrapped in band of cloth and upanāha (warm poultice). 22b-24a.

Apatānaka cikitsā :—

अथापतानकेनार्तमन्नस्ताक्षमवेपनम् ॥ २४ ॥
 अस्तब्धमेढ्रमस्वेदं वह्निरायामवर्जितम् ।
 अखट्टाघातिनं चैनं त्वरितं समुपावरेत् ॥ २५ ॥

The patient of apatānaka (tetanus) whose sense organs are not weak, who is not having tremors, whose penis is not stiff, who is not perspiring, who is not having his body bent

exteriorly (outwards) and who is not thumping the cot with his legs—should be treated quickly. 24b-25.

तत्र प्रागेव सुस्निग्धस्विन्नाङ्गे तीक्ष्णनावनम् ।
 स्रोतोविशुद्धये युञ्ज्यादच्छपानं ततो घृतम् ॥ २६ ॥
 विदार्यादिगणकाथदधिक्षीररसैः शतम् ।
 नातिमात्रं तथा वायुर्व्याप्नोति सहसैव वा ॥ २७ ॥

In the beginning (of treatment) itself, he should be given adequate sneha and sveda (oleation and sudation therapies) followed by strong nāvana (nasal medication) to clear the channels, next acchapāna (drinking of fat), then consuming of ghee prepared with the decoction of drugs of vidāryādi gaṇa (vide chapter 15 of sūtrasthāna), dadhi (curds) kṣīra (milk) and rasa (meat soup), in such a way that vāta does not spread quickly all over the body. 26-27.

कुलत्थयवकोलानि भद्रदार्वादिकं गणम् ।
 निःकाथ्यानूपमांसं च तेनाम्बैः पयसाऽपि च ॥ २८ ॥
 स्वादुस्कन्धप्रतीषापं महास्नेहं विपाचयेत् ।
 सेकाभ्यक्वावगाहान्नपाननस्यानुवासनैः ॥ २९ ॥
 स हन्ति वातं, ते ते च स्नेहस्वेदाः सुयोजिताः ।

Mahāsneha (mixture of all the four fats, viz ghee, oil; musclefat and marrow), should be cooked (prepared) with kulattha, yava, kola, drugs of bhadradāru gaṇa (vide chapter 15 of sūtrasthāna), meat of animals of marshy regions, added with sours (sour liquids), payas (milk) and paste of drugs of svādu skañdha (sweet group) (chapter 10 of sūtrasthāna). This mitigates vāta, when used for pouring over the body, massage, immersing the body, mixed with foods and drinks, for nasal medication and oil enema, along with oleation and sudation therapies described earlier. 28-30a.

वेगान्तरेषु मूर्धानमसकृन्नास्य रेचयेत् ॥ ३० ॥
 अवपीडैः प्रथमनैस्तीक्ष्णैः श्लेष्मनिबर्हणैः ।
 श्वसनासु विमुक्तासु तथा संज्ञां स विन्दति ॥ ३१ ॥

In between the bouts (of convulsions), purgation to the head should be administered many times by resorting to strong avapīḍa and pradhamana (nasal medications), (vide

chapter 20 of sūtrasthāna) which eliminate śleṣman (kapha) By these when the respiratory passages get released (becomes free of kapha) the patient regains consciousness. 30-31.

सौवर्चलाभयाव्योषसिद्धं सर्पिञ्चलेऽधिके ॥ ३१३ ॥

When there is great increase of cala (vāta), use of ghee processed with sauvarcala, abhayā, and vyoṣa (should be done). 31½.

(*Tilvakādi ghyta*) :—

पलाष्टकं तिलवक्तो वरायाः प्रस्थं पलांशं गुरुपञ्चमूलम् ।
सैरण्डांसिहीत्रिवृतं घटेऽपां पक्त्वा पचेत्पादशतैः तेन ॥ ३२ ॥
दध्नः पात्रे यावशुकात्रिबिल्वैः सर्पिः प्रस्थं हन्ति तत्सेव्यमानम् ।
दुष्टान् वातानेकसर्वाङ्गसंस्थान् योनिव्यापद्गुल्मवर्ष्मोदरं च ॥ ३३ ॥

Eight pala of tilvaka, one prastha of varā, one pala of guru (mahat) pañcamūla, eraṇḍa, simhī, and trivṛt are boiled in one ghaṭa (droṇa) of water and decoction reduced to a quarter. To this are added one pātra (āḍhaka) of dadhi (curds), three bilva (pala) of yavaśūka (yavakṣāra) and one prastha of sarpiṣ (ghee) and medicated ghee cooked. This recipe consumed (daily) cures bad diseases of vāta occupying either one part of the body, or all the parts, and also yoni vyāpat (diseases of the vaginal tract), abdominal tumour, scrotal enlargement and enlargement of the abdomen. 32-33.

विधिस्तिलवकवज्जेयो रम्यकाशोकयोरपि ॥ ३४ ॥

Same procedure is even suitable to prepare medicated ghee from ramyaka and aśoka also. 34.

चिकित्सितमिदं कुर्याच्छुद्धवातापतानके ।
संसृष्टदोषे संसृष्टं चूर्णयित्वा कफान्विते ॥ ३५ ॥
तुम्बरुण्यभया हिङ्गु पौष्करं लवणत्रयम् ।
यवकाथाम्बुना पेयं हृत्पार्श्वार्त्यपतत्रके ॥ ३६ ॥
हिङ्गु सौवर्चलं शुण्ठी दाडिमं साम्लवेतसम् ।
पिबेद्वा श्लेष्मपवनहृद्गोक्तं च शस्यते ॥ ३७ ॥

This is the line of treatment for apātānaka produced by śuddhavāta (vāta not associated with other doṣa), when there is association of other doṣās, the treatment also should be the

combined (type); when associated with kapha, tumburu, abhayā, hiṅgu, pauṣkara bīja, the three lavaṇa should be powdered and consumed with decoction of yava when there is pain in the region of the heart and flanks in apatañtraka; or powder of hiṅgu, sauvarcala, śuṅṭhī, dāḍima and amlavata (may be consumed with decoction of yava). So also the medicines mentioned in the treatment of hṛdroga (heart diseases) caused by kapha and vāta together (chapter 6 of cikitsā sthāna). 35b-37.

आयामयोरदितवद्वाह्याभ्यन्तरयोः क्रिया ।

तैलद्रोण्यां च शयनमान्तरोऽत्र सुदुस्तरः ॥ ३८ ॥

In both the āyāma (bending of the body exteriorly and interiorly) treatments both external and internal should be done, similar to that of ardita (facial palsy) and also remaining in a taila droṇa (tub filled with medicated oil). The interior bending of the body is very difficult to cure. 38.

विवर्णदन्तवदनः स्रस्ताङ्गो नष्टचेतनः ।

प्रस्विद्यंश्च धनुष्कम्भी दशरात्रं न जीवति ॥ ३९ ॥

वेगोऽप्यतोऽन्यथा जीवेन्मन्देषु विनतो जडः ।

स्रज्जः कुणिः पक्षहतः पङ्गुलो विकलोऽथवा ॥ ४० ॥

The patient of dhanuṣkambha (tetanus) whose teeth and face have become discoloured, body parts dropping down, who has lost consciousness, who perspires heavily, does not survive for ten days. Otherwise (in the absence of the above symptoms) and when the bouts (of convulsions) are mild, the patient lives on with either bent head, lameness, bent arm, loss of control of half of the body, loss of movement in both legs, or distorted body parts. 39-40.

Hanusramsa cikitsā :--

हनुस्रंसे हनू स्निग्धस्विन्नौ स्वस्थानमानयेत् ।

उन्नामयेच्च कुशलश्चिबुकं विवृते मुखे ॥ ४१ ॥

नामयेत्संवृते शेषमेकायामवदाचरेत् ।

In hanusramsa (drooping of the lower jaw), the lower jaw should be placed in its normal place after giving oleation and sudation. The skilled physician should elevate the chin,

when the mouth is open and pull it down when the mouth is closed. Afterwards the treatments prescribed for ekāyāma (ardita-facial palsy) should be adopted. 41-42a.

Jihvā stambha cikitsā :—

जिह्वास्तम्भे यथावस्थं कार्यं वातचिकित्सितम् ॥ ४२ ॥

Jihvāsthāmbha (loss of movement of the tongue) should be treated with such kind of treatment which are enumerated (in chapter 13 of sūtrasthāna) as are appropriate to the condition. 42b.

Ardita cikitsā :—

अर्दिते नासनं मूर्ध्नितैलं श्रोत्राक्षितर्पणम् ।
सशोफे वमनं, दाहरागयुक्ते सिरान्यघः ॥ ४३ ॥

For ardita (facial palsy), nāvana (nasal medication), mārḍha taila (anointing oil on the head), tarpaṇa (filling oil to the ears and eyes), vamaṇa (emesis) if there is swelling, and sirāvyadha (venescetion) if there is burning sensation and redness—are the treatments. 43.

Pakṣāghāta-avābāhu cikitsā :—

स्नेहनं स्नेहसंयुक्तं पक्षाघाते विरेचनम् ।
अवबाहौ हितं नस्यं स्नेहश्चोत्तरभक्तिकः ॥ ४४ ॥

Snehana (oleation) and virecana (purgative therapy) accompanied with oleation are the treatment for pakṣāghāta (hemiplegia).

For avābāhu (loss of movement of the arm), nasya (nasal medication) and snehana (oleation) after meals are suitable. 44.

Ūruthāmbha cikitsā :—

ऊरुस्तम्भे तु न स्नेहो न च संशोधनं हितम् ।
श्लेष्माममेदोबाहुल्याद्युक्त्या तत्क्षपणान्यतः ॥ ४५ ॥
कुर्याद्रक्षोपचारञ्च यवश्यामाककोद्रवाः ।
शाकैरलवणैः शस्ताः किञ्चित्तैलैर्जलैः शृतैः ॥ ४६ ॥
जाङ्गलैरघृतैर्मासैर्मध्वम्भोरिष्टपायिनः ।

वत्सकादिर्हरिद्रादिर्वचादिर्वा ससैन्धवः ॥ ४७ ॥

आह्यवाते सुखाम्भोभिः पेयः बद्धरणोऽथवा ।

For ūrusthāmbha (rigidity/loss of movement of the thighs) neither sneha (oleation) nor samśodhana (purifactory therapies) are beneficial because of the predominance of śleṣman (kapha), āma (undigested metabolities) and medas (fat); judicious decrease of these being necessary, rūkṣa-upacāra (measures to produce dryness inside) should be done; yava, śyāmāka kodrava, vegetables boiled in water without salt (or very little of) and with very little of oil, soup of meat of animals of desert-like regions without addition of ghee, honey water and ariṭa (fermented decoction) are suitable as food and drink; decoction of drugs of vatsakādi, haridrādi or vacādi gaṇa (chapter 15 of sūtrasthāna) added with saiṅdhava, or ṣaḍ-dharaṇa cārṇa (chapter 21 of cikitsāsthāna of Aṣṭāṅga sangraha) along with warm water should be consumed, in āḍhyavāta (ūrusthāmbha) 45-48a.

लिह्यात्क्षौद्रेण वा श्रेष्ठाचव्यतिक्राकणाघनात् ॥ ४८ ॥

कल्कं समधु वा चव्यपथ्याग्निसुरदारुजम् ।

मूत्रैर्वा शीलयेत्पथ्यां गुग्गुलुं गिरिसम्भवम् ॥ ४९ ॥

The paste of śreṣṭhā, cavyā, tiktā, kaṇā, and ghana, may be licked with honey; or the paste of cavya, pathyā, agni and suradāru with honey; or paste of pathyā, guggulu and girisambhava (śilājatu) mixed with cows urine. 48b-49.

व्योषाग्निमुस्तत्रिफलाविडङ्गैर्गुग्गुलुं समम् ।

खादन् सर्वान् जयेद्याधीन् मेदःश्लेष्मामवातजान् ॥ ५० ॥

Equal quantities of vyōṣa, agni, mustā, triphalā, and viḍaṅga (together forming one part) mixed with equal quantity (of all the other drugs put together) of guggulu, (converted into a paste by cooking) and consumed cures all the diseases arising from medas (fat), śleṣman (kapha), āma (undigested metabolities) and vāta. 50.

शाम्यत्येवं कफाक्रान्तः समेदस्कः प्रभञ्जनः ।

क्षारमूत्रान्वितान् स्वेदान् सेकानुद्वर्तनानि च ॥ ५१ ॥

कुर्याद्दिह्याच्च मूत्राख्यैः करञ्जफलसर्षपैः ।

मूत्रैर्वाऽप्यर्कतर्कारीनिम्बजैः ससुराह्वयैः ॥ ५२ ॥

सशौद्रसर्षपापकलोष्टवल्मीकमृत्तिकैः ।

कफक्षयार्थं व्यायामे सह्ये चैनं प्रवर्तयेत् ॥ ५३ ॥

स्थलान्युल्लङ्घयेन्नारीः शक्तिः परिशीलयेत् ।

स्थिरतोयं सरः क्षेमं प्रतिस्त्रोतो नदीं तरेत् ॥ ५४ ॥

Prabhāñjana (vāta) associated with medas (fat) and invaded by kapha gets mitigated by sudation, pouring of liquids on the body, massage etc. using alkalies, mixed with cows urine, by applying the paste of fruits of karañja, and sarṣapa made with cows urine (on the thigh) or of the root of arka; tarkārī, nimba, and surāhvā and sarṣapa mixed with honey; by fomenting the thigh with heated stone or mud of ant-hill; for decreasing the kapha he should resort to physical exercises, to the tolerance extent, jump from place to place, indulge in women (sexual intercourse) to the limit of his strength, swim in stagnant water or in safe rivers (free from whirls, crocodiles etc.) in the opposite direction of the flow. 51-54.

श्लेष्ममेदःक्षये चात्र स्नेहादीनवचारयेत् ।

स्थानदूष्यादि चालोच्य कार्या शेषेष्वपि क्रिया ॥ ५५ ॥

If śleṣman (kapha) and medas (fat) are found to be decreased, sneha etc. (oleation therapy and others which increase these) should be administered even in other diseases (of vāta origin) treatments considered suitable to the sthāna (place affected) dūṣya (tissues vitiated) etc. should be done. 55.

सहचरं सुरदारु सनागरं कथितमम्भसि तैलविमिश्रितम् ।

पवनपीडितदेहगतिः पिबन् द्रुतविलम्बितगो भवतीच्छया ॥ ५६ ॥

Sahacarā, suradāru, and nāgara made into decoction with water and consumed mixed with oil, by the person suffering from defective gait of the body caused by pavana (vāta), soon gets either quick pace or slow pace whichever he desires. 56.

रान्नामहौषधद्वीपिपिप्पलीशठिपौष्करम् ।

पिष्ट्वा विपाचयेत्सर्विर्वातरोगहरं परम् ॥ ५७ ॥

Ghee boiled with the paste of rāsnā, mahauṣadhā, dvīpī, pippalī, śaṭhī and pauṣkara, is best to cure all the diseases caused by vāta. 57.

(*Pañcatikta guggulu ghṛta*) :—

निम्बामृतावृषपटोलनिदिग्धिकानां भागान् पृथक् दश पलान् विपचेद्वटेऽपाम् ।
 अष्टांशोषितरसेन पुनश्च तेन प्रस्थं घृतस्य विपचेत्पिचुभागकलकैः ॥ ५८ ॥
 पाठाविडङ्गसुरदारुगजोपकुल्याद्विश्वरनागरनिशामिशिचव्यकुष्ठैः ।
 तेजोवतीमरिचवत्सकदीप्यकाशिरोहिण्यरुष्करवचाकणमूलयुक्तैः ॥ ५९ ॥
 मञ्जिष्ठयाऽतिविषया विषया यवान्या संशुद्धगुग्गुलुपलैरपि पञ्चसङ्घैः ।
 तत्सेवितं विधमतिप्रबलं समीरं सन्ध्यस्थिमज्जगतमप्यथ कुष्ठमीदृक् ॥ ६० ॥
 नाडीव्रणार्बुदभगन्दरगण्डमालाजत्रूर्ध्वसर्वगदगुल्मगुदोत्थमेहान् ।
 यक्ष्मारुचिध्वसनपीनसकासशोफ हृत्पाण्डुरोगमदधिद्रधिवातरक्तम् ॥ ६१ ॥

Ten pala each of nimba, amṛtā, vṛṣa, paṭola, and nidigdhikā are boiled in one ghaṭa (droṇa) of water and decoction reduced to one-eighth quantity. To this are added one prastha of ghṛta and paste of pāṭhā, viḍaṅga, suradāru, gajopakulyā, the two kṣāra, nāgara, niśā, miśi, cavyā kuṣṭhā, tajovatī, marica, vatsaka, dīpyakā, agni, rohiṇī, āruṣkara, vacā, kaṇamūla, mañjiṣṭhā, ativiṣā, viṣā, and yavāni—each one picu in quantity, and five pala of purified guggulu and medicated ghee prepared. This, consumed (daily) cures severe diseases of vāta even though localised in the joints, bones and marrow, so also the leprosy of similar nature, sinus ulcer, malignant tumour, rectal fistula, scrofula, all diseases of the parts of the body above the shoulders, abdominal tumour, haemorrhoids, diabetes, consumption, loss of taste/appetite, dyspnoea, rhinitis, cough, oedema, disease of the heart, anaemia, intoxication, abscess, and vātarakta (gout). 58-61.

बलाबिल्वशते क्षीरे घृतमण्डं विपाचयेत् ।

तस्य शुक्तिः प्रकुञ्चो वा नस्यं चाते शिरोगते ॥ ६२ ॥

Balā and bilva are boiled in milk and the scum of ghee is added to it and cooked again. This ghee, used as nasya (nasal medication) in doses of either one śukti or one prakūñca is ideal for diseases of vāta affecting (localised in) the head. 62.

तद्वत्सिद्धा वसा नक्रमत्स्यकूर्मचुल्कजा ।

विशेषे प्रयोक्तव्या केवले मातरिश्वनि ॥ ६३ ॥

Vasā (muscle fat) of a crocodile, fish, tortoise or porpoise prepared in the same manner (as above) should be admini-

stered especially in kevala matariśva (aggravation of vāta only without association of other doṣās), 63.

जीर्णं पिण्याकं पञ्चमूलं पृथक् च काथ्यं काथाभ्यामेकतस्तैलमाभ्याम् ।

क्षीरादष्टांशं पाचयेत्तेन पानाद्वाता नश्येयुः श्लेष्मयुक्ता विशेषात् ॥ ६३ ॥

Old piṇyāka (oil cake) and pañcamūla drugs made into decoction seperately and mixed together. To this mixture (forming one part) one part of taila (oil) and eight parts of milk are added and cooked. This oil consumed internally especially cures vāta associated with kapha. 64.

(*Prasāriṇī taila*) :—

प्रसारिणीतुलाकाथे तैलप्रस्थं पयःसमम् ।

द्विमेदामिशिमञ्जिष्ठाकुष्ठरास्नाकुचन्दनैः ॥ ६५ ॥

जीवकर्षभकाकोलीयुगुलामरदारुभिः ।

कल्कितैर्विपचेत्सर्वमारुतामयनाशनम् ॥ ६६ ॥

To the decoction prepared from one tulā of prasāriṇī, one prastha of oil, equal quantity of milk and paste of the two medā, miśi, mañjiṣṭhā, kuṣṭhā, rāsnā, kucañdana, jīvaka, ṛṣabhaka, the two kākoli, and amaradāru are added and medicated oil cooked. This cures all the diseases of māruta (vāta). 65-66.

(*Sahacarādi taila-1*) :—

समूलशाखस्य सहाचरस्य तुलां समेतां दशमूलतश्च ।

पलानि पञ्चाशदभोरुतश्च पादावशेषं विपचेद्द्वहेऽपाम् ॥ ६७ ॥

तत्र सेव्यनखकुष्ठहिमैलास्पृक्प्रियङ्गुनलिकाम्बुशिलाजैः ।

लोहितानलदलोहसुराह्नैः कोपनामिशितुरुक्कनतैश्च ॥ ६८ ॥

तुल्यक्षीरं पालिकैस्तैलपात्रं सिद्धं कृच्छ्रान् शीलितं हन्ति वातान् ।

कम्पाक्षेपस्तम्भशोषादियुक्तान् गुल्मोन्मादौ पीनसं योनिरोगान् ॥ ६९ ॥

One tula of sahacara along with its roots and branches, equal quantity of daśamūla, fifteen pala of abhīru are boiled in one vaha (four droṇa) of water and decoction reduced to one-fourth the quantity. To this are added the paste of one pala each of sevyā, nakha, kuṣṭha, hima, elā, sphrik, priyaṅgu, miśi, turuṣka, and nata; one pātrā (aḍhaka) of oil and equal

(same) quantity of milk are all added and medicated oil cooked. Consumed (internally daily) this oil cures diseases of vāta associated with tremors, convulsions, insauity, rhinitis and diseases of the vagina. 67-69.

(*Sahacarādi taila-2.*) :—

सहाचरतुलायास्तु रसे तैलाढकं पचेत् ।
 मूलकल्काद्दशपलं पयो वत्त्वा चतुर्गुणम् ॥ ७० ॥
 अथवा नतषड्ग्रन्थास्थिराकुष्ठसुराह्वयात् ।
 सैलानलदशैलेयशताह्वारकचन्दनात् ॥ ७१ ॥
 सिद्धेऽस्मिन् शर्कराचूर्णाद्दशपलं क्षिपेत् ।
 भेडस्य सम्मतं तैलं तत्कृच्छ्राननिलामयान् ॥ ७२ ॥
 वातकुण्डलिकोन्मादगुल्मवध्मादिकान् जयेत् ।

In the decoction of one tula of sahadara, one āḍhaka of oil and ten pala of paste of roots of sahadara and four parts of milk are added and medicated oil cooked. Or the paste of nata, ṣaḍgrañthā, sthirā, kuṣṭha, surāhvā, elā, nalada, śaileyā, śatāhvā and rakta cañdana and eighteen pala of powdered śarkarā (sugar) are added (to the decoction of sahadarā) and taila (medicated oil) prepared. This oil, approved by sage Bheda, cures diseases of anila (vāta) which are difficult to cure, and also vātakuṇḍalika (pain around the bladder), insanity, abdominal tumour, scrotal enlargement etc. 70-73a.

Bala taila :—

बलाशतं छिन्नरुहापदं रास्त्राष्टभागिकम् ॥ ७३ ॥
 जलाढकशते पक्त्वा शतभागस्थिते रसे ।
 दधिमस्तिवक्षुनिर्यासशुकैस्तैलाढकं समैः ॥ ७४ ॥
 पचेत्साजपयोर्धाशं कल्कैरेभिः पलोन्मितैः ।
 शठीसरलदार्वेलामञ्जिष्ठागुरुचन्दनैः ॥ ७५ ॥
 पद्मकातिबलामुस्ताशूर्पपर्णीहरेणमिः ।
 यष्टथाहसुरसव्याघ्रनखर्षभकजीवकैः ॥ ७६ ॥
 पलाशरसकस्तूरीनलिकाजातिकोशकैः ।
 स्पृकाकुङ्कुमशैलेयजातीकटुफलाम्बुभिः ॥ ७७ ॥

त्वक्कुन्दरुककपूरतुलसीरुक्मिनिवासकैः ।
 लघुङ्गनसकङ्कोलकुष्ठमांसीप्रियङ्गुभिः ॥ ७८ ॥
 स्थौणेतगरुध्यामवचामदनकस्रवैः ।
 सनागकेसरैः सिद्धे दद्याच्चात्रावतारिते ॥ ७९ ॥
 पत्रकल्कं ततः पूतं विधिना तत्प्रयोजितम् ।
 कासं भ्वासं ज्वरं छर्दि मूच्छीं गुल्मक्षतक्षयान् ॥ ८० ॥
 मोहशोषावपस्मारमलक्ष्मीं च प्रणाशयेत् ।
 बलातैलमिदं श्रेष्ठं वातव्याधिविनाशनम् ॥ ८१ ॥

One hundred (pala) of balā, quarter of that quantity (twentyfive pala) of chinuaruhā, one-eighth quantity (twelve and half pala) of rāsnā are boiled in one hundred āḍhaka of water and decoction reduced to one hundred pala. To this are added equal quantities of dadhi mastu (water of curds) ikṣurasa (sugarcane juice), śukta (fermented rice-wash) and taila (oil)—each one āḍhaka, half part (half āḍhaka) of goats milk, paste of one pala each of śaṭhī, saralā, dārvī, elā, mañjīṣṭhā, aguru, cañdana, padmaka, atibalā, mustā, śīrpaparnī, hereṇu, yaṣṭhyāhvā, surasā, vyāghranakha, ṛṣabhaka, jīvaka palāśa, rasa (balā), kastūrī, nalikā, jatikośaka, sphṛkkā, kuṅkuma, śaileya, jāṭī, kaṭuphala, armbu, tvak, kuṇḍuruka, karpūra, tuṣka, śrīnivāsaka, lavaṅga, nakha, kañkola, kuṣṭhā, māmsī, priyañgu, sthaṇḍeyā, tagara, dhyāma, vacā, madanaka, plava and nāgakesara and medicated oil prepared. After it cools, paste of patra is added. This oil known as Balā taila, administered (both internally and externally) cures cough, dyspnoea, fever, vomiting, fainting, abdominal tumours, tears of the lungs, consumption, disease of the spleen, emaciation, epilepsy, alakṣmī, (disease caused by sorcery) and is best to cure diseases of vāta origin. 73b-81.

पाने नस्येऽन्वासनेऽभ्यञ्जने च स्नेहाः काले सम्यगेते प्रयुक्ताः ।

दुष्टान् वातानाशु शान्तिं नयेयुर्वन्ध्या नारीः पुत्रभाजश्च कुर्युः ॥ ८२ ॥

Sneha (medicated oils enumerated above) used for drinking, nasal medication, oil enema and anointing (and massage) at the proper time, quickly brings down the aggravated vāta (cures diseases of vāta) and make the barren lady fit to have sons. 82.

क्षेहस्वेदैर्द्रुतः श्लेष्मा यदा पक्वाशये स्थितः ।

पित्तं वा दर्शयेद्रूपं बस्तिभिस्तं विनिर्जयेत् ॥ ८३ ॥

When either kapha or pitta getting liquified by sneha and sveda (oleation and sudation therapies) exhibit their symptoms in the pakvāśaya (large intestine), then they should be vanquished (mitigated or eliminated) by basti (enema therapies). 83.

इति श्रीवैद्यपतिसहस्रसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां

चतुर्थे चिकित्सितस्थाने वातव्याधिचिकित्सितं नाम

एकविंशोऽध्यायः ॥ २१ ॥

Thus ends the chapter Vātaroga cikitsita-the twenty-first in Cikitsita sthāna of Aṣṭāṅgahrdaya samhita composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

द्वाविंशोऽध्यायः ।

Chapter-22

VĀTAŚONĪTA (VĀTARAKTA) CIKITSITA (treatment of gout)

अथातो वातशोणितचिकित्सितं व्याख्यास्यामः ।
इति ह स्मादुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Vātaśonita (vātarakta) Cikitsā-treatment of gout; thus, said Ātreya and other great sages.

वातशोणितिनो रक्तं स्निग्धस्य बहुशो हरेत् ।
अल्पालपं पालयन् वायुं यथादोषं यथाबलम् ॥ १ ॥

The blood of the patient of vātaśonita (gout) should be let out, in small quantities, at many times after giving him oleation therapy, protecting him from (aggravation of) vāta; (blood-letting being) appropriate to the doṣa and strength (of the body). 1.

रुग्नागतोददाहेषु जलौकोभिर्विनिर्हरेत् ।
शृङ्गतुम्बैश्चिमिचिमाकण्डूरुद्गुयनान्वितम् ॥ २ ॥
प्रच्छानेन सिराभिर्वा देशादेशान्तरं व्रजत् ।

When pain, redness, pricking pain and burning sensation are present blood should be got sucked by jalauka (leeches); when tingling sensation, itching, pain and burning sensation are present, by using the śṛṅga-alābu (sucking horn or gourd), when the disease/lesion is found spreading from place to place, by either prācchāna (scratching the skin) or sirāvyadha (venesection). 2-3a.

अङ्गलानौ तु न स्नाय्यं रुक्षे वातोत्तरे च यत् ॥ ३ ॥
गम्भीरं श्वयथुं स्तम्भं कम्पं स्नायुसिरामयान् ।
ग्लानिमन्यांश्च वातोत्थान् कुर्याद्वायुसृक्क्षयात् ॥ ४ ॥

Blood should not be let out when there is debility of the body, dryness and predominance of vāta; vāta getting aggravated (increased) by loss of blood (from blood-letting)

produces profound swelling, stiffness, tremors, diseases of tendons, and veins, debility and many other disorders of vāta origin. 3b-4.

विरेच्यः स्नेहयित्वा तु स्नेहयुक्तैर्विरेचनैः ।

He, who is suitable for purgation therapy should be given oleation therapy first and then administered purgative drugs mixed with fats (medicated ghee/oil). 5a.

Vataja vātarakta cikitsā :—

वातोत्तरे वातरक्ते पुराणं पाययेद्भूतम् ॥ ५ ॥

In vātarakta (gout) having predominance of vāta, the patient should be made to drink old ghee. 5b.

धावणीक्षीरकाकोलीक्षीरिणीजीवकैः समैः ।

सिद्धं सर्षभकैः सर्पिः सक्षीरं वातरक्तनुत् ॥ ६ ॥

Medicated ghee prepared with the decoction of equal quantity of each of śrāvaṇī, kṣīrakakolī, kṣīriṇī, jīvaka and ṛṣabhaka, mixed with milk, equal in quantity of the decoction and ghṛta-cures vātarakta. 6.

ब्राक्षामधूकवारिभ्यां सिद्धं वा ससितोपलम् ।

घृतं पिबेत्तथा क्षीरं गुडूचीश्वरसे शृतम् ॥ ७ ॥

तैलं पयः शर्करां च पाययेद्वा सुमुच्छिर्तम् ।

बलाशतावरीराम्नादशमूलैः सपीलुभिः ॥ ८ ॥

श्यामैरण्डस्थिराभिश्च वातार्तिघ्नं शृतं पयः ।

धारोष्णं मूत्रयुक्तं वा क्षीरं दोषानुलोमनम् ॥ ९ ॥

Ghṛta prepared with decoction of drākṣā and madhūka, added with sitopalā (sugar candy) should be consumed; or milk boiled with addition of fresh juice of guḍūcī; or drink the mixture of taila (oil), milk and śarkarā (sugar) boiled together.

Milk boiled with balā, śatāvarī, rāsnā, daśamūlā, pilu, śyāmā, eraṇḍa and sthirā cures pain produced by vāta. Milk, warm from the udder, added with cows urine causes downward movement of vāta. 7-9.

Pittaja vātarakta cikitsā :—

पैत्ते पक्त्वा वरीतिकापटोलत्रिफलामृताः ।

पिबेद्घृतं वा क्षीरं वा स्वादुतिक्तकसाधितम् ॥ १० ॥

In vātarakta caused by pitta, decoction of varī, tiktā, paṭola, triphalā and amṛtā should be consumed; or ghee or milk boiled with drugs of sweet and bitter tastes (be consumed). 10.

क्षीरेणैरण्डतैलं च प्रयोगेण पिबेन्नरः ।

बहुदोषो विरेकार्थं जीर्णं क्षीरौदनाशनः ॥ ११ ॥

Eraṇḍa taila should be consumed mixed with milk to produce purgations in the patient who has great increase of doṣa; after it gets digested (and after purgations) he should eat boiled rice along with milk. 11

कषायमभयानां वा पाययेद्घृतभर्जितम् ।

क्षीरानुपानं त्रिवृताचूर्णं द्राक्षारसेन वा ॥ १२ ॥

Decoction of abhayā fried in ghee should be consumed followed by drinking of milk; or drink powder of trivṛt mixed with juice of drākṣā. 12.

निर्हरेद्वा मलं तस्य सघृतैः क्षीरबस्तिभिः ।

न हि वस्तिसमं किञ्चिद्वातरक्तचिकित्सितम् ॥ १३ ॥

विशेषात्पायुपाश्वोरुपर्वास्थिजठरार्तिषु ।

The malās (doṣās) may also be removed by kṣīrabasti (milk enema) added with ghr̥ta (ghee). There is nothing equal to basti (enema therapy) in the treatment of vātarakta (gout), especially for those who have pain in the rectum, flanks, thighs, joints, bones and abdomen. 13-14a.

Kaphaja vātarakta cikitsā :—

मुस्ताधात्रीहरिद्राणां पिबेत्काथं कफोत्त्वणे ॥ १४ ॥

सक्षौद्रं त्रिफलाया वा गुडूची वा यथातथा ।

यथार्हस्नेहपीतं च वामितं मृदु रूक्षयेत् ॥ १५ ॥

When kapha is predominant, the decoction of mustā, dhātrī and haridrā or of triphalā or of guḍūcī, whichever is suitable, should be consumed mixed with kṣaudra (honey).

After administering the appropriate sneha (fat) to drink, he should be given mild vamaṇa (emetic) drugs and then rūkṣaṇa (therapy creating dryness inside). 14b-15.

त्रिफलाव्योषपत्रैलात्वक्क्षीरीचित्रकं वचाम् ।
विडङ्गं पिप्पलीमूलं लोमशां वृषकं त्वचम् ॥ १६ ॥
ऋद्धिं लाङ्गुलिकीं चव्यं समभागानि पेषयेत् ।
कल्पे लिप्त्वाऽऽयसीं पात्रीं मध्याह्ने भक्षयेदिदम् ॥ १७ ॥
वातास्त्रे सर्वदोषेऽपि परं शूलान्विते हितम् ।

Triphalā, vyoṣā, patra, eḷā, tvakṣīrī, citraka, vacā, viḍaṅgā, pippalīmūla, lomaśā, vṛṣaka, tvak, ṛddhi, lāṅgalikī and cavya, each equal in quantity is made into a paste (with water) and smeared to an iron vessel in the morning and (taken out and) consumed in the midday. This is best suited in gout even caused by all the doṣās and accompanied with pain. 16-18a.

कोकिलाक्षकनिर्यूहः पीतस्तच्छाकभोजिना ॥ १८ ॥
कृपाभ्यास इव क्रोधं वातरक्तं नियच्छति ।

Decoction of kokilākṣaka consumed followed by partaking its leaves only as food, cures gout just like the practice of compassion cures anger. 18b-19a.

पञ्चमूत्रस्य घात्र्या वा रसैर्लेलीतकीं वसाम् ॥ १९ ॥
खुडं सुरुढमप्यङ्गे ब्रह्मचारी पिबन् जयेत् ।
इत्याभ्यन्तरमुद्दिष्टं कर्म बाह्यमतः परम् ॥ २० ॥

Lelitaka vasā (sulphur) consumed along with the juice (decoction) of pañcamūla or dhātrī by the patient adhering to celibacy (avoiding sexual intercourse) cures khuḍa/vātarakta (gout) though deep rooted in the body.

Thus for were described, the internal treatment; further, the external treatments. 19b-20.

आरनालाढके तैलं पादसर्जरसं शृतम् ।
प्रभूते अजितं तोये ज्वरदाहार्तिनुत्परम् ॥ २१ ॥

Taila (oil) boiled in one āḍhaka of āranāla (sour rice-wash) added with sarjarasa, one fourth of the quantity (of oil) and well churned mixed with water, is best to cure fever, burning sensation and pain. 21.

Piṇḍa taila :—

समधूच्छिष्टमक्षिप्तं ससर्जरससारिवम् ।
पिण्डतैलं तदभ्यङ्गाद्वातरकरुजापहम् ॥ २२ ॥

Medicated oil prepared with madhucchiṣṭa (bees wax), mañjiṣṭhā, sarjarasa and sārivā-known as piṇḍa taila-used for abhyaṅga (anointing and massage) relieves the pain of vātarakta (gout). 22.

दशमूलशतं क्षीरं सद्यः शूलनिवारणम् ।
परिषेकोऽनिलप्राये तद्वत्कोष्णेन सर्पिषा ॥ २३ ॥

Milk boiled with drugs of daśamūla poured warm over the body relieves the pain quickly when, anila (vāta) is predominant; similarly so when warm ghee is poured. 23.

स्नेहैर्मधुरसिद्धैर्वा चतुर्भिः परिषेचयेत् ।
स्तम्भाक्षेपकशूलार्ते कोष्णैर्दाहे तु शीतलैः ॥ २४ ॥

(The mixture of) the four fats (ghee, oil, muscle fat and marrow) processed with drugs of sweet taste, should be poured warm over the body of the patient who has rigidity, convulsions and pain; and cold when there is burning sensation. 24.

तद्वद्रव्यानिक्छागैः क्षीरैस्तैलविमिश्रितैः ।
निःकायैर्जीवनीयानां पञ्चमूलस्य वा लघोः ॥ २५ ॥

Similarly the milk of cow, sheep or goat mixed with oil (should be poured on the body) or the decoction of drugs of either jīvaniya gaṇa (chapter 15 of sūtrasthāna) or of laghu pañcamūla (chapter 6 of sūtrasthāna). 25.

द्राक्षेक्षुरसमद्यानि दधिमस्त्वम्लकाञ्जिकम् ।
सेकार्थं तरडुलक्षौद्रशर्कराम्मश्च शस्यते ॥ २६ ॥

Juice of drākṣā and ikṣu, madya (wines), dadhi mastu (water of curds), amlākāñjika (fermented gruel) rice-wash honey-water or sugar-water are suitable for pouring over the body. 26.

प्रियाः प्रियंवदा नार्यञ्जन्दनार्द्रकरस्तनाः ।
स्पर्शाशीताः सुकस्पर्शा भ्रन्ति दाहं रुजं क्लमम् ॥ २७ ॥

The women, who are liked, who speak pleasant who have moistened their hands and breasts by anointing the paste of cañdana, thereby cold to touch, relieve burning sensation, pain and exhaustion by their comforting touch (embrace). 27.

सरागे सरुजे दाहे रक्तं हृत्वा प्रलेपयेत् ।
 प्रपौण्डरीकमञ्जिष्ठादार्वीमधुकचन्दनेः ॥ २८ ॥
 सितोपलेरकासक्तुमसूरोशीरपद्मकैः ।
 लेपो रुग्दाहवीसर्परागशोफनिवर्हणः ॥ २९ ॥

When there is redness, pain and burning sensation, the blood should be let out first and the paste of prapaunḍarīka, mañjiṣṭhā, dārvī, madhuka and cañdana applied on the body; paste of sitopalā, eraka, saktu, masūra, uśīra, and padmaka cures pain, burning sensation, visarpa (herpes), redness, and swelling. 28-29.

वातघ्नैः साधितः स्निग्धः कृशरो मुद्गपायसः ।
 तिलसर्षपपिण्डैश्च शूलघ्नमुपनाहनम् ॥ ३० ॥

Kṛśara (rice boiled along with green gram) or pāyasa (milk pudding) processed with drugs which mitigate vāta and added with fats; or bolus prepared from tila or sarṣapa are pain killing upanāha (warm poultice). 30.

औदकप्रसहानूपवेसवाराः सुसंस्कृताः ।
 जीवनीयौषधैः स्नेहयुक्ताः स्युरुपनाहने ॥ ३१ ॥
 स्तम्भतोदरुगायामशोफाङ्गग्रहनाशनाः ।
 जीवनीयौषधैः सिद्धा सपयस्का वसाऽपि वा ॥ ३२ ॥

Vesavāra (minced and spiced meat) prepared from meat of animals living in water of prasaha group or of marshy lands (chapter 6 of sūtrasthāna) processed well with drugs of jīvanīya gaṇa (chapter 15 of sūtrasthāna) added with fats (oil) are useful as warm poultice. Vasā (musclefat) of the above kinds of animals processed with drugs of jīvanīya gaṇa and added with milk (and applied as warm poultice) relieve rigidity, pricking pain, constant pain, dilation, swelling and catching pain of the body. 31-32.

घृतं सहचारान्मूलं जीवन्ती छागलं पयः ।
 लेपः पिष्टास्तिलास्तद्वद्भृष्टाः पयसि निर्वृताः ॥ ३३ ॥

Ghee boiled with roots of sabacara and jīvañtī mixed with goats milk is a good poultice; so also the paste of fried tila, made with milk. 33.

क्षीरपिष्टक्षुमां लेपमेरण्डस्य फलानि वा ।
कुर्याच्छूलनिवृत्त्यर्थं शताह्वां वाऽनिलेऽधिके ॥ ३४ ॥

Application of paste of kṣumā; or of the seeds of eraṇḍa or of śatāhvā macerated with milk, cures pain when anila (vāta) is greatly increased. 34.

मूत्रक्षारसुरापकं घृतमभ्यञ्जने हितम् ।
सिद्धं समधु शुक्तं वा सेकाभ्यङ्गे कफोत्तरे ॥ ३५ ॥

Glee boiled with addition of cows urine, kṣāra (yavak-
sāra) and surā (beer) is good for abhyaṅga (oil massage
and bath) or śakta (sour gruel) mixed with honey is good
for pouring on the body and anointing. 35.

गृहधूमो वचा कुष्ठं शताह्वा रजनीद्वयम् ।
प्रलेपः शूलनुद्रातरक्ते वातकफोत्तरे ॥ ३६ ॥
मधुशिग्रोहितं तद्वद्रीजं धान्याम्बुसंयुतम् ।
मुहुर्तलिङ्गमस्तैश्च सिञ्चेद्वातकफोत्तरे ॥ ३७ ॥

Application of paste of gṛhadhūma, vacā, kuṣṭha, śatāhvā
and the two rajanī relieves the pain in gout having predomi-
nance of kapha; similarly the paste of seeds of madhuśigru,
macerated with dhānyāmbu (fermented water in which grains
have been washed) in gout having predominance of vāta-
kapha; this paste should be allowed to remain for one muhūrta
(48 minutes) and then sprinkled with sour liquids when vāta
and kapha are predominant. 36-37.

उत्तानं लेपनाभ्यङ्गपरिषेकावगाहनैः ।
विरेकाद्यापनस्नेहपानैर्गम्भीरमाचरेत् ॥ ३८ ॥

The uttāna kind of vātarakta (gout) should be treated
with lepana (application of pastes), abhyaṅga (anointing
with fats) pariṣeka (pouring liquids on the body) and
avagāha (immersing the body in liquids) and the gambhīra
kind (of gout) by vireka (purgation), āsthāpana (decoction
enema) and snehapāna (drinking of fats). 38.

वातश्लेष्मोत्तरे कोष्णा लेपाद्यास्तत्र शीतलैः ।

विदाहशोफरुक्ण्डूविवृद्धिः स्तम्भनाद्भवेत् ॥ ३९ ॥

When vāta and śleṣman (kapha) are predominant, warm applications of pastes etc. are beneficial; if cold applications are made, burning sensation, swelling, pain and itching will increase, due to regidity (caused by cold). 39.

पित्तरक्तोत्तरे वातरक्ते लेपाद्यो हिमाः ।

उष्णैः श्लोषोरुग्रागस्वेदावदरणोद्भवः ॥ ४० ॥

In gout, when there is predominance of pitta and rakta cold application are beneficial, ploṣa (blisters, blebs) oṣa (localised burning sensation) pain, redness, sweating and avadarāṇa (laceration, abrasion) will develop by heat (of warm applications). 40.

(*Madhuyasṭīyādi taila*) :--

मधुयष्ट्याः पलशतं कषाये पादशेषिते ।

तैलाढकं समक्षीरं पचेत्कल्कैः पलोन्मितैः ॥ ४१ ॥

स्थिरातामलकीदूर्वापयस्याभीरुचन्दनैः ।

लोहहंसपदीमांसीद्विमेदामधुपर्णिभिः ॥ ४२ ॥

काकोलीक्षीरकाकोलीशतपुष्पद्विपत्रकैः ।

जीवकर्षभजीवन्तीत्वक्पत्रनखवालकैः ॥ ४३ ॥

प्रपौण्डरीकमञ्जिष्ठासारिवैन्द्रीवितुन्नकैः ।

चतुष्प्रयोगं वातासृक्पित्तदाहज्वरार्तिनुत् ॥ ४४ ॥

One hundred pala of madhuyasṭī is boiled in one droṇa of water and decoction reduced to one-fourth the quantity. To this are added, one āḍhaka of taila (oil), equal (same) quantity of milk and paste of one pala each of sthirā, tāmalakī, dūrvā, payasyā, abhīru, caṇḍana, loha (aguru), hamsapadī, māmsī, the two medā, madhuparnī, kākolī, kṣīrakākolī, śatapušpā, ṛddhi, padmaka, jīvaka, ṛṣabha, jīvañṭī, tvak, patra, nakha, vālaka, prapaṇḍarīka, mañjiṣṭhā, sārīvā, aiñdrī, and vitunnaka and medicated oil cooked. This oil used in the four ways (drinking, nasal medication, oil-enema and decoction-enema) cures gout, diseases of pitta origin, burning sensation and fever. 41-44.

Sahasrapāka balā taila :—

बलाकषायकल्काभ्यां तैलं क्षीरसमं पचेत् ।
 सहस्रशतपाकं तद्वातासृग्वातरोगनुत् ॥ ४५ ॥
 रसायनं मुख्यतममिन्द्रियाणां प्रसादनम् ।
 जीवनं बृंहणं स्वयं शुक्रासृग्दोषनाशनम् ॥ ४६ ॥

Decoction and paste of balā, taila (oil) and equal quantity of milk are cooked a thousand times, (or hundred times) and medicated oil prepared. This cures gout and diseases of vāta origin, is a rejuvenator foremost, bestows comfort to the sense organs, enlivens and stoutens the body, good for the voice, dispels the disorders of semen, and blood. 45-46.

कुपिते मार्गसंरोधान्मेदसो वा कफस्य वा ।
 अतिवृद्ध्याऽनिले शस्तं नादौ स्नेहबृंहणम् ॥ ४७ ॥
 कृत्वा तत्राढ्यवातोकं वातशोणितिकं ततः ।
 भेषजं स्नेहनं कुर्याद्यच्च रक्तप्रसादनम् ॥ ४८ ॥

When anila (vāta) gets aggravated due to obstruction of its channels by great increase of either the medas (fat) or kapha, administration of snehana (oleation therapy) and bṛmhaṇa (stoutening therapy) are not suitable in the beginning. The treatments prescribed for āḍhyavāta (urūstambha/stiffness of the thigh) should be done first and then the treatments of vātaśoṇita (gout) such as snehana (oleation) and also such treatments which purifies the blood. 47-48.

Āvaraṇa vāta cikitsā :—

प्राणादिकोपे युगपद्यथोद्दिष्टं यथामयम् ।
 यथासन्नं च भैषज्यं विकल्प्यं स्याद्यथाबलम् ॥ ४९ ॥

When prāṇa and other divisions of vāta are aggravated simultaneously the treatment which are enumerated (chapter 13 of sūtrasthāna) appropriate to the disease (present now) and which are nearest (to the aggravated doṣa) should be done, considering the strength (of the patient and the aggravated doṣās). 49.

नीते निरामतां सामे स्वेदलङ्घनपाचनैः ।
 रुक्षश्चालेपसेकाद्यैः कुर्यात्केवलवातनुत् ॥ ५० ॥

When vāta is sāma (associated with āma/presenting symptoms of āma) it should be made nirāma (free of symptoms of āma) by treatments such as sveda (sudation), lañghana (fasting and other thinning therapies), pācana (digestive drugs), application of pastes and pouring medicinal liquids which are dry (non-fatty) and then the treatments suitable for vāta alone. 50.

शोषाक्षेपणसङ्कोचस्तम्भस्वपनकम्पनम् ।

इनुन्नंसोऽर्दितं खाञ्ज्यं पाङ्गुल्यं खुडवातता ॥ ५१ ॥

सन्धिच्युतिः पक्षवधो मेदोमज्जास्थिगा गदाः ।

एते स्थानस्य गाम्भीर्यात्सिद्ध्येयुर्यत्नतो नवाः ॥ ५२ ॥

तस्मात्तज्येन्नवानेतान् बलिनो निरुपद्रवान् ।

Consumption (depletion of tissues), convulsions, contractions, rigidity, loss of tactile sensation, tremors, drooping of the lower jaw, facial palsy, lameness by one leg, lameness of both the legs, khudāvāta (vātarakta/gout), dislocation of joints and hemiplegia (paralysis of half the body) these are diseases (of vāta) localised in the fat, bones and bone-marrow tissues; these by the strength of their seat (tissues) might get cured if treated with great effort when they are of recent onset. Hence these should be won over (cured) at their commencement itself, in the patient who is strong and when are not having complications (secondary diseases). 51-53a.

Pittaurta vāta cikitsā :—

वायौ पित्तावृते शीतामुष्णां च बहुशः क्रियाम् ॥ ५३ ॥

व्यत्यासाद्योजयेत्सर्पिर्जीवनीयं च पाययेत् ।

धन्वमांसं यवाः शालिर्विरेकः क्षीरवान् मृदुः ॥ ५४ ॥

सक्षीरा वस्तयः क्षीरं पञ्चमूलबलाशुतम् ।

कालेऽनुवासनं तैलैर्मधुरौषधसाधितैः ॥ ५५ ॥

यष्टीमधुबलातैलघृतक्षीरैश्च सेचनम् ।

पञ्चमूलकषायेण वारिणा शीतलेन वा ॥ ५६ ॥

When vāyu (vāta) is enveloped (hindered from movement, obstructed in actions) by pitta (increased) treatment which are cold and hot should be administered alternately, many times; jivanīya ghṛta (chapter 24 of cikitsā sthāna of Aṣṭāṅga

sangraha) should be consumed; should use meat of animals of desert-like regions, yava (barley) and śāli (rice) and milk as food, mild purgative therapy should be administered. Basti (decoction enema therapy) with decoction of pañcamūla mixed with milk, and anuvāsana (oil-enema therapy) with oil prepared by drugs of sweet taste should be administered at the appropriate time. Secana (pouring liquid) with madhuyas̥ti taila, balā taila (described earlier), ghee, milk, decoction of drugs of pañcamūla or cold water should be done. 53-56.

Kaphāvṛta vāta cikitsā :—

कफावृते यवान्नि जाङ्गला मृगपक्षिणः ।
स्वेदास्तीक्ष्णा निरूहाश्च वमनं सविरेचनम् ॥ ५७ ॥
पुराणसर्पिस्तैलं च तिलसर्षपजं हितम् ।

When vāta is enveloped by kapha, boiled yava, meat of animals and birds of desert-like regions, should be used as food, svēda (sudation), strong nirūha (decoction enema) vamaṇa (emesis) and virecana (purgation), old ghee, and sarṣapa are suitable. 57-58a.

संसृष्टे कफपित्ताभ्यां पित्तमादौ विनिर्जयेत् ॥ ५८ ॥

When enveloped with both kapha and pitta, pitta should be won over (mitigated) first. 58b.

Dhatu avṛta vāta cikitsā :—

कारयेद्रक्तसंसृष्टे वातशोणितिकीं क्रियाम् ।
स्वेदाभ्यङ्गरसाः क्षीरं स्नेहो मांसावृते हितम् ॥ ५९ ॥
प्रमेहमेदोवातघ्नमाढ्यवाते भिषग्जितम् ।
महास्नेहोऽस्थिमज्जस्थे पूर्वोक्तं रेतसाऽऽवृते ॥ ६० ॥
अन्नावृते पाचनीयं वमनं दीपनं लघु ।
मूत्रावृते मूत्रलानि स्वेदाश्चोत्तरवस्तयः ॥ ६१ ॥
परण्डतैलं वर्चःस्थे वस्तिस्नेहाश्च भेदिनः ।

When enveloped by rakta (blood), treatments prescribed for vātaśoṇita (gout) should be done.

When enveloped by māmsa (muscle tissue), sveda (sudation), abhyaṅga (oil massage), ingestion of meat soup, milk as food, sneha (oleation therapy) are beneficial.

In āḍhyavāta (vāta enveloped by medas/fat, producing āḍhyavāta/stiffness of the thighs) treatments prescribed for diabetes, obesity and vāta are best suited.

When enveloped by asthi and majjā (bone and bone-marrow) administration of mahasneha (mixture of four fats) and when enveloped by retas (semen) the treatment stated previously (verse 20 -21 of previous chapter) should be done.

When enveloped by anna (food) administration of pācana (digestives), vamaṇa (emesis), dīpana (carminatives) and laghu (drugs & foods which are easily digestable) are ideal.

When enveloped by mūtra (urine), drugs which are mūtrala (diuretic), sveda (sudation) and uttarabasti (urethral douche) are to be administered.

When enveloped by varca (faeces) drinking of eraṇḍa taila, basti (enema) and fats (medicated oil or ghee) which produce purgation are ideally suited. 59-62a.

कफपित्ताविरुद्धं यद्यच्च वातानुलोमनम् ॥ ६२ ॥
 सर्वस्थानावृत्तेऽप्याशु तत्कार्यं मातरिश्वनि ।
 अनभिष्यन्दि च स्निग्धं स्रोतसां शुद्धिकारणम् ॥ ६३ ॥
 यापना वस्तयः प्रायो मधुराः सानुवासनाः ।
 प्रसमीक्ष्य बलाधिक्यं मृदु कार्यं विरेचनम् ॥ ६४ ॥
 रसायनानां सर्वेषामुपयोगः प्रशस्यते ।
 शिलाह्वस्य विशेषेण पयसा शुद्धगुग्गुलोः ॥ ६५ ॥
 लेहो वा भार्गवस्तद्वदेकादशसिताशितः ।

When mātariśvan (vāta) is enveloped in all the places (of the body by all the tissues) the treatments which are not opposed to kapha and pitta and which are vātānulomana (make vāta move downward) should be done immediately.

Foods and drugs which are anabhiṣyañdi (not producing more moisture inside the body tissues), snigdha (unctous), which purifies (clears) the channels, yāpana basti (enema therapy of that name- vide chapter 4 of kalpasidhi sthāna)

anuvāsana (oil-enema) prepared from drugs of sweet taste, milk, virecana (purgations) should be administered based upon the good strength of the person. Use of rasāyana (rejuvenator/tonics) always is highly desirable, especially of śilājatu or purified guggulu along with milk; or purified guggulu along with milk; or Bhārgava leha (Cyavanaprāśa avaleha-chapter 39 of uttarasthāna) similarly of that called Ekadaśāsītāsita (Brāhmarasāyana-chapter 39 of uttarasthāna).

62b-66a.

अपाने त्वावृते सव दीपनं ग्राहि भेषजम् ॥ ६६ ॥
वातानुलोमनं कार्यं मूत्राशयविशोधनम् ।

When apāna vāta is enveloped (by any other division of vāta, any other doṣa, dhātu, mala etc.) medicines which are dīpana (carminative), grāhi (water absorbent) vātānulo-mana (mild laxative) and which purify the urinary bladder (diuretics) should be administered. 66b-67a.

इति सङ्क्षेपतः प्रोक्तमावृतानां त्रिकित्सितम् ॥ ६७ ॥
प्राणादीनां भिषक्कुर्याद्विदित्कर्यं स्वयमेव तत् ।

Thus were described in brief the treatments of envelopment of prāṇa and other divisions of vāta; the physician should select the appropriate one by his intelligent descretion. 67b-68.

उदानं योजयेदूर्ध्वमपानं चानुलोमयेत् ॥ ६८ ॥
समानं शमयेद्विद्वान्निधा व्यानं तु योजयेत् ।
प्राणो रक्ष्यश्चतुर्भ्योऽपि तत्स्थितौ देहसंस्थितिः ॥ ६९ ॥
स्वं स्वं स्थानं नयेदेवं वृतान् वातान् विमार्गगान् ।

Udāna vāta should be raised (made to act in the upward direction) apāna vāta should be lowered (made to act in the downward direction), samāna vāta should be given śamana (palliative therapy to mitigate it) by the intellegent physician, vyāna vāta should be made to act in three directions (upward, downward and sideward). Prāṇa vāta should be protected from all the four (remaining divisions of vāta) because in its normally rests the very existance of the body (life also), the divisions of vāta which are moving in wrong paths (acting abnormally) should be brought back to their own respective places by suitable treatments. 68b-70a.

सर्वं चावरणं पित्तरक्तसंसर्गवर्जितम् ॥ ७० ॥
रसायनविधानेन लघुनो हन्ति शीलितः ।

Laṣuna administered, in the procedure, of a resāyana (rejuvenatory therapy) cures all the varieties of āvaraṇa (envelopment of vāta) except those by pitta and rakta (blood). 70b-71a.

पित्तावृते पित्तहरं मरुतश्चानुलोमनम् ॥ ७१ ॥
रक्तावृतेऽपि तद्वच्च खुडोक्तं यच्च भेषजम् ।
रक्तपित्तानिलहरं विविधं च रसायनम् ॥ ७२ ॥

When enveloped by pitta, treatments which mitigate pitta and cause downward movement of marut (vāta) should be done, when enveloped by rakta (blood) the same treatments together with those prescribed for khuḍa (gout) and which mitigate rakta, pitta and anila (vāta) and different kinds of rasāyana (rejuvenators) should be administered. 71b-72.

यथानिदानं निर्दिष्टमिति सम्यक् चिकित्सितम् ।
आयुर्वेदफलं स्थानमेतत्सद्योऽर्तिनाशनात् ॥ ७३ ॥

In this manner, the treatments of all the diseases described in the nidāna sthāna were elaborated in this chapter, which yeilds the benefit of Āyurveda and destroys the sufferings (of men). 73.

चिकित्सितं हितं पथ्यं प्रायश्चित्तं भिषग्जितम् ।
भेषजं शमनं शस्तं पर्यायैः स्मृतमौषधम् ॥ ७४ ॥

Auṣadha (treatments) is known by many synonyms such as cikitsita, hita, pathya, prāyaścitta, bhiṣagjita, śamana, and śasta, 74.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
चतुर्थे चिकित्सितस्थाने वातशोणितचिकित्सितं नाम
द्वाविंशोऽध्यायः ॥ २२ ॥

Thus ends the chapter-Vātaśoṇita—the twentysecond in Cikitsita sthāna of Aṣṭāṅgahr̥daya saṁhitā, composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

समाप्तं चेदं चतुर्थं चिकित्सितस्थानम् ।

Thus ends *CIKITSITA STHĀNA*—the fourth section on
THERAPEUTICS.

प्रथमोऽध्यायः ।

Chapter-1

VAMANA KALPA (Emetic recipes)

अथातो वमनकल्पं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-Vamana kalpa-preparation of recipes for vamana (producing vomiting); thus said Ātreya and other great sages.

Madana kalpa (recipes from madana phala) :--

अथ मदनकल्पः ।

वमने मदनं श्रेष्ठं, त्रिवृन्मूलं विरेचने ।
नित्यमन्यस्य तु व्याधिविशेषेण विशिष्टता ॥ १ ॥

For producing vomiting, madana is the best and for producing purgation the roots of trivṛt, always; whereas others are special to specific diseases. 1.

Notes :—The term 'always' connotes for all diseases, all kinds of patients and all the seasons generally since these are harmless also.

फलानि नातिपाण्डूनि न चातिहरितान्यपि ।
आदायाहि प्रशस्तर्क्षे मध्ये ग्रीष्मवसन्तयोः ॥ २ ॥
प्रसृज्य कुशमुत्तोल्यां क्षिप्त्वा बद्ध्वा प्रलेपयेत् ।
गोमयेनानु मुत्तोलीं धान्यमध्ये निधापयेत् ॥ ३ ॥
मृदुभूतानि मध्विष्टगन्धानि कुशवेष्टनात् ।
निष्कृष्टानि गतेऽग्राहे शोषयेत्तान्यथातपे ॥ ४ ॥
तेषां ततः सुशुष्काणामुद्धृत्य फलपिप्पलीः ।
दधिमध्वाज्यपल्लैर्मृदित्वा शोषयेत्पुनः ॥ ५ ॥
ततः सुगुप्तं संस्थाप्य कार्यकाले प्रयोजयेत् ।

Fruits (of madana) which are neither very white (due to over-ripening) nor very green (being unripe) are collected on an auspicious day between summer and spring, placed inside a bundle of kuśa grass and tied with threads, the bundle is given a coating of cowdung and (after it dries) is concealed,

inside a heap of corn; when these (fruits) become soft and start emitting pleasant smell like honey, after a lapse of eight days, they should be taken out and dried in the sun. Then the phala-pippali-seeds of the fruits—are seperated, soaked in either curds/yoghart, honey, ghee or meat juice and dried in the sun. Afterwards it is preserved in a secret (safe) place and made used of at the time of treatment. 2-6a.

अथादाय ततो मात्रां जर्जरीकृत्य वासयेत् ॥ ६ ॥
 शर्वरीं मधुयष्ट्या वा कोविदारस्य वा जले ।
 कर्बुदारस्य बिम्ब्या वा नीपस्य विदुलस्य वा ॥ ७ ॥
 शणपुष्प्याः सदापुष्प्याः प्रत्यक्पुष्प्युदकेऽथवा ।
 ततः पिबेत्कषायं तं प्रातर्मृदितगालितम् ॥ ८ ॥
 सूत्रोदितेन विधिना साधु तेन तथा वमेत् ।

Next, that much quantity (determined as the suitable dose) is taken out, powdered nicely and kept soaked for one night in the decoction of either madhuyaṣṭī, kovidāra, karbu-dāra, bimbi, nīpa, vidula, śaṇapušpī, sadāpuṣpī or pratyak-pušpī, next morning it is filtered and consumed followed by drinking of the same decoction, in the manner as described, in sūtrasthāna (chapter 18); by this, the patient vomits without any difficulty. 6b-9a.

श्लेष्मज्वरप्रतिश्यायगुल्मान्तर्बिद्रधीषु च ॥ ९ ॥
 प्रच्छर्दयेद्विशेषेण यावत्पित्तस्य दर्शनम् ।

In diseases such as fever of kapha origin, nasal catarrh, abdominal tumour and internal abscess, vomiting should be allowed especially till the appearance of pitta (gastric juice & bile in the vomitus). 9b-10a.

फलपिप्पलिचूर्णं वा काथेन स्वेन भावितम् ॥ १० ॥
 त्रिभागत्रिफलाचूर्णं कोविदारादिवारिणा ।
 पिबेज्ज्वरारुचिष्ठीवग्रन्थ्यपच्यर्बुदोदरी ॥ ११ ॥

Powder of the seeds macerated in the decoction of its own (of the seeds) mixed with three parts of the powder of tri-phalā should be consumed along with decoction of kovidāra etc. (any one), by patients of fever, anorexia, expectoration of sputum, tumours, goitre, malignant tumour and enlargement of the abdomen. 10b-11.

पित्ते कफस्थानगते जीमूतादिजलेन तत् ।
 हृदाद्देशधोऽपित्ते च क्षीरं तत्पिप्पलीश्रुतम् ॥ १२ ॥
 क्षैरेयी वा

When pitta is found localised in the seats of kapha, it (seeds of madana) should be consumed with the decoction of jīmūta etc. In heart-burn or bleeding disease of downward routes they (seeds of madana) boiled in milk or milk pudding should be consumed. 12-13a.

कफच्छर्दिप्रसेकतमकेषु तु ।
 दध्युत्तरं वा दधि वा तच्छृतक्षीरसम्भवम् ॥ १३ ॥

In vomiting due to kapha, excess of salivation and tamaka (a variety of dyspnoea), water of curds or curds itself prepared from milk boiled with it (seeds of madana) is ideal. 13b.

फलादिकाथकल्काभ्यां सिद्धं तत्सिद्धदुग्धजम् ।
 सर्पिः कफाभिभूतेऽग्नौ शुष्यदेहे च वामनम् ॥ १४ ॥

Ghee prepared from milk boiled with the decoction or paste of madanaphala, etc. good to produce vomiting in persons who have their agni (digestive fire) diminished by kapha and for those who are emaciated. 14.

स्वरसं फलमज्ज्ञो वा भल्लातकविधिश्रुतम् ।
 आदर्वीलेपनात्सिद्धं लीढ्वा प्रच्छर्दयेत्सुखम् ॥ १५ ॥
 तं लेहं भक्ष्यभोज्येषु तत्कषायांश्च योजयेत् ।

Fresh juice of phala majja (marrow of madana fruits) prepared in the same manner as that of bhallātaka (vide chapter 39 of uttarasthāna) in that consistence of sticking to the ladle (avaleha/confection). If that is licked (in suitable dose) it produces vomiting without difficulty. This confection and the decoction may be used along with other eatables (foods and drinks). 15-16a.

वत्सकादिप्रतीवापः कषायः फलमज्जजः ॥ १६ ॥
 निम्बार्कान्यतरकाथसमायुक्तो नियच्छति ।
 बद्धमूलानर्प व्याधीन् सर्वान् सन्तर्पणोद्भवान् ॥ १७ ॥

Decoction of marrow of madana fruit mixed with the powder of drugs of vatsakādi gaṇa (chapter 15 of sūtrasthāna)

consumed along with the decoction of nimba, arka or others, cures all diseases caused by over nutrition even though they are deep rooted. 16b-17.

राठपुष्पफलशुक्लचूर्णैर्माल्यं सुरक्षितम् ।
 वमेन्मण्डरसादीनां तृप्तो जिघ्रन् सुखं सुखी ॥ १८ ॥
 एवमेव फलाभावे कल्प्यं पुष्पं शलाटु वा ।
 इति मदनकल्पः ।

The happy man (he who is incapable of withstanding strain) will vomit easily by smelling the garland of flowers which have been sprinkled with the fine powder of flowers or fruits of rāṭha (madana), after he is made contented by ingestion of scum of beer, juice of meat etc.

In the same manner, recipes can be prepared with either the flowers or tender fruits (of madana), when ripe fruits are not available. 18-19a.

Thus ends Madana kalpa.

Jīmūta kalpa (recipes of jīmūta) :—

अथ जीमूतकल्पः ।

जीमूताद्याश्च फलवत् जीमूतं तु विशेषतः ॥ १९ ॥
 प्रयोक्तव्यं उवरश्वासकासहिध्मादिरोगिणाम् ।

Jīmūta and others are also similar to phala (madana), (recipes prepared in the same manner). Jīmūta is to be administered especially for patients of fevers, dyspnoea, cough, hiccup and such other diseases. 19b-20a.

पयः पुष्पेऽस्य निर्वृत्ते, फले पेया पयस्कृता ॥ २० ॥
 लोमशे क्षीरसन्तानं, दध्युत्तरमलोमशे ।
 शूते पयसि दध्यम्लं जातं हरितपाण्डुके ॥ २१ ॥
 आसृत्य वारुणीमण्डं पिबेन्मुदितगालितम् ।
 कफादरोचके कासे पाण्डुत्वे राजयक्ष्मणि ॥ २२ ॥

When its flowers are available, they should be consumed boiled with milk; when emerging fruits are available with peyā (thin gruel) prepared with milk; when fruits with fine hairs on them (tender, unripe) are available, with the cream

of milk; when fruits without hair (ripe) are available, with the water of curds (whey); when fruits which have become greenish-white (stage in between ripe and over ripe) with sour curds; fruits may be squeezed in vāruṇī maṇḍa (scum of vāruṇī wine) filtered, then fermented and consumed in diseases like loss of taste/appetite due to kapha, cough, anaemia and pulmonary tuberculosis. 20b-22.

इयं च कल्पना कार्या तुम्बीकोशातकीष्वपि ।
 पर्यागतानां शुष्काणां फलानां वेणिजन्मनाम् ॥ २३ ॥
 चूर्णस्य पयसा शुक्तिं वातपित्तादितः पिबेत् ।
 द्वे वा त्रीण्यपि वाऽऽपोथ्य क्वाथे तिक्तोत्तमस्य वा ॥ २४ ॥
 आरग्वधादिनवकादासुत्यान्यतमस्य वा ।
 विमृद्य पूतं तं क्वाथं पित्तश्लेष्मज्वरी पिबेत् ॥ २५ ॥

Similar recipes can be prepared with those of tumbī and koṣātakī. One śukti of powder of fruits of veṇī (jīmūta) which have become dry should be consumed with milk by the patient who is troubled by vāta-pitta (undergoing increase together), the patient of fever caused by pitta and śleṣman (kapha) should drink the decoction of either tiktottama (nimba or paṭola) or any one of the nine drugs commencing with āragvadhā (in the āragvadhādi gaṇa-vidē chapter 15 of sūtrasthāna) in which two or three fruits are squeezed and then fluid allowed to ferment. 23-25.

जीमूतकल्कं चूर्णे वा पिबेच्छीतेन वारिणा ।
 ज्वरे पैत्ते, कवोष्णेन कफवातात्कफादपि ॥ २६ ॥

इति जीमूतकल्पः ।

Paste or powder of jīmūta may be consumed with cold water in fever of pitta origin; with lukewarm water in fever arising from kapha, vāta or only kapha. 26.

Thus ends Jīmūta kalpa.

Ikṣvāku kalpa—(recipes of ikṣvāku) :—

अथेक्ष्वाकुकल्पः ।

कासश्वासविषच्छर्दिज्वरार्ते कफकर्शिते ।
 इक्ष्वाकूर्चमने शस्तः प्रताम्यति च मानवे ॥ २७ ॥

Ikṣvāku, is best for producing vomiting in persons suffering from cough, dyspnoea, poison, vomiting, fever, increase of kapha and patients of tamaka (bronchial asthma) who become unconscious. 27.

फलपुष्पविहीनस्य प्रवालैस्तस्य साधितम् ।
पित्तश्लेष्मज्वरे क्षीरं पित्तोद्विक्ते प्रयोजयेत् ॥ २८ ॥

When the plant (of ikṣvāku) is not having either fruits or flowers, its tender leaves boiled in milk should be administered in fever caused by pitta-śleṣman (kapha) and in cases of increase of pitta. 28.

दूतमग्नये फले जीर्णे स्थितं क्षीरं यदा दधि ।
स्यात्तदा कफजे कासे श्वासे वम्यं च पाययेत् ॥ २९ ॥

Milk is filled into the cavity made in the ripe fruit (of ikṣvāku) by removing its marrow and allowed to get curdled. This should be administered for producing vomiting in cough and dyspnoea arising from kapha. 29.

मस्तुना वा फलान्मध्यं पाण्डुकुष्ठविषादितः ।
तेन तक्रं विपक्रं वा पिबेत्समधुसैन्धवम् ॥ ३० ॥

Patients of anaemia, leprosy and poison should consume the marrow of the fruits with mastu (water of buttermilk) or boiled with takra (buttermilk) and added with honey and saindhava. 30.

भावयित्वाऽऽजदुग्धेन बीजं तेनैव वा पिबेत् ।
विषगुल्मोदरग्रन्थिगण्डेषु स्त्रीपदेषु च ॥ ३१ ॥

The seeds soaked macerated with goat's milk may be consumed followed by drinking the same (goat's milk) in diseases such as poisoning, abdominal tumour, enlargement of the abdomen, tumours, enlargement of lymph glands and filariasis. 31.

सक्तुभिर्वा पिबेन्मन्थं तुम्बीस्वरसभावितैः ।
कफोद्भवे ज्वरे कासे गलरोगेष्वरोचके ॥ ३२ ॥

Mañtha (groat) prepared from saktu (flour of barley) soaked in the juice of tumbī (ikṣvāku) is useful in fever of kapha origin, cough, diseases of the throat and loss of appetite/taste. 32.

गुल्मे ज्वरे प्रसक्ते च कल्कं मांसरसैः पिबेत् ।
नरः साधु वमन्येवं न च दौर्बल्यमश्नुते ॥ ३३ ॥

Paste (of tumbī) along with juice of meat should be consumed by persons suffering from abdominal tumour and long standing fevers, by this they will not become weak. 33.

तुम्ब्याः फलरसैः शुष्कैः सपुष्पैरवचूर्णितम् ।
छर्दयेन्माल्यमाघ्राय गन्धसम्पत्सुखोचितः ॥ ३४ ॥

इतीक्ष्वाकुकल्पः ।

Powder of flowers of tumbī mixed with the juice of its fruits and dried. The dry powder is then sprinkled on the flowers of a garland. By smelling these flowers endowed with good fragrance the person vomits without any difficulty. 34.

Thus ends the Ikṣvāku kalpa.

Dhāmārgava kalpa—(recipes of *dhāmārgava*) :—

अथ धामार्गवकल्पः ।

कासगुल्मोदरगरे वाते श्लेष्माशयस्थिते ।
कफे च कण्ठवक्त्रस्थे कफसञ्चयजेषु च ॥ ३५ ॥
धामार्गवो गदेष्विष्टः स्थिरेषु च महत्सु च ।

Dhāmārgava is desirable (best suited) in cough, abdominal tumour, enlargement of the abdomen, artificial poison, when vāta is found localised in the seat of kapha, when kapha is accumulated in the throat and mouth and in diseases caused by accumulation of kapha which are long standing and greatly exacerbated. 35-36a.

जीवकर्षभकौ वीरा कपिकच्छूः शतावरी ॥ ३६ ॥
काकोली श्रावणी मेदा महामेदा मधूलिका ।
तद्रजोमिः पृथग्लेहा धामार्गवरजोन्विताः ॥ ३७ ॥
कासे हृदयदाहे च शस्ता मधुसिताद्रुताः ।
ते सुखाम्भोनुपानाः स्युः पित्तोष्मसहिते कफे ॥ ३८ ॥

Leha (confection) prepared from the powder of either of jīvaka, ṛṣabhaka, vīrā, kapikacchū, śatāvārī, kākoli, śrāvaṇī, medā, mahāmedā, or madhūlikā, added with the powder of dhāmārgava and made liquid with the addition of (more of) honey and sugar, is best suited in cough and heart-burn. These are to be consumed followed by drinking of warm water when kapha is associated with (increase of) pitta and ūṣma (heat). 36b-38.

धान्यतुम्बुरुयूषेण कल्कस्तस्य विषापहः ।

विम्ब्याः पुनर्नवाया वा कासमर्दस्य वा रसे ॥ ३९ ॥

एकं धामार्गवं द्वे वा मानसे मृदितं पिबेत् ।

तच्छृतक्षीरजं सर्पिः साधितं वा फलादिभिः ॥ ४० ॥

इति धामार्गवकल्पः ।

Its (dhāmārgava) paste consumed along with the soup of dhānya and tumburu removes poisons.

One or two (fruits of) dhāmārgava squeezed in the juice (or decoction) of either bimbī, punarnavā or kāsamardā should be consumed in disorders of the mind, or ghee prepared from milk boiled with the fruits (of dhāmārgava) may be used.

39-40.

Thus ends Dhāmārgava kalpa.

Kṣveḍa kalpa—(*recipes of kṣveḍa*) :—

अथ क्ष्वेडकल्पः ।

क्ष्वेडोऽतिकटुतीक्ष्णोऽपि प्रगाढेषु प्रशस्यते ।

कुष्ठपाण्ड्रामयस्त्रीहृशोफगुल्मगरादिषु ॥ ४१ ॥

Kṣveḍa (tikta koṣātakī) being highly bitter, penetrating and hot (in potency) is best suited for diseases such as leprosy (and other skin diseases), anaemia, splenic disorders, oedema, abdominal tumour and artificial poison, which are severe and longstanding. 41.

पृथक् फलादिषट्कस्य क्वाथे मांसमनूपजम् ।

कोशातक्या समं सिद्धं तद्रसं लवणं पिबेत् ॥ ४२ ॥

फलादिपिप्पलीतुल्यं सिद्धं क्ष्वेडरसेऽथवा ।
 क्ष्वेडकाथं पिबेत्सिद्धं मिश्रमिश्रुरसेन वा ॥ ४३ ॥
 इति क्ष्वेडकल्पः ।

Meat (of animals) of marshy regions along with equal quantity of kośātakī are boiled in the decoction of the six (fruits) commencing with phala (madana, jīmūta, ikṣvāku, dhāmārgava, kośātaki and kuṭaja); that decoction added with salt should be consumed; or equal quantity of seeds of kṣveḍa or the decoction of kṣveḍa mixed with juice of sugarcane (may be made use of). 42-43.

Thus ends Kṣveḍa kalpa.

Kuṭaja kalpa—(recipes of kuṭaja) :—

अथ कुटजफलकल्पः ।
 कौटजं सुकुमारेषु पित्तरक्तकफोदये ।
 ज्वरे विसर्पे हृद्रोगे खुडे कुण्डे च पूजितम् ॥ ४४ ॥

Kuṭaja (seeds of kuṭaja) is best suited for persons of tender constitution, when there is increase of pitta, rakta and kapha, in fever, visarpa (herpes), heart diseases, khuḍa (gout) and leprosy (and other skin diseases). 44.

सर्षपाणां मधूकानां तोयेन लवणस्य वा ।
 पाययेत्कौटजं बीजं युक्तं कृशरयाऽथवा ॥ ४५ ॥
 सप्ताहं वाऽर्कदुग्धाक्तं तच्चूर्णं पाययेत्पृथक् ।
 फलजीमूतकेक्ष्वाकुजीवन्तीजीवकोदकैः ॥ ४६ ॥
 इति कुटजफलकल्पः ।

(Powder or paste of) kuṭaja seeds should be consumed along with the decoction of either sarṣapa, madhuka, or salt water; or along with kṛśara (rice boiled with green gram). The powder of the seeds soaked for seven days in the milky sap of arka, may be consumed with the decoction of either phala (madana), jīmūtaka, ikṣvāku, jīvaṅtī or jīvaka. 45-46.

Thus ends Kuṭaja kalpa.

वमनौषधमुख्यानामिति कल्पदिगीरिता ।
 बीजेनानेन मतिमानन्यान्यपि च कल्पयेत् ॥ ४७ ॥

Thus was described, in brief, the directions for preparing important emetic recipes from this seed of information, the intelligent person can prepare recipes even from other drugs.
 47.

इति श्रीवैद्यपतिःसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदय-
 संहितायां पञ्चमे कल्पसिद्धिस्थाने वमनकल्पो नाम
 प्रथमोऽध्यायः ॥ १ ॥

Thus ends the chapter-Vamana kalpa—the first in Kalpa-siddhi sthāna of Aṣṭāṅgaḥṛdaya saṁhitā, composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

द्वितीयोऽध्यायः ।

Chapter—2

VIRECANA KALPA (Purgative recipes)

अथातो विरेचनकल्पं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Virecana kalpa—preparation of purgative recipes; thus said Ātreya and other great sages.

Trivṛt-śyāmā kalpa—(recipes of trivṛt and śyāmā) :—

अथ त्रिवृच्छ्यामयोः कल्पः ।

कषायमधुरा रुक्षा विपाके कटुका त्रिवृत् ।
कफपित्तप्रशमनी रौक्ष्याच्चानिलकोपनी ॥ १ ॥

Trivṛt is astringent, sweet, dry, pungent at the end of digestion mitigates kapha and pitta and causes increases of anila (vāta) by its dryness. 1.

सेदानीमौषधैर्युक्ता वातपित्तकफापहैः ।
कल्पवैशेष्यमासाद्य जायते सर्वरोगजित् ॥ २ ॥

This, when combined with drugs which mitigate vāta, pitta and kapha, prepared in different kinds of recipes, becomes capable of curing all diseases. 2.

द्विधा ख्यातं च तन्मूलं श्यामं श्यामाऽरुणं त्रिवृत् ।
त्रिवृदाख्यं वरतरं निरपायं सुखं तयोः ॥ ३ ॥
सुकुमारे शिशौ घृद्धे मृदुकोष्ठे च तद्वितम् ।
मूर्च्छासम्मोहहृत्कण्ठकषणक्षणनप्रदम् ॥ ४ ॥
श्यामं तीक्ष्णाशुकारित्वादतस्तदपि शस्यते ।
कूरे कोष्ठे बहौ दोषे क्लेशक्षमिणि चातुरे ॥ ५ ॥

Its root is known to be of two kinds of a) śyāmā (blue) (known as śyāmā) and b) śyamāruṇa (bluish red) known as trivṛt. Among the two that known as trivṛt is very good, harmless and easy (to administer), best for persons of tender

constitution, children, the aged and for those who have soft bowels.

Śyāma variety produces fainting, delusion, scratching sensation in the region of the heart and throat and also ulcerations (in the throat); by its properties like penetrating and quick action; even this is best suited for patients who have hard bowels great increase of the doṣās and who can withstand the fatigue (of purgations). 3-5.

गम्भीरानुगतं श्लक्ष्णमतिर्यग्विसृतं च यत् ।

गृहीत्वा विसृजेत्काष्ठं त्वचं शुष्कां निधापयेत् ॥ ६ ॥

The roots which are deep inside, smooth, not spread side-wards should be gathered, the bark of the root collected and the pith (of the root) discarded, the bark is then dried and preserved. 6.

अथ काले ततश्चूर्णं किञ्चिन्नागरसैन्धवम् ।

वातामये पिबेदम्लैः पैत्ते साज्यसितामघु ॥ ७ ॥

क्षीरद्राक्षेक्षुकाश्मर्यस्वादुस्कन्धवरारसैः ।

कफामये पिलुरसमूत्रमद्याम्लकाञ्जिकैः ॥ ८ ॥

पञ्चकोलादिचूर्णैश्च युक्त्या युक्तं कफापहैः ।

Next, at the proper time, its powder mixed with little quantity of nāgara and saiṅdhava is consumed followed by any sour liquid as an afterdrink, in diseases caused by vāta. In diseases caused by pitta it is consumed mixed with ghee, sugar and honey followed by drinking of milk, juice of drākṣā, ikṣu, kāśmarya, drugs of the groups of sweet taste (vide, chapter 10 of sūtrasthana) of juice (decoction) of varā. In disease of kapha origin, it is consumed mixed with the powder of pañcakola, followed by drinking of juice of pīlu, cow's urine, sour gruel or such others which mitigate kapha. 7-9a.

त्रिवृत्कल्ककषायाभ्यां साधितः ससितो हिमः ॥ ९ ॥

मधुत्रिजातसंयुक्तो लेहो हृद्यं विरेचनम् ।

Leha (confection) prepared from the paste and decoction of trivṛt and sugar added with honey and trijāta; after it gets cool, is a cordial purgative. 9b-10a.

अजगन्धा तवक्षीरी विदारी शर्करा त्रिवृत् ॥ १० ॥

चूर्णितं मधुसर्पिभ्यां लीढ्वा साधु विरिच्यते ।

सन्निपातज्वरस्तम्भपिपासादाहपीडितः ॥ ११ ॥

Ajagañdhā, tavaḥśīrī, vidārī, śarkarā and trivṛt powdered nicely and consumed along with honey and ghee produces easy purgations in sannipāta jvara (fever caused by the increase of all the three doṣās together), stiffness of the body parts, thirst and burning sensation. 10b-11.

लिम्पेदन्तस्त्रिवृतया द्विधाकृत्वेषुगरिडकाम् ।

एकीकृत्य च तत्स्विन्नं पुटपाकेन भक्षयेत् ॥ १२ ॥

A piece of sugarcane is split and the powder of trivṛt filled into the cane, then slices of cane bound together and cooked in the puṭapāka method (bound slices are enveloped with leaves, given a coating of mud; after it dries, it is placed inside heap of burning coal for a few minutes and removed out when it becomes red hot). After it cools the coatings are removed and the cooked cane is chewed. 12.

भृङ्गैलाभ्यां समा नीली तैस्त्रिवृत्तैश्च शर्करा ।

चूर्णं फलरसक्षौद्रसक्तुभिस्तर्पणं पिबेत् ॥ १३ ॥

वातपित्तकफोत्थेषु रोगेष्वल्पानलेषु च ।

नरेषु सुकुमारेषु निरपायं विरेचनम् ॥ १४ ॥

Nīlī, equal in quantity with bhṛngā (tvak) and elā, and trivṛt equal to these three and sugar equal to all are added, powdered nicely, made into a tarpaṇa (satiating drink) by adding fruit juices, honey and flour (of yava). This a harmless purgative in diseases arising from vāta, pitta and kapha, for those who have weak digestive activity and those of tender constitution. 13-14.

विडङ्गतण्डुलवरायावशूककणास्त्रिवृत् ।

सर्वतोऽर्धेन तल्लीढं मध्वाज्येन गुडेन वा ॥ १५ ॥

गुल्मं प्लीहोदरं कासं हलीमकमरोचकम् ।

कफवातकृतांश्चान्यान् परिमार्ष्टि गदान् बहून् ॥ १६ ॥

Seeds of viḍaṅga, varā, yavaśūka, (ears of barley) and kaṅā—all equal in quantity and trivṛt half of the total (of all

others) powdered and licked with honey and ghee or jaggery (treacle) wards off abdominal tumours, enlargement of the abdomen due to spleen, cough, halīmaka (advanced stage of jaundice), loss of taste/appetite and many other diseases produced by kapha vāta. 15-16.

Kalyāṇaka guḍa :—

विडङ्गपिप्पलीमूलत्रिफलाधान्यचित्रकान् ।
 मरीचिन्द्रयवाजाजीपिप्पलीहस्तिपिप्पलीः ॥ १७ ॥
 दीप्यकं पञ्चवणं चूर्णितं कार्षिकं पृथक् ।
 तिलतैलत्रिवृच्चूर्णभागौ चाष्टपलोन्मितौ ॥ १८ ॥
 घात्रीफलरसप्रस्थांस्त्रीन् गुडार्धतुलान्वितान् ।
 पक्त्वा मृद्वग्निना खादेत्ततो मात्रामयन्नणः ॥ १९ ॥
 कुष्ठार्शःकामलागुल्ममेहोदरभगन्दरान् ।
 ग्रहणीपाण्डुरोगांश्च हन्ति पुंसवनश्च सः ॥ २० ॥
 गुडः कल्याणको नाम सर्वैश्वृतुषु यौगिकः ।

One karṣa each of viḍaṅga, pippalī mūla, triphalā, dhānya, citraka, marica, iṅdrayava, ajājī, pippalī, hastipippalī, dīpyaka and pañca lavaṇa (five salts) are powdered, added with eight pala each of tila taila, and powder of trivṛt, three praśtha of juice of dhātrīphala and half tulā of guḍa (treacle/jaggery) all these are cooked over mild fire (to form a confection). It is to be consumed in the prescribed dose without adhering to any controls (of diet or activities). It cures leprosy, haemorrhoids, jaundice, abdominal tumours, dibetes, enlargement of the abdomen, fistula-in-ano, disease of the duodenum and aneamia, acts as a pumsavana (recipe to beget male child). This Kalyāṇaka guḍa is suitable in all seasons. 17-21a.

Avipattikara yoga :--

व्योषत्रिजातकाग्भोदकुमिग्नमलकैस्त्रिवृत् ॥ २१ ॥
 सर्वैः समाः समसिताः क्षौद्रेण गुटिकाः कृताः ।
 मूत्रकुच्छ्रज्वरच्छर्दिकासशोषभ्रमक्षये ॥ २२ ॥
 तापे पाण्डुमयेऽल्पेऽग्नौ शस्ताः सर्वविषेषु च ।
 अविपत्तिरयं योगः प्रशस्तः पित्तरोगिणाम् ॥ २३ ॥

Vyoṣā, trijātaka, aṁbhoda, krimighna, āmalaka and trivṛt—all equal in quantity mixed with sugar equal to the total of all (are powdered well) and rolled into bolus making use of honey. It is best suited in dysuria, fever, vomiting, cough, consumption, giddiness, emaciation, burning sensation, anaemia, weak digestion and all kinds of poisons. This recipe known as Avipattikara yoga is ideal for patients of diseases caused by pitta. 21b-23.

त्रिवृता कौटजं बीजं पिप्पली विश्वभेषजम् ।
क्षौद्रद्राक्षारसोपेतं वर्षाकाले विरेचनम् ॥ २४ ॥

Trivṛt, seeds of kuṭaja, pippalī, viśvabheṣaja mixed with honey and juice of drākṣā is a purgative in varṣa (rainy season). 24.

त्रिवृदुरालभामुस्तशर्करोदीच्यचन्दनम् ।
द्राक्षाम्बुना सयष्ट्याहसातलं जलदात्यये ॥ २५ ॥

Trivṛt, durālabhā, mustā, śarkarā, udīcya, caṇḍana, yaṣṭyāhvā and sātalā consumed along with juice of drākṣā is suitable in autumn. 25.

त्रिवृतां चित्रकं पाठामजार्जो सरलं वचाम् ।
स्वर्णक्षीरीं च हेमन्ते चूर्णमुष्णाम्बुना पिबेत् ॥ २६ ॥

Trivṛt, citraka, paṭhā, ajājī, saraḷa, vacā and svarṇakṣīrī—all powdered together and consumed with warm water is suitable for hemaṅta (cold season). 26.

त्रिवृता शर्करातुल्या ग्रीष्मकाले विरेचनम् ।
त्रिवृत्रायन्तिहपुषासातलाकटुरोहिणीः ॥ २७ ॥
स्वर्णक्षीरीं च सञ्चर्ष्य गोमूत्रे भावयेत्त्र्यहम् ।
एष सर्वर्तुको योगः स्निग्धानां मलदोषहत् ॥ २८ ॥

Trivṛt with equal quantity of śarkarā is a purgative (ideal) in grīṣmakāla (summer).

Trivṛt, trāyaṅṭī, hapuṣā, sātalā, kaṭurohiṇī and svarṇakṣīrī—are powdered well and kept soaked/macerated for three days. This recipe is suitable in all seasons and removes the malas (doṣās) in those who have been lubricated (by oleation therapy). 27-28.

श्यामात्रिवृद्दुरालम्भाहस्तिपिण्णलिवत्सकम् ।
 नीलिनोकटुकामुस्ताश्रेष्ठायुक्तं सुचूर्णितम् ॥ २९ ॥
 रसाज्योष्णाम्बुभिः शस्तं रूक्षानामपि सर्वदा ।
 इति त्रिवृच्छयामयोः कल्पः ।

Śyāmā, trivṛt, durālabhā, hastipippaiī, vatsaka, nīlinī, kaṭukā, mustā, along with śreṣṭhā—well powdered and consumed with juice of meat, ghee and warm water is suited even for those who are dry (not undergone oleation therapy), and at all times (in all seasons). 29-30a.

Thus ends Śyamātrivṛt kalpa.

Rājavr̥kṣa kalpa—(recipes of rājavr̥kṣa) :—

अथ राजवृक्षकल्पः ।

ज्वरहृद्रोगवातासृग्गुदावर्तादिरोगिषु ॥ ३० ॥
 राजवृक्षोऽधिकं पथ्यो मृदुर्मधुरशीतलः ।
 बाले वृद्धे क्षते क्षीणे सुकुमारे च मानवे ॥ ३१ ॥
 योज्यो मृद्वनपायित्वाद्रिशेषाच्चतुरङ्गुलः ।

In diseases like fever, heart diseases, gout, upward movement of vāta etc. rājavr̥kṣa is more suitable beneficial since it is soft (mild), sweet (in as taste) and cold (in potency); since, caturaṅgula (rājavr̥kṣa) is mild in action and harmless, it is especially useful for children, old persons, who are injured in the chest (lungs), who are emaciated and who are of tender constitution. 30b-32a.

फलकाले परिणतं फलं तस्य समाहरेत् ॥ ३२ ॥
 तेषां गुणवतां भारं सिकतासु विनिक्षिपेत् ।
 सप्तरात्रात्समुद्धृत्य शोषयेदातपे ततः ॥ ३३ ॥
 ततो मज्जानमुद्धृत्य शुचौ पात्रे निधापयेत् ।

During the fruiting season, ripe fruits (of rājavr̥kṣa) which are good and weighty are collected and buried in sand for seven days. It is then taken out, dried in the sun, its marrow separated and preserved in a clean container (for use whenever required). 32b-34a.

द्राक्षारसेन तं दद्याद्वाहोदावर्तपीडिते ॥ ३४ ॥
 चतुर्वर्षे सुखं बाले यावद्द्वादशवार्षिके ।
 चतुरङ्गुलमञ्जो वा कषायं पाययेद्धिमम् ॥ ३५ ॥
 दधिमण्डसुरामण्डधात्रीफलरसैः पृथक् ।
 सौवीरकेण वा युक्तं कल्केन त्रैवृतेन वा ॥ ३६ ॥

It should be administered along with juice of drākṣā, for patients of burning sensation and upward movement of vāta and for children between four and twelve years of age.

Infusion of caturaṅgula (rājavṛkṣa) may be administered along with either water of curds (whey), scum of surā, or juice of dhātrī phala, each seperately, or the paste of trivṛt, and sauvīraka (fermented rice wash) . 34b-36.

दन्तीकषाये तन्मञ्जो गुडं जीर्णं च निक्षिपेत् ।
 तमरिष्टं स्थितं मासं पाययेत् पक्षमेव वा ॥ ३७ ॥

इति राजवृक्षकल्पः ।

Its marrow is put into the decoction of dañṭī, along with old tracle/jaggery and allowed to ferment, for a month or a fortnight. This fermented decoction may be given to drink. 37.

Thus ends Rājavṛkṣa kalpa.

Tilvaka kalpa-(recipes of *tilvaka*) :-

अथ तिल्वककल्पः ।

त्वचं तिल्वकमूलस्य त्यक्त्वाऽऽभ्यन्तरवल्कलम् ।
 विशोष्य चूर्णयित्वा च द्वौ भागौ गालयेत्ततः ॥ ३८ ॥
 रोध्रस्यैव कषायेण तृतीयं तेन भावयेत् ।
 कषाये दशमूलस्य तं भागं भावितं पुनः ॥ ३९ ॥
 शुष्कं चूर्णं पुनः कृत्वा ततः पाणितलं पिबेत् ।
 मस्तुमूत्रसुरामण्डकोलधात्रीफलाम्बुभिः ॥ ४० ॥

The outer bark of tilvaka root, discarding the internal sheath, is collected, dried in sun, made into nice powder (and divided into three parts). Two parts of this powder is soaked in the decoction of rodhra (tilvaka) itself and filtered. The third part (of tilvaka) is again soaked/macerated in the

decoction of the same (tilvaka), it is again soaked/macerated in the decoction of daśamūla, dried and kept ready. One pāñitala (karṣa) of it is consumed along with mastu (whey), cow's urine, scum of surā, juice of kola, or dhātriphala. 38-40.

तिल्वकस्य कषायेण कल्केन च सशर्करः ।

सघृतः साधितो लेहः स च भ्रेष्टं विरेचनम् ॥ ४१ ॥

इति तिल्वककल्पः ।

Leha (confection) prepared with the decoction and paste of tilvaka along with sugar mixed with ghee and consumed is a best purgative recipe. 41.

Thus ends Tilvaka kalpa.

Sudhā kalpa—(recipes of sudhā) :—

अथ सुधाकल्पः ।

सुधा भिनत्ति दोषाणां महान्तमपि सञ्चयम् ।

आश्वेव कष्टविभ्रंशान्नैव तां कल्पयेदतः ॥ ४२ ॥

मृदौ कोष्ठेऽबले बाले स्थविरे दीर्घरोगिणि ।

कल्प्या गुल्मोदरगरत्वग्रोगमधुमेहिषु ॥ ४३ ॥

पाण्डौ दूषीविषे शोफे दोषविभ्रान्तचेतसि ।

सा श्रेष्ठा कण्टकैस्तीक्ष्णैर्बहुभिश्च समाचिता ॥ ४४ ॥

द्विवर्षा वा त्रिवर्षा वा शिशिरान्ते विशेषतः ।

तां पाठयित्वा शस्त्रेण क्षीरमुद्धारयेत्ततः ॥ ४५ ॥

चित्वादीनां बृहत्योर्वा काथेन सममेकशः ।

मिश्रयित्वा सुधाक्षीरं ततोऽङ्गारेषु शोषयेत् ॥ ४६ ॥

पिबेत्कृत्वा तु गुटिकां मस्तुमूत्रसुरादिभिः ।

Sudhā quickly breaks up the accumulation of the doṣās, even though very profound and gives rise to difficulties and troubles. Hence it should not be administered for persons of soft bowels, the debilitated, the children, the aged and patients of chronic diseases. It can be used in abdominal tumour, enlargement of the abdomen, artificial poisoning, disease of the skin, diabetes mellitus, anaemia, dūṣiṣa (weak poisons), swellings (dropsy), disorders of the mind caused by the (increased) doṣās.

That variety (of sudhā) is best which has sharp thorns in abundance and two or three years of age; it should be incised with a knife especially at the end of śiśira (cold season) and the milky sap obtained. It is then mixed with equal quantity of decoction of drugs of bilvādi pañcamūla each separately or bṛhati, cooked over burning coal and rolled into pills. This is consumed along with mastu (whey), cow's urine, surā (beer) etc. 42-47a.

त्रिवृतादीन्नव वरां स्वर्णक्षीरीं ससातलाम् ॥ ४७ ॥

सप्ताहं क्षुण्णपयःपीतान् रसेनाज्येन वा पिबेत् ।

तद्वद्दोषोत्तमाकुम्भनिकुम्भाग्नीन् गुडाम्बुना ॥ ४८ ॥

इति सुधाकल्पः ।

The nine drugs commencing with trivṛt (trivṛt, śyāmā, āragvadha, tilvaka, snuhī, śankhinī, saptalā, dañtī and dravañtī), varā (triphalā), svarṇakṣīrī and sātālā are soaked in the milky sap of snuk, for seven days; then it should be consumed along with either the juice of meat or ghee. Similarly, vyoṣa, uttamā, kuṁbha, nikuṁbhā and agni (powdered and soaked in the milky sap of snuk) may be consumed along with solution of jaggery/traecle. 47b-48.

Thus ends Sudhā kalpa.

Śaṅkhinī-saptalā kalpa—(recipes of śaṅkhinī and saptalā) :—

अथ शङ्खिनीसप्तलयोः कल्पः ।

नातिशुष्कं फलं ग्राह्यं शङ्खिन्या निस्तुषीकृतम् ।

सप्तलायास्तथा मूलं ते तु तीक्ष्णविकाषिणो ॥ ४९ ॥

श्लेष्मामयोदरगरश्वयश्वादिषु कल्पयेत् ।

अक्षमात्रं तयोः पिण्डं मदिरालघणान्वितम् ॥ ५० ॥

हृद्रोगे वातकफजे तद्वद्गुल्मेऽपि योजयेत् ।

इति शङ्खिनीसप्तलयोः कल्पः ।

Fruits of śaṅkhinī which are not very dry are collected and removed of their husk; the roots of saptalā are collected, (and kept ready for use). Both are powerful to cause dilatation (of the channels of the tissues) hence these should used in diseases produced by kapha, enlargement of the abdo-

men, artificial poison, dropsy, etc., their paste, one akṣa, should be used along with madirā (wine) and salt (salted wine) in heart disease arising from vātakapha, similarly even in abdominal tumour. 49-51a.

Thus ends Śaṅkhinī-saptalā kalpa.

Dañṭī-dravañṭī kalpa-(recipes of *dañṭī* and *dravañṭī*) :—

अथ दन्तीद्रवन्त्योः कल्पः ।

दन्तिदन्तस्थिरं स्थूलं मूलं दन्तीद्रवन्तिजम् ॥ ५१ ॥

आताम्रश्यावतीक्ष्णोष्णमाशुकारि विकाशि च ।

गुरु प्रकोपि वातस्य पित्तश्लेष्मविलायनम् ॥ ५२ ॥

तत्क्षौद्रपिप्पलीलिप्तं स्वेद्यं मृद्भवेष्टितम् ।

शोष्यं मन्दातपेऽग्न्यकौ हतो ह्यस्य विकाशिताम् ॥ ५३ ॥

तत्पिबेन्मस्तुमदिरातक्रपीलुरसासवैः ।

अभिष्यणतनुर्गुल्मी प्रमेही जठरी गरी ॥ ५४ ॥

गोमृगाजरसैः पाण्डुः कृमिकोष्ठी भगन्दरी ।

सिद्धं तत्काथकल्काभ्यां दशमूलरसेन च ॥ ५५ ॥

विसर्पविद्रध्यलजीकक्षादाहान् जयेद्भृतम् ।

तैलं तु गुल्ममेहार्शोविबन्धकफमारुतान् ॥ ५६ ॥

महास्नेहः शकृच्छुक्रवातसङ्गानिलव्यथाः ।

इति दन्तीद्रवन्त्योः कल्पः ।

The roots of *dañṭī* and *dravañṭī* which resemble the tusk of an elephant in hardness and thickness, which are coppery, blue in colour, possess properties such a penetrating, hot (in potency), quick acting and causing quick dilatation of the channels. These should be smeared with honey and (paste of) *pippalī*, covered with *darbha* grass, given a coating of mud, dried and placed inside a heap of burning coal. It is taken out after it becomes steamed, removed of its coverings, and dried either in mild sunlight or fire; by this the roots lose their power of causing dilatation of the channels. It should then be consumed along with *mastu* (whey), *madirā* (wine), *takra* (buttermilk), the juice of *pīlu* or *āsavas* (fermented infusion). Patients who have great accumulation of moisture

in their body, those suffering from abdominal tumour, diabetes, enlargement of the abdomen, artificial poison, anaemia, intestinal worms and rectal fistula should consume this along with the juice of meat of the cow, deer or goat. Medicated ghee prepared with the decoction and paste (of the roots of dañtī and dravañtī) and decoction of daśamūla cures visarpa (herpes) abscess, alajī (a kind of skin diseases) kakṣā (tumour or inflamed glands in the axilla) and burning sensation. Medicated oil prepared with roots of dañtī and dravañtī, cures abdominal tumour, diabetes, haemorrhoids, constipation and aggravation of kapha and māruta (vāta). Mahāsneha (mixture of oil, ghee, muscle-fat and marrow) prepared with these, cures disorders caused by the obstruction of faeces, semen and flatus and by increased anila (vāta). 51-57a.

Thus ends Dañtidravañtī kalpa.

विरेचने मुख्यतमा नवैते त्रिवृतादयः ॥ ५७ ॥

For producing purgations (purgative therapy), these nine (drugs) commencing with trivṛt are chiefly used. 57b.

Haritaki kalpa-(recipes of haritaki) :—

अथ हरीतकी कल्पः ।

हरीतकीमपि त्रिवृद्विधानेनोपकल्पयेत् ।
 गुडस्याष्टपले पथ्याविंशतिः स्यात्पलं पलम् ॥ ५८ ॥
 दन्तीचित्रकयोः कर्षी पिप्पलीत्रिवृतोर्दश ।
 प्रकल्प्य मोदकानेकं दशमे दशमेऽहनि ॥ ५९ ॥
 उष्णाम्भोऽनुपिवेत्खादेत्तान् सर्वान्विधिनाऽमुना ।
 एते निष्परिहाराः स्युः सर्वव्याधिनिबर्हणाः ॥ ६० ॥
 विशेषाद्ग्रहणीपाण्डुकण्डूकोठार्शां हिताः ।

इति हरीतकी कल्पः ।

Even haritakī can be made use of in the same way as of trivṛt. Eight pala of guḍa (jaggery), pathyā (haritakī) twenty (by number), one pala each of dañtī and citraka, one karṣa, each of pippalī and trivṛt.—are all powdered and cooked together and rolled into ten pills. One pill is consumed on every tenth day along with warm water. In this

manner all the ten pills should be consumed. This (regimen) does not require any other remedial measure, cures all diseases, especially beneficial in duodenal disease, anaemia, itching, skin rashes and haemorrhoids. 58-61a.

Thus ends Haritakī kalpa.

अल्पस्यापि महार्थत्वं प्रभूतस्याल्पकर्मताम् ॥ ६१ ॥
 कुर्यात्संश्लेषविश्लेषकालसंस्कारयुक्तिभिः ॥६१½॥

Medicines produce profound effects even though small in quantity (dose) and very little effect even though large in quantity respectively as a result of association (combination with things of identical action) and dissociation (combination of things of opposite action), time of administration, processing (during the preparation of recipes) and plan (mode of administration). 61-61½.

त्वक्केसराम्रातकदाडिमैलासितोपलामाक्षिकमातुलुङ्गैः ।

मद्येन तैस्तैश्च मनोनुकूलैर्युक्तानि देयानि विरेचनानि ॥ ६२½ ॥

Purgative recipes should be administered along with (powder of) tvak, kesarā, āmrātaka, dāḍima, elā, or sitopalā, māḁṣika, mātuluṅgā or madya which ever is pleasing to the mind of the patient. 62½.

इति श्रीवैद्यपतिसिंहगुप्तसुनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदय-
 संहितायां पञ्चमे कल्पसिद्धिस्थाने विरेचनकल्पो नाम
 द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the chapter Virecana kalpa—the second in Kalpa-siddhisthāna of Aṣṭāṅgaḁḁaya saṁhitā, composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

तृतीयोऽध्यायः ।

Chapter—3

VAMANA VIRECANA VYĀPAT SIDDHI (Management of complications of emesis & purgation)

अथातो वमनविरेचनव्यापत्सिद्धिं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ॥

We shall now expound the chapter—Vamana Virecana Vyāpat Siddhi—management of complications of emesis and purgation therapies; thus said Ātreya and other great sages.

Vamana ayoga—(inadequacy of emesis therapy) :—

वमनं मृदुकोष्ठेन क्षुद्रताऽपकफेन वा ।
अतितीक्ष्णहिमस्तोकमजीर्णं दुर्बलेन वा ॥ १ ॥
पीतं प्रयात्पथस्तस्मिन्निष्ठहानिर्मलोदयः ।
वामयेत्तं पुनः स्निग्धं स्मरन् पूर्वमतिक्रमम् ॥ २ ॥

Emetic drug administered to those who have soft bowels, who are hungry, who have slight increase of kapha, the recipe if very strong, very cold, or very little in quantity, consumed by persons who have indigestion and who are debilitated, comes out by the downward route (through the rectum). By that, there is loss of purpose, and increase of the mala (doṣa). Such a patient should be made to vomit again (by administering the emetic recipe) after making him lubricated (by oleation therapy) remembering the mistake committed earlier. 1-2.

Virecana ayoga—(inadequacy of purgation therapy) :—

अजीर्णितः श्लेष्मवतो ब्रजत्यूर्ध्वं विरेचनम् ।
अतितीक्ष्णोष्णलवणमहृद्यमतिभूरि वा ॥ ३ ॥
तत्र पूर्वोदिता व्यापत्सिद्धिश्च, न तथाऽपि चेत् ।
आशये तिष्ठति ततस्तृतीयं नावचारयेत् ॥ ४ ॥
अन्यत्र सात्म्याद्ब्रूयाद्वा भेषजान्निरपायतः ।

Purgative recipe administered to those who have indigestion and accumulation of śleṣman (kapha) the recipe if very

strong, very hot (in potency) salty, unpleasant or large in quantity—comes out through the upper route, (through the mouth). By that the same hazards described earlier (loss of purpose and increase of doṣa) occur. The treatment for that is also the same described earlier (administration of a second dose of medicine after giving oleation therapy). If even by this the purgative medicines does not remain inside the abdomen (alimentary tract), then a third dose should not be administered except when the drug is that which is habituated, pleasant and harmless. 3-5a.

अग्निघस्विन्नदेहस्य पुराणं रुक्षमौषधम् ॥ ५ ॥
 दोषानुत्क्रेश्य निर्हर्तुमशक्तं जनयेद्भदान् ।
 विभ्रंशं श्वयथुं हिध्मां तमसो दर्शनं तृषम् ॥ ६ ॥
 पिण्डीकोद्वेष्टनं कण्डूमूर्वोः सादं विवर्णताम् ।
 अग्निघस्विन्नस्य वाऽत्यल्पं दीप्ताग्नेर्जीर्णमौषधम् ॥ ७ ॥
 शीतैर्वा स्तब्धमामे वा समुत्क्रेश्याहरन्मलान् ।
 तानेव जनयेद्रोगानयोगः सर्व एव सः ॥ ८ ॥

Purgative recipe administered to the person who has not been given oleation and sudation therapies, the drug if old and dry (non-unctous), leads to excitation increase of the doṣās, and being unable to expel them out of the body gives rise to diseases such as vibhramśa (absence of desire in anything), swelling, hiccup, seeing darkness (fainting), thirst, twisting pain in the calves, itching, weakness of the thighs and discolouration.

Very little quantity of purgative recipe administered to the person who has been given oleation and sudation therapies, when the medicine gets digested by strong digestive fire, when it becomes inactive by cold (use of cold water for drinking and ablutions, eating cold foods etc.) or when there is āma (undigested mebolities) in the body, then also the medicine leads to increase of malās (doṣās) and being unable to expel them out gives rise to the same diseases (lack of desire, swelling, hiccup etc.). All these are Ayoga (inadequacy of purgative therapy). 5b-8.

तं तैलव्रणाभ्यक्तं स्विन्नं प्रस्तरसङ्करैः ।
 निरुद्धं जाङ्गलरसैर्भोजयित्वाऽनुवाचयेत् ॥ ९ ॥

फलमागधिकादारुसिद्धतैलेन मात्रया ।

स्निग्धं वातहरैः स्नेहैः पुनस्तीक्ष्णेन शोधयेत् ॥ १० ॥

Such a patient should be anointed with oil mixed with salt, made to perspire by prastara and saṅkara methods (two kinds of exposure to steam), then administered a nirūha (decoction enema), he should then be given food along with juice of meat of animals of desert-like regions, followed by an anuvāsana (oil enema), using the oil prepared with phala (madana), māgadhikā and dāru. After this, he should be given oleation therapy, using fats which mitigate vāta and then purified (administered purgative therapy) with strong drugs. 9-10.

Mithyā yoga—(*improper therapy*) :—

बहुदोषस्य रुक्षस्य मन्दाग्नेरल्पमौषधम् ।

सोदावर्तस्य चोत्क्लेश्य दोषान् मार्गान् निरुध्य तैः ॥ ११ ॥

भृशमाध्मापयेन्नाभि पृष्ठपार्श्वशिरोरुजम् ।

श्वासं विण्मूत्रवातानां सङ्गं कुर्याच्च दारुणम् ॥ १२ ॥

अभ्यङ्गस्वेदवर्त्यादि सनिरूहानुवासनम् ।

उदावर्तहरं सर्वं कर्माध्मातस्य शस्यते ॥ १३ ॥

पञ्चमूलयवक्षारवचाभूतिकसैन्धवैः ।

यवागूः सुकृता शूलविवन्धानाहनाशनी ॥ १४ ॥

Small quantity of the (purgative) recipe administered to persons having profound increase of doṣās, to those who are dry, who have weak digestive activity, and who have udāvarta (upward movement of vāta) increases the doṣās and getting hindered in their movement of them (increased doṣās) produce profound distention of the (area around) umbilicus, pain in the back, flanks and head, dyspnoea and severe obstruction of the faeces, urine and flatus. For such conditions, oil massage, sudation, rectal wick (suppository), nirūha (decoction enema), anuvāsana (oil enema) and all other therapies which relieve udāvarta are beneficial; for the person having distention of the abdomen, yavāgū (thin gruel) prepared with pañcamūla, yavakṣāra, vacā, bhūtika, and saiṅdhava and well processed (with addition of trikaṭu, lavaṇa and fats) cures colic, obstruction of faeces etc, and distention of the abdomen. 11-14.

पिप्पलीदाडिमक्षारहिङ्गुशुण्ठ्यम्लवेतसान् ।
 स सन्धवान् पिबेन्मद्यैः सर्पिषोष्णोदकेन वा ॥ १५ ॥
 प्रवाहिकापरिस्त्राववेदनापरिकर्तने ।

(Powder of) pippalī, dāḍima, kṣāra, hiṅgu, śuṅṭhī, amla-
 vetasa and saiṅdhava should be consumed along with either
 madya (wine), sarpiṣ (ghee) or warm water for the cure of
 pravāhikā (dysentery), parissrāva (slimy discharge from the
 rectum), and parikartini vedanā (cutting pain in the rectum).
 15-16a.

पीतौषधस्य वेगानां निग्रहान्मारुतादयः ॥ १६ ॥
 कुपिता हृदयं गत्वा घोरं कुर्वन्ति हृद्ग्रहम् ।
 हिष्मापार्श्वरुजाकासदन्यलालाक्षिविभ्रमैः ॥ १७ ॥
 जिह्वां खादति निःसंज्ञो दन्तान् कटकटाययन् ।
 न गच्छेद्विभ्रमं तत्र वामयेदाशु तं भिषक् ॥ १८ ॥
 मधुरैः पित्तमूर्च्छार्तिं कटुभिः कफमूर्च्छितम् ।
 पाचनीयैस्ततश्चास्य दोषशोषं विपाचयेत् ॥ १९ ॥
 कार्याग्निं च बलं चास्य क्रमेणाभिप्रवर्धयेत् ।

By suppressing the urges (of purgations) arising after
 the consumption of the medicines, māruta (vāta) and others
 (doṣās) get aggravated/increased and produce severe catching
 pain in the heart, accompanied with hiccup, pain in the
 flanks, cough, helplessness, excess salivation and rolling
 of the eye balls; the patient chews his tongue, loses consciou-
 sness and grinds his teeth. At such a state the physician should
 not become agitated but should make the patient vomit
 immediately by administering emetic drugs of sweet taste,
 if the patient is unconscious by pitta, with those of pungent
 taste; if he is unconscious by kapha, next the residual doṣās
 should be got cooked (mitigated) by drugs which promote
 digestion. His digestive activity and strength of the body
 should be improved gradually. 16b-20a.

Vamana Atiyoga-(excessive emesis therapy) :—

पवनेनातिवमतो हृदयं यस्य पीड्यते ॥ २० ॥
 तस्मै स्निग्धाभ्रलवणान् दद्यात्पित्तकफेऽन्यथा ।

By excess of vomiting, there arises pain in the heart due to (increase of) vāta; for such a patient medicines which possess unctousness, sour and salt taste should be administered. In case of (increase of) pitta and kapha, the drugs of opposite qualities (dry, sweet and cold) should be given.

20b-21a.

पीतोषधस्य वेगानां निग्रहेण कफेन वा ॥ २१ ॥

रुद्धोऽति वा विशुद्धस्य गृह्णात्यङ्गानि मारुतः ।

स्तम्भवेपथुनिस्तोदसादोद्देष्टातिभेदनैः ॥ २२ ॥

तत्र वातहरं सर्वं स्नेहस्वेदादि शस्यते ।

After consuming the medicine, if the urges (of vomitting) are suppressed or their channels are obstructed by kapha or by excess of purification (by more of vomittings) māruta (vāta) (getting increased) seizes the body producing rigidity, tremors, continuous pricking pain, debility, twisting pain and cutting pain. In such a condition oleation, sudation and all other remedial measures which mitigate vāta are recommended. 21b-23a.

बहुतीक्ष्णं क्षुधार्तस्य मृदुकोष्ठस्य भेषजम् ॥ २३ ॥

हृत्वाऽऽशु विट्पित्तकफान् धातूनास्त्रायेद्भवान् ।

तत्रातियोगे मधुरैः शेषमौषधमुल्लिखेत् ॥ २४ ॥

योज्योऽति वमने रेको विरेके धमनं मृदु ।

परिषेकावगाहाद्यैः सुशीतैः स्तम्भयेच्च तम् ॥ २५ ॥

अञ्जनं चन्दनोशीरमज्जासृक्शर्करोदकम् ।

लाजचूर्णैः पिबेन्मन्थमतियोगहरं परम् ॥ २६ ॥

Very powerful drug administered to the patient who is suffering from hunger or who is having soft bowels, expels the faeces, pitta and kapha quick and causes discharge of liquid tissues. In such excess bouts, the medicines remaining inside should be brought out by drugs of sweet taste; in case of more of vomitting, mild purgative drugs should be administered and in case of more of purgations, mild emetics; excess bouts should be controlled by pariśeka (pouring cold water on the body) or by avagāha (immersing the patient in cold water) etc. (applying cold packs, fanning and other methods

of cooling the body) mañtha (groats/sweet paste) prepared from anjana (sauvīrāñjana), cañdana, uśīra, goat's blood and sugar water which is best to contral excess bouts should be consumed. 23b-26.

वमनस्थातियोगे तु शीताम्बुपरिषेचितः ।
 पिबेत्फलरसैर्मन्थं सघृतक्षौद्रशर्करम् ॥ २७ ॥
 सोद्गारायां भृशं लघ्नीं मूर्वाया धान्यमुस्तयोः ।
 समधूकाञ्जनं चूर्णं लेहयेन्मधुसंयुतम् ॥ २८ ॥

In case of excess bouts of vomitings, cold water should be poured over the body and mañtha (groats) prepared with juice of fruits mixed with ghee, honey and sugar should be consumed, when there is severe erectations (belching) associated with excess of vomiting, powder of mūrva, dhānyā, mustā, madhūka and añjana, mixed with honey should be licked.

27-28.

वमतोऽन्तः प्रविष्टायां जिह्वायां कवलग्रहाः ।
 स्निग्धाम्ललवणा हृद्या यूषमांसरसा हिताः ॥ २९ ॥
 फलान्यम्लानि खादेयुस्तस्य चान्येऽग्रतो नराः ।
 निःसृतां तु तिलद्राक्षाकल्कलिप्तां प्रवेशयेत् ॥ ३० ॥

If the tongue has gone deep inside due to excess of vomiting, kavaḷa (mouth gargling) with soups and meat juices added with fats, sours and salts and pleasant to the mind are beneficial. Another person should sit in front of the patient and eat sour fruits. When the tongue comes out, it should be smeared with the paste of tila and drākṣā and then pushed in. 29-30.

वाग्रग्रहानिलरोगेषु घृतमांसोपसाधिताम् ।
 यवागूं तनुकां दद्यात्स्नेहस्वेदौ च कालघित् ॥ ३१ ॥

In case of obstruction to speech and such other disorders of anila (vāta) thin yavāgū (gruel) processed with ghee and meat should be given, oleation and sudation therapies suitable to the time (season) administered. 31.

अतियोगाच्च भैषज्यं जीवं हरति शोणितम् ।
 तज्जीवादानमित्युक्तमादत्ते जीवितं यतः ॥ ३२ ॥

शुने काकाय वा दद्यात्तेनान्नमसृजा सह ।
 भुक्तेऽभुक्ते वदेज्जीवं पित्तं वा भेषजेरितम् ॥ ३३ ॥
 शुक्लं वा भावितं वस्त्रमावानं कोष्णवारिणा ।
 प्रक्षालितं विवर्णं स्यात्पित्ते शुद्धं तु शोणिते ॥ ३४ ॥

That medicine which by excess bouts (of vomiting) takes away the jīva śoṇita (life supporting blood) is known as jīvādāna, since it takes away the life. The food mixed with the blood (coming out by excess bouts) should be given to either a dog or a crow, if the animal eats it or rejects it, then the blood is to be decided as jīva śoṇita (life supporting blood or pure blood) and pitta increased by the medicines, respectively; if a white cloth soaked in the blood when washed with warm water becomes discoloured then it is pitta and if it remains clean white, then it is pure blood. 32-34.

Virecana atiyoga-(*excess of purgation therapy*) :—

तृष्णामूर्च्छामदार्तस्य कुर्यादामरणात्क्रियाम् ।
 रक्तपित्तातिसारघ्नीं तस्याशु प्राणरक्षणीम् ॥ ३५ ॥
 मृगगोमहिषाजानां सद्यस्कं जीवतामसृक् ।
 पिबेज्जीवाभिसन्धानं जीवं तद्दद्याशु गच्छति ॥ ३६ ॥
 तदेव दर्भमृदितं रक्तं वस्तौ निषेचयेत् ।
 श्यामाकाश्मर्यमभुकदूर्वोशीरैः शृतं पयः ॥ ३७ ॥
 घृतमण्डाञ्जनयुतं वस्ति वा योजयेद्धिमम् ।
 पिच्छावस्ति सुशीतं वा घृतमण्डानुवासनम् ॥ ३८ ॥

The patient having thirst, fainting (unconsciousness) and toxicity should be administered therapies, which cure rakta-pitta (bleeding disease) till the last moment of death, he should be made to drink fresh blood of the deer, cow, buffalo or goat, which protects the life and replenishes the blood lost. The same (blood) churned along with darbha grass should be administered as an enema, milk boiled with śyāmā, kaśmaryā, madhūka, dūrvā and uśīra, added with scum of ghee and añjana should be administered as enema in cold state or a picchā basti (enema containing slimy material) or anuvāsana basti (lubricating retention enema) should be administered. 35-38.

गुदं भ्रष्टं कषायैश्च स्तम्भयित्वा प्रवेशयेत् ।
 विसंज्ञं श्रावयेत्सामवेणुगीतादिनिस्वनम् ॥ ३९ ॥

The protruded rectum (prolapse of the rectum) should be made static/hard by application of paste of astringent drugs and then pushed in, the unconscious patient should be made to hear the melodious notes of sāmaveda hymns, the flute and other songs. 39.

*Notes :—*In Aṣṭāṅga saṅgraha, twelve vyāpats (complications) arising from Vamana and Virechana therapies are enumerated, they are--
 1) Pratikūla gati-movement in reverse direction, 2) pāka-drug undergoing digestion, 3) gratihatva-drug getting enveloped by the doṣās and made inactive, 4) gaurava-feeling of heavyness of the body, 5) doṣo-
 tkleśa-doṣās getting excited but not going out, 6) bhṛsādhāmāna pro-
 found flatulence, 7) parikarta cutting pain in the rectum, 8) parisrāva-
 slimy discharge from the rectum, 9) pravāhikā-straining at stools/tenes-
 mus, 10) hṛdgraha-catching pain in the region of the heart, 11) sarva-
 gātra parigraha/stiffness/rigidity/loss of movements in all the body parts,
 12) saha dhātu sravaṇa-evacuations associated with discharge/depletion
 of tissues (body water, blood, muscles etc.).

इति श्रौचपतिसिंहगुप्तसुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
 पञ्चमे कल्पसिद्धिस्थाने वमनविवेचनव्यापत्तिसिद्धिर्नाम
 तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the chapter Vamana-Virecana Vyapat Siddhi-
 the third in Kalpa-siddhi sthāna of Aṣṭāṅgahr̥daya saṁhitā
 composed by śrīmad Vāgbhaṭa, son of sri vaidyapati Simha-
 gupta.

चतुर्थोऽध्यायः ।

Chapter—4

BASTI KALPA (Enema recipes)

अथातो वस्तिकल्पं व्याख्यास्यामः ।

इति ह स्मादुरात्रेयादयो महर्षयः ॥

We shall now expound the chapter Basti kalpa-recipes for enema therapy; thus said Ātreya and other great sages.

Nirūha basti kalpa (decoction-enema recipes)

Vatahara basti kalpa-(recipes to cure diseases of vata origin) :—

बलां गुडूचीं त्रिफलां सराक्षां द्विपञ्चमूलं च पलोन्मितानि ।

अष्टौ फलान्यर्धतुलां च मांसाच्छागात्पचेदप्सु चतुर्थशेषम् ॥ १ ॥

पूतो यवानीफलषिल्वकुष्ठवचाशताह्लाघनपिप्पलीनाम् ।

कल्कैर्गुडक्षौद्रघृतैः सतैलैर्युक्तः सुस्रोणो लवणान्वितश्च ॥ २ ॥

वस्तिः परं सर्वगदप्रमार्थो स्वस्थे हितो जीवनबृंहणश्च ।

वस्तौ च यस्मिन् पठितो न कल्कः सर्वत्र दद्यादमुमेव तत्र ॥ ३ ॥

Balā, guḍūcī, triphalā, rāsnā, the two pañcamūla, each one pala, phala (madana phala) eight by count, chāga māṁsa (goat's meat) half tuḷā are boiled in four times their total quantity of water and decoction reduced to one fourth quantity and filtered (through thick cloth). To this are added a paste of yavānī, phala (madana), bilva, kuṣṭha, vacā, śatāhvā, ghana and pippalī, guḍa (treacle), kṣaudra (honey), ghr̥ta (ghee), taila (oil) and lavaṇa (salt); this is well churned with a churner to form a thick liquid of such a consistence that can pass through the nozzle attached to the enema bag. Administered comfortably warm, this enema cures all the diseases, beneficial to the healthy and is restorative and nourishing.

In such of the recipes (of decoction enema) where (drugs for) kalka (paste) are not mentioned, the drugs enumerated above may be made use of everywhere. 1-3.

द्विपञ्चमूलस्य रसोऽम्लयुक्तः सच्छागमांसस्य सपूर्वपेष्यः ।
त्रिस्रोहयुक्तः प्रवरो निरूहः सर्वानिलव्याधिहरः प्रदिष्टः ॥ ४ ॥

Decoction of the two pañcamūla, mixed with sours (sour liquids) such as fermented gruel (etc.) juice of chāga māmsa (goat's meat) and paste of drugs mentioned earlier, added with the three fats (oil, ghee and muscle fat) forms a decoction enema best for curing all diseases produced by anila (vāta). 4.

बलापटोलीलघुपञ्चमूलत्रायन्तिकैरण्डयवात्सुसिद्धात् ।
प्रस्थो रसाच्छागरसार्धयुक्तः साध्यः पुनः प्रस्थसमः स यावत् । ५ ॥
प्रियङ्गुकृष्णाघनकल्कयुक्तः सतैलसर्पिर्मधुसैन्धवश्च ।
स्याद्दोषनो मांसबलप्रदश्च चक्षुर्वलं चोपदधाति सद्यः ॥ ६ ॥

One prastha of the decoction of balā, paṭola, laghu pañcamūla, trāyañtikā, eraṇḍa and yava, mixed with half-prastha of juice of goat's flesh are boiled together and reduced to one prastha in quantity; to this are added a paste of priyaṅgu, kṛṣṇā and ghana, oil, ghee, honey and saiñdhava and administered as an enema. It kindles digestion, gives strength to the muscles and bestows strength to the eyes (vision) immediately. 5-6.

परण्डमूलात्रिपलं पलाशात्तथा पलांशं लघुपञ्चमूलम् ।
राम्नाबलाच्छिन्नरुहाश्वगन्धापुनर्नवारग्वघदेवदारु ॥ ७ ॥
फलानि चाष्टौ सलिलाढकाभ्यां विपाचयेदष्टमशेषितेऽस्मिन् ।
वचाशताह्वाहपुषाप्रीयङ्गुयष्टीकणावत्सकबीजमुस्तम् ॥ ८ ॥
दद्यात्सुपिष्टं सहताक्षर्यशैलमक्षप्रमाणं लवणांशयुक्तम् ।
समाक्षिकस्तैलयुतः समूत्रो बस्तिर्जयेल्लेखनदीपनोऽसौ ॥ ९ ॥
जङ्घोरुपादत्रिकपुष्टकोष्ठहृद्गुह्यशूलं गुरुतां विबन्धम् ।
गुल्माश्मवर्ध्मप्रहणीगुदोत्थांस्तास्तांश्च रोगान् कफवातजातान् ॥१०॥

Three pala of roots of eraṇḍa, the same quantity of roots of palāśa, one pala each of laghu pañcamūla, rāsnā, balā, chinnaruhā, aśvagañdhā, punarnavā, āragvadha and devadāru; phala (madana) eight (by count) are all boiled in two āḍhaka of water and decoction reduced to one-eighth

quantity to it are added a paste of one akṣa each of vacā, śatāhvā, hapuṣā, priyaṅgū, yaṣṭhī, kaṇā, vatsaka bīja, mustā and tārkṣyaśaila, one akṣa each of lavaṇa (saiñdhava), honey, oil and cow's urine and administered as an enema. This is scarificient, kindles digestive activity and cures the pain and heavyness of the calves, thighs, feet upper back, alimentary tract, heart and the genitals, constipation, abdominal tumour, urinary stones, enlargement of the scrotum, duodenal diseases, haemorrhoids and other diseases born from kapha-vāta (increased together). 9-10.

Pittahara basti kalpa—(recipes for diseases of pitta origin) :—

यष्ट्याहरोध्राभयचन्दनैश्च शृतं पयोऽयं कमलोपलैश्च ।

सशर्कराक्षौद्रघृतं सुशीतं पित्तामयान् हन्ति सजीवनीयम् ॥ ११ ॥

Milk boiled with yaṣṭyāhvā, rodhra, abhayā, cañdana, kamala and utpala, added with sugar, honey and ghee and administered cold is best to cure diseases of pitta origin and is restorative. 11.

रास्नां वृषं लोहितिकामनन्तां बलां कनीयस्तृणपञ्चमूत्रयौ ।

गोपाङ्गनाचन्दनपद्मकर्द्धियष्ट्याहरोध्राणि पलार्धकानि ॥ १२ ॥

निःकाथ्य तोयेन रसेन तेन शृतं पयोऽर्धाढकमम्बुहीनम् ।

जीघन्तिमेदद्विवरीचिदारीवीगद्विकाकोलिकसेरुकाभिः ॥ १३ ॥

सितोपलाजीवकपञ्चरेणुप्रपौण्डरीकोत्पलपुण्डरीकैः ।

रोध्रात्मगुप्तामधुयष्टिकाभिर्नागाहमुञ्जातकचन्दनैश्च ॥ १४ ॥

पिष्टैर्घृतक्षौद्रयुतैर्निरूहं ससैन्धवं शीतलमेव दद्यात् ।

प्रत्यागते धन्वरसेन शालीन् क्षीरेण वाऽद्यात्परिषिक्तगात्रः ॥ १५ ॥

दाहातिसारप्रदरास्रपित्तहृत्पाण्डुरोगान् विषमज्वरं च ।

सगुल्मसूत्रग्रहकामलादीन् सर्वामयान् पित्तकृताग्निहन्ति ॥ १६ ॥

Decoction is prepared with half-pala each of rāsnā, vṛṣa, lohītaka, anañtā, balā, drugs of kañya (hrasva), pañcamūla and tṛṇa pañcamūla, gopāṅganā, cañdana, padmaka, ṛddhi, yaṣṭyāhvā and rodhra; it is then added with half-aḍhaka of cow's milk and boiled till it becomes devoid of the decoction (only milk remains); next, a paste of jīvañtī, the two medā, varī, vidārī, vīrā, the two kākolī, kaserukā, sitopala, jīvaka,

padmareṇu, prapaunḍarīka, utpala, puṇḍarīka, rodhra, ātma-guptā, madhuyasī, nāgāhvā, muñjātaka and cañdana, ghr̥ta (ghee), kṣaudra (honey) and saiñdhava, it is administered only in cold state as an enema, if it comes out in cold state as an enema, if it comes out quickly, the patient is made to eat śali (rice) along with juice of meat of animals of desert like regions or with milk, after taking a bath. This cures burning sensation, diarrhoea, anaemia, irregular fevers, abdominal tumour, obstruction of the urine, jaundice and all other diseases produced by pitta. 12-16.

Kaphahara basti kalpa—(recipes for diseases of kapha origin) :-

कोशातकारग्वधेददारुमूर्वाश्वदंप्राकुटजार्कपाठाः ।
 पक्त्वा कुलत्थान् बृहतीं च तोये रसस्य तस्य प्रसृता दश स्युः ॥ १७ ॥
 तान् सर्षपैलामदनैः सकुष्ठैरक्षप्रमाणैः प्रसृतैश्च युक्तान् ।
 क्षौद्रस्य तैलस्य फलाह्वयस्य क्षारस्य तैलस्य च सार्षपस्य ॥ १८ ॥
 दद्यान्निरूहं कफरोगिताय मन्दाग्नेये चाशनविद्विषे च ।

Koṣātakī, āravagadhā, devadāru, mūtvā, śvadamstrā kuṭaja, arka and pāthā, kulattha and bṛhatī are boiled in water and ten prasruta of decoction prepared. To this are added the paste of sarṣapa, elā, madana and kuṣṭha each one akṣa one prasrita each of honey, oil, phala (madana), kṣāra (yavakṣāra) and sarṣapa (mustard oil) and administered as a decoction enema, to patient of disease of kapha origin, he who has poor digestion and who has hatredness to food. 17-19a.

Mṛdu basti kalpa—(recipes of mild potency) :-

वक्ष्ये मृदून् स्नेहकृतो निरूहान्
 सुखोचितानां प्रसृतैः पृथक् तु ॥ १९ ॥
 मथेमान् सुकुमाराणां निरूहान् स्नेहनान् मृदून् ।
 कर्मणा विमुक्तानां च वक्ष्यामि प्रसृतैः पृथक् ॥ २० ॥
 क्षीराद् द्वौ प्रसृतौ कार्यौ मधुतैलघृतात्रयः ।
 स्रजेन मथितो ब्रस्तिर्वातघ्नो बलवर्णकृत् ॥ २१ ॥
 एकैकः प्रसृतस्तैलप्रसन्नाक्षौद्रसर्पिषाम् ।
 बिल्वादिमूलकाथाद्द्वौ कौलत्थाद्द्वौ स वातजित् ॥ २२ ॥

पटोलनिम्बभृतीकरास्त्रासप्तच्छदाम्भसः ।
 प्रसृतः पृथगाज्याञ्च वस्तिः सर्षपकल्कवान् ॥ २३ ॥
 स पञ्चतिकोऽभिष्यन्दकृमिकुष्ठप्रमेहहा ।
 अत्वारस्तैलगोमूत्रदधिमण्डाम्लकाञ्जिकात् ॥ २४ ॥
 प्रसृताः सर्षपैः पिष्टैर्विट्सङ्गानाहभेदनः ।
 पयस्येक्षुस्थिरारास्त्राविदारीक्षौद्रसर्पिषाम् ॥ २५ ॥
 एकैकः प्रसृतो वस्तिः कृष्णाकल्को वृषत्वकृत् ।

I will now describe recipes of decoction enema which are mild, mixed with fats, for the use of persons of tender constitution and of one prasṛta in quantity.

The following decoction-enema recipes which are mild, mixed with fats, useful for persons of tender constitution and those who are unable to undergo the full course of purificatory therapies, each of one prasṛta, in quantity.

1. two prasṛta of milk, three prasṛta of honey, oil and ghee mixed together and churned with a churner and administered as an enema, mitigates vāta and bestows strength and colour to the body.

2. one prasṛta each of taila (oil) prasannā (scum of beer), kṣaudra (honey) and sarpiṣ (ghee) mixed with two prasṛta of decoction of bilvādi pañcamūla and two prasṛta of decoction of kulattha. This enema mitigates vāta.

3. one prasṛta of decoction of paṭola, nimba, bhūtikā, rāsnā and saptacchada, mixed with one prasṛta of ājya (ghee) and paste of sarṣapa, this enema known as Pañcatikta basti cures abhiṣyañḍa (conjunctivitis) worms, leprosy and diabetes.

4. four prasṛta of taila (oil), gomūtra (cow's urine), dadhi (mānda) water of curd and amla kāñjikā (soured gruel) (each one prasṛta) added with the paste of sarṣapa, relieves obstruction of faeces and flatulence.

5. one prasṛta each of payasyā, ikṣu, sthirā, rāsnā, vidārī, kṣaudra (honey) and sarpiṣ (ghee) added with the paste of kṛṣṇā and used as an enema produces virilification (increases sexual vigour). 19b-26a.

Siddha basti kalpa—(recipes of proven value) :—

सिद्धवस्तीनतो वक्ष्ये सर्वदा यान् प्रयोजयेत् ॥ २६ ॥
निर्व्यापदो बहुफलान् बलपुष्टिकरान् सुखान् ।

Now, I am going to describe Siddha basti—enema of proven value, which can be administered at all times, harmless, of great benefit, bestowing strength and nourishment and easy. 26t-27a.

Mādhutailika basti :—

मधुतैले समे कर्षः सैन्धवाद्द्विपिचुर्मिसिः ॥ २७ ॥
परण्डमूलकाथेन निरुहो माधुतैलिकः ।
रसायनं प्रमेहार्शःकुमिगुल्मान्बृद्धिनुत् ॥ २८ ॥
सयष्टिमधुकश्चैष चक्षुष्यो रक्तपित्तजित् ।

1. equal quantities of madhu (honey) and taila (sesame oil) one karṣa of saiṅdhava, two picu of miṣi mixed with the decoction of roots of eraṇḍa and administered as enema, known as Mādhutailika basti is a rejuvenator and cures diabetes, haemorrhoids, worms, abdominal tumour and āntra-ṽddhi (scrotal hernia). Mixed with the decoction of yaṣṭhi-madhuka this recipe is good for the eyes (vision) and cures the bleeding diseases. 27b-29a.

Yāpana basti :—

यापनो घनकल्केन मधुतैलरसाज्यवान् ॥ २९ ॥
पायुजानूरुवृषणबस्तिमेहनशूलजित् ।

2. Yāpana basti is prepared with the paste of ghana, madhu (honey), taila (sesame oil), rasa (juice of meat) and ājya (ghee). It cures the pain of the rectum, knee, thighs, testes, urinary bladder, and urethra. 29b-30a.

प्रसृतांशैर्घृतक्षौद्रवसातैलैः प्रकल्पयेत् ॥ ३० ॥
यापनं सैन्धवार्धाक्षहपुषार्धपलान्वितम् ।

Yāpana basti prepared with the one prastha each of ghr̥ta (ghee); kṣaudra (honey), vasā (muscle fat) taila (sesame oil) half-akṣa of saiṅdhava and half-pala of hapuṣā (is beneficial). 30b-31a.

Yuktaratha basti :—

परण्डमूलनिःकाथो मधुतैलं ससैन्धवम् ॥ ३१ ॥
एष युक्तरथो वस्तिः सवचापिप्पलीफलः ।

Decoction of roots of eraṇḍa, added with madhu (honey), taila (sesame oil) saiṅdhava and paste of vacā, pippalī, and phala (madana) made into a enema recipe is known as Yuktaratha basti. 31b-32a.

स काथो मधुषड्ग्रन्थाशताह्लाहिकुसैन्धवम् ॥ ३२ ॥
सुरदारु च रास्ना च वस्तिदोषहरः शिवः ।

The same decoction (of roots of eraṇḍa) along with madhu (honey) śaḍgrañthā, śatāhvā, hiṅgu, śaiṅdhava, sura-dāru and rāsnā and used as enema mitigates the doṣās and confers good. 32b-33a.

Siddha basti :—

पञ्चमूलस्य निःकाथस्तैलं मागधिका मधु ॥ ३३ ॥
ससैन्धवः समधुकः सिद्धवस्तिरिति स्मृतः ।

Decoction of pañcamūla, taila, (oil of sesame), māga-dhikā, madhu, saiṅdhava and madhuka is known as Siddha-basti- 33b-34a.

द्विपञ्चमूलत्रिफलाफलबिल्वानि पाचयेत् ॥ ३४ ॥
गोमूत्रे, तेन पिष्टैश्च पाठावत्सकतोयदैः ।
सफलैः क्षौद्रतैलाभ्यां क्षारेण लवणेन च ॥ ३५ ॥
युक्तो वस्तिः कफव्याधिपाण्डुरोगविषूचिषु ।
शुक्रानिबलविवन्धेषु वस्त्याटोपे च पूजितः ॥ ३६ ॥

Drugs of the two pañcamūla, triphalā, phala, (madana) and bilva are boiled in cow's urine, the paste of pāthā, vatsaka, toyada and phala (madana), kṣaudra (honey), taila (oil of sesame) kṣāra, and lavaṇa are all added and liquid prepared. Administered as enema it is highly beneficial in diseases of kapha origin, anaemia, viśūcī, (severe kind of indigestion with simultaneous vomiting and purgations) obstruction to semen and flatus, constipation and noise in the urinary bladder. 34b-36.

मुस्तापाठाामृतैरण्डबलारास्नापुनर्नवाः ।
 मञ्जिष्टारग्वधोशीरत्रायमाणाक्षरोहणीः ॥ ३७ ॥
 कनीयः पञ्चमूलं च पालिकं, मदनाष्टकम् ।
 जलाढके पचेत्तच्च पादशेषं परिस्रुतम् ॥ ३८ ॥
 क्षीरद्विप्रस्थसंयुक्तं क्षीरशेषं पुनः पचेन् ।
 सपादजाङ्गलरसः ससर्पिर्मधुसैन्धवः ॥ ३९ ॥
 पिष्टैर्याष्टिमिसिश्यामाकलिङ्गकरसाञ्जनैः ।
 बस्तिः सुखोष्णो मांसाग्निबलशुक्रविवर्द्धनः ॥ ४० ॥
 वातासृङ्मोहमेहाशीगुल्मविण्मूत्रसङ्ग्रहान् ।
 विषमज्वरवीसर्पवर्ध्माध्मानप्रवाहिकाः ॥ ४१ ॥
 वङ्कणोरुकटीकुक्षिमन्याभोत्रशिरोरुजः ।
 हन्यादसृग्दरोन्मादशोफकासाश्मकुण्डलान् ॥ ४२ ॥
 त्रक्षुण्यः पुत्रदो राजा यापनानां रसायनम् ।

One pala each of mustā, pāṭhā, amṛtā, eraṇḍa, balā, rāsnā, punarnavā, mañjiṣṭhā, āragvadhā, uśīra, trāyamāṇā, akṣa, rohiṇī, and drugs of kanīya (hrsva) pañcamūla and madana eight by number are all cooked in an āḍhaka of water, decoction reduced to one-fourth and filtered; two praṣṭha of milk and one fourth (the quantity of the decoction) and juice of meat of animals of arid regions are added and boiled again till only the milk remains; sarpi (ghee), madhu (honey) and saiṅdhava and the paste of yaṣṭī, miṣī, śyāmā kañiṅgaka and raśaṅjana are added and enema liquid prepared. Administered comfortably warm, this enema increases the growth of muscles, digestive fire, strength and semen, cures disorders of vāta, asra (blood), delusion, diabetes, haemorrhoids, abdominal tumour, accumulation of faeces and urine, irregular fevers, visarpa (herpes), scrotal enlargement, distention of the abdomen, dysentery, pain in the groin, thigh, waist, abdomen, nape of the neck, ears, and head, cures menorrhagia, insanity, swelling (dropsy), cough, urinary calculi, kuṇḍalaka (pain in the urinary bladder); it is good for the eyes (vision), bestows children, king among yāpana kind of enema and a rejuvenator. 37-43a.

मृगाणां लघुवद्रा (द्रा) णां दशमूलस्य चाम्भसा ॥ ४३ ॥
 हृषामिसिगाङ्गेयीकल्कैर्वातहरः परम् ।
 निरूढोऽत्यथेवृष्यश्च महास्नेहसमन्वितः ॥ ४४ ॥

Meat of animals of small size (rabbit, deer etc) and big size (boar, buffalo etc) boiled in the decoction of daśamūla (then filtered) and added with the paste of hapuṣā, miśī, and gāṅgeyī and administered as enema is best to mitigate vāta; the same decoction boiled with the mahāsneha (four fats—ghee, oil, fat and marrow) is a highly valuable aphrodisiac.

43b-44.

मयूरं पक्षपित्तान्नपादविट्पुण्डवर्जितम् ।
 लघुना पञ्चमूलेन पाण्डिकेन समन्वितम् ॥ ४५ ॥
 पक्त्वा क्षीरजले क्षीरशेषं सघृतमाक्षिकम् ।
 तद्विदारीकणायष्टिशताह्वाफलकल्कवत् ॥ ४६ ॥
 बस्तिरोषत्पट्टयुतः परमं बलशुककृत् ।

Peacock devoid of its feathers, bile, intestines, legs, excreta and beak (only the flesh of a peacock killed just then) along with one pala each of drugs of laghu pañcamūla is boiled in water, mixed with equal quantity of milk and reduced till only milk remains. It is then (filtered and) mixed with ghee, honey and the paste of vidārī, kaṇā, yaṣṭī, śatahīvā and phala (madana) and little quantity of salt. Used as enema it especially produces strength and semen. 45-47a.

कल्पनेयं पृथक् कार्या तित्तिरिप्रभृतिष्वपि ॥ ४७ ॥
 विष्किरेषु समस्तेषु प्रतुदप्रसहेषु च ।
 जलचारिषु तद्वच्च मत्स्येषु क्षीरवर्जिता ॥ ४८ ॥

Recipes can be prepared in the same way seperately, with meat of tittiri bird etc, belonging to the groups of viṣkira, pratula and prasaha similarly with jalacara groups (vide chapter 6 of sūtrasthāna), avoiding adding of milk in case of fishes. 47b-48.

गोधानकुलमार्जारशल्यकोन्दुरजं पलम् ।
 पृथक् दशपलं क्षीरे पञ्चमूलं च साधयेत् ॥ ४९ ॥
 तत्पयः फलवैदेहीकल्कद्विलवणान्वितम् ।
 ससितातैलमध्वाज्यो बस्तिर्यौज्यो रसायनम् ॥ ५० ॥

व्यायाममथितोरस्कक्षीणेन्द्रियबलौजसाम् ।
 विषद्विशुक्रविण्मूत्रखुडवातविकारिणाम् ॥ ५१ ॥
 गजवाजिरथक्षोभभग्नजर्जरितात्मनाम् ।
 पुनर्नवत्वं कुरुते वाजीकरणमुत्तमम् ॥ ५२ ॥

Ten pala each of the flesh of godhā (iguana lizard), nakula (mungoose), mārjāra (cat), śalyaka (porcupine) and uñduru (mouse), along with drugs of pañcamūla are boiled in milk and then (filtered) added with the paste of phala, vaidehī and the two lavaṇa (salts), sitā (sugar), taila (oil of sesame) madhu (honey) and ājyā (ghee) and administered as an enema. It is a rejuvenator for those who are debilitated by physical exercise, injury to the chest (lungs), weak sense organs, poor strength and loss of ojas; it relieves the obstruction of the semen, faeces, and urine; cures khuḍa (gout) and other diseases of vāta origin; it makes the persons new, who are greatly debilitated by riding on elephants, horses or chariot, who are fractured and greatly wounded; and it is a best aphrodisiac. 49-52.

सिद्धेन पयसा भोज्यमात्मगुप्तोच्चटेश्वरैः ।

After taking enema prepared with ātmaguptā, uccaṭā (guñjā) and ikṣura, the person should take food along with milk. 53a.

Anuvāsana

(sneha) basti kalpa-recipes of retention enema (oil-enema) :—

स्नेहांश्चायन्नान् सिद्धान् सिद्धद्रव्यैः प्रकल्पयेत् ॥ ५३ ॥

दोषाग्नाः सपरीहारा वक्ष्यन्ते स्नेहवस्तयः ।

Sneha basti kalpa-recipes of fat-enema retention enema should be prepared with harmless drugs, of proven efficacy. Sneha basti (oil-enema) which mitigate the doṣās and which are harmless will be described now. 53b-54a.

Vatahara basti kalpa-(recipes to cure diseases of vātā) :—

दशमूलं बलां राक्षामश्वगन्धां पुनर्नवाम् ॥ ५४ ॥

गुडच्यैरण्डभूतीकभार्गीवृषकरोहिषम् ।

शतावरीं सहचरं काकनासां पलांशकम् ॥ ५५ ॥

यवमाषातसीकोलकुलत्थान् प्रसृतोन्मितान् ।
 वहे विपाच्य तोयस्य द्रोणशेषेण तेन च ॥ ५६ ॥
 पचेत्तैलाढकं पेथ्यैर्जीवनीयैः पलोन्मितैः ।
 अनुवासनमित्येतत्सर्ववातविकारनुत् ॥ ५७ ॥

One pala each of daśamūla, balā, rāsnā, aśvagañdhā, punarnavā, guḍūci, eraṇḍā, bhūtīkā, bhārṅgī, vṛṣaka, rohiṣa, śatāvārī, sahararā, and kākanāsā; one prasṛta each of yava, māṣa, atasī, kola and kulattha—are boiled in one vaha (4 droṇa) of water and decoction reduced to one droṇa and filtered; next one āḍhka of taila (oil of sesame) and the paste of one pala each of the drugs of jīvanīya gaṇa (chapter 15 of sūtrasthāna); and medicated oil prepared. This, used for anuvāsana basti (retention enema oil-enema) cures all the diseases of vāta origin. 54b-57.

आनूपानां वसा तद्वज्जीवनीयोपसाधिता ।
 शताह्वाचिरिवित्वाभ्लैस्तैलं सिद्धं समीरणे ॥ ५८ ॥
 सैन्धवेनाग्निवर्णेन तप्तं चानिलजिद् घृतम् ।

Vasā (muscle-fat) of animals of marshy regions processed with drugs of jīvanīya gaṇa acts similarly. Medicated oil prepared with śatāhvā, cirabilva and sour liquids mitigate samīraṇa (vāta). Ghṛta (ghee) prepared by immersing saiñdhava, made red hot (and administered as enema) vanquishes anila (vāta). 58-59a.

Vātapittahara kalpa :—

जीवन्तीं मदनं मेदां भावणीं मधुकं बलाम् ॥ ५९ ॥
 शताह्वर्षभकौ कृष्णां काकनासां शतावरीम् ।
 स्वगुप्तां क्षीरकाकोलीं कर्कटाख्यां शटीं वचाम् ॥ ६० ॥
 पिष्ट्वा तैलघृतं क्षीरे साधयेत्सञ्चतुर्गुणे ।
 बृंहणं वातपित्तघ्नं बलशुक्राग्निवर्धनम् ॥ ६१ ॥
 रजःशुक्रामयहरं पुत्रीयं चानुवासनम् ।

Jīvanī, madana, medā, śrāvaṇī, madhuka, balā, śatāhvā, ṛṣabhaka, kṛṣṇā, kākanāsā, śatāvārī, svaguptā, kṣīrakākoli, karkaṭakhyā, śaṭhī and vacā—are made into a paste and added

to the mixture of taila (oil of sesame), ghṛta (ghee) and four parts of kṣīra (cow's milk) boiled and medicated fat prepared. Used as retention enema, this is stoutening the body, mitigates vāta and pitta, increases strength, semen and digestive fire, cures the disorders of menstruation, semen and bestows male progeny. 59b-62a.

Kaphahara basti kalpa—(recipes to cure diseases of kapha) :—

सैन्धवं मदनं कुष्ठं शताह्वा निचुलो वचा ॥ ६२ ॥
 हीवेरं मधुकं भार्गी देवदारु सकटफलम् ।
 नागरं पुष्करं मेदा चविका चित्रकः शठी ॥ ६३ ॥
 विडङ्गातिविषे श्यामा हरेणुनीलिनी स्थिरा ।
 बिल्वजामोदचपला दन्ती रास्ना च तैः समैः ॥ ६४ ॥
 साध्यमेरण्डतैलं वा तैलं वा कफरोगनुत् ।
 वर्ध्मोदावर्तगुल्मार्शःश्रीहमेहाढ्यमारुतान् ॥ ६५ ॥
 आनाहमश्मरीं चाशु हन्यात्तदनुवासनम् ।

Equal quantity of saiñdhava, madana, kuṣṭha, śatāhvā, nicula, vacā, hrībera, madhuka, bhārñgī, devadāru, kaṭphala, nāgara, puṣkara, medā, cavikā, śaṭhī, viḍaṅga, ativiṣa, syāmā, hareṇu, nilinī, sthirā, bilva, ajamodā, caṭalā, dañṭī and rāsnā (are boiled in water and decoction prepared) and mixed either with eraṇḍa taila or taila and medicated oil prepared. This used as enema cures quickly the diseases of kapha origin, scrotal hernia, udāvarta (upward movement of vāta), abdominal tumour, haemorrhoids, disease of the spleen, diabetes, gout, flatulence and urinary stone. 62b-66a.

साधितं पञ्चमूलेन तैलं बिल्वादिनाऽथवा ॥ ६६ ॥
 कफघ्नं कल्पयेत्तैलं द्रव्यैर्वा कफघातिभिः ।
 फलैरष्टगुणैश्चाग्लैः सिद्धमनुवासनं कफे ॥ ६७ ॥

Medicated oil prepared with drugs of (laghu) pañcamūla or bilvādi pañcamūla (and administered as enema), mitigates kapha. Medicated oil prepared with other drugs which mitigate kapha, along with phala (madana) and eight times of sour liquids, this enema is good for mitigating kapha.

66b-67.

मृदुबस्तिजडीभूते तीक्ष्णोऽन्यो बस्तिरिष्यते ।
 तीक्ष्णैर्विकर्षिते स्निग्धो मधुरः शिशिरो मृदुः ॥ ६८ ॥
 तीक्ष्णत्वं मूत्रपील्वग्निलवणक्षारसर्वपैः ।
 प्रातःकालं विधातव्यं क्षीराज्याद्यैस्तु मार्दवम् ॥ ६९ ॥

Enema liquids of mild potency when get stagnated inside the abdomen, another enema of strong potency should be administered. When the interior (of the rectum and colon) becomes irritated by enema liquids of strong potency, then another enema which is prepared from fats, drugs of sweet taste and cold potency should be administered. Enemas of strong potency made by addition of drugs such as cow's urine, pīlu, agni, lavaṇa, kṣāra, sarṣapa (etc.) and of mild potency by the addition of milk, ghee, etc., should be administered at the appropriate time, 68-69.

बलकालरोगदोषप्रकृतीः प्रविभज्य योजितो बस्तिः ।
 स्वैः स्वैरौषधवर्गैः स्वान् स्वान् रोगान्निवर्तयति ॥ ७० ॥

Enema liquids prepared with drugs belonging to the drug groups concerned with (mitigating) each doṣa respectively and administered as enema after deciding the strength (of the patient), the time, the disease, the doṣa and the type of constitution (of the patient) bring about the cure of the diseases caused by each of them respectively. 70.

उष्णार्तानां शीताञ्छीतार्तानां तथा सुखोष्णांश्च ।
 तद्योग्यौषधयुक्तान् वस्तीन् संतर्क्य युञ्जीत ॥ ७१ ॥

Patients suffering from heat (increase of body temperature, feeling of burning sensation inside etc.) should be administered cold enema while those suffering from cold (shivering, feeling of cold inside etc.) should be administered comfortably warm enema, prepared with respectively appropriate drugs, selected after careful consideration. 71.

वस्तीन्न बृंहणीयान् दद्याद्वाधिषु विशोधनीयेषु ।
 मेदस्विनो विशोष्या ये च नराः कुष्ठमेहार्ताः ॥ ७२ ॥

Enemas which are bṛmhaṇīya (stoutening the body) should not be given in diseases which require purifactory

therapies, to persons who are very fatty, who are to undergo purifactory therapies and to those suffering from leprosy and diabetes. 72.

न क्षीणक्षतदुर्बलमूर्च्छितकृशशुष्कशुद्धदेहानाम् ।
दद्याद्विशोधनीयान् दोषनिबद्धायुषो ये च ॥ ७३ ॥

Enemas which are viṣodhanīya (purifactory) should not be given to persons who are wasted (thin), wounded, debilitated, fainted (unconscious) emaciated and dry (by loss or depletion of dhātus) and whose life is bound up with the doṣās (who might die if the doṣās are expelled out of the body). 73.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदय
संहितायां पञ्चमे कल्पसिद्धिस्थाने बस्तिकल्पो नाम
चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the chapter-Basti kalpa-the fourth in Kalpa-siddhisthāna of Aṣṭāṅgahrdaya saṁhitā-composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

पञ्चमोऽध्यायः ।

Chapter—5

BASTI VYĀPAT SIDDHI

(Management of complications of enema therapy)

अथातो बस्तिव्यापत्सिद्धिं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Basti vyāpat siddhi—successful management of complications of enema therapy; thus said Ātreya and other great sages.

Niraha basti vyāpat—(complications of decoction enema) :—

अग्निग्धस्विन्नदेहस्य गुरुकोष्ठस्य योजितः ।
शीतोऽल्पस्नेहलवणद्रव्यमात्रो घनोऽपि वा ॥ १ ॥
बस्तिः सङ्क्षोभ्य तं दोषं दुर्बलत्वादिनिर्हरन् ।
करोत्ययोगं तेन स्याद्घातमूत्रशकृद्ग्रहः ॥ २ ॥
नामिबस्तिरुजा दाहो हृल्लेपः श्वयथुर्गुदे ।
कण्डूर्गण्डानि वैवर्ण्यमरतिर्वह्निमार्दवम् ॥ ३ ॥
काथद्वयं प्राग्विहितं मभ्यदोषेऽतिसारिणि ।
उष्णस्य तस्मादेकस्य तत्र पानं प्रशस्यते ॥ ४ ॥
फलवर्त्यस्तथा स्वेदाः कालं ज्ञात्वा विरेचनम् ।
बिल्वमूलत्रिवृद्दारुयवकोलकुलत्थवान् ॥ ५ ॥
सुरादिमूत्रवान् बस्तिः सप्राक्पेष्यस्तमानयेत् ।

Enema administered to the person who has not been administered oleation and sudation therapies, who has hard bowels, the enema material being cold, containing little quantity of fats, salt and drugs (decoction and paste) or the liquid being thick in consistence—aggravates that doṣa (for elimination of which it is administered) and not expelling it out because of its poor strength produces Ayoga (inadequacy of elimination of enema liquid) giving rise to non-expulsion of flatus, urine and faeces, pain in the umbilicus and urinary bladder, burning sensation, feeling of the heart being coated, swelling of the rectum, itching, appearance of enlarged nodes,

discolouration, restlessness and weakness of digestive fire. The treatment for this is, the administration of one of the two decoctions prescribed for diarrhoea of moderate increase of the doṣās described earlier (chapter 9 of cikitsasthāna) to be consumed warm. Use of rectal suppositories prepared from fruits, different kinds of sudations, and administration of purgative therapy appropriate to the season, enemas with the decoction of root of bilva, trivṛt, dāru, yava, kola and kulattha added with surā etc. (fermented liquids) cow's urine and paste of drugs mentioned earlier (chapter 4 of kalpa-sthāna) should also be administered. 1-6a.

युक्तोऽल्पवीर्यो दोषाढ्ये रुक्षे क्रूराशयेऽथवा ॥ ६ ॥
 वस्तिर्दोषावृतो रुद्धमार्गो रुन्ध्यात्समीरणम् ।
 स विमार्गोऽनिलः कुर्यादाध्मानं मर्मपीडनम् ॥ ७ ॥
 विदाहं गुदकोष्ठस्य मुष्कवङ्कणवेदनाम् ।
 रुग्णद्धि हृदयं शूलैरितश्चेतश्च धावति ॥ ८ ॥
 स्वभ्यक्तस्विन्नगात्रस्य तत्र वर्ति प्रयोजयेत् ।
 बिल्वादिश्च निरूहः स्यात्पीलुसर्षपमूत्रवान् ॥ ९ ॥
 सरलामरदारुभ्यां साधितं चानुवासनम् ।

Enema of mild potency administered to the person who has great increase of the doṣās, who has dryness (inside the alimentary tract) or who has hard bowels, the enema liquid getting surrounded by the doṣās and obstructed in its channels from going out, produces obstruction of samirāṇa (vāta). Then anila (vāta), begins to move in wrong directions, gives rise to flatulence, pain in the vital organs, burning sensation, of the rectum and alimentary tract, pain in the scrotum and groins, grips the heart, and moves here and there causing pain. The treatment for this is-administration of rectal suppositories, after giving oleation and sudation therapies, nirūha (decoction enema) with decoction of bilva etc. (mentioned in verse no-5) added with paste of pīlu and sarṣapa and cow's urine), anuvāsana (lubricating/fat enema) prepared with saraḷa and amaradāru. 6b-10a.

कुर्वतो वेगसंरोधं पीडितो वाऽतिमात्रया ॥ १० ॥
 अस्निग्धलवणोष्णो वा वस्तिरल्पोऽल्पभेषजः ।
 मृदुर्वा माहतेनोर्ध्वं विक्षिप्तो मुखनासिकात् ॥ ११ ॥

निरेति मूर्च्छाहृत्तासत्कृदाहादीन् प्रवर्तयन् ।
 मूर्च्छाधिकारं दृष्ट्वाऽस्य सिञ्चेच्छीताम्बुना मुखम् ॥१२॥
 व्यजेदाक्लमनाशाञ्च प्राणायामं च कारयेत् ।
 पृष्ठपार्श्वोदरं मृज्यात् करैरुष्णैरधोमुखम् ॥ १३ ॥
 केशेषूत्क्षिप्य धुन्वीत भीषयेद्दालदंष्ट्रिभिः ।
 शस्त्रोल्काराजपुरुषैर्बस्तिरेति तथा ह्यधः ॥ १४ ॥
 पाणिवस्त्रैर्गलापीडं कुर्यान्न म्रियते तथा ।
 प्राणोदाननिरोधाद्धि सुप्रसिद्धतरायनः ॥ १५ ॥
 अपानः पवनो बस्ति तमाश्वेषापकर्षति ।
 कुष्ठकमुककल्कं च पाययेताम्बुसंयुतम् ॥ १६ ॥
 औष्ण्यात्क्षेप्यात्सरत्वाञ्च बस्ति सोऽस्यानुलोमयेत् ।
 गोमूत्रेण त्रिवृत्पथ्याकल्कं वाऽधोनुलोमनम् ॥१७॥
 पक्काशयस्थिते स्विन्ने निरूहो दाशमूलिकः ।
 यवकोलकुलत्थैश्च विधेयो मूत्रसाधितैः ॥ १८ ॥
 बस्तिर्गोमूत्रसिद्धैर्वा सामृतावंशपल्लवैः ।
 पूतीकरञ्जत्वक्पत्रशठीदेवाह्वरोहिषैः ॥ १९ ॥
 सतैलगुडसिन्धूत्थो विरेकौषधकल्कवान् ।
 विट्वादिपञ्चमूलेन सिद्धो बस्तिरुरःस्थिते ॥ २० ॥
 शिरःस्थे नावनं धूमः प्रच्छाद्यं सर्षपैः शिरः ।

Enema administered to the person who is habituated to suppression of the urges, the enema liquid being more in quantity, not added with fats and salts, not being warm or the liquid being less in quantity and with less of drugs or of mild potency—gets pushed upwards by vāta and comes out through the mouth and nose, giving rise to fainting, oppression in the chest, thirst and burning sensation. Observing, fainting and other symptoms, the face of the patient should be sprinkled with cold water and fanned, till the fatigue is relieved, prāṇāyāma (artificial breathing with long inspiration) should be made, the back, flanks, and abdomen of the patient should be massaged with warm hands (of the physician) in the downward direction, his hairs should be plucked, he should be shaken with force (holding him inverted), thre-

atened by wild animals, snakes, sharp weapons, fire crackers, palace officials (policemen etc); his throat should be pressed hard either with the hands or a band of cloth but not making him die. By obstructing the prāṇa and udāna (divisions of vāta) only the apāna vāta functioning in the well known channels (passages of urine, faeces and flatus), quickly pulls the enema liquid down. The patient should be made to drink any sour liquid added with the paste of kuṣṭha and kramuka, which by its hot, penetrating and laxative properties makes for the downward movement of the enema liquid; or the paste of trivṛt, and pathyā added to cow's urine makes for downward movement. When the doṣās are localised in the pakvāśaya (large intestine) the patient should be given sudation therapy (preceded by oleation) and then administered decoction enema with decoction of daśamūla; or decoction of yava, kola and kulattha added with cow's urine; or with decoction of amṛta, tender leaves of vaṁsa, bark and leaves of putikarañjā, saṭhī, devāhvā, rohiṣa added with cow's urine, oil (of sesame), jaggery (treacle), saiṅdhava and paste of any purgative drug. When the doṣās are localised in the chest, enema prepared with decoction of bilvādi pañcamūla should be administered. When the doṣās are localised in the head, administration of nāsāl medication, inhalation of smoke and application of the paste of sarṣapa over the head should be done. 10b-21a.

Atiyoga-(excess therapy) :—

वस्तिरत्युष्णतीक्ष्णाम्लघनोऽतिस्वेदितस्य वा ॥ २१ ॥

अल्पे दोषे मृदौ कोष्ठे प्रयुक्तो वा पुनः पुनः ।

अतियोगत्वमापन्नो भवेत्कुक्षिरुजाकरः ॥ २२ ॥

विरेचनातियोगेन स तुल्याकृतिसाधनः ।

Enema liquid which is very hot, very penetrating, very sour and thick in consistence, administered to the person who has undergone excess of sudation therapy or administered when there is mild increase of the doṣās, or for a person of soft bowel movements or administered again and again leads to Atiyoga (excess bouts) producing pain in the abdomen, it is similar to excess bouts of purgation therapy both in its features and management. 21b-23a.

बस्तिः क्षाराम्लतीक्ष्णोष्णलवणः पैत्तिकस्य वा ॥ २३ ॥

गुदं दहनं लिखन् क्षिण्वन् करोत्यस्य परिस्रवम् ।

स विदग्धं स्रवत्यस्रं वर्णैः पित्तं च भूरिभिः ॥ २४ ॥

बहुशश्चातिवेगेन मोहं गच्छति सोऽसकृत् ।

रक्तपित्तातिसारघ्नी क्रिया तत्र प्रशस्यते ॥ २५ ॥

दाहादिषु त्रिवृत्कल्कं मृद्धीकावारिणा पिबेत् ।

तद्धि पित्तशकृद्वातान् हृत्वा दाहादिकान् जयेत् ॥ २६ ॥

विशुद्धश्च पिबेच्छीतां यवागूं शर्करायुताम् ।

युश्याद्वाऽतिविरक्तस्य क्षीणवितृकस्य भोजनम् ॥ २७ ॥

माषयूषेण कुल्माषान् पानं दध्यथवा सुराम् ।

सिद्धिर्बस्त्यापदामेवं

Enema liquid which has more of kṣāra (alkalies), sour, penetrating, hot and salt (properties), administered to a person of pitta prakriti (pitta predominant constitution) gives rise to burning sensation, pain such as scraping and cutting in the rectum and discharge of blood which is overcooked having the colour of pitta; or more quantity of pitta often and with great force; by this the patient loses consciousness often. In such a condition treatments advocated for raktapitta (bleeding disease) and atisāra (diarrhoea) are best suited. For burning sensation etc. paste of trivṛt added to water of mṛdvikā (water in which dry grapes are squeezed) be consumed, it expels out the pitta, faeces and flatus and cures burning sensation etc. After purification (elimination of pitta etc) the patient should drink yavāgū (gruel) mixed with sugar and in cold state. The patient who had too many purgations and consequent loss/depletion/decrease of faeces should be made to eat kulmāṣa (pulses baked in steam) along with soup of māṣa, as food and then drink either dadhi (curds/yoghurt) or surā (beer). In this manner the complications of decoction-enema therapy should be managed.

23b-28a.

Notes :—Aṣṭāṅga saṅgraha enumerates twelve Vyāpats (complications) of Nirūha basti (decoction-enema); they are—

1. vibañdhā-constipation, 2. gaurava-feeling of heavyness of the body, 3. ādhmāna-flatulence, 4. śīroruk-headache, 5. ūrdhvagati-upward movement of the enema liquid, 6. vāhana-straining at stools/tenesmus, 7. kuṣṣīśūla-pain in the abdomen, 8. aṅgaruk-pain in the body parts, 9. hidhmā-hiccup, 10. hṛtpīḍā-discomfort/pain in the heart, 11. kartana-cutting pain in the rectum, 12. srāvaṇa-discharge of slimy material from the rectum-the first six from ayoga (inadequacy) and the second six from atiyoga (excess).

Sneha basti vyāpat-(complications of fat enema) :—

स्नेहवस्तेस्तु वक्ष्यते ॥ २८ ॥
 शीतोऽल्पो वाऽधिके वाते पित्तेऽत्युष्णः कफे मृदुः ।
 अतिभुक्ते गुरुर्वर्चः सञ्चयेऽल्पबलस्तथा ॥ २९ ॥
 दत्तस्तैरावृतः स्नेहो नायात्यभिभवादपि ।
 स्तम्भोरुसदनाध्मानज्वरशूलाङ्गमर्दनैः ॥ ३० ॥
 पार्श्वरुग्नेष्टनैर्विद्याद्वायुना स्नेहमावृतम् ।
 स्निग्धाम्ललवणोष्णैस्तं रास्नापीतद्रुतैलिकैः ॥ ३१ ॥
 सौवीरकसुराकोलंकुलत्थयवसाधितैः ।
 निरूहैर्निर्हरेत्सम्यक् समूत्रैः पाञ्चमूलिकैः ॥ ३२ ॥
 ताभ्यामेव च तैलाभ्यां सायं भुक्तेऽनुवासयेत् ।

And now, the complications of fat enema/oil enema will be described. Enema liquid which is cold and little in quantity administered when there is great increase of vāta; liquid which is very hot administered when there is great increase of pitta; liquid which is very mild administered when there is great increase of kapha; enema liquid more in quantity administered to the person who has consumed large quantity of food; enema liquid which is of poor strength administered when there is great accumulation of faeces; these kinds of oil-enema become enveloped by the respective doṣās, get lost inside and do not come out. By the appearance of symptoms such as rigidity and weakness of the thighs, flatulence, fever, colic, body aches, pain and twisting (pain) of the flanks, it should be understood that fat (enema-liquid) is enveloped by vāta. In this condition, the oil remaining inside should be removed by administering a nirūha basti (decoction enema)

prepared with decoction of pañcamūla added with drugs which are unctous, sour, salts and hot potency); oil boiled with rāsnā, and pītadāru, sauvīraka, surā, kola, kulattha, yava, and cow's urine; in the same evening after the patient has taken his food another anuvāsana basti (oil enema) should be administered with the same oils (oil of rāsnā and pītadaru). 28b-33a.

तुङ्गाहरागसम्मोहवैवर्ण्यतमकज्वरैः ॥ ३३ ॥
विद्यात्पित्तावृतं स्वादुतिकैस्तं बस्तिभिर्हरेत् ।

By the appearance of symptoms such as thirst, burning sensation, red colour (of the skin etc), delusion, discolouration, darkness before the eyes (loss of consciousness) and fever, it should be understood that the enema liquid is enveloped by pitta. It should be removed out by administration of decoction enema prepared from drugs of sweet and bitter taste. 33b-34a.

तन्द्राशीतज्वरालस्यप्रसेकारुचिगौरवैः ॥ ३४ ॥
सम्मूर्च्छाग्लानिभिर्विद्याच्छ्लेष्मणा स्नेहमावृतम् ।
कषायतिककटुकैः सुरामत्रोपसाधितैः ॥ ३५ ॥
फलतैलयुतैः साम्लैर्बस्तिभिस्तं विनिर्हरेत् ।

By the appearance of stupor, cold and fever, lassitude, excess of salivation, loss of taste/appetite, feeling of heavyness, fainting and exhaustion it should be understood that the fat (enema liquid) is enveloped by śleṣman (kapha). It should be removed out by the administration of decoction enema prepared with (decoction of) drugs of astringent, bitter and pungent taste, added with surā (beer), cow's urine, phala (madana phala), taila (oil of sesame) and sour liquids. 34b-36a.

छर्दिमूर्च्छारुचिग्लानिशूलनिद्राङ्गमर्दनैः ॥ ३६ ॥
आमलिङ्गः सदाहैस्तं विद्यादत्यशनावृतम् ।
कटूनां लवणानां च काथैश्चूणैश्च पाचनम् ॥ ३७ ॥
मृदुर्विरेकः सर्वं च तत्रामविहितं हितम् ।

By the appearance of vomiting, fainting, loss of taste/appetite exhaustion, colic, sleep, bodyache, symptoms of

accumilation of āma (vide chapter 13 of sūtrasthāna) and burning sensation, it should be understood that the fat (enema liquid) is enveloped by excess of food. Then the excess of food should be got digested by administration of decoctions or powders of drugs which are pungent and salty, mild purgatives and all treatments which are good for removal of āma. 36b-38a.

विष्णुमूत्रानिलसङ्गतिगुरुत्वाभ्मानहृद्ग्रहैः ॥ ३८ ॥
 स्नेहं विडावृतं ज्ञात्वा स्नेहस्वेदैः सवर्तिभिः ।
 श्यामाबिल्वादिसिद्धैश्च निरुहैः सानुवासनैः ॥ ३९ ॥
 निर्हरेद्विधिना सम्यगुदावर्तहरेण च ।

By the appearance of obstruction of faeces, urine and flatus, pain, feeling of heavyness, flatulence, and catching pain in the region of the heart, it should be understood that the fat (enema liquid) is enveloped by faeces, It should be removed out by oleation and sudation therapies, use of rectal suppositories, administering decoction—enema and oil—enema prepared with śyāmā and bilvadi pañcamūla and other treatments which remove udāvarta (upward movement of vāta inside the abdomen). 38b-40a.

अभुक्ते शूनपाथौ वा पेयामात्राशितस्य वा ॥ ४० ॥
 गुदे प्रणिहितः स्नेहो वेगाद्भावत्यनावृतः ।
 ऊर्ध्वं कायं ततः कण्ठादूर्ध्वंभ्यः खेभ्य एत्यपि ॥ ४१ ॥
 मूत्रश्यामात्रिवृत्सिद्धौ यवकोलकुलत्थवान् ।
 तत्सिद्धतैलो देयः स्यान्निरुहः सानुवासनः ॥ ४२ ॥
 कण्ठादागच्छतः स्तम्भकण्ठग्रहविरचनैः ।
 छर्दिघ्नीभिः क्रियाभिश्च तस्य कुर्यान्निबर्हणम् ॥ ४३ ॥

Oil-enema administered rectaly to the person who has not consumed his food, who has swelling of the rectum, or who has consumed peyā (thin gruel) as food; the oil not getting enveloped, starts, moving upward and comes out of the channels above the throat. Then, decoction enema and oil enema both prepared with śyāmā, trivṛt, yava, kola, kula-ttha and added with cow's urine, should be administered; if

it is coming out of the throat, it should be stopped by with holding (stopping) the breath, pressing the throat, use of purgative and treatments which cure vomiting should be administered to expel out the fat. 40b-43.

नापक्वं प्रणयेत्स्नेहं गुदं स ह्यपलिम्पति ।

ततः कुर्यात्सरुद्धोहकण्डूशोफान्, क्रियाऽत्र च ॥ ४४ ॥

तीक्ष्णो बस्तिस्तथा तैलमर्कपत्ररसे शृतम् ।

Uncooked fat should not be used for retention enema/oil enema; it adheres to the interior of the rectum and produces pain, delusion, itching and swelling. The treatment for this is administration of strong decoction enema and fat enema with oil boiled with juice of leaves of arka. 44-45a.

अनुद्धास्य तु बद्धे वा दत्ते निःशेष एव वा ॥ ४५ ॥

प्रविश्य क्षुभितो वायुः शूलतोदकरो भवेत् ।

तत्राभ्यङ्गे गुदे स्वेदो वातघ्नान्यशनानि च ॥ ४६ ॥

Oil enema administered when the person is not taking expiration or when he is keeping his mouth closed or when the enema liquid is pushed in completely without retaining any residue (in the bag) such enema liquid aggravates vāta and gives rise to pain and pricking sensation (in the rectum); the rectum should be bathed with oil and fomented, the person should be given foods which mitigate vāta. 45b-46.

द्रुतं प्रणीते निष्कृष्टे सहस्रोत्क्षिप्त एव वा ।

स्यात् कटीगुदजङ्घोरुबस्तिस्तम्भार्तिभेदनम् ॥ ४७ ॥

भोजनं तत्र वातघ्नं स्वेदाभ्यङ्गाः सबस्तयः ।

Enema administered very quickly, the nozzle pulled out suddenly, or the nozzle held sideways and enema liquid pushed in—these give rise to rigidity (loss of movement) and pain of the waist, rectum, calves, thighs and area of the urinary bladder. In this condition the treatments are—foods which mitigate vāta, fomentation and anointing oil (to the rectum etc.) and administration of enemas. 47-48a.

पीड्यमानेऽन्तरा मुक्ते गुदे प्रतिहतोऽनिलः ॥ ४८ ॥

उरःशिरोरुजं सादमूर्वीश्च जनयेद्द्वली ।

बस्तिः स्यात्तत्र बिल्वादिफलश्यामादिमूत्रवान् ॥ ४९ ॥

Enema bag left unpressed (incompletely pressed) during the administration of enema, anila (vāta) getting obstructed in the rectum produces pain in the chest and head and weakness of the thighs. In that condition administration of enema with the decoction of bilvadi pañcamūla, phala (madana) syāmā etc. added with cow's urine should be done. 48b-49.

अतिप्रपीडितः कोष्ठे तिष्ठत्यायाति वा गलम् ।

तत्र बस्तिर्विरेकश्च गलपीडादि कर्म च ॥ ५० ॥

Enema bag pressed with great force and speed causes the enema liquid either to stay inside the abdomen or come out through the throat. The treatment then are enemas and purgatives, pressing the throat and such other remedial measures. 50.

Notes :—Aṣṭāṅga saṅgraha enumerates the following eight as the vyāpat-(complications) of sneha basti (fat-enema), 1. vātāvaraṇa-envelopment by vāta, 2. pittāvaraṇa-envelopment by pitta, 3. kaphāvaraṇa-envelopment by kapha, 4. annāvaraṇa-envelopment by food, 5. vidāvaraṇa-envelopment by faeces, 6. abhukta datta—enema administered before taking food, 7. śūnapāyu datta-enema given when there is swelling of the rectum, 8. āmadatta—enema with raw/uncooked oil.

Paścat karma-(post-therapy procedures) :—

वमनाद्यैर्विशुद्धं च क्षामदेहबलानलम् ।

यथाऽण्डं तरुणं पूर्णं तैलपात्रं यथा तथा ॥ ५१ ॥

भिषक् प्रयत्नतो रक्षेत्सर्वस्मादपचारतः ।

The patient who has undergone emesis and other purificatory therapies will be having emaciated body and decrease of strength and digestive fire. He should be taken care of with all efforts just like a young (just laid) egg or a vessel filled with oil (to its brim) protecting him from all hazards/risk.

51-52a.

दद्यान्मधुरहृद्यानि ततोऽल्लवणौ रसौ ॥ ५२ ॥

स्वादुतिक्तौ ततो भूयः कषायकटुकौ ततः ।

अन्योन्यप्रत्यनीकानां रसानां स्निग्धरूक्षयोः ॥ ५३ ॥

व्यत्यासादुपयोगेन क्रमात्तं प्रकृतिं नयेत् ।

सर्वसहः स्थिरबलो विज्ञेयः प्रकृतिं गतः ॥ ५४ ॥

First he should be given foods which are of sweet taste and pleasing to the mind; next foods of sour and salt tastes; next those of sweet and bitter tastes and then those of astringent and pungent tastes; he should be brought back to his normal health by judicious mixture of foods of similar and dissimilar tastes, unctuous and non-unctuous qualities. The person who can withstand all types of strain and whose strength has become stable should be considered as having regained his normalcy (health). 52b-54.

इति श्रीवैद्यपतिसिंहगुप्तसुभ्रीमद्वारभटविरचितायामष्टाङ्गहृदय-
संहितायां पञ्चमे कल्पसिद्धिस्थाने बस्तिव्यापत्सिद्धिर्नाम
पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the chapter Bastivyāpat siddhi—the fifth in Kalpa-siddhi-sthāna of Aṣṭāṅgahr̥daya saṁhitā composed by śrīmad Vāgbhṭa, son of śrī vaidyapati Simhagupta.



षष्ठोऽध्यायः ।

Chapter—6

DRAVYAKALPA (Pharmaceuticals)

अथातो द्रव्यकल्पं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter Dravya kalpa-pharmaceutics; thus said Ātreya and other great sages.

Praśastha Auśadha—(drugs (herbs) best suitable for medical use) :—

धन्वे साधारणे देशे समे सन्मृत्तिके शुचौ ।

श्मशानचैत्यायतनश्वभ्रवल्मीकवर्जिते ॥ १ ॥

मृदौ प्रदक्षिणजले कुशरोहिषसंस्तृते ।

अफालकृष्टेऽनाक्रान्ते पादपैर्बलवत्तरैः ॥ २ ॥

शस्यते भेषजं जातं, युक्तं वर्णरसादिभिः ।

जन्त्वजग्धं द्वादग्धमविदग्धं च वैकृतैः ॥ ३ ॥

भूतैश्छायातपाम्बवाद्यैर्यथाकालं च संवितम् ।

अवगाढमहामूलमुदीचीं दिशमाश्रितम् ॥ ४ ॥

Drugs (herbs) grown in desert regions, temperate regions, regions which are even, which have good soil, are clean, regions apart from a burial ground, Buddhist monastery (or place near a big tree) roads, ravines, and ant hills, of soft mud, with source of water located on the right side, area covered with kuśa and rohiṣa grasses, not tilled by plough and not occupied by big trees—are ideal to be used as medicines.

Herbs endowed with good colours, taste etc, not eaten by insects, not burnt by forest fire, not spoiled in any other manner, not abnormal in any respect, which have been nourished well by the bhūtas (five primary elements) shade, sunlight, water etc at appropriate seasons, those which are spread wide, with big roots spread in the northern direction—are ideal. 1-4.

[महेन्द्ररामकृष्णानां ब्राह्मणानां गवामपि ।
 तपसा तेजसा वाऽपि प्रशाम्यध्वं शिवाय वै ॥ १ ॥
 मन्त्रेणानेन मतिमान् सर्वमप्यौषधं नयेत् ।]
 अथ कल्याणचरितः श्राद्धः शुचिरुपोषितः ।
 गृहीयादौषधं सुस्थं स्थितं काले च कल्पयेत् ॥ ५ ॥
 सक्षीरं तदसम्पत्तावनतिक्रान्तवत्सरम् ।
 ऋते गुडघृतक्षौद्रधान्यकृष्णाविडङ्गतः ॥ ६ ॥
 पयो वाष्कयणं ग्राह्यं विण्मूत्रं तच्च नीरुजाम् ।
 वयोबलवतां धातुपिच्छशृङ्गखुरादिकम् ॥ ७ ॥

(The wise physician should collect all the herbs uttering the following hymns—"you benovalent herb; relieve the sufferings of Mahendra, Rama, Krisna, the Brahmanas the cows, by your power and radiance and do them good").

Then the physician after performing auspicious rites, with devotion in mind, clean (in dress etc) having fasted (the previous night), should collect the herbs which are found in a goods place and at the proper season, along with its sap (in green state). If that is not possible, herbs which are aged not more than one year should be collected, except guḍa (jaggery), ghr̥ta (ghee), kṣaudra (honey), dhānya (kuṣtumburu), kṣṣṇa (pippali) and viḍaṅgā. Milk, dung and urine of a cow which is in its youth and in good health, should be collected for use; tissues (blood, muscle, fat etc.), feathers, horns, hoof etc of animals and birds, which are in their youth and in good strength should be collected. 5-7.

Pañca kaṣāya :—

कषाययोनयः पञ्च रसा लवणवर्जिताः ।
 रसः कल्कः शृतः शीतः फाण्टश्चेति प्रकल्पना ॥ ८ ॥
 पञ्चैव कषायाणां पूर्वं पूर्वं बलाधिका ।

Except the salt, the (drugs of) five tastes are the source of the kaṣāya (formulae). Rasa (fresh juice), kalka (paste), śṛta (decoction), śīta (cold infusion), phaṅṭa (hot infusion) are the five kinds of kaṣāya (recipes, drug formulations), each preceding one, more stronger than its succeeding. 8-9a.

सद्यःसमुद्भूतात् क्षुण्णाद्यः स्रवेत्पटपीडितात् ॥ ९ ॥

स्वरसः स समुद्दिष्टः कल्कः षिष्टो द्रवामृतः ।

चूर्णोऽप्लुतः शृतः काथः शीतो रात्रि द्रवे स्थितः ॥ १० ॥

सद्योऽभिषुतपूतस्तु फाण्टः तन्मानकल्पने ।

The juice taken out from a fresh (green) herb, well pounded and squeezed through cloth is known as svarasa (fresh juice/native juice). Kalka (paste) is that macerated with any liquid; cārṇa (powder) is that (macerated) without any liquid; śṛta (or quatha) is decoction (boiled in any liquid), śīta (cold infusion) is that soaked in any liquid and kept overnight, (and then filtered), phāṅṭa (hot infusion) is soaking the drug in any warm liquid, stirring it, filtering through cloth and using it immediately. 9b-11a.

Auśadha mātra-(dose of recipes) :--

युश्याद्व्याध्यादिवलतस्तथा च वचनं मुनेः ॥ ११ ॥

मात्राया न व्यवस्थाऽस्ति व्याधिं कोष्ठं बलं वयः ।

आलोच्य देशकालौ च योज्या तद्वच्च कल्पना ॥ १२ ॥

The dose of these (recipes/drug forms) should be decided in accordance with (appropriate to) the strength of disease etc., here in are the words of the muni (Caraka) "there is no fixed/rigid arrangement of the doṣa, both for the drug and for the recipe (drug form); these should be determined on the basis of the disease, nature of the alimentary tract of the patient, his strength and age, the land (nature of) and time (season). 11a-12.

मध्यं तु मानं निर्दिष्टं स्वरसस्य चतुष्पलम् ।

पेष्यस्य कर्षमालोड्यं तद् द्रवस्य पलत्रये ॥ १३ ॥

काथं द्रव्यपले कुर्यात्प्रस्थार्धं पादशेषितम् ।

शीतं पले पलैः षड्भिः चतुर्भिस्तु ततोऽपरम् ॥ १४ ॥

The medium dose of svarasa (fresh juice) is prescribed is four pala; of the peṣya (paste) is one karṣa macerated with three pala of liquid. Quatha is made with one pala of the drug, boiled in half prastha of liquid and reduced to one fourth the quantity, śīta is made with one pala of the drug

soaked in six pala of the liquid; the next one (phāṅṭa) is made with one pala of the drug and four pala of the liquid. 13-14.

स्नेहपाके त्वमानोक्तौ चतुर्गुणविवर्धितम् ।
कल्कस्नेहद्रवं योज्यम् अधीते

In sneha pāka (formulae of medicated ghee or oil) where the quantity of (each component) is not mentioned, the quantity of kalka (paste), sneha (fat, ghee, oil etc.) and drava (liquids-decoction) shall be increased four times succeedingly. 15.

Notes :—The quantity of kalka (paste), sneha (fat) and drava (decoction) are one, four and sixteen parts respectively in formulae of ghee or oil.

शौनकः पुनः ॥ १५ ॥

स्नेहे सिद्धयति शुद्धाम्बुनिःकाथस्वरसैः क्रमात् ।

कल्कस्य योजयेदंशं चतुर्थं षष्ठमष्टमम् ॥ १६ ॥

Śaunaka says—when medicated fat is to be prepared using either pure water, decoction or fresh juice and paste of drugs when their quantity shall be one, four; six and eight parts respectively. 16.

Notes :—The quantity of paste will be one part, that of pure water will be four parts, that of decoction will be six parts and that of fresh juice will be eight parts.

पृथक् स्नेहसमं दद्यात्पञ्चप्रभृति तु द्रवम् ।

When the liquids to be used in (cooking the medicated fat) are more than five, then the quantity of these will be the same as that of fat. 17a.

Sneha pāka lakṣaṇa—(method/kinds of cooking fats) :—

नाङ्गुलिप्राहिता कल्के न स्नेहेऽग्नौ सशब्दता ॥ १७ ॥

वर्णादिसम्पञ्च यदा तदैवं शीघ्रमाहरेत् ।

घृतस्य फेनोपशमस्तैलस्य तु तदुद्भवः ॥ १८ ॥

Paste not sticking to the fingers, fat not emitting any noise when poured on fire and appearance of good colour etc, when these feature manifest, then it (medicated fat) should be

removed quickly (from the oven). The bubbles subside in case of medicated ghee (at the moment of correct cooking) and in case of medicated oil the bubbles begin to appear. 17b-18.

Notes :—The tests for deciding the correct stage of cooking of medicated fats described above may be explained further. Little quantity of the paste of drugs is taken out from the boiling liquid and rolled between the thumb and the index finger. The stage at which it does not adhere to the fingers, the boiling fat when poured on fire burns bright without emitting any noise; the bubbles of the boiling ghee, subsiding and that of the boiling oil appearing great amount—then that should be taken as the correct cooking and the vessel should be removed from the oven.

लेहस्य तन्तुमत्ताऽप्यु मज्जनं सरणं न च ।

The feature of correct cooking of leha (confection) are—assuming thready shape, sinking in water, and either motility or non-motility. 19a.

Notes :—Assuming thread like shape and sinking in water are common to all confections, some confections retain the property of motility (spreading outwards like gel) and some others lose it, (by becoming solid).

Trividhapāka—(three degrees of cooking) :—

पाकस्तु त्रिविधो मन्दश्चिक्कणः खरचिक्कणः ॥ १९ ॥

मन्दः कल्कसमे किट्टे चिक्कणो मदनोपमे ।

किञ्चित्सीदति कृष्णे च वर्त्य(र्ति)माने च पश्चिमः ॥ २० ॥

दग्धोऽत ऊर्ध्वं निष्कार्यः स्यादामस्त्यग्निसादकृत् ।

मृदुर्नस्ये, खरोऽभ्यङ्गे, पाने वस्तौ च चिक्कणः ॥ २१ ॥

Pāka (cooking) is of three kinds—viz—maṇḍa (soft), cikkaṇa (semi-hard/medium) and kharacikkaṇa (very hard); maṇḍa—when the residue is similar (in features) to the paste; cikkaṇa—when the residue becomes similar to madana (bees wax); kharacikkaṇa when the residue becomes lustreless, black and not assuming thready shape. After these (three stages), it is dagdha (over-cooked, burnt-out, charred) and not serving the purpose. When medicated fat is not cooked properly it produces weakness of digestive fire. Mṛdupāka (mild cooking) is to be used for nasal medication, khara pāka (hard cooking) for anointing/massaging the body and cikkaṇa pāka (moderate cooking) for drinking and enema therapies. 19b-21.

शाणं पाणितलं मुष्टिं कुडवं प्रस्थमाढकम् ।
द्रोणं वहं च क्रमशो विजानीयाच्चतुर्गुणम् ॥ २२ ॥

Śāṇa, paṇitala, muṣṭi, kuḍava, prastha, āḍhaka, droṇa and vaha—these measures are in multiples of four in their succeeding order. 22.

द्विगुणं योजयेद्द्रुं कुडवादि तथा द्रवम् ।

Moist drugs (herbs in their green state) should be put double in quantity as those of the dry drug, so also the liquids commencing with kuḍava etc (double in quantity of that mentioned in the recipe). 23a.

पेषणालोडने चारि स्नेहपाके च निर्द्वे ॥ २३ ॥
कल्पयेत्सदृशान् भागान् प्रमाणं यत्र नोदितम् ।
कल्कीकुर्याच्च भैषज्यमनिरूपितकल्पनम् ॥ २४ ॥
अङ्गानुक्तौ तु मूलं स्यादप्रसिद्धौ तदेव तु ।

When no liquid is specifically mentioned in a medicated fat formula, water should be used for macerating and stirring (mixing the drugs). Where no specific quantity is mentioned, there all the ingredients should be taken in equal quantity, where no specific drug formulation is mentioned the drugs should be made into a paste, where the specific part of the herb is not mentioned, there, root only should be used, similarly so when any uncommon drug is to be used (its roots only being selected), 23b-25a.

Māna paribhāṣā—(weights and measures) :—

[षडंशस्तु मरीची स्यात्, षण्मरीच्यस्तु सर्षपः ।
तण्डुलः सर्षपास्त्वष्टौ, धान्यमाषस्तु तौ, यवः ॥ १ ॥
तावण्डिका चतुर्भिस्तैर्माषकः शाणकस्तथा ।]
द्वौ शाणौ वटकः कोलं बदरं द्रंक्षणश्च, तौ ॥ २५ ॥
अक्षं पिचुः पाणितलं सुवर्णं कवलग्रहः ।
कर्षो बिडालपदकं तिन्दुकः पाणिमानिका ॥ २६ ॥
शब्दान्यत्वमभिज्ञेऽर्थे शुक्तिरष्टमिका पिचू ।
पलं प्रकुञ्चो बिल्वं च मुष्टिरात्रं चतुर्थिका ॥ २७ ॥

द्वे पले प्रसृतस्तौ द्वावञ्जलिस्तौ तु मानिका ।
 षाढकं भाजनं कंसो, द्रोणः कुम्भो घटोऽर्मणम् ॥ २८ ॥
 तुला पलशतं, तानि विंशतिभार उच्यते ।

Six vamśi make one marīci; six marīci make one sarṣapa; eight sarṣapa make one taṇḍula; two of it (taṇḍula) make one dhānyamāṣa or yava; four of them (dhānyamāṣa make one aṇḍika, maṣaka or śāṇa).

Two śāṇa make one vaṭaka/kola/badara or drañkṣana; two vaṭaka make one akṣa/picū/āñitala/suvarṇa/kavala graha/karṣa/biḍāla padaka/tiṇḍuka/pāṇimānikā/śukti/aṣṭamikā or picū—all these words used in the same meanings; two picū make one śukti; pala, prakuñca, bilva, muṣṭi, āmra, or caturthikā; two pala make one prasṭata; from one añjali; two añjali make one mānikā; āḍhaka, bhājana, kamsa, droṇa, kumbha, ghaṭa or armaṇa, one hundred pala make one tulā, twenty of them (tula) make one bhāra. 25b-29a.

Notes :—Details of these weights and measures together with their modern equalents are furnished in the appendix at the end of vol. III.

हिमवद्भिन्ध्यशेलाभ्यां प्रायो व्याप्ता वसुधरा ॥ २९ ॥
 सौम्यं पथ्यं च तत्राद्यमाग्नेयं वैन्ध्यमौषधम् ॥ २९३ ॥

The herbs are found in the Himavat and Viṇḍhya mountains generally; of them, those from the first (Himvat) are saumya (cold, coolent, mild in action) and good for health; whereas those from Viṇḍhya mountains are āgneya (hot, fry, strong in action). 29-29½.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्भागभटविरचितायामष्टाङ्गहृदय-
 संहितायां पञ्चमे कल्पसिद्धिस्थाने द्रव्यकल्पो नाम
 षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the chapter Dravyakalpa—the sixth in Kalpasidhisthāna of Aṣṭāṅgahrdaya saṁhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

Thus ends Kalpasidhisthāna—the fifth section.