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Section—6

UTTARA STHANA

प्रथमोऽध्यायः ।

Chapter-1

BALOPACARANIYA ADHYAYA (Care of the newborn baby)

अथातो बालोपचरणीयमध्यायं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter—Bālopacaraṇīya-care of the newborn baby; thus said Ātreya and other great sages.

Jatakarma:--

जातमात्रं विशोध्योल्बाद्बालं सैन्धवसर्पिषा।
प्रस्तिक्केशितं चातु बलातेलेन सेचयेत्॥ १॥
अदमनोर्वादनं चास्य कर्णमूले समाचरेत्।
अथास्य दक्षिणे कर्णे मन्त्रमुद्धारयेदिमम्॥ २॥
"अङ्गादङ्गात्सम्भवसि हृदयादिभिजायसे।
आत्मा वै पुत्रनामासि सञ्जीव शरदां शतम्॥ ३॥
शतायुः शतवषोऽसि दीर्घमायुरवाप्नुहि।
मक्षत्राणि दिशो रात्रिरहश्च त्वाऽभिरक्षतु"॥ ४॥

The baby immediately after its birth, should be cleaned/cleared of the ulba (greasy matter on the skin; vernix caseosa) using saindhava and sarpis (ghee). Next, to relieve the fatigue of birth it should be anointed with Balā taila (vide chapter 2 of Śārīrasthāna); sound should be made by hitting two stones at the root of its ears; then the following sacred hymn should be chanted into its right ear:

"You have been born from every organ of the body and the hrdaya (mind) (of the father); You are myself in the form of a son; may you live for a hundred years, may you attain long life, let the stars, the quarters, nights and days protect you". 1—4.

स्वस्थीभृतस्य नाभि च स्त्रेण चतुरङ्गुळात्।
बद्धोर्ध्यं वर्धयित्वा च ग्रीवायामवस्त्रयेत्॥ ५॥
नाभि च कुष्ठतेळेन सेचयेत्कापयेदनु।
स्रीरिवृक्षकपायेण सर्वगन्धोदकेन वा॥ ६॥
कोण्णेन तप्तरजततपनीयनिमक्कनैः।

After the child has become comfortable (calm), the umbilical cord should be tied with a thread at the level of four angula (finger's breadth) above the umbilicus and then cut (with a sharp knife); the thread should fastened to the neck (without causing hurt). The umbilicus should be anointed with Kustha taila. Next, the child should be given a bath either with the decoction of barks of trees with milky sap or with water boiled with all the fragrant drugs; such bathing water being made warm by immersing heated sheets of silver or gold, (many times into it). 5-7a.

ततो दक्षिणतर्जन्या तालून्नम्यावगुण्ठयेत् ॥ ७ ॥ शिरसि स्नेहपिचुना, प्राश्यं चास्य प्रयोजयेत् । हरेणुमात्रं मेघायुर्वेलार्थमिममन्त्रितम् ॥ ८ ॥ ऐन्द्रीब्राह्मीवचाशङ्खपुष्पीकल्कं घृतं मधु । चामीकरवचाब्राह्मीताप्यपथ्यारजीकृताः ॥ ९ ॥ छिह्यानमधुचृतोपेता हेमघानीरजोऽथवा ।

Next, with the index finger of the right hand, the physician should elevate the palate (of the baby) and place a sheet/band of cloth soaked in oil over its head; then the baby should be fed with a prāsya (confection) to confer intellegence, long life and good strength in the dose of one harenu in quantity, fortified with sacred hymns.

The confection may be prepared from the paste of aindri, brāhmi, vacā or śankhapuṣpi and added with ghee and honey, or with cāmikara (gold), vacā, brāhmi, tāpya, and pathyā (harītaki) nicely powdered (and mixed with ghee and honey); or the powder of hema (gold) and dhātri (āmalaki) may be given (with ghee and honey). 7b-10a.

गर्भास्मः सैन्धववता सर्पिषा वामयेत्रतः ॥ १०॥ प्राजापत्येन विधिना जातकर्माणि कारयेत्। The baby is made to vomit the garbhāmbhas (uterine fluid/amniotic fluid) by using ghee mixed with saindhava. Then the jātakarma (religious rite concerned with child birth) should be performed by prājāpatya method (described in texts of Dharmaśāstra). 10b-11a.

सिराणां इद्यस्थानां विवृतत्वात् प्रस्तितः॥ ११॥ तृतीयेऽिह चतुर्थे वा स्त्रीणां स्तन्यं प्रवर्तते।

The sirās (veins and other channels) located in the heart get dilated after the delivery of the child; so the woman begins to produce breast-milk on the third or fourth day.

11b-12a.

प्रथमे दिवसे तस्मान्निकालं मधुसर्पिषी ॥ १२ ॥ अनन्तामिश्रिते मन्त्रपाविते प्रारायेच्छिग्रुम् ।

Hence on the first day the baby should be made to lick (the juice of) ananta mixed with honey and ghee, fortified with sacred hymns, all the three time of the day. 12b-13a.

Notes:—Anañtā is a synonym of many drugs such as sārivā, svarņakṣīrī, lāngalī, nīla dūrvā, durālabhā, yavāsaka, vacā, agnimañtha and gudūcī (vaidyaka śabda siñdhu). Arunadatta interprets 'ananta' as yavāsaka; Indu, in Aṣṭāñga sañgraha takes it to mean 'dūrvā' grass; Dalhana in Suśruta samhitā in the same context interprets it as suvarņa (gold). Durvā seems to be very appropriate since its juice is being used as a promoter of breast-milk and also as a substitute for it, traditionally, by elder women and tribal people in India.

द्वितीये लक्ष्मणासिद्धं तृतीये च घृतं, ततः॥ १३॥ प्राक्निषद्धस्तनस्यास्य तत्पाणितकसम्मितम्। स्तन्यानुपानं द्वौ कालौ नवनीतं प्रयोजयेत्॥ १४॥

On the second and third days, the baby should be given ghee prepared with laksmanā (at all the three times); afterwards, (from the fourth day) the baby which was hither to prevented from sucking the breast, should be made to lick one pāṇitala of navanīta (fresh butter) followed by drinking of breast-milk at two times of the day. 13b-14.

मातुरेव पिवेत्स्तन्यं तद्भ्यलं देहवृद्धये। स्तन्यभाज्याबुभे कार्ये तद्सम्पदि वस्सले॥१५॥ अव्यक्ते ब्रह्मचारिण्यौ वर्णप्रकृतितः समे। नीरुजे मध्यवयसौ जीवद्वत्से न लोलुपे॥१६॥ द्विताहारविद्वारेण यहादुपचरेच ते।

The mother only should feed the baby with her milk; that itself is sufficient for the development of the body (of the child). In the absence of breast milk (of the mother) two dhātrī (women who can feed the baby with their breastmilk) who are affectionate, not crippled/deformed, observing celibacy (avoiding sexual intercourse) belonging to the same caste and constitution (as of the mother), free of diseases; of middle age, have living children and not greedy, should be appointed; they adhereing to healthy food and activities, should feed the child with all the care. 15-17a.

शुक्कोधलङ्घनायासाः स्तन्यनाशस्य हेतवः॥१७॥ स्तन्यस्य सोधुवर्ग्यानि मद्यान्यानूपजा रसाः। क्षीरं क्षीरिण्य ओषध्यः शोकादेश्च विपर्ययः॥१८॥

Grief, anger, fasting and exertion—are the cause for loss of breast-milk; wines other than sidhu (fermented liquor prepared from sugarcane juice) juice of meat of animals of marshy lands, milk (of the cow) and plants which have milky sap and qualities opposite of grief etc. in other words, happiness, love, nutrition and rest) are for the increase of breast-milk). 17b-18.

विरुद्धाहारभुकायाः श्लुधिताया विचेतसः। प्रदुष्ट्यातोर्गर्भण्याः स्तन्यं रोगकरं शिशोः॥ १९॥

Breast-milk of those who indulge in incompatable foods, who are hungry (due to either fasting or starvation), unconscious, having vitiation of the tissues (suffering from diseases) and who are pregnant, produces diseases in children. 19.

स्तम्याभावे पयश्क्वागं गत्र्यं वा तद्गुणं पिबेत्। हस्वेन पञ्चमूलेन स्थिराभ्यां वा सितायुतम्॥ २०॥

In case of absence of breast-milk, the child should drink the milk a goat or a cow, possessing similar qualities, boiled with drugs of hrsva pañcamula or with the two sthirā ('āliparņi and priṣniparņi). 20.

षष्ठीं निशां विशेषेण कृतरक्षाबिकिकयाः। जागृयुर्वान्यवास्तस्य दघतः परमां मुदम्॥२१॥

On the sixth night, protective rites and offering of oblation (to protect the child from evil spirits) should be performed especially and the relatives (of the child) should keep awake that night, keeping (the child) in a pleasant/happy mood. 21.

Sūtikotthana and Namakarana:-

दशमे दिवसे पूर्णे विधिभिः स्वकुलोचितैः। कारयेत्स्तिकोत्थानं नाम बालस्य चार्चितम्॥ २२॥ बिस्रतोऽङ्गेर्मनोह्नालरोचनागुबचन्दनम् । नक्षत्रदेवतायुक्तं बान्धवं वा समाक्षरम्॥ २३॥

On completion of the tenth day, sütikotthāna ceremony should be performed in accordance with the customs of the family; anointing the baby with manohvā, āla, rocanā, aguru and cañdana. The baby should be given a name, related to the gods, the stars, or of relatives and having even number of letters. 22-23.

ततः प्रकृतिभेदोक्तरूपैरायुःपरीक्षणम् । प्रागुदक्विारसः कुर्यात् बालस्य ज्ञानवान् भिषक् ॥ २४ ॥

Then the wise physician should examine the baby commencing with the head for deciding its life-span based on such features (of long life) described earlier in the prakṛti bhediya (chapter 5 of śārīrasthāna). 24.

Balopacara-(care of the baby) :--

शुिबधौतोपघानानि निर्वेहीनि सृद्नि च। शच्यास्तरणवासांसि रक्षोप्रेर्धृपितानि च॥२५॥ काको विशस्तः शस्तश्च धूपने त्रिवृतान्वितः।

The beds, bedsheets, pillows, and coverings of the baby should be made of clean cloth (white cloth), washed well, having no folds (or wrinkles) soft and fumigated with materials (drugs etc.) which ward off evil spirits. A crow killed (for the purpose) and smeared with trivit (mixture

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of any three fats-oil, ghee and muscle fat) is ideal for fumigation. 25-26a.

जीवत्बद्गादिशृङ्गोत्थान् सदा बालः श्रुमान् मणीन् ॥ २६ ॥ धारयेदौषधीः श्रेष्ठा ब्राह्मयैन्द्रीजीवकादिकाः । इस्ताभ्यां श्रीवया मूर्घा विशेषात्सततं वचाम् ॥ २७ ॥ भायुर्मेधास्मृतिस्वास्यकरीं रक्षोभिरक्षिणीम् ।

The baby should always be adorned with auspicious mani (amulets) prepared from the horn of khadga (rhinoceros) and others (animals) which are living, wear potent herbs such as brāhmī, aindri, jīvaka etc. on the hands, neck and head, especially vacā should be worn constantly; these bestow long life, intellegence memory and health and protects from the evils. 26b-28a.

Karna vedhana-(puncturing the ear-lobe) :--

षटसप्ताष्ट्रममासेष्र नीरुजस्य ग्रुमेऽहनि ॥ २८ ॥ कर्णौ हिमागमे विध्येद्धात्र्यङ्कस्थस्य सान्त्वयन् । प्राम्बक्षणं क्रमारस्य भिषम्वामं त योषितः॥ २९॥ दक्षिणेन दधत्सूची पालिमन्येन पाणिना। मध्यतः कर्णपोठस्य किञ्चिद्वण्डाश्चयं प्रति ॥ ३०॥ जरायमात्रप्रच्छन्ने रविरश्मयवशासिते। निश्चलं सम्यगलककरसाङ्किते ॥ ३१ ॥ धतस्य विष्येद्वैषकृते छिद्रे सक्देवर्ज् लाघवात्। नोर्ध्वं न पार्श्वतो नाधः शिरास्तत्र हि संश्रिताः ॥ ३२ ॥ कालिकामर्मरीरकाः तद्यधाद्वागरुग्वराः। सशोफदाहसंरम्भमन्यास्तम्भापतानकाः 11 33 11 तेषां यथामयं कुर्याद्विभज्याश चिकित्सितम्। स्थाने व्यधास रुधिरं न रुप्रागादिसम्भवः॥ ३४॥

During the sixth, seventh or eighth month, on an auspicious day, the ears of the healthy baby should be punctured, during winter, keeping the baby in the lap of the dhātri (nursing mother) and cajoling it. The right ear should be punctured first, if the baby is a male and the left ear if it is female. The physician should hold the needle with his right hand and the earlobe with the other, the site of the puncture should be in the centre of the ear lobe slightly,

towards the ganda (cheeks), it should be smeared with thin layer just like the jarāyu (foetal covering) with the juice of lākṣā (lac) and exposed to the rays of the sun, and on which a lump of solid ghee stays steady, should be marked out; puncturing should be done at (near) the orifice created by god; only once, straight and lightly; neither high up, to the sides nor too low, because siras (veins) called kālikā, marmarī, and raktā are situated there (which are to be avoided) and by cutting them redness, pain, fever associated with mild swelling, burning sensation (of the pinna) rigidity of the neck and apatānaka (tetanus) will be produced; suitable treatment should be done quickly considering the particular disease; puncturing at the correct site does neither lead to bleeding nor appearance of pain, redness etc. 28b-34.

स्नेहाक्तं स्च्यनुस्यूतं स्त्रं चानु निधापयेत्। भामतैलेन सिञ्जेच बहलां तद्वदारया ॥ ३५ ॥ विध्येत्पालीं हितभुजः सञ्जार्याऽथ स्थवीयसी। वर्तिस्थवहात्ततो रूढं पर्धयेत शनैः शनैः ॥ ३६ ॥

After puncturing, a thread soaked in fat (oil or ghee) should be put into the hole with the help of the needle, (thread is passed into the eye of the needle and the needle pulled out after causing the puncture) and the site bathed with raw (uncooked) oil. In the same manner, the thick earlobe should be punctured with the ārā (thick needle), after feeding the baby with good food. After a lapse of three days, a bigger/thicker thread should be inserted into the hole. After the wound heals the hole should be widened slowly, (in due course of time by inserting thicker materials, ear ornaments etc.). 35-36.

Stanyapasarana-(weaning):-

अथैनं जातद्शनं क्रमेणापनयेत्स्तनात्। पूर्वोक्तं योजयेत्स्रीरमन्नं च लघु बृंहणम्।। ३७॥

After the eruptions of the teeth, the baby should be taken away from the breast slowly (over long periods). It should then be fed with milk described earlier (in verse no. 20)

and anna (boiled rice or other solid foods) which is easily digestable and stoutening the body. 37.

प्रियालमज्जमधुकमधुलाजसितोपलैः । अपस्तनस्य संयोज्यः प्रीणनो मोदकः शिशोः ॥ ३८ ॥ दीपनो बालबिल्वैलाशर्करालाजसक्तभिः । सङ्ग्राही धातकीपुष्पशर्करालाजतप्णः ॥ ३९ ॥

Modaka (sweet balls) prepared with priyāla majja, madhuka, madhu (honey), lāja (parched paddey) and sitopala (sugar candy)-is a food menu giving pleasure/contentment to the baby. That prepared with tender fruits of bilva, elā, śarkāra and powder of lājā, kindles digestion; tarpaņa (nutritive drink) prepared with dhātakī puṣpa, śarkarā, and lājā, is water absorbent (causes constipation). 38-39.

रोगांश्चास्य जयेत्सौम्यैर्भेषजैरविषादकैः। अन्यत्रात्ययिकाद्याधेर्विरेकं सुतरां त्यजेत्॥ ४०॥

Its (of the baby) diseases should be cured/treated with drugs/medicines which are mild and not causing discomfort, except in emergencies administration of purgatives should be strictly avoided. 40.

त्रासयेन्नाविधेयं तं त्रस्तं गृह्धन्ति हि ग्रहाः। वस्त्रवातात् परस्पर्शात् पालयेन्नङ्गनाच तम्॥ ४१॥

It (baby) should not be frieghtened, (threatened) even though disobedient (irritable, troublesome) because evil spirits will seize (take possession of) the frieghtened baby.

It should be protected from cloths, (rough and thick coverings which hurt, cause suffocation etc.), breeze, touch by others (than the mother) and fasting (lack of food). 41.

ब्राह्मीसिद्धार्थकवचासारिवाकुष्ठसैन्धवैः । सकणैः साधितं पीतं वाङ्मोधास्मृतिस्वद् घृतम् ॥ ४२॥ बायुष्यं पाप्मरक्षोन्नं भूतोन्मादनिवर्द्दणम् । Medicated ghee prepared with brāhmī, siddhārtaka, vacā, śārivā, kuṣṭha, saiñdhava and kaṇā and consumed bestows good speech (voice), intellegence, memory and longlife; protects from sins, and evil spirits, cures insanity due to possession by evil spirits. 42-43a.

वचेन्दुलेखामण्ड्रकीशङ्खपुष्पीशतावरौः ॥ ४३॥ ब्रह्मसोमासृताब्राह्मीः कल्कीकृत्य पलांशिकाः। अष्टाङ्गं विपचेत्सिपः प्रस्थं क्षीरचतुर्गुणम्॥ ४४॥ तत्पीतं धन्यमायुष्यं वाङ्मोधास्मृतिबुद्धिकृत्।

Medicated ghee is prepared with the paste of one pala each of vacā indulekhā, maṇḍūkī, sankhapuṣpī, śatāvarī, brahmasoma, amṛtā; and brāhmī; one prastha of ghee and four parts of milk. This, consumed is benovalent (wards off evil), bestows long life, good speech (voice) intellegence, memory and good mind. 43b-45a.

Sarasvata ghṛta :--

बजाक्षीराभयाव्योषपाठोत्राशित्रुसैन्धवैः ॥ ४५॥ सिद्धं सारस्वतं सर्पिर्वाद्धोधास्मतिविद्धकृत्।

Medicated ghee prepared with ajākṣīra (goat's milk), abhayā, vyoṣa, pāṭhā, ugrā, śiṛru and saiādhava-known as Sārasvata sarpis (ghṛta) confers good speech (voice), intellegence, memory and digestive capacity. 45b-46a.

वचामृताशठीपथ्याशिङ्घनीवेल्लनागरैः ॥ ४६ ॥ अपामागेण च घृतं साधितं पूर्ववद्गुणैः।

Medicated ghee prepared with vacā, amṛta, śaṭhī, pathyā; śankhinī, vellā, nagarā, and apāmārga is similar to the earlier (in properties). 46b-47a.

हेम श्वेतवचा कुष्ठमर्कपुष्पी सकाञ्चना ॥ ४७ ॥ हेम मत्स्याक्षकः राङ्कः कैडर्यः कनकं वचा । चत्वार पते पादोक्ताः प्राशा मधुघृतसुताः ॥ ४८ ॥ वर्षे लीढा वपुर्मेधावलवर्णकराः शुभाः ।

Hema, śveta, vacā and kuṣṭha; arkapuśpī and kāñcana; hema, matsyākṣaka and śañkha; kaiḍarya, kanaka and vacā-

these four groups of drugs mentioned in each quarter verse, consumed mixed with honey and ghee, for a period of one year bestows good body growth, intellegence, strength, colour (and complexion) and goodness, 47b-49a.

वचायष्टवाह्नसिन्धृत्यंपथ्यानागरदीप्यकैः ॥ ४९ ॥ ग्रुद्धवते वाग्वविर्लीदैः सकुष्ठकणजीरकैः॥ ४९ई॥

Medicated ghee prepared with vacā, yaṣṭhyāhvā, saindhava, pathyā, nāgara, dīpyakā, kuṣṭha, kaṇā and jīraka, licked (daily) purifies the speech (voice). 49b-49½.

इति श्रीवैद्यपतिसिंहगुप्तस्तुश्रीमद्वाग्भटविरचितायामधाङ्गहृद्यसंहितायां षष्ठे उत्तरस्थाने बाळोपचरणीयो नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the chapter-Bālopacaraņiya-the first in Uttarasthāna of Aṣṭāñga hṛdaya samhitā-composed by śrimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

द्वितीयोऽध्यायः ।

Chapter-2

BALAMAYA PRATISEDHA (Treatment of diseases of children)

अथातो बालामयप्रतिषेघं व्याख्यास्यामः। इति ह समाहुरात्रेयादयो महुर्षयः॥

We shall now expound the chapter-Bālāmaya pratisedhatreatment of diseases of children; thus said Ātreya and other great sages.

Trividha balaka-(three kinds of children):-

त्रिविधः कथितो बालः श्लीरान्नोमयवर्तनः। स्वास्थ्यं ताभ्यामदुष्टाभ्यां दुष्टाभ्यां रोगसम्भवः॥ १ ॥

Children are said to be of three kinds, viz. kṣira vartana (drinking milk only), annavartana (eating solid food) and ubhaya vartana (consuming both).

Their health depends when these (milk and solid food) are unvitiated, whereas diseases develop when these are vitiated. 1.

Aduşta and duşta stanya lakşana-(properties of unvitiated and vitiated breast-mick):

यदद्भिरेकतां याति न च दोषैरिधिष्ठितम्। तद्विशुद्धं पयो बाताद्दुष्टं तु प्रवते अभिस्त ॥ २ ॥ कषायं फेनिलं कक्षं वर्चोम् त्रविवन्धकृत्। पित्तादुष्णाम् अकदुकं पीतराज्यप्तु दाहकृत्॥ ३ ॥ कफात्सलवणं सान्द्रं जले मज्जिनि पिष्ठिलस् । संस्रष्टिलङ्गं संसर्गाञ्जिलङ्गं सान्निपातिकम् ॥ ४ ॥ यथास्वलिङ्गास्तद्वयाधीन् जनयत्युपयोजितम्।

That which becomes homogeneous (mixes evenly) with water and which has no signs of presence of the doṣās-is the pure (unvitiated) breast-milk.

That vitiated by vāta, floats on water, is astringent, frothy, dry (non-unctous) and causes obstruction to the faeces and urine. That vitiated by pitta, is hot, sour, pungent, produces yellow coloured lines in water and gives rise to burning sensation (in the alimentary tract of the child); that vitiated by kapha is slightly salty, thick, sinks in water and slimy. Features of two and three dosās will be found together when it is vitiated by two and three dosas simultaneously.

Milk possessing the features of the dosas, when consumed gives rise to diseases arising from the corresponding dosa (or dosas) vitiating the milk. 2-5a.

Ruk nirnaya-(deciding the pain):-

शिशोस्तीक्ष्णमभीक्षणं ख रोदनाह्मक्षयेद्व तम् ॥ ५ ॥
स यं स्पृशेद्भृशं देशं यत्र च स्पर्शनाक्षमः ।
तत्र विद्यादुजं मूर्धि कजं श्राक्षिनिमीळनात् ॥ ६ ॥
हृदि जिह्नौष्ठदशनश्वासमुष्टिनिपीडनैः ।
कोष्ठे विवन्धवमथुस्तनदंशान्त्रकृजनैः ॥ ७ ॥
आध्मानपृष्ठनमनजठरोश्नमनैरिप ।
वस्तौ गुह्ये च विष्मूत्रसङ्गोज्ञासदिगीक्षणैः ॥ ८ ॥

Pain in children should be understood by sudden and repeated crying.

The part of body which the child touches hard (and often) and does not allow to be touched by others (tenderness) is to be understood as having pain.

Pain in the head should be understood by the closing of the eyelids; pain in the area of the heart (chest) by biting of the tongue and lips, dyspnoea and clenching of the fist; pain in the abdomen by constipation, vomitting, biting of the breast, intestinal gurglings and also by flatulence, bending the back, and elevating the abdomen; pain in the urinary bladder and genitals by obstruction to elimination of the faeces and urine and frieghtened look. 5b-8.

Dhatri cikitsa-(treatment to the mother):-

अथ धाःयाः क्रियां कुर्याद्यथादोषं यथामयम्।

The mother should then be treated, appropriate to the dosa and the diseases (found in the child). 9a.

Stanyadusti cikitsa-(treatment of vitiated breast-milk):-

तत्र वातात्मके स्तन्ये दशमूलं ज्यहं पिबेत् ॥ ९ ॥ अथवाऽग्निवचापाठाकदुकाकुष्टदीप्यकम् । समागींदारुसरलवृश्चिकालीकणोषणम् ॥ १० ॥ ततः पिबेदन्यतमं वातव्याधिहरं घृतम् । अनु चाच्छसुरामेवं क्षिग्धां मृदु विरेचयेत् ॥ ११ ॥ बस्तिकर्मे ततः कुर्यात्स्वेदादीश्चानिलापहान् । रास्नाजमोदासरलदेवदारुरजोन्वितम् ॥ १२ ॥ बालो लिह्याद् घृतं तैर्वा विपक्षं सस्तितोपलम् ।

When the breast-milk is vitiated by vāta, the mother should drink (the decoction of) daśamūla for three days, or (the decoction of) agni, vacā, pāṭhā, kaṭukā, kuṣṭhā, dīpyakā, bhārngī, dāru, saralā, vṛṣcikālī, kaṇā and tṣaṇā. Next she should drink any other medicated ghee which mitigates vāta, followed by scum of surā; after being oleated in this way, a mild purgative should be administered, followed by enema and sudation therapy etc. which (should be given) mitigate vāta.

Powder of rāsnā, ajamodā, sarala, and devadāru mixed with ghee should be given to lick or ghee prepared with these drugs should be given to lick mixed with sitopalā (sugar candy). 9b-13a.

पित्तदुष्टेऽमृताभीरुपटोलीनिम्बचन्दनम् ॥ १३॥ धात्री कुमारश्च पिवेत् काथियत्वा ससारिवम्। अथवा त्रिफलामुस्तभूनिम्बकदुरोहिणीः॥ १४॥ सारिवादि पटोलादि पद्मकादि तथा गणम्। घृतान्येभिश्च सिद्धानि पित्तद्यं च विरेचनम्॥ १५॥ शीतांश्चाभ्यङ्गतेपादीन् युअयात्

When the breast-milk is vitiated by pitta, both the mother and child. should drink the decoction of amrta, abhīru,

paţoli, nimba, candana and sariva, or decoction of triphala, musta, bhūnimba, and kaṭurohini; or of drugs of sarivadi, paţoladi, or padmakadigana (vide chapter 15 of sūtrasthāna). Medicated ghee prepared with the above (group of) drugs can be used; purgatives which mitigate pitta, massaging and application of pastes over the body which are coolant should be done. 13b-16a.

श्लेष्मात्मके पुनः।
यष्ट्याह्नसैन्धवयुतं कुमारं पाययेद् घृतम्॥१६॥
सिन्धृत्यिपण्ण्लीमद्वा, पिष्टः क्षौद्रयुतैरथ।
राठपुष्पैः स्तनौ लिम्पेच्छिशोश्च दशनच्छदौ॥१७॥
सुस्रमेवं वमेद्वालः तीक्ष्णैर्धात्रीं तु वामयेत्।
अथाचरितसंसगीं मुस्तादि कथितं पिबेत्॥१८॥
तद्वत्तगरपृथ्वीकासुरदाक्कलिङ्गकान् ॥१९॥
अथवाऽतिविषामुस्तषडम्रन्थापञ्चकोलकम् ॥१९॥

When it is vitiated by ślesma (kapha) the child should be given to lick, ghee mixed with the powder of yastyahvā and saiñdhava or of saiñdhava and pippalī, the paste of flowers of rātha (madanaphala) made with honey, should be applied on the breast of the mother and lips of the child; by this, the child will get easy vomitting; the mother should be made to vomit by using strong drugs. After emesis and regimen of diet, she should drink the decoction of drugs of mustādi gaņa (vide chapter 15 of sūtrāsthāna) or of tagara, pṛthvīkā, suradāru, and kaliñgaka or of ativiṣā, mustā, śaḍgrañthā, and pañcakola. 16b-19.

Ksīrālasaka :--

स्तन्ये त्रिदोषमिलने दुर्गन्ध्यामं जलोपमम्। विवद्धमच्छं विच्छिन्नं फेनिलं चोपषेश्यते॥ २०॥ शकुन्नानाव्यथावर्णं, मूत्रं पीतं सितं घनम्। जवरारोचकतृद्छर्दिशुष्कोद्वारिवजृम्मिकाः ॥ २१॥ अङ्गमङ्गोऽङ्गविश्लेपः कृजनं वेपथुर्श्वमः। घ्राणाक्षिमुखपाकाद्या जायन्तेऽन्येऽपि तं गदम्॥ २२॥ श्लीरालसकमित्याद्वरत्ययं चातिद्यक्णम्। तत्राशु धात्रीं बालं च वमनेनोपपाद्वेत्॥ २३॥ विहितायां च संसग्यां वचादि योजयेद्गणम्।
निशादि वाऽथवा माद्रीपाठातिकाघनामयान् ॥ २४ ॥
पाठाशुण्ठ्यमृतातिकतिकादेवाहसारिवाः ।
समुस्तमूर्वेन्द्रयवाः स्तन्यदोषहराः परम् ॥ २५ ॥
अनुबन्धे यथास्याधि प्रतिकुर्वीत कालवित्।

The breast-milk vitiated by the three dosās (increasing together) has bad smell, uncooked (not properly processed by the heat of the body) and resembles water; by drinking it, the child eliminates faeces which is hard, thin, broken, frothy of many colours, accompanied with many kinds of discomfort/pain; the urine is yellow, white and thick; fever, loss of taste/appetite, thirst, vomitting, dry belchings, too much of yawnings, turning and twisting of the body parts, moaning, shivering, giddiness, ulceration of the nose, eyes and mouth etc. develop. This disease is called as kṣīrālasaka and is very dreadfull and difficult to cure.

In this diseases both the mother and child should be treated with vamana (emesis therapy) immediately, suitable samsarjana (liquid diet) processed with drugs of either vacādi gaṇa, niśādi gaṇa (chapter 15 of sūtrasthāna) or with mādrī, pāṭhā, tiktā, ghana and āmayā, should be consumed.

Pāṭhā, śuṇṭhī, amṛtā, tiktā, devāhvaya, sārivā, mustā, mūrva, and indrayava-these drugs are best to remove the vitiations of breast-milk.

Other accompanying diseases should be treated at the proper time. 20-26a.

Dantodbheda roga-(diseases due to eruption of teeth) :-

दन्तोद्भेदश्च रोगाणां सर्वेषामि कारणम् ॥ २६ ॥ विशेषाज्ञवरिवडभेदक।सच्छिदिशिरोरुजाम् । अभिष्यन्दस्य पोथक्या विसर्पस्य च जायते ॥ २७ ॥ पृष्ठभङ्गे विडालानां बर्हिणां च शिखोद्गमे । दन्तोद्भेदे च वालानां न हि किश्चिक द्र्यते ॥ २८ ॥ यथादोषं यथारोगं यथोद्गेकं यथाभयम् । विभज्य देशकालादींस्तत्र योज्यं भिष्णिजतम् ॥ २९ ॥

Even the eruption of the teeth is also a cause for all the diseases (in children) especially so for diseases such as fever, diarrhoea, cough, vomitting, headache, abhisyanda (conjunctivitis) pothaki (pustule on the eyelid/stye) and visarpa (herpes).

During the period of bending of the back (straightening of the vertebral column) in cats, (kitten), appearance of the crown in (young) peacocks and eruptions of teeth in the children, no part of the body is without pain. (every part is having some discomfort or disorder).

Treatment for these should be done appropriate to the dosa (which has increased), roga (primary or secondary, severe or mild etc.). udreka (predominant dosa among the increased dosas or predominant diseases among many diseases present) after determining the nature of the habitat, season etc. 26b-29.

Bala roga cikitsa-(principles of treatment of diseases of children):-

त एव दोषा दृष्याश्च ज्वराद्या व्याधयश्च यत्। भतस्तदेव भैषज्यं मात्रा त्वस्य कनीयसी॥ ३०॥ सौकुमार्याल्पकायत्वात् सर्वान्नानुपसेवनात्।

The dosas, dusyas, diseases such as fever etc. and methods of treatment are the same (in both the children and adults) whereas the dose (of medicines and of therapies) are the minimum for children since they are of tender and small (physical) body and not indulging in all kinds of food.

30-31a.

स्निग्धा पव सदा बाला घृतश्रीरिनवेवणात् ॥ ५१॥ सद्यस्तान् वमनं तस्मात् पाययेन्मतिमान् मृदु।

Children are always unctous since they consume ghee and milk only. Hence the wise physician can give them mild emetics (drugs producing vomiting) straight away (without giving oleation therapy). 31b-32a.

स्तन्यस्य तृप्तं वमयेत् श्लीरश्लीरान्नस्रेविनम् ॥ ३२॥ पीतवन्तं तन्तुं पेयामन्नादं घृतसंयुताम्।

वस्ति साध्ये विरेकेण, मर्शेन प्रतिमर्शनम् ॥ ३३॥ युज्याद्विरेचनाद्दीस्तु धात्र्या एव यथोदितान्।

Child subsisting on milk only and that subsisting on milk and solid food should be made to vomit after making them content with breast-milk (feeding them to their satisfaction). The child who is subsisting on solid food, after making him drink thin peya (gruel) added with ghee (to his satisfaction).

Enema should be given (for children) in diseases which require purgative therapy for their cure; pratimarsa (nasal therapy) in diseases which require marsa nasal therapies, purgation and others (therapies) indicated should be administered only to the mother. 32b-34a.

मूर्वान्योषवराको छ जम्बूत्वक्दारुसर्षपाः ॥ ३४॥ सपाटा मधुना छोढाः स्तन्यदोषहरा परम्। दन्तपालीं समधुना चूणैन प्रतिसारयेत्॥ ३५॥ पिप्पल्या धातकीपुष्पधात्रीफलकृतेन वा। छावितित्तिरिवल्लूरजः पुष्परसद्गतम्॥ ३६॥ दुतं करोति बालानां दन्तकेस रवन्मुस्तम्। वचाद्विबृह्दतीपाठाक दुकातिविषाघनैः ॥ ३७॥ मधुरैश्च घृतं सिद्धं सिद्धं दशनजन्मनि।

(Powder of) mūrvā, vyoṣā, varā, kola, bark of jambū, dāru, sarṣapa and pāṭhā licked with honey cures diseases caused by vitiated breast-milk effectively.

The ear lobe of the child should be smeared with the powder of pippali mixed with honey or with the powder of flowers of dhātakī and juice of fruits of dhātrī.

Powder of dried meat of lava (common quail) and tittiri (black partridge) mixed with pusparasa (honey) and applied makes the face of the child resemble the stamen of a lotus flower (light red in colour) very soon.

Medicated ghee prepared with vacā, the two brhatī, pāṭhā, kaṭukā, ativiṣā, ghana, and madhura (sugar, milk, honey) is effecient for providing good eruption of teeth.

34b-38a.

रजनीदारसरस्रश्रेयसीवृहतीद्वयम् ॥ ३८॥ पृश्चिपणी शताहा च लीढं माक्षिकसर्पिषा। प्रहणीदीपनं श्रेष्ठं मारुतस्यानुस्रोमनम् ॥ ३९॥ अतीसारज्वरश्वासकामस्रापण्डुकासनुत् । बाह्यस्य सर्वरोगेषु पृजितं चलवर्णदम्। ४०॥

Powder of rajani, dāru, saralā, śreyasi, the two brhati, prsniparni, and śatāhvā licked with honey and ghee is best for stimulating the duodenum, causing downward movement of māruta (vāta); cures diarrhoea, fever, dyspnoea, jaundice, anaemia, and cough; reputed remedy in all the diseases of children and confers strength and colour (complexion).

38b-40.

समङ्गाधातकीरोध्रकुटचटबलाइयैः ।
महासहाश्चद्रसहामुद्भिबल्बशलाद्धिमः ॥ ४१ ॥
सकार्षासीफलैस्तोये साधितैः साधितं घृतम् ।
श्वीरमस्तुयुतं इन्ति शीव्रं दन्तोद्भवोद्भवान् ॥ ४२ ॥
विविधानामयानेतद्वद्धकाश्यपनिर्मितम् ।

Medicated ghee prepared with the decoction of samañga, dhātakī, rodhra, kuṭurinaṭa, the two balā, mahāsahā, kṣudrasahā, mudga, tender fruit of bilva and fruits of kārpasī, added with milk and mastu (water of curds) cures quickly all the diseases arising from eruption of teeth. This was formulated by Vrddha kāṣyapa, 4I-43a.

दन्तोक्कवेषु रोगेषु न बालमितयत्र्रयेत्॥ ४३॥ स्वयमप्युपशाम्यन्ति जातदन्तस्य यद्भदाः।

In diseases caused by the eruption of teeth the child should not be restrained too much (regarding food and other activities) diseases caused by eruption of teeth subside even by their own accord after the teeth erupt. 43b-44a.

Bala sosa :--

अत्यद्वःस्वप्रशीताम्बुश्लैष्मिकस्तन्यसेविनः ॥ ४४॥ शिशोः कफेन रुद्धेषु स्रोतःसु रसवाद्विषु। अरोचकः प्रतिश्यायो ज्वरः कासभ्य जायते॥ ४५॥ इमारः शुष्यति ततः स्निग्धशुक्कमुखेक्षणः। Sleeping too much during day, drinking cold water, drinking breast-milk vitiated by ślesma (kapha)—by these the channels of rasa (first fluid tissue) gets blocked by kapha. Then the child develops loss of taste/appetite, nasal catarrah, fever, cough; the child becomes emaciated with its face and eyes being unctous (greasy) and white. 44b—46a.

सैन्धवन्योषशाक्षेष्ठापाठागिरिकदम्बकान् ॥ ४६ ॥ शुष्यतो मधुसर्पिभ्यामरुच्यादिषु योजयेत्। अशोकरोहिणायुक्तं पञ्चकोलं च चूर्णितम् ॥ ४५ ॥ बदरीधातकीधात्रीचूर्णं वा सर्पिषा दुतम्।

(Powder of) saindhava, vyoṣa, śārngeṣṭā, pāṭhā, and girikadambaka, mixed with honey and ghee should be given to the emaciated child having loss of taste etc.

Powder of pañcakola along with aśokarohini or the powder of badari, dhātaki and dhātri boiled in ghee should be given soon. 46b-48a.

स्थिरावचाद्विवृद्दतीकाकोलीपिष्पलीनतैः ॥ ४८ ॥ निचुलोत्पलवर्षाभूभागीमुस्तैश्च कार्षिकैः । सिद्धं प्रस्थार्घमाज्यस्य स्नोतसां शोधनं परम् ॥ ४९ ॥ सिद्धाश्वगन्धासुरसाकणागर्भे च तद्गुणम् ।

Medicated ghee prepared with one karsa, each of sthirā, vacā, the two bṛhatī, kākolī, pippalī, nata, nicula, utpala, varṣābhu, bhārñgī, and mustā (made into decoction) half prastha of ghee is best to clear the channels. That (medicated ghee) containing/prepared with simhī, aśvagandhā, surasā and kanā possesses the same properties. 48b-50a.

यष्ट्याह्मपिष्पलीरोध्रपश्चकोत्पलचन्द्नैः ॥ ५०॥ तालीससारिवाभ्यां च साधितः शोषजिद्धृतम्।

Medicated ghee prepared with yasthvāhvā, pippalī, rodhrā, padmaka, utpala, candana, tālisa and sārivā cures emaciation. 50b-51a.

शृङ्गीमधूलिकाभार्गोपिष्पलीदेवदारुभिः॥ ५१॥ सन्दग्नधाद्विकाकोलीरास्त्रपैभकजीवकैः।

शूर्पपर्णीविडङ्गेश्च कल्कितैः साधितं घृतम्॥ ५२॥ शशोत्तमाङ्गनिर्यृहे शुष्यतः पुष्टिकृत्परम्।

Medicated ghee prepared with decoction of the head of a rabbit, added with the paste of śṛngi, madhūlikā, bhārngī, pippalī, devadāru, aśvagandhā, the two kākolī, rāsnā, ṛṣabhaka, jīvaka, śūrpaparṇī, and viḍanga (and ghṛta/ghee) is best to nourish the child, becoming emaciated. 51b-53a.

वसावयःस्थातगरकायस्थाचोरकैः शृतम्॥ ५३॥ बस्तम्त्रसुराभ्यां च तैलमभ्यक्षने हितम्।

Medicated oil prepared with the decoction of vaca, vayasthā, tagara, kāyasthā and coraka, with the addition of goat's urine and surā-is beneficial for massaging and bath. 53b-54a.

Lakşadi taila:-

लाह्मारससमं तैलप्रस्थं मस्तु चतुर्गुणम् ॥ ५४ ॥ अश्वगम्धानिशादारुकौन्तीकुष्ठाब्दचन्दनैः । समूर्वारोहिणीरास्त्राशताह्ममधुकैः समैः॥ ५५ ॥ सिद्धं लाक्षादिकं नाम तैलमभ्यञ्जनादिदम्। बन्यं जवरक्षयोन्मादश्वासापस्मारवातनुत्॥ ५६ ॥ यक्षराक्षसभूतद्यं गर्भिणीनां च शस्यते।

Medicated oil prepared with one prastha of taila (sesame oil) equal quantity of solution of lākṣā, four times that quantity of mastu (water of curds), equal quantity of decoction of equal parts of aśvagañdhā, niṣā, dāru, kauñtī, kuṣṭhā, abda, cañdana, mūrvā, rohiṇī, rāsnā, ṣatāhvā and madhuka is known as Lākṣādi taila. Used for massage and bath, it bestows strength, cures fever, consumption, insanity, dyspnoea, epilepsy and mitigates vāta and wards off yakṣa, rākṣasa and bhūtas (all are evil spirits). It is good even for pregnant women. 54b-57a.

मञ्जना अतिविषाशृङ्गीपिप्पलीर्लेह्रयेच्छिशुम् ॥ ५७ ॥ एकां वाअतिविषां कासञ्चरच्छिद्दिरुपद्गतम्।

The child suffering from cough, fever and vomiting should be made to lick the powder of ativiṣā, ṣṛñgī and pippalī mixed with honey or the powder of ativiṣā alone. 57b-58a.

षीतं पीतं वमित यः स्तन्यं तं मधुसिप्षा ॥ ५८ ॥ दिवार्ताकीफलरसं पञ्चकोलं च लेह्येत् । पिष्पलीपञ्चलवणं क्रिमितित्पारिभद्रकम् ॥ ५९ ॥ तद्विल्लात्तथा व्योषं मधीं वा रोमचमणाम् । लाभतः शल्यकथ्वाविद्रोधर्भशिक्तिजनमनाम् ॥ ६० ॥

The child which vomits the milk every time it drinks, should be made to lick the juice of the two vārtākī and (powder of) pañcalavaṇa, kṛmijit pāribhadraka may be licked; similarly, the ash of vyoṣā, hairs and skin of śallaka (porcupine) śvāvid (hedgehog) godha (iguana lizard) rikṣa (bear) or śikhi (peacock) whichever is available.

58b-60.

स्रदिरार्जुनतालीसकुष्ठयन्दनजे रसे। सक्षीरं साधितं सर्पिर्वमधुं विनियच्छति॥ ६१॥

Medicated ghee prepared with the decoction of khadira, arjuna, talisa, kustha and candana, along with milk cures vomiting. 61.

[हनुमूक्णतो वायुर्दन्तदेशास्थिगोचरः । यदा शिशोः प्रकृपितो नोत्तिष्ठन्ति तदा द्विजाः ॥ १ ॥ कक्षाशिनो वातिकस्य चालयत्यनिलः शिराः । इन्वाश्रयाः प्रसुप्तस्य दन्तैः शब्दं करोत्यतः ॥ २ ॥]

[Vayu (vāta) located at the root of the lower jaw moving (functioning) in the region of the bones of the teeth, when aggravated in children who consume foods which increase vāta and in children of vāta constitution, causes movement of the sirās (veins); because of this children grind their teeth during sleep.] 1-2.

Sadanta janma:---

सक्तो जायते यस्तु दन्ताः प्राग्यस्य चोत्तराः। कुर्वीत तस्मिचुत्पाते शान्ति तं च द्विजातये॥ ६२॥ दुद्यात्सद्क्षिणं बालं नेगमेषं च पूजयेत्।

The child which is born with erupted teeth, or the child which develops teeth first in the upper jaw-in both cases a santi (propitiatory rite) should be performed; the child 31.5-3

should be gifted along with dakṣiṇa (money) to the twice born (brāhmaṇa) and naigameṣa (an evil spirit) should be worshipped. 62-63a.

Talukantaka:-

तालुमांसे कफः क्रद्धः कुरुते तालुकण्टकम् ॥ ६३ ॥ तेन तालुमदेशस्य निम्नता मूर्भि जायते । तालुपातः स्तनद्वेषः कुच्छात्पानं शक्तद्ववम् ॥ ६४ ॥ तृडास्यकण्डक्षिरुजा श्रीवादुर्धरता विमः ।

Kapha getting increased in the muscles of the palate, produces the disease Talukantaka. In this, there is depression on the skull at the region of the palate, aversion to the breast, difficulty in suckling, elimination of watery faeces, thirst, irritation in the mouth, pain in the eyes, inability to hold the neck straight and vomiting. 63b-65a.

तत्रोत्क्षिण्य यवक्षारक्षोद्राभ्यां प्रतिसारयेत् ॥ ६५ ॥ तालु तद्धत्कणाशुण्ठीगोराकृद्धससैन्धवैः । शृङ्गबेरिनशाभृङ्गं किलकतं वटपञ्चवैः ॥ ६६ ॥ वश्वा गोराकृता लिप्तं कुकृत्ते स्वेद्दयेत्ततः । रसेन क्रिम्पेत्ताल्वास्यं नेत्रे च परिषेचयेत् ॥ ६७ ॥

For that, the palate should be elevated and smeared with yavaksāra mixed with honey or powder of kaṇā, śuṇṭhī, saiñdhava mixed with the juice of fresh cowdung.

The bolus of the paste of sṛngavera, niṣā and bhṛngā covered with tender leaves of vaṭa, given a coating of cowdung and subjected to cooking in a burning heap of husk. It is later removed and juice taken out from the paste. It is applied to the palate and poured into the eyes. 65b-67.

हरीतकीवचाकुष्ठकरूकं माक्षिकसंयुतम् । पीत्वा कुमारः स्तन्येन मुच्यते तालुकण्टकात् ॥ ६८ ॥

Paste of harītaki, vacā, and kuṣṭhā added with honey and consumed along with breast-milk; by this the child gets cured of tālukaṇṭaka. 68.

Guda vrana:-

मलोपतेपात्स्वेदाद्वा गुदे रक्तकपोद्भवः। ताम्रो वणोऽन्तः कण्डूमान् जायते भूर्युपद्भवः॥ ६९॥ केचित्तं मातृकादोषं वदन्त्यन्येऽहिपूतनम्। पृष्टाकर्गुदकुटं च केचिच तमनामिकम्। ७०॥

Either due to coating/sticking of the faeces or of sweat, ulcers arising from rakta (blood) and kapha which are coppery in colour, itching accompanied with many complications/secondary diseases, develop inside the rectum of the child. Some authorities call this as Mātrka doṣa, some others as Ahipūtana yet others as Pṛṣṭāru, Gudakuṭṭa and even as Anāmaka. 69-70.

तत्र घाज्याः पयः शोध्यं पित्तऋष्महरौषधैः।

In this disease, breastmilk of the mother should be purified by use of drugs which mitigate pitta and ślesma (kapha). 71a.

शृतशोतं च शीताम्बुयुक्तमन्तरपानकम् ॥ ७१ ॥ सक्षौद्रताक्ष्यशैलेन वणं तेन च लेपयेत् । जिफलाबद्दरीप्रक्षत्वक्काथपरिषेचितम् ॥ ७२ ॥ कासीसरोचनातुत्थमनोह्वालरसाञ्जनैः । लेपयेद्दम्लिपष्टैर्वा चूर्णितैर्वाऽचचूर्णयेत् ॥ ७३ ॥ सुरुष्ट्णेरथवा यष्टीशङ्क्षसौवीरकाञ्जनैः । सारिवाशङ्कनाभिभ्यामसनस्य त्वचाऽथवा ॥ ७४ ॥ रागकण्डूत्कटे कुर्याद्रकस्रावं जलौकसा । सर्वं च पित्तव्रणजिच्छस्यते गुद्कुट्टके ॥ ७५ ॥

Water boiled and cooled, and made still more cold with addition of tārkṣyaśaila mixed with honey should be used as a drink and also for application to the rectal ulcer. The rectum should be bathed by pouring the decoction triphalā, barks of badarī and plakṣa, then either the paste of kāsīsa, rocanā, tuttha, manohvā, āla and rasāñjana macerated with any sour liquid should be applied; or the nice powder of these should be sprinkled over the ulcer; or the powder of yaṣthī, śañkha, sauvirakāñjana; or of sārivā, śañkhanābhī or

of bark of asana (may be sprinkled); when redness and itching are severe, blood should be let out by using leeches. All treatments prescribed for the cure of ulcer of pitta origin are beneficial in gudakutta. 71b-75.

Mṛt bhaksanaja roga cikitsa :- -

पाठावेल्लद्विरजनीमुस्तभागींपुनर्नवेः । सिवल्वज्यूषणैः सर्पिर्वृश्चिकालीयुतैः शृतम् ॥ ७६ ॥ लिहानो मात्रया रोगैर्मुच्यते मृत्तिकोद्भवैः।

Medicated ghee prepared with the decoction of pāṭhā, vellā, the two rajanī, mustā, bhārngī, punarnavā, bilvā, tryūsaņa and vṛścikālī-licked in appropriate doses cures the child of diseases produced by eating mud. 76-77a.

ब्याधेर्यद्यस्य भैषज्यं स्तनस्तेन प्रलेपितः। स्थितो मुहूर्तं धौतोऽनु पीतस्तं तं जयेद्रदम्॥ ७७॥

The drugs which cure specific diseases should be applied (in the form of juice or nice paste) over the breasts of the mother, allowed to remain there for a muhurta (48 minutes) and then washed. The child made to suckle milk from that breast gets cured of the concerned diseases. 77b-78.

इति श्रीवैद्यपतिसिंहगुप्तस्नुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृद्यसंहितायां षष्टे उत्तरस्थाने वालामयप्रतिषेधो नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the chapter-Bālamaya pratisedha-the second in Uttarasthāna of Aṣṭāñga hṛdaya samhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

तृतीयोऽध्यायः।

Chapter--3

BALAGRAHA PRATIȘEDHA (Treatment of evil spirits/demons)

अथातो बाष्ठप्रहमितिषेधं व्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter Bālagraha Pratiṣedhatreatment of diseases due to demons/evil spirits seizing the child; thus said Ātreya and other great sages.

Grahah-(demons, evil spirits):-

पुरा गुइस्य रक्षार्थं निर्मिताः शूलपाणिना।
मनुष्यविग्रहाः पञ्च सप्त स्त्रीविग्रहा ग्रहाः॥ १॥
स्कन्दो विशास्त्रो मेषास्यः श्वग्रहः पितृसंज्ञितः।
शक्तिः पूतना शीतपूतनाऽदिष्टपूतना॥ २॥
मुस्तमण्डितिका तद्वद्रेवती शुष्करेवती।

Grahās were created long back by Śūlapāṇi (Lord Siva) for the protection of Guha (Saṇmukha/kārtikeya), five of musculine form and seven of feminine form.

Skañda, viśākhā, meṣākhyā, śvagraha, pitṛgraha, śakuni, pūtanā, śītapūtanā, adriṣṭipūtanā, mukhamanditikā, revatī and śuṣkarevatī (are the names of the grahās). 1-3a.

Notes:—Arunadatta says that the first five are males and the remaining seven are females. In ancient times people believed the existence of invisible spirits which seized/entered into the bodies of human beings for obtaining gratification of desires. Some of them seizing only the children are called as Bālagrahās. Children develop difficult diseases by their seizures.

Samanya laksana-(general features of seizure) :-

तेषां प्रद्वीष्यतां रूपं प्रततं रोदनं ज्वरः॥ ३॥ सामान्यं रूपमुज्जासज्जमाश्रृक्षेपदीनताः। फेनस्रावोध्वेदष्टयोष्ठदन्तदंशप्रजागराः ॥ ४ ॥ रोदनं कूजन स्तन्यविद्वेषः स्वरवैकृतम् । नखैरकस्मात्परितः स्वधात्र्यक्वविकेखनम् ॥ ५ ॥

Continuous fever and crying are the features of the child which is going to be seized by them.

General signs and symptoms are-fear, too much of yawning, movement of the eyebrows, timidity, discharge of froth from the mouth, upward gaze, biting the lips and teeth (grinding), wakefulness (absence of sleep) crying, moaning, aversion of the breast, change of voice, scratching its own body or that of the mother by nails without any reason. 3b-5.

Skandagraha juşta sisu:-

तत्रैकनयनस्नाची शिरो विक्षिपते मुद्दुः।
इतैकपक्षःस्तन्धाङ्गः सस्वेदो नतकन्धरः॥६॥
दन्तखादो स्तनद्वेषो त्रस्यन् रोदिति विस्वरम्।
वक्षवक्षतो वमन् लालां भृशमूर्ध्वं निरीक्षते॥ ७॥
वसास्गान्धिरुद्धिशो बद्धमुष्टिशकुन्छिशुः।
चलितैकाक्षिगण्डभूः संरक्तोभयलोचनः॥८॥
स्कन्दार्तस्तेन वैकल्यं मरणं वा भवेद् भ्रुवम्।

Flow of tears from one eye only, shaking of the head often, loss of control over half the body, stiffness (rigidity or loss of movement) of the body parts, weating, shoulders drooping down, grinding of the teeth, aversion to the breast, fearful, cries in abnormal voice, face is irreregular (asymetrical), vomiting, profuse salivation, gaze fixed upward, body emits the smell or muscle-fat and blood, irritability, clenched fist, non-limination of faeces; only one eye, one brow and one cheek having movement, both the eyes are red-these are the features of the child seized by Skañda graha-; from this either deformity of the body or death is sure to happen.

6-9a.

Skandapasmara juşta śiśu:-

संज्ञानाशो मुद्दुः केशलुञ्चनं कन्धरानितः॥ ९॥ विनम्य जम्भमाणस्य शकन्मूत्रप्रवर्तनम्। फेनोद्धमनमृध्वेक्षा हस्तश्चपादनर्तनम् ॥ १०॥ स्तनस्वजिह्वासन्दंशसंरम्भज्यरजागरा । पृथशोणितगन्धश्च स्कन्दापस्मारलक्षणम् ॥ ११॥

Loss of consciousness often; plucking of the hair, drooping of the shoulders, bending of the body, associated with yawnings, and elimination of faeces and urine, vomiting of froth, upward gaze, moving the hands, brows and legs as though dancing, biting the breast of the mother and his own tongue, sudden emotions of anger, etc. fever, loss of sleep, and the body emitting the odour of pus and blood-are the features of the child due to seizure by Skandāpasmara graha. (other name of viśākhā). 9b-11.

Naigameşa graha juşta sisu :--

आध्मानं पाणिपादस्य स्पन्दनं फेनिनर्धमः।
तृणमुण्डिबन्धातीसारस्वरदैन्यविवर्णताः ॥१२॥
कूजनं स्तननं छर्दिः कासिहध्माप्रजागराः।
ओष्ठदंशाङ्गसङ्कोचस्तम्भवस्ताभगन्धताः ॥१३॥
ऊर्ध्वं निरीक्ष्य हसनं, मध्ये विनमनं, ज्वरः।
मुच्छैंकनेत्रशोफश्च नैगमेषग्रहाकृतिः॥१४॥

Distention of the abdomen, (abnormal) movements of the hands and feet, vomiting of froth, thirst, clenching of the fists, diarrhoea, feeble voice, discolouration, moaning, crying with feeble sound, vomiting, cough, hiccup, loss of sleep, biting the lips, contracting the body, stiffness, emitting the smell of the goat, laughing with eyes fixed up, centre of the body bent ever, fainting (loss of consciousness) and swelling of only one eye-are the features of the child seized by Naigamesa graha. 12-14.

Svagraha justa sišu:-

कम्पो हिषतरोमत्वं स्वेदश्चश्चर्निमीलनम्। बहिरायामनं जिह्वादंशोऽन्तःकण्ठकूजनम्।। १५॥ धावनं विट्सगन्धत्वं क्षोशनं च श्ववच्छुनि।

Tremors (trembling, shaking) horripilation, sweating, closure of the eyes, body bent outwards, biting of the tongue,

low sound from the throat, running, body emitting the smell of faeces and crying making sound like a dog-are the features of a child seized by Śvagraha. 15-16a.

Pitr graha juşta sisu:-

रोमहर्षो मुहुस्रासः सहसा रोदनं ज्वरः ॥ १६॥ कासातिसारवमथुज्मातृट्शवगन्धताः । मङ्गेष्वाक्षेपविश्लेपशोषस्तम्भविवर्णताः ॥ १७॥ मुष्टिबन्धः सुतिश्चाक्ष्णोर्बात्तस्य स्युः पितृत्रहे ।

Horripilations again and again, fear, sudden crying, fever, cough, diarrhoea, vomiting, yawning, thirst, body emitting smell of a cadaver, convulsions, tremors, emaciation, rigidity, discolouration, clenching of the fist, and tears flowing out of the eyes-are the features of the child seized by Pitr graha.

16b-18a.

Sakuni graha juşta sisu :-

स्रस्ताङ्गत्वमतीसारो जिह्नातालुगले व्रणाः॥ १८॥ स्फोटाः सदाहरुकपाकाः सिन्धिषु स्युः पुनःपुनः। निश्यिह प्रविलीयन्ते पाको वक्के गुदेऽपि वा॥ १९॥ भयं शकुनिगन्धत्वं ज्वरश्च शकुनिग्रहे।

Weakness of the body, diarrhoea, ulcers in the tongue, palate and throat, eruptions having burning sensation, pain and pus appearing on the joints during nights and disappearing during day, ulceration of the mouth and or rectum, fear, body emitting the smell of a bird and fever-are the symptoms of a child seized by Śakuni graha. 18b-20a.

Patana graha justa śiśu:--

पूतनायां विमः कम्पस्तन्द्रा रात्रौ प्रजागरः॥ २०॥ हिध्माऽऽध्मानं शक्कद्भेदः पिपासा मूत्रनिग्रहः। स्रस्तहष्टाङ्गरोमत्वं काकवत्पूतिगन्धिता॥ २१॥

Vomiting, tremors, stupor, loss of sleep at nights, hiccup, distention of the abdomen, diarrhoea, severe thirst, suppression of urine, weakness, horripilations, body emitting the smell like that of a crow-are the features of a child seized by Pūtanā graha. 20b-21.

Śītapūtanā graha justa śiśu :--

शीतपूतनया कम्पो रोदनं तिर्यगीक्षणम्। तृष्णाऽस्रकृजोऽतीसारो वसावद्विस्रगन्धता॥२२॥ पार्श्वस्यैकस्य शीतत्वमुष्णत्वमपरस्य च।

Child seized by Śītapttanā has tremors, crying, sideward gazing, thirst, intestinal gurglings, diarrhoea, bad smell from the body resembling that of muscle-fat; half of the body being cold and the other half warm. 22-23a.

Andhaputana graha juşta sisu :--

अन्धपूतनया छर्दिर्ज्वरः कासोऽल्पनिद्रता॥ २३॥ वर्चसो भेदवैवर्ण्यदौर्गन्ध्यान्यक्षरोषणम्। दृष्टेः सादातिरुक्कण्डूपोधकीजन्मशूनताः॥ २४॥ हिध्मोद्वेगस्तनद्वेषवैवर्ण्यस्वरतीक्ष्णताः॥ २४॥ वेपधुर्मरस्यगन्धरवमथवा साम्लगन्धता॥ २५॥

Seized by Andhaputana, the child has vomitings, fever, cough, little of sleep, diarrhoea, discolouration, bad smell, emaciation, weakness of vision, severe pain, itching, occurrance of pothaki, (eye disease—small multiple eruptions inside the eyelids) and swelling of the eyes, hiccup, emotions, aversion for the breast, discolouration, increased pitch of the voice, shivering, body emitting the odour of fish or sour odour. 23b-25.

Mukhamandita justa sisu :--

मुखमण्डितया पाणिपादास्यरमणीयता। सिराभिरसिताभाभिराचितोदरता ज्वरः॥ २६॥ अरोचकोऽङ्गन्लपनं गोमूत्रसमगन्धता।

Seized by Mukhamandita graha the child has gracious appearance of the hands, feet and face (which is abnormal), black coloured veins prominantly appearing on the abdomen, fever, loss of taste/appetite, exhaustion, tiredness and the body emitting the smell of cow's urine, 26-27a.

Revatī graha justa šišu :--

रेवत्यां श्यावनीलत्वं कर्णनासाक्षिमर्दनम् ॥ २७॥ कासिह ध्माक्षिविक्षेपवक्षवक्ष्कत्वरक्तताः । वस्तगन्धो ज्वरः शोषः पुरीषं हरितं द्रवम् ॥ २८॥

Seized by Revatīgraha-the child has blackish-blue colour of the skin, rubbing its ears, nose and eyes, cough, hiccup, abnormal movements of the eyeballs, face uneven (asymetrical) and reddish; body emitting the smell of a goat; fever, emaciation and the faeces is green and watery. 27b-28.

Śuskarevatī justa śiśu:-

जायते शुष्करेवत्यां क्रमात्सर्वाङ्गसङ्ख्यः।

In seizure by Śuska revati, the child becomes emaciated in all its body parts gradually. 29a.

Asadhya laksana-(signs of incurability):-

केशशातोऽन्निषद्वेषः स्वरदैन्यं विवर्णता ॥ २९ ॥ रोदनं गृध्रगन्धत्वं दीर्घकालानुवर्तनम् । उदरे ग्रम्थयो वृत्ता यस्य नानाविधं शकृत् ॥ ३० ॥ जिह्नाया निस्नता मध्ये श्यावं तालु च तं त्यजेत् ।

Falling of the hair, hatredness of food, feeble voice, discolouration, crying, smell of vulture coming out from the body, round nodules appearing on the abdomen, faeces of many kinds being eliminated, depression in the middle of the tongue and the palate becoming black—the child having these should be refused treatment 29b-31a.

भुञ्जानोऽन्नं बहुचिधं यो बालः परिद्वीयते ॥ ३१ ॥ तृष्णागृहीतः क्षामाक्षो हन्ति तं शुष्करेवती ।

That child which becomes emaciated even though consuming foods of many kinds, suffers from severe thirst and shrivelled eyes-gets killed by Suskarevatī. 31b-32a.

Grahana kārana-(reasons for seizure):--

हिसारत्यचेनाकाङ्का ग्रहग्रहणकारणम् ॥ ३२॥

Desire of himsā (causing pain) rati (seeking sexual gratification) and arcana (seeking worship) are the reasons for seizure by the grahas. 32b.

तत्र हिंसात्मके वालो महान् वा स्त्तनासिकः।

स्रतिज्ञहः क्रणेहाढमसुकी साश्रुकोचनः॥३३॥
दुर्वणों होनवचनः पृतिगन्धिश्च जायते।

स्रामो मृत्रपुरीषं स्वं मृद्राति न जुगुप्सते॥३४॥
हस्तौ चोद्यम्य संरक्षो हन्त्यात्मानं तथा परम्।
तह्रच शस्त्रकाष्टाद्येरींग्न वा दीप्तमाविशेत्॥३५॥
अप्सु मज्जेत्पतेत्कृपे कुर्यादन्यचतिह्रधम्।
तह्रद्वाहमोहान् प्यस्य छर्दनं च प्रवर्तयेत्॥३६॥
रक्तं च सर्वमार्गभ्यो रिष्टोर्त्पात्त् च तं त्यजेत्।

When the seizure is for himsā (causing trouble), the child or the adult will have running in the nose, biting of the tongue, cries greatly, is miserable, tears flowing, has bad colour (of the skin), little of speech, foetid smell of the body, emaciation, plays with his own urine and faeces without any disgust; raises his hands to beat himself and others in great anger, similarly with the weapons, baton or fire; enters into burning fire, drowns in water, falls into the well and does other similar acts; suffers from thirst, burning sensation, delusion, vomiting of pus, discharge of blood from all the channels and develops fatal signs. Such a child/person should be rejected. 33-37a.

रहःस्त्रीरतिसंलापगन्धस्मग्मूषणप्रियः ॥ ३७॥ हृष्टः शान्तश्च दुःसाध्यो रतिकामेन पीडितः।

The child/adult seized by the graha for the sake of sexual gratification,—desires solitude, copulation and conversation with women, is fond of pleasant smell, garlands and ornaments, always joyful (mischievous) and calm (waiting for an opportunity) this condition is difficult to cure. 37b-38a.

दीनः परिमृशन् वक्त्रं शुष्कौष्ठगलतालुकः ॥ ३८ ॥ शिक्कतं वीक्षते रौति ध्यायत्यायाति दीनताम् । अन्नमन्नाभिलापेऽपि दत्तं नाति वुभुक्षते ॥ ३९ ॥ गृहीतं बल्किममेन तं विद्यात्सुस्रसाधनम् ।

The child/adult who is timid, desires to look at his own face (in mirror etc.); his lips, throat and palate are dry; sees others with suspicion; cries, worries and becomes timid;

does not consume the given food though desirous of food—should be understood as seized by grahas which desires oblations/worship; this is easily curable. 38b-40a.

Cikitsa-(treatment) :-

हन्तुकामं जयेद्धोमेः सिद्धमन्त्रप्रवर्तितैः॥ ४०॥ इतरौ तु यथाकामं रतिवल्यादिदानतः।

The graha which desires to kill the child/adult should be won over by resorting to homa (fire sacrifies) initiated by (accompanied with) chanting of effective hymns. The other grahas by fulfilling their desires such as sexual gratification, offering of oblations etc. 40b-41a.

अथ साध्यग्रहं बालं विविक्ते शरणे स्थितम् ॥ ४१ ॥ त्रिरहः सिकसंमृष्टे सदा सिन्निहितानते । विकीर्णभृतिकुसुमपत्रबीजान्नसर्षपे ॥ ४२ ॥ रक्षोन्नतेलज्वलितप्रदीपहतपाप्मिन । व्यवायमचिपिशतिनवृत्तपरिचारके ॥ ४३ ॥ पुराणसर्पिषाऽभ्यक्तं परिषिक्तं सुलाम्बुना । साधितेन बलानिम्बवैजयन्तीनृपदुमैः ॥ ४४ ॥ पारिमद्रकक्ष्युक्तजम्बृवरुणकट्तृणेः । कपोतवङ्कापामार्गपाटलामधुशियुमिः ॥ ४५ ॥ काकजङ्कामहाश्वेताकपित्थक्षीरिपादपैः । सकदम्बकरक्षेश्च, धूपं स्नातस्य चाचरेत् ॥ ४६ ॥ सकदम्बकरक्षेश्च, धूपं स्नातस्य चाचरेत् ॥ ४६ ॥ स्वीपिव्यान्नाहिसिहर्भचर्मभिन्नुतिमिश्चतैः ।

Further, the child seized by graha which is easy to ward off, should be kept for three days in a seperate house, in solitude; body smeared with oil, purified (with bath) and placed very near to the fire alter, the area around spread with auspicious things, flowers, leaves, seeds, prepared foods, sarṣapa (mustard), lamps burning by the help of oil which wards off eveil spirits and sin; the child taken care of by attendents (female) who are not indulging in copulation, wine and meat. The baby should be anointed with old ghee and bathed in comfortably warm water processed with balā, nimba, vaijayañtī, nṛpadruma, pāribhadraka, kaṭvañga.

jambū, varuņa, kattraņa, kapotavankā, apāmārga, pāṭalā, madhuśigru, kākajanghā, mahāśvetā, kapittha, trees with milky sap, kadamba, and karanja; after bath, fumigation should be done with the skin/hairs smeared with ghee of the leopard, tiger, snake, lion or bear. 41b-47a.

पृतीदशाङ्गसिद्धार्थवचामञ्जातदीप्यकैः ॥ ४७ ॥ सकुष्ठैः सघृतैर्धृपः सर्वग्रहविमोक्षणः।

Fumigation with pūtī, daśāñga (vide chapter 37-27 of uttarasthāna) siddhārtha, vacā, bhallāta, dīpyaka and kuṣṭha mixed with ghee, relieves the child from all the grahās (evil spirits). 47b-48a.

सर्पेपा निम्बपत्राणि मूलमश्वखुरा वचा॥ ४८॥ भूजेपत्रं घृतं धृपः सर्वेग्रहनिवारणः।

Fumigation with sarṣapa, leaves of nimba, roots of aśvakhura, vacā and bhūrja patra, mixed with ghee wards off, all the grahās (evil spirits). 48b-49a.

> अनन्ताम्रास्थितगरं मरिचं मधुरो गणः ॥ ४९ ॥ शुगालविश्वा मुस्ता च किल्कितस्तैर्घृतं पचेत् । दशमूलरसक्षीरयुक्तं तद् ब्रह्मजित्परम् ॥ ५० ॥

Medicated ghee prepared with the paste of ananta, stone (seed) of āmra, tagara, marica, drugs of madhura gaṇa (chapter 10 of sūtrasthāna), śṛgālavinnā and mustā, decoction of daśamūlā, and milk; this ghee (consumed daily) is best to dispel evil spirits. 49b-50.

रास्नाद्यं ग्रुमतीवृद्धपञ्चमूलबलाघनात् । काथे सर्पः पचेत्पिष्टेः सारिचाव्योषचित्रकैः॥ ५१॥ पाठाविडङ्गमधुकपयस्याहिङ्गुदारुभिः । सप्रन्थिकैः सेन्द्रयषैः शिशोस्तत्सततं हितम्॥ ५२॥ सर्वरोगग्रहहरं दीपनं बलवर्णदम्।

Medicated ghee is prepared with the decoction of rāsnā, amsumatī, vṛddha (bṛhat) pañcamūla, balā and ghana, the paste of sārivā, vyoṣa, citraka, pāṭhā, viḍañga, madhuka, payasyā, hiñgu; dāru, grañthika and indrayava. This ghee consumed continuously by the child cures all the diseases caused by

evil spirits, is carminative and bestows strength and colour/complexion. 51-53a.

सारिवासुरभिन्नासीशिङ्क्षिनीकुष्ठसर्षपैः ॥ ५३॥ वचाश्वगन्धासुरसयुक्तः सर्पिविपाचयेत्। तन्नाश्यक्षमेन च ॥ ५४॥

Medicated ghee should be prepared with (decoction and paste) of sārivā, surabhī, brāhmī, śañkhinī, kuṣṭhā, sarṣapa, vacā, aśvagañdhā and surasā. This wards-off all the evil spirits by making use of it for drinking and massaging. 53b-54.

गोशृङ्गचर्मवालाहिनिर्मोकं वृषदंशविट्।
निम्वपत्राज्यकदुकामदनं वृहतीद्वयम्॥ ५५॥
कार्पासास्थियवच्छागरोमदेवाह्यसर्षपम् ।
मयूरपत्रश्रीवासं तुषकेशं सरामठम्॥ ५६॥
मृद्भाण्डे बस्तमूत्रेण भावितं ऋक्षणचूर्णितम्।
धूपनं च हितं सर्वभूतेषु विषमण्वरे॥ ५७॥

Pieces of horn, skin and hairs of the cow, snake peel, excreta of the cat, leaves of nimba, ghee, katukā, madana, the two brhatī, seeds of kārpāsā, yava, hairs of the goat, devāhva, sarṣapa, feathers of the peacock, śrivāsa, tuṣa, keśa, (husk and hairs) and rāmaṭha are made into fine powder and kept in an earthern pot and soaked in goat's urine, (for one day). Used for fumigation it is beneficial to dispel all, the evil spirits and in irreregular (remittant) fevers. 55-57.

घृतानि भूतविद्यायां वक्ष्यन्ते यानि तानि च। युश्यात्तथा बिंछ होमं स्नपनं मन्त्रतन्त्रवित्॥ ५८॥

The physician conversant with hymns and procedures (of sorcery) should make use of the medicated ghee recipes, described in Bhūta vidyā (chapter 4 and 5 of this sect on) and also perform rites such as bali (offering oblations), homa (fire sacrifices) and snapana (religious bath/sacrificial bath). 58.

पृतीकरञ्ज(ञ्जात)त्वक्पत्रं श्लीरिभ्यो वर्षरादिष ।
तुम्बीविशालारलुकशमीविल्वकिपत्थतः ॥ ५९ ॥
उत्काश्य तीयं तद्वात्री बालानां स्वपनं शिवम् ।

Water should be boiled with the bark and leaves of pūtī-karañja, barks and leaves of trees with milky sap and also of barbara, tumbī, viśālā, araluka, śamī, bilva and kapittha; bathing the child with this water at nights is beneficial (auspicious). 59-60a.

अनुवन्धान् यथाकुच्छ्रं ग्रहापायेऽप्युपद्रवान् ॥ ६० ॥ बालामयनिषेधोक्तमेषजैः समुपाचरेत् ॥ ६० ई॥

The secondary diseases arising from seizure by evil spirits, which persist for long time should be treated with medicines (and other remedial measures) described in Bālāmaya niṣedha (chapter 2). 60-60½.

इति श्रीवैद्यपतिसिंहगुप्तस् नुश्रीमद्राग्भटिवरिचतायामष्टाङ्गहृद्यसंहितायां षष्ठे उत्तरस्थाने वालग्रह्मितिषेधो नाम तृतीयोऽध्यायः॥ ३॥

Thus ends the chapter Bālagraha pratisedha—the third in Uttarasthāna of Aṣṭāñga hṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

इत्यष्टाङ्गद्दये द्वितीयं कौमारतन्त्रं समाप्तम्।

Thus ends the Kaumāratantra/Bāla cikitsā-(paediatrics) the second branch of Ayurveda.

चतुर्थोऽध्यायः।

Chapter--4

BHŪTA VIJNĀNĪYA—(Knowledge of demons)

अथातो भृतविज्ञानीयमध्यायं व्याख्यास्यामः।
इति ह समाहुरात्रेयायादयो महर्षयः॥

We shall now expound the chapter called Bhūta vijnānīya-Knowledge of demons; thus said Ātreya and other great sages.

लक्षयेज्ञ्ञानिवञ्चानवाक्चेष्टाबल्धपौरुषम् ।
पुरुषेऽपौरुषं यत्र तत्र भूतग्रहं वदेत् ॥ १ ॥
भूतस्य रूपप्रकृतिभाषागत्याद्चेष्टितेः ।
यस्यानुकारं कुरुते तेनाविष्टं तमादिशेत् ॥ २ ॥
सोऽष्टादशविधो देवदानवादिविभेदतः ।

Observing the non-human charactors in a human being in his qualities/activities such as general knowledge, special knowledge (of science, arts, philosophy etc.) speech, physical activities, strength and valour, such as person should be understood as 'seized by demons'.

The person who imitates in form (appearance), temparament, language (speaking), gait (movements) etc. (other activities) the specific features of any demon, he should be understood as having been seized by that demon.

They (bhūtas/demon) are of eighteen kinds, such as deva, dānava, and other categories. 1-3a.

Anuşanga karana-(causes for seizure):--

हेतुस्तद्युषक्ती तु सद्यः पूर्वकृतोऽथवा॥३॥ प्रक्षापराधः, सुतरां तेन कामादिजन्मना। सुप्तधर्मवताचारः पूज्यानप्यतिवर्तते॥४॥ तं तथा भिन्नमर्थादं पापमात्मोपघातिनम्। देवाद्योऽप्यनुमन्ति प्रहाश्छिद्रमहारिणः॥५॥ The causes for anusanga (seizure by demons) is prajnā-parādha-committing of mistakes (transgression of rules, unrighteous behaviour) either in the present life or in the previous lives, arising from pursuit of kāma (desires) etc. (krodha, lobha, moha, mada, mātsarya) leading to mistakes in respect of observance of rules of dharma (right conduct), vrata (vows), ācāra (mode of right living) and reverence even to things/persons deserving worship. Such a person who is a sinner and a destroyer of his own self, gets killed by graha (evil spirits, demons) belonging to the categories of even deva (divine beings) which strike (seize) at the time of chidra (lapse, lacuna, committing mistakes, transgression of rules, misconduct). 3b-5.

Chidra:---

छिद्रं पापिकयारम्भः पाकोऽनिष्टस्य कर्मणः।
पकस्य शून्येऽवस्थानं श्मशानादिषु वा निश्चि॥ ६॥
दिग्वासस्त्वं गुरोर्निन्दा रतेरविधिसेबनम्।
अशुचेदेवतार्चादि परस्तकसङ्करः॥ ७॥
होममन्त्रबलीज्यानां विगुणं परिकर्म च।
समासाद्दिनचर्यादिप्रोक्ताचारव्यतिक्रमः॥ ८॥

Chidra is (the time of) commencement of sinful acts, effect of maturing of undesirable (bad) acts, such as residing/acting in a place vacated by another person (impostering, pretending as some one else), residing at night in burial ground etc., forbidden places; time of becoming naked; of abusing the preceptor, of copulation in the unlawful/illegal way, worship of gods etc.; of uncleanliness, of touching others during their days of impurity (during which untouchability is to be observed); of improper conduct at fire sacrifice, chanting of sacred hymns, offering oblations (vows, propitiatory rites, charity etc.); to say in brief, actions contrary to all the rules and regimen of good conduct described in Dinacaryā (adhyāya) (chapter 2 of sūtrasthāna). 6-8.

Grahana kala-(time of seizure) :-

गृह्णन्ति ग्रुक्कप्रतिपञ्चयोदश्योः सुरा नरम्। ग्रुक्कत्रयोदशीकृष्णद्वादश्योदीनवा प्रहाः॥ ९ ॥ गन्धर्वास्तु चतुर्दश्यां द्वादश्यां चोरगाः पुनः।
पञ्चम्यां, शुक्कसप्तम्येकादश्योस्तु धनेश्वराः॥१०॥
शुक्काष्टपञ्चमोपौर्णमासीषु ब्रह्मराक्षसाः।
कृष्णे रक्षःपिशाचाद्या नवद्वादशपर्वसु॥११॥
दशामावास्ययोरष्टनवम्योः पितरोऽपरे।
गुरुवृद्धादयः प्रायः कालं सन्ध्यासु लक्षयेत्॥१२॥

Sura (deva graha) seize on the first and thirteenth days of bright fortnight; dānava graha seize on the thirteenth day of the bright fortnight and twelfth day of the dark fortnight, gañdharva graha on the fourteenth day, and the twelfth day; uraga (naga) graha on the fifth day; dhaneśvara (kubera) graha on the seventh and eleventh day of the bright fortnight; brahmarāksasa graha on the eighth and fifth day of bright fortnight and also on days of full-moon; rāksasa and piśāca grahās on the ninth, twelfth days of dark fortt ight and also on parvas (special days such as eclipse, etc.) pitr grahās on the tenth day and day of new-moon; others (grahās) such as guru, vrddha, etc., on the eighth and ninth days and generally in the evenings. 9-12.

Deva graha justa purusa:--

फुल्लपयोपममुखं सौम्यदृष्टिमकोषनम्। अल्पवाक्स्वेदविण्मूत्रं मोजनानिमलाविणम् ॥ १३ ॥ देवद्विजातिपरमं शुचि संस्कृतवादिनम् । मीलयन्तं चिरान्नेत्रे सुर्राभ वरदायिनम् ॥ १४ ॥ शुक्कमाल्याम्बरसरिच्छैलोश्वभवनिप्रयम् । सनिद्रमप्रभृष्यं च विद्याद्देववशीकृतम् ॥ १५ ॥

(Features of the person seized by deva graha). Face resembling a full blown lotus flower; kind look; not getting angry, less of talk, perspiration, faeces and urine; not craving for food, worshipping gods and the twice born (brāhmaṇa), extremely clean, speaks courteously, keeps the eyes closed for long periods, emits pleasant odour, bestows favours, fond of white flowers, white cloth, rivers, mountains and tall/high buildings, not sleeping (for long time), not freightening or abusing others-these are the features of the person posseessed by deva graha, 13-15.

Daitya graha justa purusa :--

जिह्मदृष्टि दुरातमनं गुरुदेवद्विजद्विषम्। निभयं मानिनं शूरं क्रोधनं व्यवसायिनम्।। १६॥ रुद्रः स्कन्दो विशाखोऽहमिन्द्रोऽहमिति वादिनम्। सुरामांसर्हीच विद्यात् दैत्यप्रहगृहीतकम्॥ १७॥

He who is of irregular vision, bad thoughts and actions, hates preceptors, gods and brāhmaṇas; of fearlessness, pride, courage, anger and constant activities; boasting himself as Rudra, Skañda, Viśākhā and Indra, fond of surā (beer/wine) and meat-should be understood as possessed by daitya graha.

16-17.

Gandharva graha justa purusa :--

स्वाचारं सुर्राभ द्वष्टं गीतनर्तनकारिणम्। स्नानोद्यानर्शिच रक्तवस्त्रमाल्यानुस्नेपनम्॥१८॥ शृङ्गारस्रीस्राभरतं गन्धर्वाध्युषितं वदेत्।

The person engaged in good, benevolent activities, emitting good odour, joyous; engaged in singing and dancing, desirous of bathing, fond of gardens, red cloth, red flowers and anointing with perfumes and always engaged in mirthful activities—is to be said as possessed by gandharva graha.

18-19a.

Uraga (nāga) graha justa purusa :-

रकाक्षं कोधनं स्तन्धर्हाष्ट वक्षगति चलम् ॥ १९ ॥ श्वसन्तमनिशं जिह्वालोलिनं सृक्षिणीलिहम् । श्रियदुग्धगुडस्नानमधोवदनशायिनम् ॥ २०॥ उरगाधिष्ठतं विद्याञ्चस्यन्तं चातपत्रतः।

He who has red eyes, angry temperament, fixed vision, irregular and unsteady gait, always breathing heavy, moving the tongue and licking the angles of the mouth, fond of milk, jaggery and bathing; sleeping with his face down and getting frieghtened by umbrella—is to be understood as possessed by uraga (nāga) graha. 19b-21a.

Yakşa graha juşta puruşa :--

विद्युतत्रस्तरकाक्षं शुभगन्धं सुतेजसम् ॥ २१ ॥ त्रिपनुत्यकथागीतस्त्रानमाल्यानुतेपनम् । मत्स्यमांसरुचि हुएं तुष्टं बलिनमन्यथम्।। २२॥ चिल्लताप्रकरं कस्मै कि ददामीति वादिनम्। रहस्यभाषिणं वैद्यद्विजातिपरिभाविनम्॥ २३॥ अल्परोषं द्रतगितं विद्याद्यक्षगृहीतकम्।

The person who has eyes full of tears, fretful and red in colour; body emitting pleasant smell, possessing bright complexion; fond of dance, stories, songs, bath, garlands, and perfumes, desirous of fish and meat as food; joyous, content, strong, not worrying, his fingers always shaking, always saying "what (gifts) shall I give, to whom shall I give", etc; speaking secretely, insulting/degrading the physician and brāhmaṇa caste; of slight anger and of fast walk—are the features of the person seized by yakṣa graha. 21b-24a.

Brahma raksasa justa purusa:-

हास्यनृत्यप्रियं रौद्रचेष्टं छिद्रमहारिणम् ॥ २४ ॥ आकोशिनं शीघ्रगति देवद्विजिभिषग्दिषम् । आत्मानं काष्ठशस्त्राचैर्घन्तं भोःशब्दवादिनम् ॥ २५ ॥ शास्त्रवेदपरं विद्याद् गृहीतं ब्रह्मराक्षसैः ।

The person who is fond of humour and dance; doing voilent activities, striking (punishing) at the time of committing mistakes; not angry, of quick gait, hates gods, brāhmans and physicians, kills himself with batons, weapons etc. (injuring himself), uttering sounds like bho etc. (shouting for help); interested in the study of sciences and Vedās, is to be understood as possessed by brahma rākṣasa graha. 24b-26a.

Rakşasa graha juşta puruşa :--

सकोघर्दाष्ट भृकुटिमुद्धहन्तं ससंश्रमम् ॥ २६ ॥ प्रहरन्तं प्रधावन्तं शब्दन्तं भैरवाननम् । भन्नाद्धिनाऽपि विलनं नष्टनिद्धं निशास्तरम् ॥ २७ ॥ निर्लक्षमधुस्ति शूरं कूरं परुषभाषिणम् । रोषणं रक्तमाल्यस्त्रीरक्तमद्यामिषित्रयम् ॥ २८ ॥ दृष्ट्वा च रक्तं मांसं वाऽऽलिहानं दशनच्छदौ । हसन्तमन्नकाले च राक्षसाधिष्ठितं वदेत् ॥ २९ ॥

He who wears an angry look, with beating the brows and voilent movements, hitting others, running around; making

loud sound and terrifying face; strong even though not eating any food, having loss of sleep, moving about at nights; shameless, unclean, valient, cruel, speaking harsh and angry, fond of red coloured garlands and women, of blood, wine and meat as food, licks his lips at the sight of blood or meat, laughs during eating—is to be understood as seized by rākṣasa graha. 26b-29.

Pisaca graha justa purusa:-

अस्वस्थिचत्तं नैकत्र तिष्ठन्तं परिधाविनम् ।
उिच्छ छन्द्रत्यगान्धर्वहासमद्यामिषियम् ॥ ३० ॥
निर्भर्त्सनाद्दीनमुखं छद्न्तमिनिमत्ततः ।
नखैर्छिखन्तमात्मानं कक्षध्यस्तवपुःस्वरम् ॥ ३१ ॥
आवेदयन्तं दुःखानि सम्बद्धाबद्धभाषिणम् ।
नष्टस्मृति शून्यर्रात छोछं नग्नं मछीमसम् ॥ ३२ ॥
रथ्याचैछपरीधानं तृणमाळाविभूषणम् ।
आरोहन्तं च काष्ठाश्चं तथा सङ्करकृटकम् ॥ ३३ ॥
बह्वािशनं पिशाचेन विज्ञानीयाद्धिष्ठितम् ।

The person who has unhealthy mind, who runs around without remaining at one place, fond of left out things (food etc.); dance, music, humour, wine and meat; of timid face due to threatening (by others) crying/weeping without any reason, scratching his own body from his nails; dryness (roughness) and stiffness of the body and voice, speaking out his miseries both relevant and irrelevant; who has loss of memory, is fond of solitude, sensuality, nudity and dirty things, wearing rags found in the streets, wearing garlands of grass, climbing (riding) on wooden horses, mingling with bad people and consuming large quantity of food many times, should be understood as siezed by piśāca graha. 30-34a.

Preta graha justa purusa :--

प्रेताकृतिकियागन्धं भीतमाहारिवद्विषम् ॥ ३४ ॥ तृणिच्छदं च प्रेतेन गृहीतं नरमादिशेत्।

The person who resembles a cadaver in appearance, activities and smell; is terrified, hates the food and indulges in plucking and splitting blades of grass-is said to be seized by preta graha. 34b-35a.

Kusmanda graha justa purusa :-

बहुप्रलापं कृष्णास्यं प्रविलम्बितयाबिनम् ॥ ३५ ॥ शूनप्रस्मवनृषणं कृष्माण्डाधिष्ठितं वदेत् ।

He who talks too much, has black coloured face, moving (walking) very slow, has swollen and pendulous scrotum, should be recognised as seized by kūsmānda graha. 35b-36a.

Nisada graha justa purusa:-

गृहोत्वा काष्ठलोष्टादि भ्रमन्तं चीरवाससम् ॥ ३६ ॥ नग्नं धावन्तमुत्रस्तद्दष्टि तृणविभूषणम् । इमज्ञानशून्यायतनरथ्येकद्रुमसेविनम् ॥ ३७ ॥ तिलास्नमद्यमांसेषु सततं सक्तलोचनम् । निषादाधिष्ठितं विद्याद् वदन्तं परुषाणि च ॥ ३८ ॥

He who roams holding a baton or stone in his hands, wears rags, runs naked, has unsteady look, wears grass (hay) as ornaments, stays long in the cemetry, vacant (haunted) houses, roads and lonely tree, constantly searching for food prepared from sesame, wine and meat, and speaking harsh-is said to be possessed by niṣāda graha. 36b-38.

Aukiraņa graha justa purusa :--

याचन्तमुद्कं चाम्नं त्रस्तळोहितळोचनम्। उत्रवाक्यं च जानीयान्नरमौकिरणार्दितम्॥ ३९॥

He who begs water and foods, eyes frieghtened and red, whose speech (talk) is harsh (abusive) is to be understood as seized by aukirāṇa graha. 39.

Vetāla graha justa purusa:—

गन्धमाल्यर्रात सत्यवादिनं परिवेपिनम्। बहुनिद्रं च जानीयाद्वेतालेन वशीकृतम्।। ४०॥

The person who is fond of purfumes and garlands, speaks truth, trembles/shakes and sleeps too much is to be known as seized by vetāla graha. 40.

Pitr graha justa purusa:-

अप्रसम्नद्दशं दीनवदनं शुष्कतालुकम्। चलन्नयनपक्ष्माणं निद्रालुं मन्द्रपावकम्॥ ४१॥ अपसव्यपरीधानं तिल्लमांसगुडिप्रियम्। स्खलद्वाचं च जानीयात् पितृग्रहृवशोकृतम्॥ ४२॥

He who has an unpleasant face, humiliated look, dry palate, moving eye lashes constantly, of poor digestive capacity, wearing clothes in the left ward direction, fond of sesame, meat and jaggery, and faltering speech (stammering, discontinuous talk) are the features of the person having been seized by pitr graha. 41-42.

गुरुवृद्धर्षिसिद्धाभिशापचिन्तानुरूपतः । व्याहाराद्वारचेष्टाभिर्यथास्वं तद्ग्रहं वदेत्॥ ४३॥

He who exhibits in his speech, food and activities, the features (of grahas) which are invoked by/named in the curses of the preceptors, elders, sages and persons having specific powers should be understood as seized by that graha. 43.

कुमारवृंदानुगतं नग्नमुद्धतमूर्धजम् । अस्वस्थमनसं दैर्ध्यकालिकं सग्नहं त्यजेत् ॥ ४४ ॥

He who is followed or sorrounded by a group of children (teasing him) who is naked, whose hair of the head stand erect, who is of unhealthy mind and who is suffering for a long time-such a person seized by grahas should be refused (treatment). 44.

इति श्रीवैद्यपितिसहगुप्तस्तुन्श्रीमद्वाग्भटविरचितायामष्टाङ्गद्धद्य संहितायां षष्ठे उत्तरस्थाने भूतविज्ञानीयो नाम चतुर्थोऽध्यायः॥ ४॥

Thus ends the chapter Bhūta vijnanīya—the fourth in Uttarasthāna of Aṣṭāngahṛdaya samhita composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

पश्चमोऽध्यायः ।

Chapter--5

BHŪTA PRATIȘEDHA--(Treatment of demons)

अथातो भृतप्रतिषेघं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound Bhūta Pratisedha—treatment of persons 'seized' by the demons; thus said Atreya and other great sages.

भूतं जयेद्दिसे च्छं जपहोमबिलवतैः । तपःशीलसमाधानदानज्ञानदयादिभिः ॥ १ ॥

Demons/evil spirits which have no desire to cause harm (the person seized by them) should be won over by incantations (of sacred hymns), fire sacrifices, offering oblations, observing vows, penance, good conduct, religious meditation, charity, acquiring spiritual knowledge, compassion etc. 1.

हिङ्गुच्योषालनेपालीलशुनार्कजटाजटाः ।

अजलोमी सगोलोमी भूतकेशी वचा लता ॥ २ ॥
कुकुटी सर्पगन्धास्या तिलाः काणविकाणिके ।

यज्रप्रोक्ता वयःस्था च शृङ्गी मोहनवल्लयपि ॥ ३ ॥
स्रोतोजाञ्जनरस्रोधं रक्षोधं चान्यदौषधम् ।
स्रोतोजाञ्जनरस्रोधं रक्षोधं चान्यदौषधम् ।
स्राध्वश्वाविदुष्ट्रक्षंगोधानकुलश्लयकात् ॥ ४ ॥
द्रीपिमार्जारगोसिहच्याध्रसामुद्रसत्त्वतः ।
चर्मपिकद्विजनसा घगेऽस्मिन् साध्येद्धतम् ॥ ५ ॥
पुराणमथवा तैलं नवं तत्पाननस्ययोः ।
स्रभ्यक्षे च प्रयोक्तव्यमेषां चूर्णं च धूपने ॥ ६ ॥
प्रभिश्च गुटिकां युज्याद्ञ्जने सावपोडने ।
प्रसिश्च गुटिकां युज्याद्ञ्जने सावपोडने ।
प्रसिश्च गुटिकां काथं च परिषेचने ॥ ७ ॥
प्रयोगोऽयं ग्रहोन्मादान् सापस्माराज्ञामं नचेत् ।

Medicated ghee or oil should be prepared with hingu, vyosā, ālā, nepālī, lasuna, root of arka, roots of jatā, ajalomī, golomī, bhūtakesī, vacā, latā, kukkuṭī, sarpagandhā, tila,

kaṇa, vikāṇika, vajraproktā, vayasthā, śṛṇgī, mohanavallī, srotoñjana, rakṣoghna, and other drugs which are dispellers of ewil spirits: the skin, bile, teeth and nails/hooves of the donkey, horse, porcupine, camel, bear, iguana, lizard, mungoose, porcupine, leopard, cat, cow, lion, tiger and animals living in ocean; using either old ghee or fresh oil. This should be used for drinking, nasal medication, and massaging the body; the powder of the above drugs etc. should be used for fumigation, their paste used as collyrium and eye paste, their paste for application over the body, their decoction for pouring over the body. This procedure relieves seizures by evil spirits, insanity and epilepsy. 2-8a.

गजाह्वापिष्पसीमूलन्योषामलकसर्षपान् ॥ ८॥ गोधानकुलमार्जारझषपित्तप्रपेषितान् । नावनाभ्यङ्गसेकेषु विद्धीत ग्रह्वापहान्॥९॥

Root of gajapippali; vyoṣa, āmalaka and sarṣapa macerated with the bile of iguana, mungoose, cat or fish-used as nasal drops, massaging the body and bathing dispels grahās/cures the seizures. 8b-9.

Siddharthaka ghrta:--

सिद्धार्थक वचाहि कुप्रिय कुरजनी द्वयम्
मिश्रिष्ठा श्वेतक टभी वरा श्वेता अदिकर्णिका ॥ १० ॥
निम्बस्य पत्रं बीजं तु नक्तमाल शिरीषयोः ।
सुराह्वं ज्यूषणं सिर्पिगी मूत्रे तैश्चतुर्गुणे ॥ ११ ॥
सिद्धं सिद्धार्थकं नाम पाने नस्ये च योजितम् ।
यहान् सर्वा चिह्न हन्त्या गुविशेषादासुरान् यहान् ॥ १२ ॥
कृत्या छक्ष्मी विषोन्मा दुवरापस्मारपाप्म च ।

Medicated ghee should be prepared with the (decoction of) siddhārthaka, vacā, hingu, priyangu, the two rajanī, manijiṣṭhā, śvetakaṭabhī, varā, śvetā adrikarnikā, leaves and seeds of nimba, naktamāla and śirīṣa, surāhvā and tryūsana; ghee and four parts of cow's urine. This recipe known as Siddhārthaka ghṛta used for drinking and nasal medication dispels all the evil spirits especially all the asura grahās quickly, wards off the effects of witchcraft and sorcery, cures poisons, insanity, epileps, and diseases caused by sin. 10-13a.

पितियोषधैर्वस्तवारिणा किष्यतोऽगदः॥ १३॥ पाननस्याञ्जनालेपस्नानोद्धर्षणयोजितः। गुणैः पूर्ववदुदिष्टो राजद्वारे च सिद्धिकृत्॥ १४॥

Medicinal recipe prepared with the above drugs and goat's urine and used and for drinking usual drops, eye salve, topical application bath and massaging—is similar in properties with that described earlier (siddhārthaka ghṛta) and bestows the effect even at the gate of the palace. 13b-14.

सिद्धार्थक क्योप वचा श्वगन्धानिशाद्वयं हि कुपलाण्डुकन्दः। बीजं कर आत्, कुसुमं शिरीषात् फलं च वस्क च किपत्थ बृक्षात् ॥१५॥ समाणिमन्थं सनतं सकुष्ठं स्योनाक मूलं किणिही सिता च। बस्तस्य मूत्रेण सुभावित तत् पित्तेन गन्येन गुडान् विद्ध्यात् ॥ १६॥ दुष्टवणोन्मादतमोनिशान्धानुद्वन्धकान् वारिनिम स्रदेहान्। दिग्धाहतान् दर्षितसर्पद ष्टांस्ते साध्यन्त्य अननस्य लेपै:॥१७॥

Siddhārthaka, vyoṣa, vacā, aśvagañdhā, the two niśā, hiñgu, palāṇḍukañda, seeds of karañja, flowers of śirīṣa, fruit and bark of kapittha tree, māṇimañtha, nata, kuṣṭha, root of śyonāka, kiṇihi and sitā (sugar) all these are macerated with goat's urine and cow's bile and rolled into pills. Used as eye salve, nasal medication and application on the body, it cures foul ulcers, epilepsy, blindnesṣ, night blindness, sufferings of persons who are strangulated, drowned in water, burnt by fire and bitten by angry serpent. 15-17.

कार्पासास्थिमयूरपत्रबृहतीनिर्माल्यपिण्डीतकत्वङ्मांसीवृषदंशविट् तुषवचाकेशाहिनिर्मोककैः।
नागेन्द्रद्विजशृङ्गहिङ्गुमरिचैस्तुल्यैः छतं धूपनं
स्कन्दोन्मादिपशाचराक्षससुरावेशज्वरधं परम्॥ १८॥

Fumigation done with the powder of equal quantities of seeds of kārpāsa, feathers of peacock, bṛhatī, nirmālya (sphṛkkā), piṇḍītakatvak, māmsī, excreta of the cat, paddy husk, vacā, human hairs, snake peel, tooth (or tusk) of the elephant, cow's horn, hiñgu and marica is best to cure the seizures of skañda, piśāca, rākṣasa, sura (deva) grahās, epilepsy and fever. 18.

Bhūtarāvāhvaya ghrta:—

त्रिकदुकद्वकुङ्कुमग्रन्थिकक्षार्रासहीनिशादारुसिद्धार्थयुग्माम्बुशक्राह्यः । सित्र कशुनफलत्रयोशीरितकावश्वातुत्थयष्टीबलालोहितैलाशिलापश्चकः । दिधतगरमधूकसारित्रयाह्याविषास्याविषाताक्ष्यशैलैः सबस्यामयेः किल्कतैर्धृतमनवमशेषमूत्रांशसिद्धं मतं भूतरावाह्यं पानतस्तद् श्रद्धग्नं परम्॥१९॥

Medicated ghee prepared with the decoction and paste of trikaţuka, dala (tamāla), kumkuma, grañthika (pippalīmūla), kṣāra (yavaksara), simhī, niśā, dāru, the two siddhārtha, (black and white varieties), ambu, śakrāhva, sita (candana) laśuna, phalatraya, uśīra, tiktā, vacā, tuttha, yaṣṭī, balā, lohita (manjiṣṭhā), elā, śilā (manaśilā); padmaka, dadhitagara, madhūkasāra, priyāhvā, viṣākhya, viṣā, tārkṣyaśaila, cavya and āmaya, along with old ghee and cow's urine-known as Bhūtarāvāhvaya ghṛta; consumed (daily) is best to destroy grahas (evil spirits, i. e. cure the diseases caused by evil spirit. 19.

Mahabhutarava ghrta:-

नतमधुकरञ्जलाक्षापटोलीसमङ्गावचा-पाटलीहिङ्गुसिद्धार्थिसहीनिशायुग्लतारोहिणी-वदरकदुकलिकाकाण्डदारुक्तमिझाजगन्धा-मराङ्कोझकोशातकीशियुनिम्बाम्बुदेन्द्राह्मयैः । गदशुकतरुपुष्पबीजोश्रयष्ट्यद्रिकणीनिङ्गम्भा-श्रिबित्वैः समैः किलकतैर्मूत्रवर्गेण सिद्धं घृतं विधिविनिहितमाशु सर्वेः क्रमैयोजितं हन्ति सर्वेग्रहोन्मादकुष्ठज्वरांस्तन्महाभूतरावं स्मृतम् ॥ २०॥

Medicated ghee prepared with (the decoction and paste of) nata, madhuka, karañja; lākṣā, paṭolī, samañgā, vacā, pāṭalī, hiñgu, siddhārtha simhī, the two niṣā, latā, rohiṇī, badara, kaṭu, phalatrikā, kāṇḍadāru, krimijit, ajagañdhā, amarāhva, añkolla, koṣātakī, ṣigru, nimba, ambuda, iñdrāhvaya, gada, flowers and seeds of ṣukataru, ugra, yaṣṭi, adrikarṇī, nikumbha, agni, and bilva-all equal in quantity made into paste (and also decoction) mixed with the group of urine (of cow, goat, sheep, buffalo, elephant, horse, camel and donkey). This ghee known as Mahābhūtarāva used in

all modes of use, following proper procedure cures seizures by evil spirits, insanity, leprosy and fever. 20.

Homa-bali etc.:-

प्रद्वा गृह्वन्ति ये येषु तेषां तेषु विशेषतः।
दिनेषु बिल्होमादीन् प्रयुक्षीत चिकित्सकः॥ २१॥
स्नानवस्रवसामांसमद्यक्षीरगुडादि च।
रोचते यद्यदा येभ्यस्तत्तेषामाहरेत्तदा॥ २२॥
रत्नानि गन्धमाल्यानि बोजानि मधुसपिषी।
भक्ष्याश्च सर्वे सर्वेषां सामान्यो विधिरित्ययम्॥ २३॥

The physician should perform fire sacrifices and offer oblations on specific days on which the specific evil spirits seize the patient. Bath, clothes, fat, meat, wine, milk, jaggery etc. whichever is desired by the patient should be given on those days (of seizures). Offering of precious gems, purfumes, garlands, seeds (grains) honey, ghee, eatables etc. These are the common/general procedure of treatment. 21-23.

सुर्षिगुरुवृद्धेभ्यः सिद्धेभ्यश्च सुरालये।
दिश्युत्तगस्यां तत्रापि देवायोपहरेद्वलिम् ॥ २४ ॥
पश्चिमायां यथाकालं दैत्यभूताय चत्वरे।
गन्धर्वाय गवां मार्गे सवस्त्राभरणं बलिम् ॥ २५ ॥
पितृनागग्रहे नद्यां नागेभ्यः पूर्वदक्षिणे।
यक्षाय यक्षायतने सरितोर्वा समागमे॥ २६ ॥
चतुष्पये राक्षसाय भीमेषु गहनेषु च।
रक्षसां दक्षिणस्यां तु पूर्वस्यां ब्रह्मरक्षसाम् ॥ २७ ॥
शून्यालये पिशाचाय पश्चिमां दिशमास्थिते।
शुचिशुक्कानि माल्यानि गन्धाः क्षेरेयमोदनम् ॥ २८ ॥
दिध छत्रं च धवलं देवानां बिलिरिष्यते।

Oblations should be offered to sura, rsi, guru, vrddha and siddha graha (evil spirits) at the temples (place of worship) especially in the northern quarters for the deva graha; in the western quarters and at the meeting place of four roads for the daitya graha; at the path of the cattle for the gandharva, along with new cloth and ornaments; for pitr and naga graha in the river in the south-east for naga; for the yaksa

either at the dwelling of the yakşa or the meeting of the rivers; for the rākṣasa at the meeting place of the rivers, four roads or at dangerous and secret places; at the eastern quarters for brahma rākṣasa, for piśāca graha at the haunted house and in the western quarter.

Clean white cloth and garlands, scents, milk pudding, boiled rice (mixed with milk), curds, white umbrella, are the offerings, given to the deva graha. 24-29a.

हिङ्गुसर्षपषड्यन्थान्योषैरर्घपलोन्मितः ॥ २९ ॥ चतुर्गुणे गवां मूत्रे घृतप्रस्थं विपाचयेत्। तत्पाननावनाभ्यङ्गैर्देवग्रहविमोक्षणम् ॥ ३० ॥ नस्याञ्जनं वचाहिङ्गुलशुनं बस्तवारिणा।

Medicated ghee should be prepared with hingu, sarşapa, şadgrantha and vyoşa-each half pala, one prastha of ghee and four times of cow's urine; by its use for drinking, nasal drops and massaging on the body, it wards off deva graha; vaca, hingu, marica, macerated with goat's urine should also be used as nasal drops and collyrium. 29b-31a.

दैत्ये बिर्ल्यहुफलः सोशीरकमलोत्पलः ॥ ३१ ॥
नागानां सुमनोलाजगुद्धापूपगुडौदनैः ।
परमान्नमधुक्षीरकृष्णमृन्नागकेसरैः ॥ ३२ ॥
वचापद्मपुरोशीररकोत्पलदलैर्बेलिः ।
श्वेतपत्रं च रोध्रं च तगरं नागसर्षपाः ॥ ३३ ॥
शीतेन वारिणा पिष्टं नावनाञ्जनयोहितम् ।

Oblations (offerings) to daitya graha are-different kinds of fruits along with usira, kamala and utpala. For the naga graha, oblations are—sumana, lajā, cake made from jaggery, boiled rice mixed with jaggery, paramānna, (pāyasa) (sweet pudding made from milk and jaggery), honey, milk, black mud, nāgakesara, vacā, padma, pura, usira, and raktotpala dala; svetapatra, rodhra, tagara, and naga sarsapa macerated with cold water used as nasal drops and eyesalve is beneficial. 31b-34a.

यक्षाणां क्षीरदध्याज्यमिश्रकौदनगुग्गुलु ॥ ३४ ॥ देवदाकत्पलं पद्ममुशीरं वस्त्रकाञ्चनम् । हिरण्यं च बिल्योंज्यो मूत्राज्यक्षीरमेकतः ॥ ३५॥ सिद्धं समोन्मितं पाननावनाभ्यक्षने हितम्। हिरतकी हरिद्रे हे लगुनो मरिचं वचा॥ ३६॥ निम्बपत्रं च बस्ताम्बुकल्कितं नावनाक्षनम्।

For the yakṣa graha, boiled rice mixed with milk, curds, and ghee, guggulu, devadāru, utpala, padma, uśira, new cloth, money and gold should be offered as oblations; equal quantities of cow's urine, ghee and milk mixed together used for drinking, nasal drops, and collyrium; so also, harītakī, the two haridrā, laśunā, marica, vacā, and leaves of nimba made as a paste with goat's urine used as nasal drops and eyesalve. 34b-37a.

ब्रह्मरक्षोबिकः सिद्धं यवानां पूर्णमादकम् ॥ ३७ ॥ तोयस्य कुम्मः पललं छत्रं वस्त्रं वित्तेपनम् । गायत्रीविद्यातिपलकाथेऽर्धपलिकैः पचेत् ॥ ३८ ॥ त्रयूषणत्रिफलाहिङ्गुषड्ग्रन्थामिशिसर्षपैः । सनिम्बपत्रलशुनैः कुडवान् सप्त सर्पिषः॥ ३९ ॥ गोमूत्रे त्रिगुणेपाननस्याभ्यङ्गेषु तद्वितम् ।

For the brahma rākṣasa, the oblations are-pot filled with boiled yava, pot filled with water, meat, umbrella, new cloth and unguents.

In the decoction of twenty pala of gayatri, half pala each of tryūṣaṇa, triphalā, hingu, ṣaḍgranthā, miśi, sarṣapa, leaves of nimba, and laśuna, seven kuḍava of ghee, three times that quantity of cow's urine are added and medicated ghee prepared. It is beneficial when used for drinking, nasal drops and massaging the body. 37b-40a.

रक्षसां प्रकलं शुक्कं कुसुमं मिश्रकौदनम् ॥ ४०॥ विलः पकाममांसानि निष्पावा रुधिरोक्षिताः । नक्तमालशिरोपत्वङ्मूलपुष्पफलानि च ॥ ४१ ॥ वह्य कृष्णपाटस्या विस्वमूलं कदुत्रिकम् । ४२॥ विश्वनद्वयवसिद्धार्थलशुनामस्वीकसम् ॥ ४२॥

नावनाञ्जनयोर्यो बस्तमूत्रयुतोऽगदः। एभिरेव घृतं सिद्धं गवां मूत्रे चतुर्गुणे॥ ४३॥ रक्षोग्रहान् वारयते पानाभ्यञ्जननावनः।

Oblations to rākṣasa graha are—meat, white flowers, rice cooked along with meat, cooked and uncooked meat, and niṣpāva, smeared with blood. Antidote recipe (medicine) prepared with naktamālā; bark, root, flower and fruits of śirīṣa and similarly those of kṛṣṇa pāṭala, roots of bilva, kaṭutrika, siddhārtha, hiñgu, iñdrayava, laśuna, fruits of āmalakī, macerated with goat's urine should be made use of as nasal drops and eyesalve.

Medicated ghee prepared with the same (above mentioned drugs) with four parts of cow's urine and made use of for drinking, massaging and as nasal drops. 40b-44a.

पिशाचानां बिंहः सोघुः पिण्याकः पललं दि ॥ ४४ ॥
मृत्रकं लवणं सिर्पः सभूतौदनयावकम् ।
हिरद्राह्रयमि अष्ठामिशिसैन्धवनागरम् ॥ ४५ ॥
हिङ्गिप्रयङ्गित्रकरुरसोनित्रफला वचा ।
पाटली श्वेतकरमीशिरीषकुसुमैर्घृतम् ॥ ४६ ॥
गोमूत्रपादिकं सिद्धं पानाभ्यक्षनयोद्दितम् ।
बस्ताम्बु पिष्टैस्तैरेव योज्यमञ्जननावनम् ॥ ४७ ॥

Oblation for piśāca graha are—spiritous liqor from jaggery, oil-cake, meat, curds, raddish, salt, ghee, yava boiled and coloured red. Medicated ghee prepared from the two haridrā, mañjiṣthā, miṣi, saiādhava, nāgara, hiñgu, priyañgu, trikaṭu, rasona, triphalā, vacā, pāṭalī, śvetakaṭabhī, and śirīṣakusuma added with a quarter part of cow's urine should be made use of for drinking, and anointing; paste of the above drugs made with goat's urine is suitable for use as eyesalve and nasal drops.

44b-47

देविषंपितृगन्धर्वे तीक्ष्णं नस्यादि वर्जयेत्। सर्पिष्पानादि सृद्धस्मिन् भैषज्यमवचारयेत्॥ ४८॥

In the treatment of deva, rsi, pitr, and gandharva graha, strong/powerful nasal drops etc. should be avoided, only mild recipes such as drinking of ghee (medicated) etc. should be administrated. 48.

ऋते पिशाचात्सर्वेषु प्रतिकृष्ठं च नाचरेत्। सर्वेद्यमातुरं घ्रन्ति कुद्धास्ते हि महौजसः॥ ४९॥ ईश्वरं द्वादशभुजं नाथमार्यावलोकितम्। सर्वेद्याधिचिकित्सां च जपन् सर्वेत्रहान् जयेत्॥ ५०॥ तथान्मादानपस्मारानन्यं वा चित्तविग्रवम्। महाविद्यां च मायूरीं शुचि तं श्रावयेत्सदा॥ ५१॥

Except for piśāca graha, in all others, nothing unbeneficial (offering, oblations, activities, drugs and therapies) should be done, because they (grahās) being of great valour (power) may get enraged and kill both the patient and the physician.

By worshipping Iśvara with twelve shoulders, Nātha the lord (of the universe) Ārya, Avalokita, the treater of (destroyer of) all diseases, and by doing japa, (chanting of sacred hymns, syllables or letters) all the graha (evil spirits) can be won (dispelled, killed); so also diseases such as insanity, epilepsy, and other disorders of the mind.

The patient who is made clean (both in body and mind) should be made to listen Mahā vidyā and Māyurī vidyā—always. 49-51.

Notes:—The terms—Isvara with twelve shoulders, Natha, Aryavalokita are interpreted as referring to Lord Siva by all the ancient commentators while modern Indologists take them as referring to the Buddha and gods of Buddhism. Mahāvidya and Māyurî vidyā or Mahā māyurī vidyā belong to Buddhist tantra especially.

भृतेशं पूजयेत् स्थाणुं प्रमथास्थांश्च तद्गणान् । जपन् सिद्धांश्च तन्मन्त्रान् ग्रहान् सर्वानपोद्दति ॥ ५२॥

Sthānu, (Śiva) the bhūteśa (lord of creatures) and the pramatha gana should be worshipped; the potent; hymns

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concerned with them should be chanted; these will dispel/drive away all the grahās (evil spirits). 52.

यचानन्तरयोः किञ्चिद्धक्यते अध्याययोर्हितम् । यचोक्तमिद्दः तत्सर्वे प्रयुज्जोत परस्परम् ॥ ५३ ॥

Even others (medicines, therapies etc.) which are going to be described in the succeeding chapters and those described now here—should be administered combined judiciously.

इति श्रीवैद्यपतिसिंहगुप्तस् नुश्रीमद्राग्भटविरचितायामष्टाङ्गहृद्यसंहितायां षष्ठे उत्तरस्थाने भृतप्रतिषेघो नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the chapter—Bhūta pratiṣedha—the fifth in Uttara sthāna of Aṣṭāñgahṛdaya samhitā—composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

षष्ठोऽध्यायः ।

Chapter -6

UNMADA PRATISEDHA-(Treatment of Insanity)

अथात उन्मादप्रतिषेघं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महुर्षयः ।

We shall now expound the chapter Unmāda Pratiṣedha—treatment of insanity; thus said Atreya and other great sages.

Unmada-bheda and nirvacana-(kinds and definition):-

उन्मादाः षट् पृथग्दोषनिचयाधिविषोद्भवाः। उन्मादो नाम मनसो दोषैरुन्मार्गगर्मेदः॥ १॥

Unmada (insanity) is of six kinds, by each dosa seperately, by the combination of all of them, by sins and by poison.

Unmāda is mada (toxicity, disorder) of the manas (mind) produced by the doṣās (vāta etc.) moving in the wrong paths (because of their increase). 1.

Nidana and samprapti-(causes and pathogenesis) :--

शारीरमानसैर्दुष्टैरहितादन्नपानतः । २ ॥ विकृतासात्म्यसमलाद्विषमादुपयोगतः ॥ २ ॥ २ ॥ विषणणस्यालपसत्त्वस्य व्याधिवेगसमुद्रमात् । ३ ॥ श्लीणस्य चेष्टावैषम्यात् पूज्यपूजाव्यतिक्रमात् ॥ ३ ॥ शाधिमिश्चित्तविश्रंशाद् विषेणोपविषेण च । पिमिर्द्वि हीनसत्त्वस्य हृदि दोषाः प्रदृषिताः ॥ ४ ॥ धियो विधाय कालुष्यं हत्वा मार्गान् मनोवहान् । उन्मादं कुर्वते, तेन धीविश्वानस्मृतिश्रमात् ॥ ५ ॥ देहो दुःखसुखश्रष्टो श्रष्टसार्थिवद्रथः । श्रमत्यचिन्तितारम्भः

Indulgence in unsuitable (unhealthy) foods and drinks, foods which are spoilt, unaccustomed, containing dirt (contaminated) and using (foods, and drinks) in improper

manner; those who are dejected (due to worry, grief etc.). who are of weak mind, by the effect of sudden increase of diseases, emaciated persons indulging in activities in improper ways, comitting mistakes in the procedure of worship of the worshipful by comitting sinful acts, loss of balance of mind, by the effect of strong poi ons or weak poisons-by these causes the dosas getting increased in the heart (mind) in persons of feeble mind, produce vitiation of the mind, and destroying (invading) the manovahā srotas (channels of the mind) cause unmada (insanity); dhi (discriminating/deciding capacity) vijnana (capacity of special knowledge to understand the science, arts etc.) and smrti (power of remembrance of earlier happenings) having become abnormal (lost or impiared) make the body lose the feeling of happiness and unhappiness and like a chariot devoid of a charioteer, the person begins to resort to activities without any thinking. 2-6b.

Vatonmada:--

तत्र वातात्क्रशाङ्गता ॥ ६ ॥
श्रस्थाने रोदनाक्रोशहसितस्मितनर्तनम् ।
गीतवादित्रवागङ्गविश्लेपास्फोटनानि च ॥ ७ ॥
असाम्ना वेणुवीणादिशब्दानुकरणं मुद्धः ।
आस्यात्फेनागमोऽज्ञस्नमटनं बहुभाषिता ॥ ८ ॥
अलङ्कारोऽनलङ्कारैरयानैर्गमनोद्यमः ।
गुद्धिरभ्यधहार्येषु तङ्गाभे चावमानता ॥ ९ ॥
उतिपण्डितारुणाश्चित्वं जीर्णे चान्ने गदोद्भवः ।

In unmāda (insanity) produced by (increased) vāta, the body is emaciated the person weeps becomes angry, laughs, smiles, dances, sings, plays musical notes, speaks, does movements of the different parts of the body, and makes loud sound-all these at improper time and place; imitates the sound of the flute, vīṇā (lute) etc. voilently and often; froth exudes from the mouth, roams about constantly, speaks too much, decorates himself with non-decorating things, attempts to travel on things which are not vehicles; desires foods but abuses them after obtaining, the eyes protruding and red in

colour and the disease (symptoms) appearing after the food is digested. 6b-10a.

Pittonmāda:-

पित्तात्सन्तर्जनं कोघो मुष्टिलोष्टाद्यभिद्रवः ॥ १०॥ शीतच्छायोदकाकाङ्का नग्नत्वं पीतवर्णता । असत्यज्वलनज्वालातारकादीपदर्शनम् ॥ ११॥

In unmada (insanity) caused by pitta, the patient threatens others, becomes angry, attacks others with the fist, stones etc. desires cool shade and cold water, remains naked, has yellow colour (of the skin etc.) sees fire, flames, stars, and lamp which are not actually present. 10b-11.

Kaphonmāda:-

कफादरोचकश्छर्दिरल्पेहाहारवाक्यता । स्त्रीकामता रहःप्रीतिर्लालासिङ्काणकस्नुतिः॥१२॥ वैभत्स्यं शौचविद्वेषो निद्रा श्वयथुरानने। उन्मादो बलवान् रात्रौ भुक्तमात्रे च जायते॥१३॥

In unmada (insanity) caused by kapha, the person has loss of appetite, vomiting, very little of desires, foods and talk; desire for the woman (sex) and solitude, copius saliva and nasal secretions flowing, terrifying activities, hatredness to cleanliness, sleep, swelling of the face, symptoms strong during nights and soon after taking food. 12-13.

Sannipatonmada:-

सर्वायतनसंस्थानसन्निपाते तदात्मकम् । उन्मादं दारुणं विद्यात् तं भिषक् परिवर्जयेत् ॥ १४ ॥

In that caused by all the dosas (increasing together) the symptoms of all the dosas appear simultaneously. This insanity is difficult to cure, hence the physician should reject it.

14.

Citta ghataja unmada-(insanity due to mental shock):-

धनकान्तादिनारोन दुःसहेनाभिषङ्गवान्। पाण्डुर्दीनो मुदुर्मुद्यन् हाहेति परिदेवते॥१५॥

रोदित्यकस्मान्ध्रियते तद्गुणान् बहु मन्यते। शोकक्किष्टमना ध्यायन् जागरुको विचेष्टते॥ १६॥

Loss of money, wife etc. which is unbearable, which persists for long time leads to insanity. The person becomes pale, timid, faints often, weeps making sounds such hā, hā etc. (alas, that is lost, alas that is gone etc.) weeps without any (other) reason; dies (loses consciousness), praises the qualities of the things lost, with the mind suffering from grief, he worries much, keeps awake without sleep and does unusual acts. 15-16.

Vişaja unmada:-

विषेण श्याववदनो नष्टच्छायाबलेन्द्रियः। वेगान्तरेऽपि सम्भ्रान्तो रक्ताक्षस्तं विवर्जायेत्॥ १७॥

In insanity caused by poisons (administered by others or consumed by himself) the face is blue, there is loss of complexion, strength and sensory activities, has unstable mind even during the intervals (of different stages of poisoning) and the eyes are red; such a patient should be rejected. 17.

Cikitsa-(treatment) -

अथानिलज उन्मादे स्नेहपानं प्रयोजयेत्। पूर्वमावृतमार्गे तु सस्नेहं मृदु शोधनम्॥१८॥ कफिपसमवेऽप्यादौ वमनं सिवरेचनम्। स्निग्धस्विन्नस्य बस्ति च शिरसः सिवरेचनम्॥१९॥ तथाऽस्य शुद्धदेहस्य प्रसादं लभते मनः।

In insanity caused by vāta, drinking of oil (internal oleation therapy) should be administered first, if there is obstruction of the channels, mild purgatives mixed with fats should be given. In that caused by kapha and pitta, emesis, purgation, and enema therapies, should be administered after doing oleation and sudation, so also purgative therapy for the head. After the body becomes purified by these therapies, the mind becomes tranquil (calm). 18-20a.

इत्थमप्यनुषृत्तौ तु तीक्ष्यां नावनमञ्जमम् ॥ २०॥ हर्षणाश्वासनोन्नासभयताडनतर्जनम् ।

अभ्यङ्गोद्धर्तनालेपधूपान् पानं च सर्पिषः॥२१॥ युज्ज्यात्तानि हि शुद्धस्य नयन्ति प्रकृति मनः।

Even after these treatments, if the disease persists strong nasal drops, eye salves should be made use of; making him happy, assuring him, threatening, causing fear, beating and terrorising him should be resorted to, oil massage, dry massage, anointing with paste, fumigation, drinking of medicated ghee should be administered; purified by these the mind becomes normal. 20b-22a.

दिङ्क्षोवर्चलन्योषेद्विपलांशेर्घृतादकम् ॥ २२ ॥ सिद्धं समृत्रमुन्मादभृतापस्मारनुत्परम्।

Medicated ghee prepared with two pala each of hingu, sauvarcala, and vyosa, two adhaka of ghee, with addition of cow's urine is best to cure insanity, seizure by evil spirits and epilepsy. 22b-23a.

Brāhmi ghīta:--

द्वौ प्रस्थौ स्वरसाद् ब्राह्या घृतप्रस्थं च साधितम् ॥ २३॥ व्योषस्यामात्रिवृद्दन्तौशङ्खपुष्पीनृपदुमैः । ससप्तलाकृमिहरैः किल्कतैरक्षसम्मितैः ॥ २४ ॥ पलवृद्धया प्रयुक्षीत परं मात्रा चतुष्पलम् । उन्मादकुष्ठापस्मारहरं वन्ध्यासुतप्रदम् ॥ २५ ॥ वाक्स्वरस्मृतिमेधाकृद् धन्यं ब्राह्मीघृतं स्मृतम्।

Medicated ghee prepared with two prastha of fresh juice of brāhmī, one prastha of ghee and paste of one akṣa each of vyoṣa, śyāma, trivṛt, dañtī, ṣañkhapuṣpi, nṛpadruma, saptalā and kṛmihara—administered in dose of one pala increased at each succeeding day till the maximum of four pala is reached. It cures insanity, leprosy and epilepsy, bestows sons to the barren woman, produces good speech, voice, memory and intellegence and is auspicious (beneficial). This is Brāhmī ghṛta. 23b-26a.

Kalyanaka ghrta:-

वराविशालाभद्रैलादेवदावेंलवालकैः ॥ २६॥ द्विसारिवादिर जनीदिस्थिराफलिनीनतैः बहर्तीकष्टमञ्जिष्टानागकेसरदाडिमैः ॥ २७॥ वेञ्चतालीसपत्रेलामालतीमुक्कलोत्पलैः सदन्तीपश्चकहिमेः कर्षारौः सर्पिषः पचेत्।। २८॥ भृतब्रहोन्मादकासापस्मारपाप्मस् । पाण्डकण्ड्रविषे मोहे मेहे गरे उबरे ॥ २९ ॥ अरेतस्यप्रजसि देवोपहतचेर्तास । वा अमेधसि स्खलद्वाचि स्मृतिकामेऽल्पपावके ॥ ३०॥ बल्यं मङ्गल्यमायुष्यं कान्तिसीभाग्यपृष्टिदम्। कल्याणकमिदं सर्पिः श्रेष्ठं पुंसवनेषु च ॥ ३१ ॥

Medicated ghee is prepared with the decoction and paste of one karşa each of varā, viśālā, bhadrailā, devadāru, elāvāluka, the two sariva, the two rajani, the two sthira, phalini, nata, brhātī, kuṣṭha, mañjiṣṭhā, nāgakesara, dādima, vella. tālīsapatra, elā, mālatīmukula, utpala, dantī, padmaka and hima and two prastha of ghee. It is beneficial in warding off evil spirits, curing insanity, cough, epilepsy, diseases caused by sin, anaemia, itching, poison, consumption, delusion, diabetes, artificial poison, fever; for persons who have no semen, no offspring; in whom the mind is affected by gods (providential, causes unknown) for those who have no intellegence, whose voice is slipping, who desire good memory, who have poor digestive power; it bestows strength, auspiciousness, long-life complexion, fortune and nourishment. This Kalyānaka ghrta is best for pumsavana. (recipe to be get male progeny). 26b-31.

Mahakalyanaka ghrta:-

पभ्यो द्विसारिवादीनि जले पक्त्यैकविशतिम्।
रसे तस्मिन् पचेत्सपिगृष्टिक्षीरचतुर्गुणम्।। ३२॥
वीराद्विमेदाकाकोलीकपिकच्छ्विषाणिभिः।
शुर्पपणीयुतैरेतन्महाकत्याणकं परम्।। ३३॥
वृंहण सन्निपातन्नं पूर्वस्माद्धिकं गुणैः।

Out of the above drugs, the twentyone (drugs) commencing with the two sariva are boiled in water, and decoction prepared. Ghee is cooked with that decoction with the addition of four parts (of the quantity of ghee) of gristiksira (cow's milk within seven days of calving), and paste of vīrā; the two medā, kākolī, kapikacchū, visānī (ka) and the two śūrpaparnī; this Mahākalyanaka ghṛta is best to make the body stout, mitigates sannipāta and better in qualities than the earlier one. 32-34a.

Maha paiśacika ghrta:-

जिटला पूतना केशी चारटी मर्कटी घचा ॥ ३४॥ त्रायमाणा जया वौरा चोरकः कटुरोहिणी। वयःस्था शूकरी छत्रा सातिष्ठत्रा पलङ्कषा॥ ३५॥ महापुरुषदन्ता च कायस्था नाकुलीद्वयम्। कटम्भरा वृश्चिकाल शालिपणीं च तैर्घृतम्॥ ३६॥ सिद्धं चातुर्थिकोन्मादग्रहापस्मारनाशनम्। महापैशाचकं नाम घृतमेतचथाऽमृतम्॥ ३७॥ वृद्धिमेघास्मृतिकरं वालानां चाङ्गवर्धनम्।

Medicated ghee prepared with (decoction and paste) of jațilă, pūtanā, keśī, cārațī, markațī, vacā, trāyamāṇā, jayā, virā, coraka, kaţurohiṇī, vayasthā, śūkarī, chatrā, aticchatrā, palañkaṣā, mahāpurusadañta, kāyasthā, the two nākulī, kaṭambharā, vṛṣcikālī, and śālaparṇī and ghee. This, known as Mahāpaiśācaka ghṛta cures quartan fever, insanity, evil spirits, and epilepsy; it is just like nector, bestows intellegence and growth of the body in children. 34b-38a.

ब्राह्मीमेन्द्रीं विडङ्गानि क्योषं हिङ्गु जटां मुराम् ॥ ३८॥ रास्नां विषद्यां लगुनं विद्याल्यां सुरसां वचाम् । ज्योतिष्मतीं नागविद्यामनन्तां सहरीतकीम् ॥ ३९॥ काङ्क्षीं च हस्तिम्त्रोण पिष्ट्रा छायाविद्योषिता। वर्तिर्नस्याञ्जनालेषध्पैरुन्मादसुदनीं ॥ ४०॥

Brāhmī, aiñdrī, vidanga, vyosa, hingu, jatā, murā, rāsnā, visaghnā, lasunā, visalyā surasā, vacā, jyotismatī, nāgavinnā, anantā, harītakī and kānksī are macerated in elephant's urine (made into pills) and dried in shade. Used as appli-

cation into the eye, nasal drops, topical application and fumigation, it cures insanity. 38b-40.

अवपीडाश्च विविधाः सर्षपाः स्नेहसंयुताः। कदुतेलेन चाभ्यङ्गो ध्मापयेश्वास्य तद्रजः॥ ४१॥ सहिङ्गस्तीक्षणध्मश्च स्त्रुस्थानोदितो हितः।

Avapīḍa (nasal drops from paste of drugs) of different kinds, mixed with oil of sarṣapa; anointing the body with kaţu taila (musturd oil) and insufflation of its powder (of sarṣapa) into the nose, strong fumigation with drugs mentioned in starasthana (chapter 21) mixed with hingu—are all beneficial. 41-42a.

शृगालशाल्यको लूकजलोकावृषवस्तजैः ॥ ४२॥
मृत्रपित्तशकुल्लोमनखचर्मभिराचरेत् ॥
धूपधूमाञ्जनाभ्यङ्गप्रदेहपरिषेचनम् ॥ ४३॥

Urine, bile, excreta, hairs, hoofs and skin of the jackal, porcupine, owl, jalaukā (a kind of sparrow), bull and goat should made use of for fumigation, inhalation, collyrium, anointing, topical application and bath. 42b-43.

धूपयेत्सततं चैनं श्वगोमत्स्यैः सुप्तिभिः। वातन्श्रेष्मात्मके प्रायः पैत्तिके तु प्रशस्यते॥ ४४॥ तिक्तकं जीवनीयं च सर्पिः स्नेहस्र मिश्रकः। श्रीतानि चान्नपानानि मधुराणि लघूनि च॥ ४५॥

In insanity caused by vātaśleśma the patient should be contantly exposed to the fumes of foul smelling meat of dog, cow and fish; in that caused by pitta the use of tiktaka ghṛta or jīvanīya ghṛta and miśraka sneha, foods and drinks which are cold, sweet and easily digestible are beneficial. 44-45.

विष्येिच्छरां यथोक्तां वा तृप्तं मेद्यामिषस्य वा। निवाते शाययेदेवं मुच्यते मतिविश्रमात्॥ ४६॥

Veins should be cut (to let out blood) after making the patient satisfied with fatty meat, and made to lie in a place devoid of breeze—by this he becomes cured of mental disorders. 46.

Anya cikitsā-(other treatments):-

प्रक्षिप्यासिलले कृपे शोषयेद्वा बुभुक्षया। आश्वासयेत्सुहत्तं वा वाक्यैर्धर्मार्थसंहितेः॥ ४७॥ ब्यादिष्टविनाशं वा दर्शयेदद्भतानि वा। सर्षपतैलाकं न्यसेद्वोत्तानमातपे ॥ ४८॥ बद्धं कपिकच्छा अथवा तप्तेलीहतैलजलैः स्पृशेत । कशाभिस्ताडियत्वा वा बद्धं श्वभ्रे विनिःक्षिपेत्॥ ४९॥ अथवा वीतरास्त्राहमजने संतमसे गहे। सर्पेणोद्दृतदंष्ट्रेण दान्तैः सिंहेर्गजैश्च तम्।। ५०॥ (त्रासयेच्छस्रहस्तैर्वा किरातारातितस्करैः।) श्रथवा राजपुरुषा बहिनीत्वा सुसंयतम्। तर्जयन्तो नृपाञ्चया ॥ ५१ ॥ मापयेयुर्वधेनैनं देहदुःखभयेभ्यो हि परं प्राणभयं मतम्। तेन याति शमं तस्य सर्वतो विष्ठुतं मनः॥ ५२॥ सिद्धा किया प्रयोज्येयं देशकालाधपेक्षया।

The patient should be put into a well without water, made to suffer from hunger, his friends should assure him (of getting cured) with moral and religious talk, tell him the news of loss of the beloved (persons, money etc.), show him wonderful things; body be smeared with mustard oil, should be bound (with ropes) and placed in the sun with his face up, the body should be touched with either kapikacchū (which causes severe itching), heated metal, oil or water; beaten by lashes, thrown into a ravine after binding him, or impounded in a dark room free from weapons, stones and men; be bitten by a snake removed of its fangs, threatend by animals like the lion, or elephant, by persons carrying weapons or by tribal folk, bandits or thieves; or kings attendants should bring him out, bind him and threaten to kill him as though ordered by the king. The fear of death is more powerful than the fear of the troubles of the body, hence by the above methods (of loss of life) his mind becomes relieved of all its abnormalities. These methods of proven afficacy should be adopted as found appropriate to the place, time etc. 47-53a.

इष्टद्रव्यविनाशास्त्र मनो यस्योपहन्यते ॥ ५३ ॥ तस्य तत्सदृशपातिसान्त्वाश्वासैः शमं नयैत्। कामजोकभयकोधहर्षेष्यालोभसम्भवान परस्परप्रतिद्वन्द्वेरेभिरेव शमं नयेत्। भृतानुबन्धमीक्षेत प्रोक्तलिङ्गाधिकारुतिम् ॥ ५५ ॥ यद्यन्मादे ततः कुर्याद्भतनिर्दिष्टमौषधम्। बिंछ च दद्यात्पळळं यावकं सक्तूपिण्डिकाम् ॥ ५६ ॥ सिन्धं मधुरमाहारं तण्डलान् रुधिरोक्षितान्। पकामकानि मांसानि सुरां मैरेयमासवम् ॥ ५७ ॥ धतिमुक्तस्य पुष्पाणि जात्याः सहचरस्य च। चतुष्पये गयां तीर्थे नदीनां सङ्गमेषु च ॥ ५८ ॥

The mind which has become disordered due to loss (destruction) of the thing most liked should be made to become normal by supplying identical things, assurances and consoling words.

That insanity caused by lust, grief, fear, anger, joy, jealousy, and greed should be mitigated by exposing him to their respective opposite qualities.

When symptoms of seizures by evil spirits are found predominantly that kind of insanity should be treated with medicines/remedial measures indicated to ward-off the evil spirits.

Oblations consisting of meat, balls of flour of yava, food which are fatty and sweet, rice (boiled) mixed with blood, cooked or uncooked meat, surā, maireya, āsava, flowers of atimukta, jātī, and sahacara, offering being done at the meeting place of four roads, cattle shed or confluence of rivers.

53b-58.

निवृत्तामिषमचो यो हिताशी प्रयतः शुचिः। निजागन्तुभिरुनमादैः सत्ववान्नं स युज्यते॥ ५९॥

The person of a strong mind who does not indulge in meat and wine; who eats only healthy food, remains clean (both physically and mentally) does not become affected by either nija or āgantu unmāda (endogenous or exogeneous insanity). 59.

प्रसाद इन्द्रियार्थानां बुद्धयात्ममनसां तथा। धातूनां प्रकृतिस्थत्वं विगतोन्मादलक्षणम्।। ६०॥

Purity of the sense organs, their objects, intellect, soul and mind and normalcy of the tissues of the body are the features of (the person) cured of insanity. 60.

इति भ्रीवैद्यपतिसिंहगुप्तस्तुश्रीमद्राग्भद्वविरचितायामष्टाङ्गहृद्यसंहितायां षष्ठे उत्तरस्थाने दन्माद्प्रतिषेधो नाम षष्ठोऽध्यायः॥ ६॥

Thus ends the chapter —Unmāda pratisedha—the sixth in Uttarasthāna of Asṭāñga hṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

सप्तमोऽध्यायः ।

Chapter-7

APASMARA PRATISEDHA-(Treatment of epilepsy)

अथातोऽपस्मारप्रतिषेधं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter Apasmara pratisedhatreatment of epilepsy, thus said Atreya and other great sages.

Nirvacana-samprapti-(definition and pathogenesis):-

स्मृत्यपायो द्यपस्मारः स घीसत्त्वाभिसंग्रवाम् ।
जायतेऽभिहते चित्ते चिन्ताशोकमयादिभिः ॥ १ ॥
उन्मादवत्प्रकुपितैश्चित्तदेहगतैर्मछैः ।
हते सत्त्वे हृद्दि व्याप्ते संज्ञावाहिषु खेषु च ॥ २ ॥
तमो विशन् मृहमितबीभत्साः कुरुते कियाः ।
दन्तान् खादन् वमन् फेनं हस्तौ पादौ च विक्षिपन् ॥ ३ ॥
पश्यन्नसन्ति रूपाणि प्रस्खलन् पति क्षितौ ।
विजिह्याक्षिभ्रुवो दोषवेगेऽतीते विबुध्यते ॥ ४ ॥
कालान्तरेण स पुनश्चैवमेव विचेष्टते ।

Apasmāra is apāya (going away, loss, destruction) of smṛti (memory, knowledge of the sorroundings, of past events) and results from loss of dhī (understanding, wisdom) and satva (consciousness, mind) when the citta (mind, thinking) gets deranged by (the effect of) worry, grief, fear etc. by the doṣās getting increased in the same way as in unmāda (insanity) localised in the heart (mind) and deha (body); when the mind gets deranged by the obstructions of the samjñāvahā channels (pathways of consciousness) the person enters into darkuess (loss of consciousness) with his mind becoming inactive, performs terryfying actions such as grinding the teeth, emitting froth from the mouth, shaking the hands and feet voilently (convulsions), seeing non-existing things, loses balance and falls on the ground, with irreregular eyes (movements) and eyebrows, gets up regaining conscious

after the expiry of bouts of the dosas. After sometime (days or months) he acts similarly, performing such abnormal activities. 1-5a.

Bheda-(kinds):--

अपस्मारश्चतुर्भेदो वाताचैर्निचयेन 🗨 ॥ 🗴 ॥

Apasmāra (epilepsy) is of four kinds; by vāta etc. (vata, pitta and kapha) seperately and by their combination (sannipāta), 5b.

Parva rapa-(prodromal symptoms):-

क्ष्यमुत्पत्स्यमानेऽस्मिन् हत्कम्पः शून्यता भ्रमः । तमसो दर्शनं ध्यानं भ्रृत्युदासोऽक्षिवैकृतम् ॥ ६ ॥ अशब्दभ्रवणं स्वेदो लालासिङ्घाणकस्रुतिः । अविपाकोऽक्विर्मूच्छां कुस्याटोपो बलक्षयः ॥ ७ ॥ निद्रानाशोऽङ्गमर्दस्तट् स्वमे गानं सनर्तनम् । पानं तैलस्य मद्यस्य तयोरेष च मेहनम् ॥ ८ ॥

The features of the forthcoming disease are-tremors and feeling of the emptiness of the heart, dizziness, seeing darkness before the eyes (loss of consciousness), worry, drooping of the brows, abnormal movements of the eyes, hearing non-existing sounds, sweating, flowing out of saliva, and nasal secretion, indigestion, loss of appetite, fainting, gurgling noise in the abdomen, loss of strength, loss of sleep, body-ache, thirst, dreams of singing, dancing, drinking, oil and wine and urinating the same (all these in dreams). 6-8.

Vataja apasmāra-(epilepsy of vata origin):-

तत्र वातात्स्फुरत्सिक्थः प्रपतंश्च मुहुर्मुहुः।
अपस्मरित संज्ञां च लभते विस्वरं रुदन्॥ ९॥
उत्पिण्डिताक्षः श्वसिति फेनं वमित कम्पते।
आविध्यति शिरो दन्तान् दशःयाध्मातकन्धरः॥ १०॥
परितो विक्षिपत्यङ्गं विषमं विनताङ्गुलिः।
कक्षश्यावारुणाक्षित्वङ्नखास्यः कृष्णमीक्षते॥ ११॥
वपलं परुषं हपं विह्नपं विकृताननम्।

In that kind caused by vāta, the patient has tremors in the thighs, falls on the ground again and again, losing memory (consciousness) and gets it back soon; cries in a bad voice, eyes bulged out, has dyspnoea, vomits froth; shivers, strikes his head (to things nearby) grinds the teeth, shoulders are bulged, places the body parts (arms, legs) here and there irreregularly (convulsions), fingers are bent inward, dryness and blueish-red colour in the eyes, skin, nails and face; sees things which are black, unsteady and rough in shape or things which have no shape and abnormal faces. 9-12a.

Pittaja-(of pitta origin):--

अपस्मरित पित्तेन मुद्धः संद्वां च विन्दति ॥ १२॥ पीतफेनाक्षिवक्त्रत्वगास्फालयित मेदिनीम् । भैरवादीप्तरुपित रूपदर्शी तृषान्वितः ॥ १३॥

In that caused by pitta, the person loses consciousness and quickly regains it, emits yellow froth from the mouth; eyes, face, skin are yellowish, scratches the ground (during convulsions) sees terryfying, burning/bright red coloured objects and suffers from thirst. 12b-13.

Kaphaja-(of kapha origin):--

कफाचिरेण श्रहणं चिरेणैव विवोधनम्। चेष्टा उल्पा भूयसी लाला श्रुक्कनेत्रनखास्यता॥ १४॥ श्रुक्कामरूपदर्शित्वं

In that due to kapha, seizures are slow with long intervals, so also the awakening (regaining consciousness) actions (convulsions) are few and mild, there is more flow of saliva, eyes, nails and face are white, sees objects which are white in colour. 14-15a.

Sannipātaja :--

सर्वेछिङ्गं तु वर्गयेत्।

That due to all the dosās has all the features appearing together; it should be rejected. 15a.

Cikitsa-(treatment):-

अथाऽऽवृतानां धीचित्तहृत्खानां प्राक्षवोधनम् ॥ १५॥ तीक्ष्णेः कुर्यादपस्मारे कर्मभिवमनादिभिः।

In apasmāra (epilepsy) the channels of dhī, citta and bṛt (mind) which have become covered/obstructed (by the dosās) should be cleared first by therapies such as strong emesis etc. 15b-16a.

वातिकं बस्तिभृयिष्ठैः, पैत्तं प्रायो विरेचनैः ॥ १६॥ श्रुष्मिकं वमनप्रायैरपस्मारमुपाचरेत्। सर्वतः सुविश्चद्धस्य सम्यगाश्वासितस्य च ॥ १७॥ अपस्मारविमोक्षार्थं योगान् संशमनान् शृणु।

That caused by vāta should be treated/especially with enema therapy, that caused by pitta especially by purgation therapy and that caused by kapha, especially with emesis therapy. Listen now, for the medicinal recipes for the cure of epilepsy which are to be administered to the patient after doing purificatory therapies and assuring him of cure.

16b-18a.

Pañcagavya ghṛta:--

गोमयस्वरसक्षीरद्धिमूत्रैः शृतं इविः॥ १८॥ अपस्मारज्वरोन्माद्कामलान्तकरं पिवेत्।

Medicated ghee prepared by boiling ghee added with juice of fresh cowdung, cow's milk, curd and cow's urine cures epilepsy, fever, insanity and jaundice. 18b-19a.

Mahā pañcagavya ghṛta:---

द्विपश्चमृलित्रिफलाद्विनिशाकुटजत्वचः ॥ १९ ॥ सप्तपणमपामार्ग नीलिनीं कदुरोहिणीम् । शम्याकपुष्करजटाफल्गुमृलदुरालमाः ॥ २० ॥ दिवलाः सिललद्वोणे पक्तवा पादावशेषिते । मार्गीपाठाढकीकुम्भनिकुम्भव्योषरोहिषः ॥ २१ ॥ मूर्वाभूतीकभूनिम्बश्रेयसीसारिवाद्वयः ॥ मद्यन्त्यग्निनचुलैरक्षांशः सिप्पः पचेत् ॥ २२ ॥ प्रस्थं तद्वद् द्वैः पूर्वेः पश्चगव्यमिदं महत् । ज्वरापस्मारजठरभगन्दरहरं परम् ॥ २३ ॥ शोफाशःकामलापण्डगुल्मकासग्रहापहम् ॥

Two pala each of the two pancamulās, triphalā, the two niśā, bark of kuṭaja, saptaparṇa, apāmārga, nīlinī, kaṭurohiṇī, śamyāka, puṣkarajaṭā, root of phalgu and durālabhā—are boiled in one droṇa of water and decoction reduced to one-fourth. To this are added the paste of one akṣa each of bhārngi, pāṭhā; āḍhakī, kumbha, nikumbha, vyoṣa, rohiṣa, mūrvā, bhūtīka, bhūnimba, śreyasī, the two sārivā, madayanti, agni, and nicula; one prastha of ghee, and liquids mentioned earlier (juice of fresh dung, milk, curds, and urine of the cow) and medicated ghee prepared. Known as Mahāpancagavya ghṛta, it is best to cure fever, epilepsy enlargement of the abdomen, fistula-in-ano, oedema, haemorrhoids, jaundice, anaemia, abdominal tumour, cough and diseases caused by evil spirits. 19b-24a.

ब्राह्मीरसवचाकुष्ठशङ्खपुष्पीशृतं घृतम् ॥ २४ ॥ पुराणं मेध्यमुन्मादालक्ष्म्यपस्मारपाप्मजित् ।

Old ghee boiled with the fresh juice of brāhmi, vacā, kuṣṭha and śañkhapuṣpī—improves intellegence and cures insanity, sorcery, epilepsy and diseases caused by sins.

24b-25a.

तैलप्रस्थं घृतप्रस्थं जीवनीयैः पलोन्मितैः ॥ २५ ॥ क्षीरद्रोणे पचेतिसद्यमपस्मारिवमोक्षणम् ।

One prastha each of oil and ghee, one pala each of drugs of jivaniya gaṇa (vide chapter 15 of sūtrasthāna) are cooked in one droṇa of milk; this medicated ghee cures epilepsy.

25b-26a.

कंसे क्षीरेक्षुरसयोः काइमर्ये ऽष्टगुणे रसे ॥ २६ ॥ कार्षिकैर्जीवनीयैश्च सर्पिः प्रस्थं विपाचयेत् । वातिपत्तोद्भवं क्षिप्रमपस्मारं निहन्ति तत् ॥ २७ ॥

Medicated ghee is prepared with one kamsa (āḍhaka) each of milk and juice of sugarcane, eight parts of juice of kāśmarya, one karṣa each of the drugs of jivanīya gaṇa and one prastha of ghee. This recipe quickly cures epilepsy caused by vāta pitta together. 26b-27.

तद्वत् काशविदारीश्चकुशकाथशृतं पयः। कूष्माण्डस्वरसे सर्पिरष्टादशगुणे शृतम्॥ २८॥ यष्टेकल्कमपस्मारहरं धीवाक्स्वरप्रदम्।

Milk boiled with the decoction of kāśa, vidārī, ikṣu and kuśa, acts similarly.

Ghee boiled with eighteen times its quantity of juice of kūṣmāṇḍa, added with paste of yaṣṭī—cures epilepsy and bestows good intellegence, speech and voice. 28-29a.

Nasya yoga-(nasal drops):-

कपिळानां गवां पित्तं नावने परमं हितम्। २९॥ श्वराृगाळिबिडाळानां सिंहादीनां च पूजितम्।

Pitta (bile) of the cow which is brown in colour is beneficial as n sal drops; that (bile) of the dog, jackal, cat, lion etc. is best. 29b-30a.

गोधानकुलनागानां पृषतर्क्षगवामपि ॥ ३० ॥ पित्तेषु साधितं तैलं नस्येऽभ्यङ्गे च शस्यते ।

Oil boiled with the bile of the iguana lizard, mungoose, elephant, spotted deer (or leopard), bear, or cow, is highly beneficial when used as nasal medication and massage over the body. 30b-31a.

त्रिफलाग्योषपीतद्रुयवक्षारफणिज्ञकैः ॥ ३१ ॥ भ्याह्मपामार्गकारञ्जबीजैस्तेलं विपाचितम् । बस्तमुत्रे हितं नस्यं चूर्णं वा ध्मापयेद्भिषक् ॥ ३२ ॥

Oil should be cooked with triphala, vyosa, pītadru, yavakṣāra, phaṇijjaka, śryāhva (bilva), apāmārga, seed of karañja, with the addition of goat's urine—this oil used as nasal drops or the powder of the above blown into the nose is beneficial. 31b-32.

Dhapa-(fumigation):-

नकुळोत्रुकमार्जारगृध्रकीटाहिकाकजैः । तुण्डैः पक्षैः पुरीवैश्च धूपमस्य प्रयोजयेत् ॥ ३३ ॥

Fumigation should be done with the beak, feathers, and excreta of the mungoose, owl, cat, vulture, insects, snake or crow. 33.

शीलयेचैंललशुनं पयसा वा शतावरीम्। ब्राह्मीरसं कुष्ठरसं वचां वा मधुसंयुताम्॥ ३४॥

Taila (sesame oil) mixed with lasuna, satāvarī, mixed with milk, fresh juice of brāhmi or juice of kuṣṭha or of vacā may be consumed daily. 34.

समं क्रुद्वैरपस्मारो दोषैः शारीरमानसैः।
यज्ञायते यतश्चेष महामर्मसमाभ्रयः॥३५॥
तस्माद्रसायनैरेनं दुश्चिकित्स्यमुपाचरेन्।
तदार्ते चाग्नितोयादेर्विषमात्पालयेत्सदा॥३६॥

Since apasmāra (epilepsy) arises from the aggravation (increase) of the doṣās of the body and mind together and the localised in a mahāmarma (important vital organ—the head) so it is difficult to cure; hence it should be treated with rasāyana therapy (rejuvinatory therapy). The person suffering from it should be protected from fire, water and such other hazardeous things always. 35-36.

मुक्तं मनो विकारेण त्वमित्थं छतवानिति। न ब्रुयाद्विषयैरिष्टैः क्लिष्टं चेतोऽस्य बृंहयेत्॥ ३७॥

After the mind becomes cleared of all disorders, the patient should not be told, "you were doing such and such acts etc."; his mind (which is feeble) should be strengthened by supplying the things desired. 37.

इति श्रीवैद्यपतिसिंहगुप्तस् नुश्रीमद्वाग्मटिवरिचतायाम हाङ्गहृदयसंहितायां षष्ठे उत्तरस्थाने ऽपस्मारप्रतिषेघो नाम सप्तमो ऽध्यायः॥ ७॥

Thus ends the chapter—Apasmāra pratiședha-the seventh in Uttarasthāna of Astānga hrdaya samhitā—composed by śrimad Vāgbhata, son of śri vaidyapati Simhagupta.

इत्यष्टाक्रहद्ये भृततन्त्रं तृतीयं समाप्तम्।

Thus ends Bhūta tantra/graha cikitsā—-(demonology)—the third branch of Ayurveda.

अष्टमोऽध्यायः ।

Chapter-8

VARTMA ROGA VIJNANIYA
(Knowledge of diseases of the eyelids)

अथातो वर्त्मरोगविज्ञानीयमध्यायं व्याख्यास्यामः। इति ह स्माद्वरात्रेयादयो महर्षयः।

We shall now expound the chapter—Vartma roga Vijñaniya—knowledge of diseases of the eyelids; thus said Atreya and other great sages.

> सर्वरोगनिदानोक्तैरहितैः कुपिता मलाः। अवश्चर्यविद्येषेण प्रायः पित्तानुसारिणः॥१॥ शिराभिक्ष्यं प्रस्ता नेत्रावयवमाश्रिताः। वर्त्म सन्धि सितं कृष्णं दृष्टि वा सर्वमक्षि वा॥२॥

Malas (doṣās); increased by indulgence in unsuitable (unhealthy foods and activities) described in the sarvaroga nidāna (chapter 1 of nidāna sthāna) especially by those which are not good to the eyes; generally following the pitta (pitta being the predominant doṣa); they (doṣās) spread upwards (to the head) through the veins, get localised in different parts of the eye and produce diseases either in the vartma (eyelids), sandhi (joints, fornices), sita (white portion, sclera), kṛṣṇa (black portion, cornea), dṛṣṭi (vision, pupil) or the sarvākṣi (the whole eye). 1-2.

Krchronmīla:-

रोगान् कुर्युः चलस्तत्र प्राप्य वर्त्माश्रयाः सिराः । सुप्तोत्थितस्य कुरुते वर्त्मस्तम्भ सवेदनम् ॥ ३ ॥ पांग्रपूर्णाभनेत्रत्वं कुच्छ्रोन्मीलनमश्रु च । विमर्दनात् स्याच राम कुच्छ्रोन्मीलं बदन्ति तत् ॥ ४ ॥

Cala (vāta) spreading through the siras (veins) of the eyelids, produce rigidity of the eyelid (inability to open) accompanied by pain after awakening from sleep; the person feels as though his eye is filled with sand, difficulty to open

the lid up, more of tears flow out; obtains relief by rubbing the eyes. This disease is known as Krchronmila. 3-4.

Nimeşa: -

चालयन् वर्त्मनी वायुर्निमेषोन्मेषणं मुद्धः। करोत्यवङ निमेषोऽसो

Vāyu (vāta) moves the lids up and down again and again (very quickly) without any pain. This is Nimeşa. 5a. Vātahata vartma:—

वर्त्म यत्तु निमील्यते ॥ ५ ॥ विमुक्तसन्धि निश्चेष्टं होनं वातहतं हि तत्।

The lid is drooping down, detached from its joint, without movement and is weak. This is Vātahata vartma. 5b-6a.

Kumbhi:-

कृष्णाः पित्तेन बह्वयोऽन्तर्वत्मे कुम्भीकवीजवत्॥ ६ ॥ आध्मायन्ते पुनर्भिन्नाः पिटिकाः कुम्भिसंक्विताः ।

Black, multiple pitaka (eruptions) resembling the seeds of kumbhika, found in the interior surface of the lid, bursting and again getting filled up (with blood, pus etc.) and is caused by pitta. This is called Kumbhi. 6b-7a.

Pittotklista vartma:--

सद्दिक्केदिनस्तोदं रक्तामं स्पर्शनाक्षमम्।। ७॥ पित्तेन जायते वर्त्म पित्तोतिक्कष्टमुरान्ति तत्।

The lid becomes red, associated with burning sensation, moistness, pain and inability to bear the touch; and is caused by pitta. It is known Pittotklista (vartma). 7b-8a.

Paksmasata:---

करोति कण्डूं दाहं च पित्तं पक्ष्मान्तमास्थितम् ॥ ८ ॥ पक्ष्मणां शातनं चानु पक्ष्मशातं वद्दन्ति तम् ।

Pitta getting localised inside the region of the eye lashes produces itching, burning sensation followed by falling of the hairs. This is called as Paksmaśāta. 8b-9a.

Pothaki :--

पोधक्यः पिढिकाः श्वेताः सर्षपामा घनाः कफात् ॥ ९ ॥ शोफोपदेददकग्डूपिच्छिकाश्रुसमन्विताः । Pathokī are white coloured pitaka (eruptions) resembling sarṣapa (mustard), hard, associated with swelling, coating, pain, itching and slimy tears; this is caused by kapha. 9b-10a.

Kaphotklista vartma:-

कफोत्क्रिष्टं भवेद्वत्मं स्तम्भक्केदोपदेहचत् ॥ १०॥

The lids having no movement, but found coated with thick fluid is Kaphotklista vartma. 10b.

Lagana:-

ग्रन्थिः पाण्डुररुक्पाकः कण्डूमान् कठिनः कफात्। कोलमात्रः स लगणः किञ्चिद्रस्पस्ततोऽथ वा॥ ११॥

Tumour, which is pale, painless, not suppurating, having itching, hard, (generally) of the size of kola and (sometimes) either slightly less or more of it, caused by kapha. This is known as Lagana. 11.

Utsanga pitaka :--

रका रकेन पिटिका तत्तुख्यपिटिकाचिता। उत्सङ्गाख्या

By rakta (blood) are produced red coloured pitaka (eruptions) more than one in number, known as Utsanga. 12a. Utklista vartma and Vartmāršas:—

तथोत्क्रिष्टं राजिमत्स्पर्शनाक्षमम् ॥ १२ ॥ अशौंऽधिमांसं वर्त्मान्तः स्तन्धं स्निम्धं सदाहरुक्। रक्तं रक्तेन तत्स्रावि स्त्रिन्नं स्त्रिनं च वर्धते ॥ १३ ॥

The lids have linear marks and do not tolerate touch in Utklista vartma.

Arsas is excess growth of muscle inside the lids, immovable, unctous, associated with burning sensation and pain, red in colour, grows again even often cutting (excising) and is bleeding, this is caused by rakta (blood). 12b-13.

Anjana namika:---

मध्ये वा वर्त्मनोऽन्ते वा कण्डूषारुग्वती स्थिरा। मुद्रमात्राऽस्जा ताम्रा पिटिकाऽञ्जननामिका॥ १४॥

Piţaka (eruptions) either in the middle or at the ends of the lids, associated with itching, warmth and pain, immovable, of the size of a green gram, coppery red in colour, produced by asṛk (blood) is Anjana nāmika. 14.

Bisa varima :-

दोषैर्वर्तमं बहिः शूनं यदन्तः सूक्ष्मकाचितम्। सस्रावमन्तरुदकं विसाभं विसवरमं तत्॥१५॥

Lid swollen externally, having small holes in its interior, discharging watery fluid like the bisa (stalk of the lotus flower) is Bisa vartma, caused by all the doṣās. 15.

Dosotklista vartma:-

यद्वत्मोतिक्कष्टमुतिक्कष्टमकस्मान्म्छानतामियात् । रक्तदोषत्रयोतक्कशाद्भवत्युतिक्कष्टवर्तमे तत् ॥ १६॥

The lid which is coated becomes dry without any apparant reason caused by the drying of rakta and the tridosas is Dosotklista vartma. 16.

Syava vartma:-

श्याववरम् मलैः सास्रैः श्यावं रुक्क्केदशोफवत्।

Śyāva vartma is caused by the malās (doṣās) along with aṣra (blood), the lid is blue black, painful, moist and swollen. 17a.

Ślis?a vartma:--

श्रिप्टारूयं वर्त्मनी श्रिष्टे कण्डूश्वयथुरागिणी ॥ १७॥

Ślista vartma is that in which the lids adhere together associated with itching, swelling and redness. 17b.

Sikata vartma:-

वर्त्मनोऽन्तः खरा रूक्षाः पिटिकाः सिकतोपमाः। सिकतावर्त्म

Piţaka (eruptions) which are hard/rough, dry, resembling sand appearing inside the lids, is Sikatā vartma. 18a.

Kardama vartma :---

कृष्णं तु कर्दमं कर्दमोपमम् ॥ १८॥

The lid is black inside and has the features of slush, is known as Kardama vartma. 18b.

Bahala vartma :--

वहरुं बहुलैर्मासैः सवर्णेश्चीयते समैः।

The lid develops thick muscle tissue of the same colour spread evenly is Bahala vartma. 19a.

Kukūnaka:-

कुक्णकः शिशोरेव दन्तोत्पत्तिनिमित्तजः॥ १९॥ स्यात्तेन शिशुरुच्छूनताम्राक्षो वीक्षणाक्षमः। सवर्त्मशूलपैच्छिल्यः कर्णनासाक्षिमर्दनः॥ २०॥

Kukunaka occurs in children only, due to eruption of teeth, the child has swelling of eyes, coppery red colour, inability to see, lids having pain and sliminess, the child rubbing its ears, nose and eyes (often). 19b-20.

Paksmoparodha:--

पक्ष्मोपरोधे सङ्कोचो वर्त्मनां जायते तथा।
स्वरताऽन्तर्मुद्धत्वं च रोम्णामन्यानि वा पुनः॥ २१॥
कण्टकैरिव तीक्ष्णाग्रैर्घृष्टं तैरिक्ष श्रूयते।
उष्यते चानिलादिद्विडल्पादः शान्तिरुद्धतैः॥ २२॥

In Paksmoparodha, there occurs contractions of the eyelids, roughness, the hair (eyelashes) are bent inwards or, outwards, the eye become teased by the sharp edges of the hair by which eye get swollen; associated with severe burning sensation, inability to bear breeze etc.; removing the hair by which eye got swollen, giving relief for a short duration.

21-22.

Alajī:--

कनीनके बहिर्वरर्गे कठिनो ग्रन्थिरुन्नतः। ताम्रः पकोऽस्रपृयस्रुद्स्रज्याध्मायते मुहुः॥ २३॥

A hard, elevated granthi (tumour) developing at the kaninaka (inner canthus) coppery red, suppurating and discharging blood and pus and getting filled up again and again—is known as Alaji. 23.

Vartmārbuda:-

वर्त्मान्तर्मासपिण्डाभः श्वयथुर्श्रथितोऽरुज्ञः। सास्रेः स्यादर्बुदो दोषैर्विषमो बाह्यतश्चलः॥ २४॥

A hard granthi (tumour) resembling a ball of muscle developing inside the lid, accompanied with swelling of the

lid; painless, uneven and movable from outside (over the lid). This is Arbuda produced by the tridoṣās together with blood. 24.

चतुर्विश्वतिरित्येते व्याधयो वर्त्मसंश्रयाः। श्राचोऽत्र भेषजैः साध्यो द्वौततोऽर्शश्च वर्जयेत्॥ २५॥ पक्ष्मोपरोधोयाण्यः स्याच्छेषाच्छस्रोण साधयेत्।

These are the twentyfour diseases developing in the eyelids; the first of these (kṛchronmīla) is curable by medicines, the next two, (nimesa and vātahata) and arsas are rejectable; pakṣmoparodha is controllable but persist long; and the remaining should be cured by surgical treatment. 25-26a.

कुट्टयेत्पक्ष्मसदनं छिन्द्यात्तेष्विप चार्बुदम् ॥ २६॥ भिन्द्याञ्चगणकुम्भीकाविसोत्सङ्गाञ्जनालजीः । पोथकीदयावसिकतान्त्रिष्टोङ्गिष्टचतुष्टयम् ॥ २७॥ सकर्दमं सवहलं विलिखेत्सकुकुणकम् ॥२७३॥

Among these, paksma sadana (śāta) should be pricked (by needles), arbuda should be excised, lagana, kumbhīka, bisā vartma, utsanga, anjananāmika and alajī should be punctured; pothakī, śyava vartma, sikatā vartma, sliṣṭa vartma, the four utkliṣṭa (pittotkliṣṭa, kaphotkliṣṭa, raktotkliṣṭa and doṣotkliṣṭa), kardama vartma, bahala vartma and kukūnaka should be scraped. 26b-27½.

इति श्रीवैद्यपतिसिंहगुप्तस् नुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां षष्ठे उत्तरस्थाने वर्त्भरोगविज्ञानीयो नाम अष्टमोऽध्यायः ॥ ८ ॥

Thus ends the chapter-Vartmoroga vijnānīya-the eighth in Uttara sthāna of Aṣṭānga hṛdaya samhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

नवमोऽध्यायः।

Chapter-9

VARTMAROGA PRATISEDHA
(Treatment of diseases of eyelids)

अथातो वर्त्मरोगप्रतिषेधं व्यास्यामः। इति इ स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter-Vartmaroga pratisedha-treatment of diseases of the eyelids; thus said Atreya and other great sages.

> कुच्छ्रोन्मीले पुराणाज्यं द्राक्षाकत्काम्बुसाधितम् । ससितं योजयेत्सिग्धं नस्यधूमाञ्जनादि च ॥ १ ॥

For Krchronmila, old ghee, boiled with decoction and paste of draksa, added with sugar should be made use of as lubricating nasal drops, eye-salve etc. 1.

कुम्भीकावर्त्म लिखितं सैन्धवप्रतिसारितम्। यष्टीधात्रीपटोलीनां काथेन परिषेचयेत्॥ २॥

Kumbhīka vartma should be scraped, sprinkled with (fine powder of) saindhava and decoction of yaṣṭhī, dhātrī and paṭolī poured over it. 2.

Vartma lekhana vidhi-(procedure of scraping the lids) :--

निवाते अधिष्ठितस्याप्तेः शुद्धस्योत्तानशायिनः। विद्वः कोष्णाम्बुतप्तेन स्वेदितं वर्त्म वाससा।। ३।। निर्भुज्य वस्नान्तरितं वामान्नुष्ठान्नुलीधृतम्। न स्रंसते चलित वा वर्त्मैवं सर्वतस्ततः॥ ४॥ मण्डलाग्रेण तित्तर्यक् कृत्वा शस्त्रपदाङ्कितम्। लिखेत्तेनेव पत्रैर्वा शाकशेफालिकादिजैः॥ ५॥ फेनेन तोयराशेर्वा पिचुना प्रमृजन्नस्त्रक्। स्थिते रक्ते सुलिखितं सक्षौद्रैः प्रतिसारयेत्॥ ६॥ यथास्वमुक्तरेतु च प्रक्षाल्योष्णेन वारिणा। घृतेन सिक्तमभ्यक्तं वध्नीयान्मश्रुसर्पिषा॥ ७॥

कर्ष्वाधः कर्णयोर्दस्या पिण्डीं च यवसक्तुभिः। द्वितीयेऽहनि मुक्तस्य परिषेकं यथायथम्॥८॥ कुर्याचतुर्थे नस्यादीन् मुश्चेदेवाहि पश्चमे।

The patient who has been purified (by emesis, purgation etc.) is made to lie in a room devoid of breeze, with his face up and surrounded by his well wishers. The lids are then given fomentation with warm water, held within the folds of a band of cloth, by the thumb and fingers of the left hand in such a way that it neither slips away nor makes any movement. Then with the mandalagra sastra (lancet), an incision should be made horizontally, and then scraping done by its own edge, or with leaves of sephālika etc. (which are very rough); the exuding blood being washed by either phena (samudra phena/cuttle-fish), water or wet cloth. After the bleeding stops, the scraped place should be smeared with the powder of saindhava mixed with honey as described earlier; after some time it (lid) should be washed with warm water, bathed with ghee; a bolus of flour of yava mixed with honey and ghee, is inserted inside and the lids bandaged taking the tails of the bandage, above and below the ears. On the second day, it should be removed and bathing the eye done as described earlier. On the fourth day, nasal medication etc. should be done and from the fifth day, the bandage removed. 3-9a.

> समं नखिनभं शोफकण्ड्रघषीचपीडितम्।। ९॥ विचात्सुलिखितं वर्त्मे लिखेद् भूयो विपर्यये। रुक्पक्ष्मवर्त्मसदनस्रंसनान्यतिलेखनात् ॥ १०॥ स्रोहस्वेदादिकस्तस्मिन्निष्टो वातहरः क्रमः।

The lid becoming even, resembling the nail in shape, relieved of swelling, itching, friction and such other troubles should be considered as properly scraped, and in case of opposite symptoms it should be scraped again.

Pain, weakness of the hairs and lids and drooping, result from excess scraping; for that, oleation, sudation etc. and methods of mitigating vāta are desired. 9b-11a.

अभ्यज्य नवनीतेन श्वेतरोधं प्रक्षेपचेत् ॥ ११ ॥ परण्डमूहकरुकेन पुटपाके पचेत्ततः । स्विन्नं प्रक्षालितं शुष्कं चूर्णितं पोटलीकृतम् ॥ १२ ॥ स्त्रियाः सीरे छगल्या वा मृदितं नेत्रसेचनम् ।

A piece of svetarodhra anointed with butter is given a covering with the paste of roots of eranda, and cooked in the putapāka method. After it gets cooked, it is washed, dried, powdered and macerated either with breast-milk, or goat's milk, made into a ball (held inside cloth) and squeezed (so that drops of juice fall into the eye). 11b-13a.

शालितम्दुलकल्केन लिप्तं तद्वत् परिष्कृतम् ॥ १३ ॥ कुर्याभ्रेत्रेऽतिछिखिते सृदितं दिधमस्तुना । केवलेनापि वा सेकं मस्तुना जाक्षलाशिनः ॥ १४ ॥

The same (svetarodhra) placed inside the paste of flour of sali and cooked in the same way, macerated with dadhi mastu (water of curds/whey) should be squeezed to the lid which has been over-scraped; or the eye may be bathed with mastu (whey) alone for the person who consumes meat of animals of desert-like lands. 13b-14.

पिटिका वीहिवक्त्रेण भित्त्वा तु कठिनोन्नताः। निष्पीडयेदनु विधिः परिशेषस्तु पूर्ववत्॥ १५॥

Hard and elevated eruptions should be pricked with Vrīhīmukha sastra (trocar) and their contents squeezed out. Afterwards pariṣeka (bathing the eye) done as described earlier. 15.

लेखने भेदने चायं क्रमः सर्वत्र धर्त्मनि।

This is the procedure of lekhana (scraping) and bhedana (pricking puncturing) in all the diseases of the eyelids. 16a.

पित्ताकोतिक्कष्टयोः स्वादुस्कन्धसिद्धेन सर्पिषा ॥ १६ ॥ सिराविमोक्षः स्निग्धस्य चित्रुच्छ्रेष्ठं विरेचनम् । छिखिते स्तरके च वर्त्मीन क्षालनं हितम् ॥ १७ ॥ यष्टीकषायः, सेकस्तु क्षीरं चन्दनसाधितम् ।

In pittotklista and raktotklista, venesection should be done after making the patient oleated with ghee prepared with

drugs of sweet group (chapter 10 of sūtrasthāna) followed by purgation with trivṛt. The lid is then scraped, and bleeding stopped; it is beneficial to wash the lid with the decoction of yaṣṭi and bathe it by pouring milk boiled with cañdana. 16b-18a.

> पक्ष्मणां सदने स्च्या रोमकूपान् विकुट्टयेत् ॥ १८ ॥ ग्राह्येद्वा जलौकोभिः, पयसेक्षुरसेन वा । वमनं, नावनं सर्पिः शृतं मधुरशीतलैः ॥ १९ ॥

In paksmasadana, the hair follicles should be pricked well with the needle or seized by leeches, emesis therapy using milk and sugarcane juice and nasal medication with ghee processed with drugs which are sweet and cold in potency should be done. 18b-19.

सञ्चर्ण्य पुष्पकासीसं भावयेतसुरसारसैः। ताम्रे दशाहं परमं पक्ष्मशाते तद्श्वनम्॥२०॥

Puṣpakāsīsa well powdered is soaked in the juice of surasā kept in a copper vessel. After ten days this if used as a colyrium is best in pakṣmaṣʿāta. 20.

पोथकीर्लिखताः शुण्ठीसैन्धवप्रतिसारिताः । उष्णाम्बुक्षालिताः सिञ्चेत् खदिराढिकिशिग्रुमिः ॥ २१ ॥ अप्सिद्धैर्द्विनिशाश्रेष्ठामधुकैर्वा समाक्षिकैः ।

Pothaki should be scraped, smeared with sunthi and sain-dhava, washed with warm water, and sprinkled with water boiled with either khadira, āḍhakī, and sigru or with the two niṣā, śreṣṭhā and madhuka both mixed with honey. 21-22a.

कफोत्क्रिष्टे विलिखिते सक्षौद्रैः प्रतिसारणम् ॥ २२ ॥ सूक्ष्मैः सैन्धवकासीसमनोह्नाकणतार्क्यजैः । वमनाञ्जननस्यादि सर्वे च कफिर्जितम् ॥ २३॥

In kaphotklista after doing the scraping nice powder of saindhava, kāsīsa, manohvā, kaņa and tārkṣya mixed with honey should be applied; emesis, applying colyrium, nasal medication etc. and all other therapies mitigating kapha should be done. 22b-23.

कर्तन्यं लगणेऽप्येतदशान्तावभिना दहेत्।

Even for lagana the same treatment should be done; if it does not subside then it should be burnt with fire (cauterised).

24a.

[स्विन्नां भिच्वा विनिष्पीड्य भिषग (ड्योत्सङ्गां चा)ञ्जननामिकाम्। शिक्षैलासैन्धवनतैः सक्षोद्रैः प्रतिसारयेत्॥१॥]

(The physician should apply fomentation to *Utsanga* and *Anjananāmikā*, prick it, remove its contents and then apply the powder of śilā, saindhava and nata added with honey).

कुक्णे खदिरश्रेष्ठानिम्बपत्रशृतं घृतम् ॥ २४ ॥ पीत्वा धात्री वमेत्रुष्णायण्टीसर्षपसैन्धवैः । अभयापिष्पलीद्राक्षाकाथेनेनां विरेचयेत् ॥ २५ ॥ मुस्ताद्विरज्ञनीकृष्णाकल्केनालेपयेत्स्तनौ । धूपयेत्सर्षपैः साज्यैः ग्रुद्धां काथं च पाययेत् ॥ २६ ॥ पटोलमुस्तमृद्धीकागुङ्कचीत्रिफलोद्भवम् । शिशोस्तु लिखितं वर्त्म स्नुतास्रग्वाऽम्बुजन्मिः॥ २७ ॥ धाःग्यद्मनन्तकजम्बृत्यपत्रकाथेन सेचयेत् ।

In Kukūnaka, the nursing mother should be made to consume medicated ghee prepared with khadira, śresthā and leaves of nimba; then emesis therapy administered using kṛṣṇa, yaṣṭi, sarṣapa and saindhava; and purgation therapy with the decoction of abhayā, pippali, and drākṣā. Her breasts should be smeared with the paste of mustā, the two rajanī and kṛṣṇā and exposed to the fumes of sarṣapa mixed with ghee. After purification she should be made to drink the decoction of paṭola, mustā, mṛdvīkā, gudūcī and triphalā.

The eye lid of the child should be scraped or blood taken out by applying the leech; after that it should be bathed with the decoction of dhātrī, aşmañtaka, and leaves of jambu. 24b-28a.

प्रायः श्लीरघृताशित्वाद्वालानां खेष्मजा गदाः ॥ २८ ॥ तस्माद्यमनमेवाग्रे सर्वेन्याधिषु पृजितम् । सिन्धृत्थकृष्णापामार्गवीजाज्यस्तन्यमाक्षिकम् ॥ २९ ॥ चूर्णो वचायाः सक्षोद्रो मदनं मधुकान्वितम्। क्षीरं श्लीरान्नमन्नं च भजतः क्रमतः शिशोः॥ ३०॥ वमनं सर्वरोगेषु विशेषेण कुक्णके। सप्तळारसिसद्धाज्यं योज्यं चोभयशोधनम्॥ ३१॥

Because children are consuming milk and ghee (as food) they generally get affected by diseases caused by kapha, hence in all diseases emesis therapy should be administered first.

(Powder of) saindhava, kṛṣṇa and seeds of apāmārga mixed with ghee, breast-milk and honey, powder of vacā mixed with honey; or madana and madhuka (mixed with honey) are best emetic recipe for children who consume breast-milk and those consume both milk and solid food and those consuming only solid food, respectively, in all the diseases, especially in kukūṇaka.

Medicated ghee prepared from the decoction of saptala should be made use of to produce both the purifications (emesis and purgation). 28b-31.

द्विनिशारोभ्रयष्टयाह्वरोहिणीनिम्बपस्नवैः ।
कुक्णके द्विता वर्तिः पिष्टैस्ताम्ररजोन्वितैः ॥ ३२ ॥
क्षीरक्षौद्रघृतोपेतं दग्धं वा लोहजं रजः ।
पलारसोनकतकशङ्खोषणफणिज्जकैः ॥ ३३ ॥
वर्तिः कुक्णपोथक्योः सुरापिष्टैः सक्द्फ्लैः ।

Wick prepared with macerating in water the two niśā, rodhra, ya tyāhva, rohinī, tender leaves of nimba and fine powder of copper or the powder of burnt iron (iron slag) mixed with milk, honey and ghee is beneficial in kukūnaka (when applied as a collyrium to the eyes). Wick prepared with elā, rasona, kataka, śañkha, ūṣaṇa, phaṇijjaka, and katphala macerated with surā (beer) is beneficial in both kukūnaka and pothaki. 32-34a.

पक्ष्मरोधे प्रवृद्धेषु ग्रुद्धदेहस्य रोमसु ॥ ३४ ॥ उत्सुज्य द्वौ भ्रुवोऽधस्ताद्भागौ भागं च पक्ष्मतः । चवमात्रं यवाकारं तिर्यक् छित्वाऽऽर्द्दवाससा ॥ ३५ ॥ अपनेयमस्क तस्मिन्नल्पीमवति शोणिते।
सीव्येत्कुटिलया सूच्या मुद्गमात्रान्तरैः पदैः॥ ३६॥
बच्चा ललाटे पद्धं च तत्र सीवनस्त्रकम्।
नातिगाढरुथं सूच्या निक्षिपेद्थ योजयेत्॥ ३७॥
मधुसपिं:कवलिकां न चास्मिन् बन्धमावरेत्।
न्यप्रोधादिकषायैश्च सक्षीरैः सेचयेद्रुजि॥ ३८॥
पश्चमे दिवसे सूत्रमपनीयावचूर्णयेत्।
गैरिकेण वर्ण युख्यात्तीक्ष्णं नस्याञ्जनादि च॥ ३९॥

In paksmarodha where the hair (eyelashes) have grown too much, the patient who has been purified (by emesis and purgation) is subjected to a surgical operation as follows: a horizontal incision is made underneath the brow, of the size of a yava (barley) and resembling a yava (barley) in shape, at that place on the eyelid, leaving off two thirds part from above and one third part from the border line of the eyelashes; the exuding blood removed with the help of wet cloth; after the bleeding stops, the wound sutured with a curved needle making stitches, at the distance of the size of a green gram between them; a band of cloth should be tied on the forehead neither too tight nor too loose, and the suture either thread of cotton, silk or flax, fixed to the band on the forehead: a cotton wick soaked in honey and ghee is then placed over (the site of operations); bandaging should not be done in this condition. In case there is pain decoction of drugs of nyagrodhādi gana (chapter 15 of sūtrasthāna) mixed with milk should be poured on the place. On the fifth day the suture should be removed and powder of gairika be applied on the wound. Strong nasal medications and collyriums should be made use of. 34b-39.

> दहेदशान्तौ निर्भुज्य वर्त्मदोषाश्रयां वलीम्। संदंशेनाधिकं पक्ष्म हत्वा तस्याश्रयं दहेत् ॥ ४० ॥ स्च्यग्रेणाग्निवर्णेन, दाहो बाह्यालजेः पुनः। मिन्नस्य क्षारविद्वभ्यां सुव्छिन्नस्यार्बुदस्य च ॥ ४१ ॥

If the diseases does not subside (by the above treatment) the folds of the lid where in the dosas are localised should be

bent outwards with the help of a forceps, the extra hair are cut off and their place of dwelling (growth) burnt (cauterised) with the tip of the needle heated redhot.

In Bāhyālaji, cauterising should be done after puncturing. In Arbuda cauterising should be done with both alkalies and fire after excising it completely. 40-41.

इति श्रीवैद्यपतिसिंहगुप्तस् गुश्रीमद्राग्मटविरचितायामष्टाङ्गहृद्य-संहितायां षष्टे उत्तरस्थाने वर्त्मरोगप्रतिषेधो

नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the chapter Vartmaroga pratisedha—the ninth in Uttarasthāna of Aṣṭāñga hṛdaya samhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

दशमोऽध्यायः।

Chapter-10

SANDHI-SITA-ASITA ROGA VIJNANIYA
(Knowledge of disease of the fornices, sclera and cornea)

अधातः सन्धिसितासितरोगविश्वानीयं व्याख्यास्यामः। इति ह स्माहुरात्रेयाष्यो महर्षयः।

We shall now expound the chapter Sandhi-sita-asita roga vijnaniya-knowledge of diseases of the fornices, sclera and cornea; thus said Atreya and other great sages.

Sandhigata roga-(diseases of the fornices) :--

Jalasrāva :--

वायु कुद्धः सिराः प्राप्य जलामं कलवाहिनीः।

अभ्रु स्नावयते वर्त्मशुक्कसन्धेः कनीनकात्॥ १॥

तेन नेत्रं सहग्रागशोफं स्यात्स जलास्रवः।

Vāyu (vāta) undergoing increase, getting localised in the channels of water (tears) causes excess flow of tears from the joints of the lids and the white portion (sclera), through the kanīnaka (inner canthus). By this the eye develops pain; redness, and swelling. This diseases is called Jalāsrava. 1-2a.

Kaphasrava :--

कफात् कफास्रवे श्वेतं पिच्छिलं बहलं स्रवेत् ॥ २ ॥

From (increase of) kapha arises Kaphasrāva, the exuding fluid will be white, slimy and thick. 2b.

Upanāha:--

कफेन शोफस्तीक्ष्णाग्रः क्षारबुद्धदकोपमः। पृथुमूलबलः स्निग्धः सक्गों मृदुपिन्छिलः॥३॥ महानपाकः कण्डूमानुषनाहः स नीरुजः।

From kapha, arises a big swelling with a pointed tip, resembling the bubbles of kṣāra (alkali) with thick base, strong, smooth, of the same colour (as of the base) soft and

slimy, big in size non-suppurating and having itching but no pain. This is Upanāha. 3-4a.

Raktasrāva :--

रकाद् रकास्रवे ताम्रं बहुण्णं चाश्रु संस्रवेत्।। ४।।

From the blood arises Raktasrāva, in which the exudation is coppery red, copious, along with warm tears. 4b.

Parvani :--

वरमेसन्ध्याश्रया शुक्के पिटिका दाहशूलिनी। ताम्रा मुद्रोपमा भिन्ना रक्तं स्रवति पर्वणी॥ ५॥

Piţakā (eruptions) appearing in the joints between the eyelid and sclera having burning sensation and pain, coppery red, of the size of a green gram exuding blood when burst; this disease is known as Parvanī. 5.

Pūyasrava: -

प्यास्रवे मलाः सास्रा वर्त्मसन्धेः कनीनकात्। स्नावयन्ति मुद्दः पृयं सास्रं त्वङ्मांसपाकतः॥ ६॥

In Pūyasrāvā, the malās (doṣās) associated with blood, discharge pus mixed with blood, often from the joints of the lids through the inner canthus, as a result of suppuration/ulceration of the skin and muscles. 6.

Payalasa:--

प्यालसो व्रणः सूक्ष्मः शोफसंरम्मपूर्वकः। कनीनसन्धावाध्मायी प्यास्नावी सवेदनः॥ ७॥

Pūyālasa is small ulcer, preceded with swelling and samrambha (pain, redness, etc.) causing swelling of the inner canthus, discharge of pus and pain. 7.

Alajī:-

कनीनस्यान्तरळजी शोफो रुक्तोददाहवान्।

Alajī is a swelling inside the inner canthus, having pain, pricking and burning sensation. 8a.

Krmi granthi :-

श्रपाङ्गे वा कनीने वा कण्डूषापक्ष्मपोटवान् ॥ ८ ॥ प्यास्रावी कृमित्रन्थित्रीन्थः कृमियुतोऽर्तिमान् ।

A tumour developing either at the outer canthus or inner canthus, accompanied with itching, local burning sensation, falling of eyelashes, discharge of pus, having worms (bacteria, etc.) inside and painful. This disease is called as Kṛmigrañthi. 8b-9a.

उपनाहकृमिग्रन्थिप्यालसकपर्वणीः ॥ ९ ॥ शस्त्रेण साधरेरपञ्च साक्रजीनास्रवांस्त्यजेत्।

Upanāha, kṛmigranthi, pūyālasaka, parvaņī and alajī—these five are to be treated surgically, the (four) āsrāva should be refused treatment. 9b-10a.

Sita|šuklagata roga-(diseases of the sclera):-Suktika:--

पित्तं कुर्यात्सिते विग्दूनसितश्यावपीतकान् ॥ १० ॥ मलाकादर्शतुल्यं वा सर्व शुक्कं सदाहरुक् । रोगोऽयं शुक्तिकासंज्ञः सशकुद्भेदतृङ्खरः ॥ ११ ॥

Pitta increased produces in the sclera, small dots (spots) of black blue or yellow colour; the entire sclera appearing like a mirror covered by dirt and has burning sensation and pain. This disease known as Śuktikā, is accompanied with diarrhoea, thirst and fever, 10b-11.

Śuklārma:-

कफाच्छुक्के समं श्वेतं चिरवृद्धश्वधिमांसकम्। ग्रुक्कार्म

From kapha, there develops on the sclera, an extra growth of muscle which is even, white and growing very slow, this is Suklārma. 12a.

Balasa grathita:-

शोफस्त्वरुजः सवर्णो बहलोऽमृदुः॥ १२॥ गुरुःश्चिग्घोऽम्बुबिन्द्वामो बलासप्रथितं स्मृतम्। A swelling which is painless, of the same colour (of the sclera) thick, not soft, heavy, greasy, resembling a water buble—is known as Balāsa grathita. 12b-13a.

Pistaka:-

बिन्दुभिः पिष्टधवलैश्वत्सन्नैः पिष्टकं बदेत्॥ १३॥

Presence of pasty white, raised dots on the sclera is called as Pistaka. 13b.

Sirotpata:-

रक्तराजीततं शुक्कमुष्यते यत्सवेदनम्। अशोफाश्रुपदेहं च सिरोत्पातः स शोणितात्॥ १४॥

The sclera is full of red lines, has burning sensation, pain, with slight or no swelling, tears and thickening. This disease is Sirotpāta and is caused by blood (vitiated). 14.

Siraharsa:-

उपेक्षितः सिरोत्पातो राजीस्ता पव वर्धयन् । कुर्यात्सास्रं सिराहर्षे तेनाष्ट्यद्वीक्षणाक्षमम् ॥ १५ ॥

Sirotpāta when neglected leads on to Sirāharṣa with increase of red line and discharge of blood (from them); by that the eye becomes unable to see. 15.

Sirajala:-

सिराजाले सिराजालं बृहद्रकं घनोन्नतम्।

Sirājāla is appearance of a hard and elevated net work of veins exuding blood, 16a.

Śonitarma:-

शोणितार्म समं ऋक्णं पद्माभमधिमांसकम् ॥ १६ ॥

Sonitārma is an extra growth of muscle which is even, smooth and resembling a lotus flower (in colour). 16b.

Arjuna:--

नी रुक् ऋक्णोऽर्जुनं बिन्दुः रारालोहितलोहितः।

Arjuna is a dot which is painless, smooth and of the colour of the blood of the rabbit. 17a.

Prastaryarma:—

मृद्वाशुवृद्धश्वरुमांसं प्रस्तारि श्यावलोहितम् ॥ १७॥ प्रस्तार्यम् मलैः सास्रैः A soft, quick developing, painless, growth of muscle spread sidewards, bluish-red in colour is known as Prastharyarma and is caused by all the dosas together with blood. 17b-18a.

Snavarma :---

स्नावार्म स्नावसिन्नमम्।

Snāvārma resembles a tendon. 18b.

Adhimamsarma:-

शुष्कासक्त्पिण्डवच्छयावं यन्मांसं बह्रलं पृथु ॥ १८॥ अधिमांसार्म तद्

The muscle (of the sclera) becoming thick and hard, blue in colour like the clump of dried blood—this is known as Adhimāmsārma. 18b-19a.

Siraja piţika :--

दाहघर्षवत्यः सिराचृताः। कृष्णासन्नाः सिरासंज्ञाः पिटिकाः सर्षेपोपमाः ॥ १९ ॥

Eruptions resembling mustard, sorrounded by veins, having burning sensation and causing friction appearing near the cornea is known as Sirāja pitaka. 19b.

शुक्तिहर्षसिरोत्पातिपष्टकप्रथितार्जुनम् । साधयेदौषधैः षट्ं शेषं शस्त्रेण सप्तकम् ॥ २०॥ नवोत्थं तद्दपि द्रव्यैः अमोक्तं यच्च पञ्चघा । तच्छेद्यमसितप्राप्तं मांसस्त्रावसिरावृतम् ॥ २१॥ चर्मोदास्वदुच्छ्यायि दष्टिपाप्तं च वर्जयेत् ।

Suktikā, harṣa (sirāharsa), sirotpāta, piṣṭaka, balāsagrahita and arjuna—these six should be treated with medicines; the remaining seven by surgery; among these, those which are of recent origin may be treated with drugs, the five kinds of arma should be excised but not those which have reached the cornea, which are sorrounded by muscles, tendons and veins, which are bulging out like a leather bottle and which have reached the driṣṭi (vision-pupil and hindering it) should be rejected. 20-22a.

Asita/kṛṣṇagata roga-(diseases of the cornea):-Kṣata łukra:--

पित्तं कृष्णे उथवा दृष्टी शुक्रं तोदाश्रृरागवत् ॥ २२ ॥

छिस्वा त्वचं जनपति तेन स्यात्कृष्णमण्डलम् । पक्कजम्बृनिभं किञ्चिन्निम्नं च क्षतशुक्रकम् ॥ २३ ॥ तत्कृच्छुसाध्यं, याप्यं तु द्वितीयपटलव्यधात् । तत्र तोदादिबाहुल्यं सूचीविद्धाभकृष्णता ॥ २४ ॥ तृतीयपटलच्छेदादसाध्यं निचितं वणैः ।

Pitta invading the kṛṣṇa (cornea) or the dṛṣṭi (pupil) produces a tear by breaking the skin (conjunctiva), by this the cornea appears like a ripe jambu fruit (bluish black) in colour and slightly depressed, this is difficult to cure; when it breaks the second layer, it causes great increase of pain etc. resembles the black hole made by the needle and the disease becomes controllable but persisting for a long time; when the third layer is broken it gives rise to many wounds/ulcers and becomes incurable. 22b-25a.

Śuddha śukra:-

शङ्खगुक्कं कफात्साध्यं नातिरुक् शुद्धशुक्रकम् ॥ २५ ॥

From kapha is produced Suddha sukra, in which the cornea has white colour like that of a conch shell and without much pain; this is curable. 25b.

Ajaka :--

आताम्रापिच्छिलासस्रदाताम्रपिटिकाऽतिरुक् । अजाविट्सदशोच्छ्रायकाण्यां वर्ज्याऽस्जाऽजका ॥ २६॥

Pitakā (eruptions) which are coppery red in colour, slimy, exuding blood which is coppery red, very painful, resembling the excreta of the goat in size and black colour. This disease-Ajakā-caused by (vitiated) blood is to be rejected. 26.

Sirāsukra :--

सिराशुक्रं मठैः सासैस्तज्जुष्टं कृष्णमण्डलम् । सतोददाहताम्राभिः सिराभिरवतन्यते ॥ २७ ॥ अनिमित्तोष्णशोताच्छघनाससुच तत्त्यजेत् ।

Sirāśukra is caused by all the mala (doṣa) associated with blood; vitiated by these, the cornea becomes filled with veins, which produce pricking pain, burning sensation and coppery colour; blood which is sometime hot and sometime cold,

clear and thick exudes out without any cause. This should be rejected, 27-28a.

Pakatyaya:---

दोषैः साम्नैः सकृत्कृष्णं नीयते शुक्करूपताम् ॥ २८ ॥ धवलाभ्रोपलिप्तामं निष्पावार्धद्शकृति । अतितौत्ररुजारागदाहश्वयथुपीडितम् ॥ २९ ॥ पाकात्ययेन तन्तुकं वर्जयेत्तीव्रवेदनम् ।

All the dosās together with blood, make the cornea to assume the features of the sclera, all of sudden; it appears as though covered with white cloud, has the shape of a cotylidon of a nispāva, associated with severe pain, redness, burning sensation and swelling, troubling the patient due to over ripening. This Pākātyaya having very severe pain should be rejected. 28b-30a.

यस्य वा लिङ्गनाशोऽन्तः श्यावं यद्वा सलोहितम् ॥ ३० ॥ अत्युत्सेघावगाढं वा साश्रु नाडीवणावृतम् । पुराणं विषमं मध्ये विच्छिन्नं यच शक्तकम् ॥ ३१ ॥

That (cornea) which has caused loss of vision, that which is blue, that which is slightly red, that which is greatly elevated or greatly depressed, with copious tears flowing out, sorrounded by sinus ulcers, which is chronic, uneven, torn in the centre and that having dots/spots-should be rejected.

30b-31.

पञ्चेत्युक्ता गदाः कृष्णे साध्यासाध्यविभागतः ॥ ३१३ ॥

Thus were described the five diseases of the kṛṣṇa (black portion/cornea), classified into curable and incurable. $31\frac{1}{2}$.

इति श्रीवैद्यपितिसिंहगुप्तस्नुश्रीमद्वाग्मटिवरिवतायामण्टाङ्ग-हृदयसंहितायां षष्ठे उत्तरस्थाने सन्धिसितासितरोग विज्ञानीयो नाम दशमोऽध्यायः॥ १०॥

Thus ends the chapter—Sañdhisitāsita roga vijñānīya—the tenth in Uttarasthāna of Aṣṭāñga hṛdaya saṁhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

एकादशोऽध्यायः।

Chapter-11

SAÑDHI SITASITA ROGA PRATISEDHA (Treatment of diseases of the fornices, sclera, and cornea)

मधातः सन्धिसितारोगप्रतिषेधं व्याख्यास्यामः। इति इ स्माहुरात्रेयादयो महर्षयः॥

We shall now expound the chapter—Sandhi sitasita roga pratisedha—treatment of diseases of the fornices, sclera and cornea (of the eye); thus said Atreya and other great sages.

Upanaha cikitsa:---

उपनाहं भिषक् स्विन्नं भिन्नं वीहिमुखेन च। लेखयेम्मण्डलाग्रेण ततश्च प्रतिसारयेत्॥१॥ पिष्पलीक्षौद्रसिन्धृत्थैर्बभीयात्पूर्ववत्ततः । पटोलपन्नामलककाथेनाश्च्योतयेच तम्॥२॥

The physician should give fomentation to Upanāha, then puncture it with vṛhimukha śastra (trocar), scrape it with maṇḍalāgra (lance:) and then apply the paste of pippali and saiādhava mixed with honey, bind it as described earlier (vide, verses 3-9 a of chapter 9). Later āścyotana (washing the eye) be made with the decoction of leaves of paṭola and āmalaka. 1-2.

Parvani cikitsa :--

पर्वणी विडिशेनात्ता वाह्यसिन्धित्रभागतः। वृद्धिपत्रेण वर्ध्याऽर्धे स्याद्श्रुगतिरन्यथा॥३॥ चिकित्सा चार्भवत्क्षौद्रसैन्धवप्रतिसारिता।

Paivaṇi should be lifted up with badiśa (forceps), then cut (excised) with vṛddhi patra (lancet) at about three-fourth part from the external joint, the excision made at half the length, otherwise there will be flow of tears; further treatment is similar to arma (verse-20-22 further); and pratisāraṇa (applying the paste) with honey and saiādhava, should be done. 3-4a.

Payalasa cikitsa :--

प्यालसे सिरां विध्येत्ततस्तमुपनाहयेत्॥ ४॥ कुर्वीत चाक्षिपाकोक्तं सर्वं कर्मं यथाविधि। सैन्धवार्द्रककासीसलोहताम्रैः सुचूर्णितैः॥ ५॥ चूर्णाञ्जनं प्रयुक्षीत सक्षीद्रैर्वा रसिक्रयाम्।

In Pūyālasa, the vein should be cut (to let out blood) then given fomentation and all the treatments prescribed for akṣipāka (ch. 15/28-30 a) as per procedure. Saiñdhava, ārdraka, kāsīsa, iron and copper fillings all nicely powdered, and mixed with honey should be applied as collyrium, or rasakriyā (thick decoction) of these drugs may be used (for this purpose). 4b-6a.

Kimigranthi cikitsa :--

कृमिग्रन्थि करीषेण स्विन्नं भिष्वा विलिख्य च ॥ ६ ॥ त्रिफलाक्षीद्रकासीससैन्धवैः प्रतिसारयेत्।

Kṛmigrañthi should be given fomentation with (warm) cowdung, then punctured and scraped, followed by application of powder of triphalā, kāsīsa and saiñdhava mixed with honey. 6b-7a.

Sukti, Balasa grathita and Pistaka cikitsa:-

पित्ताभिष्यन्द्वच्छुक्ति बङासाह्वयपिष्टके ॥ ७ ॥ कफाभिष्यन्दवन्मुक्त्वा सिराव्यधमुपाचरेत् । बीजपुररसाक्तं च ब्योषकट्फ्डमञ्जनम् ॥ ८ ॥

Śukti should be treated in the same manner as of pittabhisyañda (verse 2-5 of chapter 16) Balāsagrathita and Piṣṭaka should also be treated similar to kaphābhiṣyanda excluding venesection (vide chapter 16); (powder of) vyoṣa and kaṭphala macerated with the juice of bījapura should be applied to the eye as collyrium. 7b-8.

> जातीमुकुलसिन्धृत्थदेवदारुमहौषधैः । पिष्टैः वसन्नया वर्तिः शोफकण्डून्नमञ्जनम् ॥ ९ ॥

(Powder of) buds of jati, saindhava, devadāru and mahausadha, made into wick of (nice paste) with prasannā

(scum of beer) and used as eyesalve cures swelling and itching. 9.

रक्तस्यन्दवदुत्पातहर्षजालार्जुनिक्रया

The treatment of sirotpāta, sirāharṣa, sirajāla and arjuna is similar to that of raktaja abhiṣyanda (chapter 16). 10a.

सिरोत्पाते विशेषेण घृतमाक्षिकमञ्जनम् ॥ १०॥ सिराहर्षे तु मधुना श्रक्षणघृष्टं रसाञ्जनम् । अर्जुने शर्करामस्तुक्षौद्रैराश्योतनं हितम् ॥ ११॥ स्फटिकः कुङ्कुमं शङ्को मधुकं मधुना अकम् । मधुना चाञ्जनं शङ्कः फेनो वा सितया सह ॥ १२॥

In sirotpāta, especially, ghee and honey mixed together should be used as collyrium; in sirāharsa, rasāñjana made into a fine paste with honey should be used; in arjuna, āṣcyotana (eye drops) with sugar, mastu, (water of curds) and honey is beneficial or sphaṭika, kumkuma, sañkha and madhuka should be made into a paste and applied as collyrium or sañkha and phena with either madhu (honey) or sitā (sugar) may be used as collyrium. 10b-12.

Arma cikitsa :--

अमोक्तं पञ्चधा तत्र ततु धूमाविलं च यत्। रक्तं दिधिनिमं यच शुक्रवत्तस्य भेषजम्॥१३॥

Among the five varieties of Arma described, that which is thin, turbid like smoke, red and which resembles curds, are to be treated in the same manner as of sukra (described further on). 13.

Śastra cikitsā-(surgical treatment):-

उत्तानस्येतरत् स्विश्नं सिसन्धृत्थेन चाञ्जितम् । रसेन बीजप्रस्य निमील्याक्षि विमर्देयेत् ॥ १४ ॥ इत्थं संरोषिताक्षस्य प्रचलेऽर्माधिमांसके । घृतस्य निश्चलं मूर्धि वर्त्मनोश्च विशेषतः ॥ १५ ॥ अपाङ्गमीक्षमाणस्य वृद्धऽर्मणि कनोनकात् । वर्लो स्याद्यत्र तत्रामं बिह्योनावलम्बितम् ॥ १६ ॥ नात्यायतं मुचुण्ड्या वा सूच्या सूत्रेण वा ततः । समन्तान्मण्डलाग्नेण मोचयेदथ मोक्षितम् ॥ १७॥ कनीनकमुपानीय चतुर्भागावशेषितम् । छिम्बात्कनीनकं रक्षेद्वाहिनीश्चाश्रुवाहिनीः ॥ १८॥ कनीनकव्यधादश्रु नाडी चाक्षिण प्रवर्तते । वृद्धेऽर्भणि तथाऽपाङ्गात्पश्यतोऽस्य कनीनकम् ॥ १९॥

The patient (of arma) is made to lie with his face up, the eye is then given fomentation, saindhava macerated with the juice of bijapūra is applied as an eye-salve; the lids are the closed and massaged briskly, thus exciting the muscle growth of the arma, is made to move (loosened); the upper part of the lid is held motionless especially; the patient is asked to look towards the apañga (outer canthus), then the fold of the arma which hanging loosely more towards the kaninaka (inner canthus) is held with the forceps and cut, with a needle or mandalagra (lancet), the muscle should be released from below, the cut end is next pulled towards the inner canthus, leaving a quarter of it (muscle) to remain in Its place, the inner canthus and tear ducts being protected (not injured during cutting); injury to the inner canthus leads to profuse flow of tears through the tear ducts. In case the arma is more developed towards the outer canthus, the patient should to asked to look towards the inner canthus, and then the cutting done suitably. 14-19.

सम्यक् छिन्नं मधुन्योपसैन्धवप्रतिसारितम्।
उष्णेन सर्पिषा सिक्तमभ्यकं मधुसर्पिषा॥२०॥
बध्नीयात्सेचयेन्मुक्तवा तृतीयादिदिनेषु च।
करञ्जबोजसिद्धेन श्लीरेण कथितैस्तथा॥२१॥
सक्षौद्रैर्द्विनिशारोधपटोलीयांच्टिकिशुकैः ।
कुरण्टमुकुलोपेतैमुञ्जेदेवाह्वि सप्तमे॥२२॥

After the cutting has been done properly, the eye should be smeared with honey, vyosa and saindhava; next warm ghee is put in, then the eye is anointed with honey and ghee mixed together and bandaged. On the third day it is removed and eye washed with milk boiled with seeds of karanja (and bandaged). Next (on the fifth day) it should be

washed with the decoction of the two niśā, rodhra, patoli, yaṣṭī, kimśuka, and buds of kuraṇṭa, mixed with honey. On the seventh day the bandage should be removed finally. 20-22.

सम्यक् छिन्ने भवेत्स्वास्थ्यं हीनातिच्छेद्जान् गदान्। सेकाञ्जनप्रभृतिभिज्ञेचेन्नेचनवृहणैः ॥ २३ ॥

Proper cutting leads to health (normalcy of the eye); the diseases arising from inadequate or excess cut ing should be treated by proper seka (pouring medicated liquids into the eye), use of collyrium, lekhana (act of scraping) and brmhana (nourishing the eye). 23.

सितामनःशिलैतेयलवणोत्तमनागरम् । अर्धकर्षोन्मितं तार्क्यं पतार्धं च मधुद्रुतम् ॥ २४ ॥ अञ्जनं स्टेष्मितिमरिपञ्जशुकामशेषजित् ।

Añjana (eye-salve) prepared with sitā (sugar), manaś-silā, aileyā, lavanottama and nāgara—each half-karṣa and tārkṣya half pala, and mixed with honey cures timira (blindness) caused by śleṣma (kapha), pilla and śukra (both are eye diseases) and armaśeṣa (residue of arma). 24-25a.

त्रिफलैकतमद्रव्यत्वचं पानीयकिलकताम् ॥ २५ ॥ शराविपिहितां दृष्ध्वा कपाले चूर्णयेस्तः । पृथक् शेषोषधरसैः पृथगेव च भाविता ॥ २६ ॥ सा मषी शोषिता पेष्या भूयो द्विलवणान्विता । श्रीण्येतान्यञ्जनान्याह लेखनानि परं निमिः ॥ २७ ॥

The skin (outer portion) of any one of the triphalā, is macerated in water put inside an earthen saucer (covered with another saucer, their edges sealed, both together are coated with mud, dried in sun and then placed inside a heap of burning cowdung cakes) and cooked. Next it is powdered nicely and soaked in the decoction of the other two drugs (of triphalā) seperately. This ash is then mixed with the two lavaṇa, and macerated well. These three eye-salves are best lekhana (scraping the ulcer), says Nimi. 25b-27.

सिराजाले सिरा यास्तु कठिमा सेखनौषधैः। न सिद्धयन्त्यर्मवत्तासां पिष्टिकानां च साधनम्॥ २८॥ In Sirājāla, the veins which are hard and do not respond to drugs of scraping action, the treatment is the same as of arma (surgical treatment) so also for the Sirāja piţakā. 28.

Sukra cikitsa :-

होषानुरोधाच्छुकेषु स्निष्यस्था वरा घृतम्। तिक्तमूर्ध्वमसुक्स्रावो रेकसेकादि चेष्यते॥ २९॥

In Sukra, depending on the predominance of the dosas the treatment should be either unctous (with use of fats) or dry (without the use of fats) either varā ghṛta (triphalā ghṛta) or tikta ghṛta (internally), blood letting, ūrdhva reka (purgation to the head), seka (pouring decoctions over the eyes etc. (nasal medication, applying collyrium) are beneficial. 29

त्रिस्त्रिवृद्वारिणा पकं क्षतशुक्ते घृतं पिबेत्। सिरयाऽनु इरेद्रक्तं जलौकोभिश्च लोचनात्॥ ३०॥ सिद्धेनोत्पलकाकोलीद्राक्षायिष्टिचिदारिभिः । सिस्तेनाजपयसा सेचनं सिललेन वा॥ ३१॥ रागाश्रुवेदनाशान्तौ परं लेखनमञ्जनम्।

In kṣata śukra, the patient must consume medicated ghee boiled three times in the decoction of trivṛt, then blood should be taken out from the eyes either by cutting the veins or by applying leeches; goat's mīlk boiled with utpala, kākolī, drākṣā, yaṣṭī and vidārī mixed with sugar or the decoction of these drugs should be poured into the eye, after the redness flow of tears and pain subside collyrium which has lekhana (scraping) property should be applied. 30-32a.

वर्तयो जातिमुङ्गळलाक्षागैरिकचन्दनैः ॥ ३२ ॥ प्रसादयन्ति पित्तास्रं व्यन्ति च क्षत्युककम् ।

Medicinal wick prepared with the buds of jāti, lākṣā, gairika and cañdana (and its paste applied as eye-salve) mitigates (the increased) pitta and asra (blood) and cures kṣataśukra. 32b-33a.

Danta varti :--

दन्तैर्दन्तिवराहोष्ट्रगवाश्वाजसरोद्भवैः ॥ ३३ ॥ सशङ्कमौकिकाम्भोधिफेनैर्मरिचपादिकैः । क्षतशक्रमपि व्यापि दन्तवतिर्निवर्तेचेत् ॥ ३४ ॥ Wick is prepared from (the ash of) teeth of the elephant, boar, camel, cow, horse, goat and ass, śañkha (conch shell) mauktika (pearls) and ambodhiphena (sea foam) added with one-fourth part of marica and applied to the eye as collyrium; this Dañtavarti cures even kṣata śukra (as well as śuddha śukra) though wide. 33b-34.

तमालपत्रं गोदन्तशङ्खफेनोऽस्थि गार्दभम्। ताम्रं च वर्तिर्भूत्रेण सर्वेशुक्रकनाशिनी॥३५॥

Wick prepared from tamalapatra, (ash of) cows tooth, sankha (conch) samudraphena (sea foam), ash of bones of a donkey and copper filings macerated with cow's urine (and used as collyrium) cures all the varieties of sukra. 35.

रत्नानि दन्ताः शृङ्गाणि धातवस्यूषणं त्रुटिः। करञ्जबीजं लशुनो वणसादि च भेषजम्॥३६॥ सवणावणगम्भीरत्वकस्थशुक्रप्रमञ्जनम् ।

Gems (pearl, coral etc.), teeth (of animals like elephant etc.), horns (of cow, goat etc.), dhātu (mineral ores such as gairika etc.), tryāṣaṇa, truṭī, seeds of karañja; laśuna and drugs which cure ulcers, used as collyrium cure śukra, having ulcers, not having ulcer, deep seated and localised in the skin. 36-37a.

निम्नमुन्नमयेत्स्नेइपाननस्यरसाञ्जनैः ॥ ३७॥ सरुजं नीरुजं दुतिपुटपाकेन शुक्रकम्।

Śukra which is depressed and painful should be lifted up by therapies such as drinking of fat, nasal medication and use of rasānjana, that which is painless by therapies, such as tarpaņa and puṭapāka (chapter 24 of sūtrasthāna). 37b-38a.

शुद्धशुक्रे निशायष्टीसारिवाशाबराम्भसा ॥ ३८ ॥ सेचनं रोध्रपोटस्या कोष्णाम्भोमग्रयाऽथवा ।

Śuddha śukra should be treated by pouring the decoction of niśā, yaṣṭī, sārivā and śābara over the eye, or mild fomentation with bolus of paste of rodhra warm or by exposure to fire. 38b-39a.

Mahānīla guţikā:-

बृहतीमूळयण्टयाह्नत। स्रसैन्धवनागरैः ॥ ३९॥ धात्रीफळाम्बुना पिण्टैर्लेपितं तास्रभाजनम्। यवाज्यामळकीपत्रैर्बहुशो धूपयेत्ततः॥ ४०॥ सत्र कुर्वीत गुटिकास्ता जळक्षौद्रपेषिताः। महानीळा इति स्थाताः शुद्धशुक्रहराः परम्॥ ४१॥

Roots of brhatī, yaṣṭyāhvā. tāmra, saiñdhava and nāgara are macerated in the juice of dhātriphala and applied over a copper vessel; (after drying) it should be exposed many times to the smoke of yava, ājya (ghee) and leaves of āmalakī, then the paste is macerated with water and honey and rolled into pills; this known as Mahānīla guṭikā (used as eye salve) is best to cure śuddha śukra. 39b-41.

स्थिरे शुक्रे घने चास्य बहुशोऽपहरेदसुक्। शिरःकायविरेकांश्च पुटपाकांश्च भूरिशः॥ ४२॥

In case of sukra being immobile and thick, the blood of the patient should be removed often, purgation to the head and the body and putapāka (eye drops) should be administered in large measure (many times). 42.

कुर्यानमरिचवैदेहोशिरीषफलसैन्धवैः । द्वर्षणं त्रिफलाकाथपीतेन लचणेन वा ॥ ४३ ॥

In sukra, harsana (raising the veins) should be done by applying (the powder of) marica, vaidehi, fruit of sirisa and saindhava or by lavana alone after the patient has consumed the decoction of triphala. 43.

कुर्यादञ्जनयोगौ वा स्ठोकार्घगदिताविमौ। शङ्ककोलास्थिकतकद्राक्षामधुकमाक्षिकैः ॥ ४४॥ सुरादन्तार्णवमलैः शिरीषकुसुमान्वितैः।

Or eye-salve prepared with drugs mentioned in the following half verses should be made use of; sañkha, seed of kola, kataka, drākṣā, madhuka and mākṣikā; surā, dañta (cow's tooth), arnava mala (sea foam) added with flower of śirīṣa. 44-45a.

धात्रीफणिज्ञकरसे क्षारो लाङ्गलिकोद्भवः॥ ४५॥ उषितः शोषितश्चर्णः शुक्रदर्षणमञ्जनम्।

Kṣāra (alkali) obtained from lāngalika soaked in the juice of dhātrī and phanijjaka dried and powdered, is a collyrium best to raise the śukra. 45b-46a.

मुद्रा वा निस्तुषाः पिष्टाः शङ्खक्षोद्रसमायुताः ॥ ४६ ॥ सारोमधूकान्मधुमान् मज्जा वाऽक्षात्समाक्षिका।

Or mudga devoid of its husk, mixed with śañkha and kṣaudra (honey) and macerated or madhūkasāra mixed with honey or the marrow of akṣa mixed with honey (act similarly). 46b-47a.

गोखराश्वोष्ट्रद्शनाः शङ्कः फेनः समुद्रजः॥ ४७॥ वर्तिरर्जुनतोयेन हृष्ट्युक्रकनाशिनी।

Wick prepared with the (ash of) teeth of the cow, ass, horse, and camel; śañkha and samudraphena macerated with the decoction of arjuna, cures śukra which has been raised.

47b-48a

उत्सन्नं वा सरावयं वा शुक्रं वालादिभिक्तिंखेत्॥ ४८॥

Sukra which is elevated or having a foreign body should be scraped with hair (which are rough) etc. (leaves, barks or other rough materials). 48b.

सिराशुक्रे त्वदृष्टिन्ने चिकित्सा व्रणशुक्रवत्।

In Sirāśukra which has not caused loss of vision, the treatment is the same as vraņaśukra. 49a.

पुण्ड्रयष्ट्याह्नकाकोलीसिहीलोहिनशाञ्जनम् ॥ ४९ ॥ कल्कितं छागदुग्धेन सघृतैर्धूपितं यवैः। धात्रीपत्रेश्च पर्यायाद्वतिरत्राञ्जनं परम्॥ ५० ॥

Puṇḍra, yaṣṭyāhvā, kākolī, simhi, loha, niśā and añjana made into a paste with goat's milk is exposed to the fumes of yava and leaves of dhātrī mixed with ghee alternately and made into wicks. Applied as eye-salve it is best in this disease. 49b-50.

Ajakā cikitsā :-

भशान्तावर्मवच्छस्रमजकारुये च योजयेत्। भजकायामसाध्यायां शुक्तेऽन्यत्र च तद्विधे ॥ ५१ ॥ वेदनोपशमं स्नेहपानासृक्त्रावणादिभिः। कुर्याद्वीमत्सतां जेतुं शुक्रस्योत्सेघसाधनम्॥ ५२ ॥

If the disease does not subside, sastra cikitsā—surgical treatment as prescribed for arma should be done in Ajakā. In incurable ajakā, sukra and similar diseases, pain should be relieved by drinking of fat, blood letting etc. and other drastic measures to relieve the great swelling of sukra. 51-52.

नाळिकेरास्थिभङ्गातताळवंशकरीरजम् । भस्माद्भिः स्नावयेत्ताभिभीवयेत्करमास्थिजम् ॥ ५३ ॥ चूर्ण शुक्रेष्वसाध्येषु तद्वैवर्ण्यप्रमञ्जनम् । साध्येषु साधनायाळमिद्मेव च शीळितम् ॥ ५४ ॥

The ash of shell of nalikera; bhallata, tala, and vamsa karīra mixed with the ash of bones of the camel, should be wrinsed in water many times (as indicated in the preparation of alkalies (chapter 30 of sūtrasthāna) and then dried. Used as a collyrium in the incurable sukra it removes the discolouration, and in the curable kind, this alone is enough to cure the disease, if used habitually. 53-54.

स्रकां पार्श्वतो विश्वा स्च्या विस्नाव्य चोदकम्।
समं प्रपीड्याङ्गुष्ठेन वसार्द्रेणातु प्रयेत्॥ ५५॥
व्रणं गोमांसचूर्णेन वद्धं वद्धं विमुच्य च।
सप्तरात्राद् व्रणे कढे कृष्णभागे समे स्थिरे॥ ५६॥
स्नेहाञ्जनं च कर्तव्यं नस्यं च क्षीरसर्पिषा।
तथाऽपि पुनराध्माने भेदच्छेदादिकां क्रियाम्॥ ५७॥
युक्त्या कुर्याद्या नातिच्छेदेन स्यान्निमज्ञानम्॥५७ ।।

Ajakā should be pricked from the sides, by the needle, the watery fluid inside is squeezed out by kneading evenly with the thumb and moist cloth; then the ulcer should be filled with the powder of cow's flesh and bandaged. This process of filling and bandaging, for seven days, when the ulcer heals and the black portion (cornea) becomes even

and immovable, then snehañjana (eye-salve mixed with fats) should be done with milk and ghee. Even after these therapies, if it gets swollen, filled with fluid, then pricking or excision should be undertaken, as much as justified, since excess of treatment (pricking and excision) leads to sinking (blindness). 55-57½.

नित्यं च शक्रेषु श्रतं यथास्वं पाने च मर्श च घृतं विदध्यात् । न द्वीयते छन्धवला तथा उन्तस्तीक्ष्णाञ्जनैर्देक् सततं प्रयुक्तेः ॥५८३॥

In sukra, medicated ghee prepared with the appropriate drugs should be used daily for pana (consuming internally) and marsa (droping into the nose). The vision gaining strength by this method does not suffer from the effects of strong collyrium, though used continuously (habitually). 58½.

इति श्रीवैद्यपतिसिंहगुप्तस्तुश्रीमद्वाग्भटविरिचतायामष्टाङ्गहृद्यसंहितायां षष्ठे इत्तरस्थाने सन्धिसितासितरोगप्रतिषेधो नामैकादशोऽभ्यायः ॥ ११ ॥

Thus ends the chapter—Sandhisitāsita roga pratiședha—the eleventh in Uttara sthana of Aşţanga hrdaya samhita, composed by śrimad Vagbhaţa, son of śri vaidyapati Simhagupta.

द्वादशोऽध्याय: ।

Chapter—12

DRȘTI ROGA VIJN ANIYA (Knowledge of diseases of vision)

अथातो दृष्टिरोगविज्ञानीयमध्यायं व्याख्यास्यामः । इति इ स्मादुरात्रेयादयो महर्षयः ।

We shall now expound the chapter—Dṛṣṭiroga vijñānīya—knowledge of the diseases of vision; thus said Ātreya and other great sages.

Timira:-

सिराजसारिणि मले प्रथमं पटलं श्चिते । अव्यक्तमीक्षते रूपं व्यक्तमप्यनिमित्ततः ॥ १ ॥ द्वितीयं ਸ਼ਾਸ पटलमभूतमपि पश्यति । भृतं तु यत्नादासम्बं दूरे सूक्ष्मं च नेक्षते॥२॥ दरान्तिकस्थं रूपं च विपर्यासेन मन्यते। दोषे मण्डलसंस्थाने मण्डलानीव पश्यति॥३॥ द्विधैकं दृष्टिमध्यस्थे बहुघा बहुधास्थिते। **इष्टेर** भ्यन्तरगते हस्ववृद्धविपर्ययम् ॥ ४॥ नान्तिकस्थमधःसंस्थे दरगं नोपरि स्थिते। पार्श्वे पश्येन्नपार्श्वस्थे तिमिराख्योऽयमामयः॥५॥

When the malas (dosās) moving in the sirās (veins) get localised in the first paṭala (layer) the person sees the objects hazy, though it is clearly visible, with no other obvious reason.

When they (dosās) spread to the second patala (layer), the person sees objects which are not present, sees near objects with great effort and the distant objects which are small are not seen at all; understands distant objects as present near by and vice versa.

When the dosās are localised in the form of a circle, the patient sees circular shapes in all things; when localised in

the centre of the dṛṣṭi (area of vision) he sees one object as two when they are localised at many places, he sees one object as many; when the doṣa gets into the (area of) vision, small objects are seen big and vice versa; when localised below, he does not see near by objects; when localised above, distant objects are not seen; when localised at the sides, objects present in the sides are not seen. All these are known as the disease—Timira. 1-5.

Kaca :-

प्राप्नोति काचतां दोषे तृतीयपटलाश्चिते। तेनोर्ध्वमीक्षते नाधस्त उचैलावृतोपमम् ॥ ६॥ यथा वर्णे च रज्येत दृष्टिहाँयेत च क्रमात्।

When the doṣās get localised in the third paṭala (layer), the person gets the disease called Kāca, in which he sees objects present above but not those present below, objects are seen as covered by thin cloth, the area of vision, assumes the colour related to the doṣa, and gradually the vision diminishes. 6-7a.

Linganasa:-

तथाऽज्युपेक्षमाणस्य चतुर्थं पटलं गतः॥ ७॥ लिङ्गनारां मलः कुर्वन् छादयेद्दिमण्डलम्।

Even then, when the disease is neglected, the dosās getting localised in the fourth paṭala (layer) produce the disease Linganāśa, by covering the whole area of vision. 7b-8a.

Notes:—Timira, kāca and linganāśa, are the three successive stages of opacity of the lens, giving rise to transient, partial and total blindness respectively.

Vataja timira etc.:-

तत्र वातेन तिमिरे व्याविद्धमिव पश्यति ॥ ८ ॥ चलािष्ठारुणाभासं प्रसन्नं चेक्षते मुहुः । जालािन केशान् मशकान् रश्मीिश्चोपेक्षितेऽत्र च ॥ ९ ॥ काचीभूते हगरुणा पश्यत्यास्यमनासिकम् । चन्द्रदीपाद्यनेकत्वं वक्षमृष्विप मन्यते ॥ १० ॥

वृद्धः काचो दशं कुर्याद्वजोधूमावृतामिव।
स्पष्टारुणाभां बिस्तीणीं सूक्ष्मां वा हतद्र्यानाम्।। ११।।
स लिङ्गनाशो

In timira caused by vata, the person sees the objects as though covered (with thin cloth), unsteady, dirty, slightly red, sometimes and some other times as clear and clean; sees webs, hairs, musquitoes and rays of light in front of his eyes.

When kāca has developed, the area of vision is slightly red, the person sees the face (of others) as noseless, sees the moon, lamp etc. as many (even though one), understands curved things as straight; kāca when grows older, makes the sight of objects as though covered with dust and smoke, of well defined red colour, wide spread (expanded) or small in size and loss of vision. This stage is Linganāsa. 8b-11.

वाते तु सङ्कोचयति **दक्**सिराः। दग्मण्डल विशत्यन्तर्गम्भीरा दगसौ स्मृता॥१२॥

(Increased) vata causes constriction of the siras (veins) of the dṛṣṭi (organ of vision), in drawing of the dṛṣṭi maṇḍala (organ of vision), the condition is called as Gambhīra dṛṣṭi. 12.

Pittaja timira etc.:-

पित्तजे तिमिरे विद्युत्खद्योतद्योतद्योपितम्।
शिखितित्तिरिपत्रामं प्रायो नीलं च पश्यति ॥ १३ ॥
काचे दक काचनीलामा ताद्योव च पश्यति ।
अर्कन्दुपरिवेषाग्निमरीचीन्द्रधनूषि च ॥ १४ ॥
भुक्तनीका निरालोका दक् स्निग्धा लिक्ननाशतः।
दिष्टः पित्तेन हस्त्राख्या सा हस्वा हस्वदर्शिनी ॥ १५ ॥
भवेत्पित्तविद्यधाख्या पीता पीतामदर्शना।

In timira, born from pitta, the person sees lightening (flashes of light), glow worm and burning lamp etc. (before his eyes), objects appear as deep blue in colour like the feather of the peacock and tittiri (partridge). In kāca, the organ of vision appears as kācanīla (light blue) so the person sees objects in the same colour; the sun, moon, fire, mirage and rainbow as sorrounded by halpes (coloured rings). In

linganāśa (of pitta origin) the dṛṣṭi (organ of vision) is blue like that of a bee, incapable of seeing and is unctous. It is known as Hṛṣva dṛṣṭi and the person sees only very little. When the organ of vision becomes yellow and the person sees the objects as yellow coloured, then the condition is called as Pittavidagdha dṛṣṭi. 13-16a.

Kaphaja timira etc. :-

कफेन तिमिरे प्रायः स्त्रिग्धं श्वेतं च पश्यति ॥ १६ ॥ शङ्कादुकुन्दकुसुमैः कुमुदैरिव चाचितम् । ६७ ॥ काचे तु निष्प्रभेन्द्रकप्रदीपाचैरिवाचितम् ॥ १७ ॥ सिताभा सा च दिष्टः स्याह्मिङ्गनारो तु लक्ष्यते । मूर्तः कफो दिष्टगतः स्त्रिग्धो दर्शननारानः ॥ १८ ॥ विन्दुर्जलस्येव चलः पिद्मिष्टसंस्थितः । उष्णे सङ्कोचमायाति छायायां परिसर्पति ॥ १९ ॥ शङ्काकुन्देन्दुकुमुद्दरफटिकोपमर्शक्कमा ।

Generally in timira, born from kapha, the person sees the objects as unctous (greasy), white, as that of a conch shell, moon, flowers of kunda and as though covered with kumuda (petals of lilly). In kaca, the moon, the sun, the flame etc. appear lustreless without their shining) and as though covered (with cloth). In linganasa, the organ of vision is white in colour so also the objects seen, solid kapha which is unctous getting localised in the organ of vision causes loss of vision, like a drop of water standing on a lotus leaf, it (vision) is unsteady, shrinks (becomes reduced) when there is heat (during day) and expands when there is shade (during night) the objects are seen white like the conch, kunda and the moon, lily and rock crystal. 16b-20a.

Raktaja timira etc. :-

रक्तेन तिमिरे रक्तं तमोभूतं च पश्यति ॥ २०॥ काचेन रक्ता कृष्णा घा दिष्टस्तादक् च पश्यति । लिङ्गनाशेऽपि ताद्दग् दङ् निष्प्रभा द्वतदर्शना ॥ २१॥

In timira caused by blood, the organ of vision is red and the person sees objects as though in darkness. In kāca the organ of vision is either red or black and the objects are seen similarly. In linganasa also the organ and the objects seen are similar (in colour), lustreless and there is loss of vision also. 20b-21.

संसर्गसिवातेषु विद्यात्सङ्कीर्णलक्षणान्। तिमिरादीनकस्माच तैः स्याद्वयक्ताकुलेक्षणः॥ २२॥ तिमिरे, शेषयोर्देष्टी चित्रो रागः प्रजायते।

In those timira etc. caused by combination of two and three dosas, the symptoms of the dosas involved are present; in timira the objects are seen sometimes clear and sometimes as covered; and in the remaining (kāca and linganāśa) objects are seen as having either many colours or red. 22-23a.

Nakulandha:-

द्योत्यते नकुलस्येव यस्य दङ् निचिता मलैः॥ २३॥ नकुलान्धः स तत्राह्मि चित्रं पश्यति नो निश्चि।

By the aggravation of all the mala (doṣās), the organ of vision of the person appears as that of a mungoose. He is known as Nakulāndha—sees object in different colours during day but not at night. 23b-24a.

Dosandha:--

अर्के उस्तमस्तकन्यस्तगभस्तौ स्तम्भमागताः॥ २४॥ स्थगयन्ति दशं दोषा दोषान्धः स गदोऽपरः। दिवाकरकरस्पृष्टा भ्रष्टा दिवाकरकरस्पृष्टा भ्रष्टा दिवाकरकरस्पृष्टा भ्रष्टा दर्शनम्। विलीनलीना यच्लन्ति व्यक्तमन्नाह्नि दर्शनम्।

Just as the rays of the sun present at the peak of the mountain of the setting sun are found disappearing, similarly the doṣās bring about the loss of the vision. This is another disease known as Doṣāādha. In this the person sees things when the doṣās get dissolved and move out of the path of vision touched by (by the effect of) the suns rays. Hence the person sees only during day. 24b-26a.

Ratryandha:---

उष्णतप्तस्य सहसा शीतवारिनिमज्जनात् ॥ २६ ॥ त्रिदोषरक्तसंपुको यात्युष्मोध्वं ततोऽक्षिणि ।

दाहोषे मलिनं शुक्कमहन्याविलदर्शनम् ॥ २७॥ रात्रावान्भ्यं च जायेत विद्ग्धोष्णेन सा स्मृता ।

By plunging into cold water immediately after long exposure to heat (or the sun, fire etc.) all the three dosās associated with rakta (blood) make the heat move upward to the eyes. By that, there is burning sensation, feeling of heat, dirtiness of the sclera; objects seen appear as though dirty during day and there is blindness at night, due to excess of heat. This is known as Usnavidagdha drsti. 26b-28a.

Amla vidagdha dṛṣṭi :--

भृवामम्लाशनाहोषैः साम्नैर्या दिष्टराचिता॥ २८॥ सक्केदकण्डूकलुषा विदग्धाऽम्लेन सा स्मृता।

By over-indulgence in foods which are sour, the dosās associated with blood get increased and accumulate in the eyes, producing increase of moistness, itching and dirtiness. This disease is known as Amlavidagdha drsti. 28b-29a.

Dhūmara:---

शोकज्वरशिरोरोगसन्तप्तस्यानिलादयः ॥ २९॥ धूमाविलां धूमदृशं दृशं कुर्युः स धूमरः।

In persons, suffering from grief, fever, and headache, the anila (vāta) etc. (doṣās) make the eye as though covered with smoke, and also the objects seen. This disease is Dhūmara. 29b-30a.

Aupasargika linganasa:--

सहसैवाल्पसत्त्वस्य पश्यतो रूपमद्भुतम् ॥ ३०॥ भास्वरं भास्करादि वा वाताद्या नयनाभिताः । कुर्वन्ति तेजः संशोष्य दृष्टि मुषितदर्शनाम् ॥ ३१॥ वैड्यंवर्णा स्तिमितां प्रकृतिस्थामिवाव्यथाम् । औपसर्गिक इत्येष ठिङ्गनाशो

The person of weak mind, suddenly seeing sights which are grotesque; very bright objects such as the sun etc.; vāta and other (doṣās) residing in the eye (getting aggravated) cause drying (of the moistness of the eye) and make the

eye very bright (abnormal brightness) having the colour of vaidūrya gem (cat's eye), steady and appearing as though normal without any pain (or other troubles). This is known as Aupasargika linganāśa. 30b-32.

्रत्र वर्जयेत् ॥ ३२ ॥ विना कपाक्षिक्षं नाशान् गम्भीरां हस्यजामपि । षट् काचा नकुलान्धश्च याप्याः, शेषांस्तु साधयेत् ॥ ३३ ॥ द्वादशेति गदा दण्टौ निर्दिष्टाः सप्तविश्रतिः ॥३३६॥

Out of these (above disease) all the linganasa except the one born from kapha, gambhira dṛṣṭi and hṛsva dṛṣṭi, the six kāca and nakulāndha are yāpya (controllable and persisting long); the remaining twelve diseases (are curable and) should be treated.

Thus were described the twenty seven diseases of drsti (organ of vision), 33-33½.

इति भीवैद्यपर्तिसहगुप्तस्तुभीमद्वाग्भटविरचितायामध्टाङ्गहृद्यसंहितायां षष्ठे उत्तरस्थाने दृष्टिरोर्गावझानीयो नाम द्वादशोऽध्यायः ॥ १२ ॥

Thus ends the chapter—Dristiroga vijnānīya—the twelvth in Uttara sthāna of Astāngahrdaya samhitā composed by śrimad Vāgbhata, son of śri vaidyapati Simhagupta.

पचेज्ञीर्णेघृतप्रस्थं समक्षीरं पिचृत्मितैः॥ ५॥ हन्ति तत्काचितिमरक्तराजीशिरोक्जः।

One pala each of drākṣā, cañdana, mañjiṣṭhā, the two kākolī, jīvaka, sitā, śatāvarī, medā, puṇḍrāhvā, madhuka, and utpala—are made into decoction with water; to that are added one prastha of old ghee, equal quantity of milk (and paste of the above drugs) and ghee cooked. This recipe cures kāca, timira, red lines in the eyes and headache. 4b-6a.

Patoladi ghrta:-

पटोलिनम्बकदुकादावींसेव्यवरावृषम् ॥ ६॥
सधन्वयासत्रायन्तीपपैटं पालिकं पृथक्।
प्रस्थमामलकानां च काथयेन्नल्वणेऽम्भस्ति॥ ७॥
तदालकेऽर्धपलिकैः पिष्टेः प्रस्थं घृतात्पचेत्।
मुस्तभूनिम्बयष्ट्याह्नकुटजोदीच्यचन्दनैः ॥ ८॥
सपिष्पलीकैस्तत्सपिर्घाणकर्णास्यरोगितत् ।
विद्रधिज्वरदुष्टारुविसपीपिचकुष्ठनुत् ॥ ९॥
विदेषाच्छुक्रतिमिरनकान्ध्योष्णाम्लदाहृहत् ।

One pala each of paţola, nimba, kaţukā, dārvī, sevya, varā, vṛṣam, dhañvayāsa, trāyañtī and parpaṭa and one prastha of āmalaka are boiled in one nalvaṇa (droṇa) of water and decoction reduced to one āḍhaka; to this are added the paṣte of half pala each of mustā, bhūnimba, yaṣṭhyāhvā, kuṭaja, udicya, cañaana and pippalī, and one prastha of ghee and medicated ghee prepared. This ghee cures diseases of the nose, ears, and mouth; abscess, fever, bad ulcers, visarpa (herpes), apacī (goitre) and leprosy. It especially cures śukra, timira, naktāndhya, uṣṇa vidagdha dṛṣṭi, amta vidagdha dṛṣṭi and burning sensation (of the eyes). 6b-10a.

Triphala ghṛta :--

त्रिफलाष्ट्रपलं काथ्यं पादशेषं जलाढके ।। १०॥ तेन तुल्यपयस्केन त्रिफलापलकल्कवान् । अर्धप्रस्थो घृतात्सिद्धः सितया माक्षिकेण वा ॥ ११॥ युक्तं पिबेक्तक्तिमिरी तद्युक्तं वा वरारसम् । Eight pala of triphalā are boiled in one ādhaka of water and decoction reduced to a quarter. To this are added equal quantity of milk, paste of one pala of triphalā and half prastha of ghee and medicated ghee prepared.

This should be consumed, mixed with sugar or honey or decoction of varā (triphalā) by the patient of timira. 10b-12a.

Mahatriphala ghrta :--

यधीमधुद्धिकाकोङोन्याब्रीकृष्णासृतोत्पर्लैः ॥ १२ ॥ पालिकः ससिताद्राक्षेष्ठ्रतप्रस्थं पचेत्समैः । अजाक्षीरवरावासामार्कवस्वरसैः पृथक् ॥ १३ ॥ महात्रैफलमित्येतत्परं दृष्टिविकारजित् ।

One pala each of yastimadhu, the two kākolī, vyāghrī, kṛṣṇā, amṛtā, utpala, sitā and drākṣā are made into decoction; to this are added one prastha of ghee, goat's milk, fresh juice of varā, vāsā and mārkava—each equal in quantity (with that of ghee)—and medicated ghee prepared. This known as Mahātriphalā ghṛta is best to cure all the abnormalities of the eye. 12b-14a.

त्रेफलेनाथ हविषा लिहानस्त्रिफलां निशि ॥ १४॥ यद्यीमधुकसंयुक्तां मधुना च परिप्नुताम् । मासमेकं हिताहारः पिबन्नामलकोदकम् ॥ १५॥ सौपर्णे लभते चक्षुरित्याह भगवान्निमिः ।

The person who consumes daily at night, the triphalā ghṛta, along with the powder of triphalā and yaṣṭimadhu soaked in honey, followed by drinking the juice (decoction) of āmalaka, for one month and taking only suitable healthy foods, obtains eye sight similar to suparṇa (red eagle) said Bhagavān Nimi. 14b-16a.

ताप्यायोद्देमयष्ट्याह्वसिताजीणां ज्यमाक्षिकः ॥ १६॥ संयोजिता यथाकामं तिमिरझी वरा वरा। सघृतं वा वराकाथं शीलयेत्तिमिरामयी॥ १७॥ अपूपस्पसक्न् वा त्रिफलाचूर्णसंयुतान्। पायसं वा वरायुक्तं शीतं समधुशकरम्॥ १८॥ पातर्भक्तस्य वा पूर्वमद्यात्पथ्यां पृथक् पृथक्। मृद्योकाशकराक्षोद्धेः सततं तिमिरातुरः॥ १९॥ मृद्योकाशकराक्षोद्धेः सततं तिमिरातुरः॥ १९॥

Varā (triphalā) mixed with tāpya, ayaḥ, hema, yaṣṭyāhvā, sitā (sugar), old ghee and honey, in the proportion as desired is best to cure timira.

The patient of timira should consume daily either the decoction of varā added with ghee or consume cakes, soups and flour of grains mixed with the powder of triphalā.

Or drink the pāyasa (milk pudding) mixed with varā (triphala), honey and sugar and made cold. Or eat pathyā alone mixed with mṛdvikā, śarkarā (sugar) and kṣaudra (honey) earlier to the morning meal daily. 16b-19.

Cūrnānjana yogah :---

स्रोतोजांशांश्चतुःषष्टि ताम्रायोद्धप्यकाञ्चनैः।
युक्तान् प्रत्येकमंकांशैरन्धमृषोदरस्थितान्॥२०॥
ध्मापियत्वा समावृत्तं ततस्तश्च निषेचयेत्।
रसस्कन्धकषायेषु सप्तकृत्वः पृथक् पृथक्॥२१॥
वैद्वर्यमुकाशङ्कानां त्रिभिभागिर्युतं ततः।
चूर्णाञ्जनं प्रयुञ्जीत तत्सर्वतिमिरापद्दम्॥२२॥

Srotonjana—sixty four part, one part each of tamra (copper), ayas (iron), rūpya (silver) and kāncana (gold) are mixed together, placed inside a blind crucible and subjected to heat inside a hearth (oven containing burning coal). Next, it is taken out and soaked in the decoction of drugs of the (six) taste groups seperately for seven times. After that, it is mixed with three parts of the (ash of) vaidūrya (cat's eye), muktā (pearl) and śankha (conch shell) and used. This cūrnānjana (powdery eye—salve) cures all varie ies of timira. 20—22.

मांसीत्रिजातकायःकुङ्गमनीलोत्पलाभयातुत्थे । सितकाचशङ्खकेनकमरिचाञ्जनपिष्पलीमधुकैः ॥ २३॥ चन्द्रेऽश्विनीसनाथे सुचूर्णितैरञ्जयेचुगुलमक्ष्णोः। तिमिरामेरकराजीकण्डकाचादिशममिच्छन् ॥ २४॥

Māmsī, trijāta, ayaḥ, kumkuma, nīlotpala, abhayā, tuttha, sitā (sugar), kāca (glass), śañkha, phenaka, marica, anjana, pippalī, and madhuka—are all converted into nice powder

and applied to both the eyes, when the moon is in the Aśvini constellation, by the person who desires to get rid of timira, arma, red straie, itching, kāca etc. 23-24.

मिर्चिवरस्रवणभागौ भागौ ह्यौ कणसमुद्रफेनाभ्याम्।
सौवीरभागनवकं चित्रायां चूर्णितं कफामयजित्॥ २५॥
[मनोह्वातुत्थकस्तूरीमांसीमस्यरोचनाः ।
दशकर्पूरसंयुक्तमशीतिगुणमञ्जनम् ॥ १॥
पिष्टं चित्राश्चिनीपुष्ये षड्घि तिमिरे हितम्।
प्रसादनं च दृष्टेः स्याध्यक्षेणावभाषितम्॥ २॥]

Two parts of marica and vará, lavana (saindhava), two parts of kanā and samudraphena, nine parts of sauvīra (anjana) mixed and powdered nicely and applied to the eyes during Citrā constellation cures diseases (of the eye) arising from kapha. 25.

(Manohvā, tuttha, kastūrī, māmsī, malaya (ja), gorocana (each one part) mixed with ten parts of karpūra—made into nice powder and applied to the eyes during Citrā, Aśvini and Pusya constellations is beneficial to the six kinds of timira and bestows clean sight, as told by Caksusena. 1-2)

द्राक्षासृणाळीस्वरसे क्षीरमद्यवसासु च।

पृथक् विच्याप्सु स्रोतोजं सप्तकृत्वो निषेत्रयेत् ॥ २६ ॥

तम्भूणितं स्थितं शङ्को दकप्रसादनमञ्जनम् ।

शस्तं सर्वाक्षिरोगेषु बिदेइपतिनिर्मितम् ॥ २७ ॥

Srotoja (srotoñjana) should be soaked in the tresh juice of drākṣā and mṛṇāla, milk, madya (wine), vasā (musclefat) and divyāpsu (rain water)—seperately in each. It is then dried, powdered nicely and stored inside a conch shell; used as a collyrium, it cleanses the vision and beneficial in all diseases of the eyes. It is formulated by the king of Videha. 25-27.

Bhāskara cūrna:---

निर्देग्घं बादराङ्गारैस्तुत्थं चेत्थं निषेचितम्। क्रमादजापयःसर्पिःक्षौद्रे तस्मात् पलद्वयम्॥ २८॥ कार्षिकस्ताप्यमरिचस्नोतोजकदुकानतैः ।
पद्धरोध्रशिलापथ्याकणैलाष्ट्रजनफेनकैः ॥ २९॥
युक्तं पत्नेन यष्टयाश्च मृषान्तभातचूर्णितम्।
द्दन्ति काचार्मनकान्ध्यरक्तराजीः सुशोलितः॥ ३०॥
चूर्णो विशेषाित्तमिरं भास्करो भास्करो यथा।

Tuttha, (copper sulphate) is made into ash by using burning coal of badara tree and soaked in goat's milk, ghee and honey each seperately. Two pala of this, one karsa each of triphalā, tāpya, marica, srotoja, kaṭukā, nata, paṭu, rodhra, śila, pathyā, elā, añjana (sauvīrāñjana) and phenaka and one pala of yaṣṭī are all mixed, powdered nicely, filled into a crucible and subjected to cooking. Taken out later, powdered and used as collyrium daily, this Bhāskara cūrṇa cures kāca, arma, naktāndhaya, red striae, and especially timira, just as Bhāskara (sun) dispels darkness. 28-31a.

त्रिशङ्कागा भुजङ्गस्य गन्धपाषाणपञ्चकम् ॥ ३१ ॥ गुल्बतालकयोद्वी द्वौ वङ्गस्यैकोऽञ्जनाञ्चयम् । अन्धमृषीकृतं ध्मातं पक्वं विमलमञ्जनम् ॥ ३२ ॥ तिमिरान्तकरं लोके द्वितीय इव भास्करः ।

Thirty parts of bhujanga (lead), five of gandha paṣaṇa (sulphur), two parts each of śulba (copper) and talaka (orpiment), one of vanga (tin) and three of anjana (sauvīranjana) are kept inside a blind crucible and subjected to cooking. Later powdered nicely and used as collyrium, cures timira, just as a second sun to the world. 31b-33a.

गोमूत्रे छगणरसे उम्लकाञ्जिके च स्त्रीस्तन्ये इविषि विषे च माक्षिके च। यत्तृत्थं ज्वलितमनेकशो निषिक्तं तत्कुर्याद्गरुडसमं नरस्य चक्षुः॥ ३३॥

Tuttha, cooked in fire and put into (soaked in) cow's urine, juice of fresh cow dung, fermented rice wash, breast-milk, ghee, visa (water) and honey each seperately many times and used as collyrium, makes the man's eyes similar to that of the garuḍa (red eagle), bestows very keen vision. 33.

श्रेष्ठाजलं भृङ्गरसं सविषाज्यमजापयः। यष्टीरसं च यत्सीसं सप्तकृत्वः पृथक् पृथक् ॥ ३४ ॥

तप्तं तप्तं पायितं तच्छलाका नेत्रे युक्ता साञ्जनाऽनञ्जना वा। तैमिर्यार्मस्रावपैच्छिल्यपैज्ञं कण्डं जाङ्यं रक्तराजीं च हन्ति॥३५॥

A rod of sīsa (lead) is heated and immersed in the decoction of śreṣṭhā (triphalā) juice of bhṛṇgarāja, viṣa water), ghee, goat's milk and decoction of yaṣṭī—in each seperately; this process is done seven times, then after, this rod applied into the eyes with a collyrium or without a collyrium, cures timira, arma, srāva (discharges), paicchilya (sliminess, stickiness), pailla (moistures), kaṇḍū (itching), jāḍya (sluggishness) and red straie. 34-35.

रसेन्द्रभुजगौ तुल्यौ तयोस्तुल्यमथाञ्जनम् । ईषत्कर्पूरसंयुक्तमञ्जनं तिमिरापहम् ॥ ३६ ॥

Equal quantities of rasendra (mercury) and bhujaga (lead), anjana (srotoanjana) equal to both of them together, added with little quantity of karpura and nicely powdered; this used as collyrium cures timira. 36.

यो गृधस्तरुणरिवप्रकाशगञ्जस्तस्यास्यं समयमृतस्य गोशकृद्धिः। निदृग्धं समधतमञ्जनं च पेष्यं योगोऽयं नयनवलं करोति गार्धम् ॥ ३७॥

A young vulture, which has its neck shining like the sun (bright white) is killed just then and its face (head) given a plaster of cowdung and cooked (in a heap of burning coal). It is later taken out, the ash mixed with equal quantity of ghee and macerated well; used as a collyrium this recipe bestows strength to the eyes (keen vision) similar to that of a vulture. 37.

कृष्णसर्पवदने सहविष्कं दग्धमञ्जननिःसृतधूमम् । चूर्णितं नलद्वपत्रविमिश्रं भिन्नतारमपि रक्षति चक्कः ॥ ३८॥

The mouth of a black cobra (killed just then) is filled with ghee, (the head given a coating of cowdung and) burnt in such a way that smoke does not come out of it. It is then taken out, mixed with leaves of nalada powdered nicely and used as collyrium. It protects the eye, though the pupil is torn, 38.

कृष्णसर्पे मृतं न्यस्य चतुरश्चापि वृश्चिकान् । स्रीरकुम्भे त्रिसप्ताहं क्रेड्यित्वा प्रमन्थयेत ॥ ३९ ॥

तत्र यन्नवनीतं स्यात्पुष्णीयात्तेन कुकुटम्। मन्धस्तस्य पुरीषेण प्रेक्षते भ्रुवमञ्जनात्॥ ४०॥

A dead black serpent and four scorpions (killed) are put in a pot of milk and kept undisturbed for three weeks. Afterwards, it is churned and butter obtained and fed to a cock. The excreta of that cock is collected, powdered well and used as a collyrium; by this even a blind man will be able to see. 39-40.

कृष्णसर्पवसा शङ्कः कतकात् फलमञ्जनम्। रसिक्रयेयमिवरादन्थानां दर्शनप्रदा॥ ४१॥

Kṛṣṇasarpa vasā (muscle-fat of a black serpent), sañkha (ash of conch shell), fruits of kataka, and añjana (srotoāñjana) are made into rasakriyā (thick decoction) and applied to the eyes as collyrium. It bestows sight to the blind quickly. 41.

Pratisāra anjana :--

मरिचानि दशार्धिपचुस्ताप्याचुत्थात्पलं पिचुर्यष्टयाः । स्रीरार्द्रदग्धमञ्जनमप्रतिसारास्यमुत्तमं तिमिरे ॥ ४२ ॥

Marica ten by count, half picu of tapya, one pala of tuttha and one picu of yaşţi—are all soaked in milk and then burnt into ash. This collyrium known as Pratisara anjana is best in timira. 42.

मक्षवीजमरिचामलकत्वक्तुत्थयष्टिमधुकैर्जलिपष्टैः । छाययैव गुटिकाः परिशुष्का नाशयन्ति तिमिराण्यचिरेण ॥४३॥

Seeds of akşa, marica, āmalaka tvak (outer rind of āmalaka fruit), tuttha and yaşţimadhuka, macerated in water, rolled into pills and dried in shade; used as a collyrium, it cures timira quickly. 43.

Şānmākşik a yoga :-

मरिचामछकजलोद्भवतुत्थाञ्जनताप्यधातुमिः क्रमवृद्धैः । षण्माक्षिक इति योगस्तिमिरार्मक्कोदकाचकण्डद्दस्ता ॥ ४४ ॥

Marica, āmalaka, jalodbhava (sea foam), tuttha, añjana, and tāpya dhatu—increased by one part in successive order

(nicely powdered and used as collyrium with honey). This formula known as Ṣānmākṣika yoga cures timira, arma, kleda (moistness), kāca and kaṇḍū (itching). 44.

रत्नानि रूण्यं स्फटिकं सुवर्णं स्रोतोष्जनं ताम्रमयः सराङ्गम्। कुचन्दनं लोहितगैरिकं च चूर्णाय्जनं सर्वदृगामयन्नम्।। ४५॥

Ratna (precious stones), rūpya (silver), sphaţika (rock crystal), suvarṇa (gold), srotoñjana, tāmra (copper), ayah (iron), śañkha (conch), kucañdana and lohitagairika (red ochre) made into nice powder and used as collyrium cures all eye diseases. 45.

तिछतैछमश्रतैंलं भृङ्गस्वरसोऽसनाम निर्यृहः। भायसपात्रविपकं करोति दृष्टेर्बलं नस्यम्॥ ४६॥

Tila taila, aksa taila, fresh juice of bhrñga and decoction of asana—are put together and cooked in an iron vessel. This (medicated oil) used as nasal drops increases the strength of the eyes. 46.

Samanya cikitsa :--

दोषातुरोधेन **च नकश**स्तं स्नेहास्रविस्नावणरेकनस्यैः । उपाचरेद्ऽजनमूर्धवस्तिषस्तिक्वयातर्पणलेपसेकैः ॥४७॥

Oleation, blood letting, purgation, nasal medication, application of eye-salve, murdha basti—(making medicated oil stand on the head for sometime), bastikriyā (rectal enema), tarpaṇa (nourishing the eye) lepa (topical application) and seka (pouring liquids on the body parts)—these therapies administered many times, suitable to the doṣās is the mode of treatment (of the eye diseases). 47.

सामान्यं साधनमिदम् प्रतिदोषमतः शृणु ॥ ४८ ॥

General principals of treatments were described so far; further listen to the treatments specific to each dosa. 48.

Vataja timira cikitsa:--

बातजे तिमिरे तत्र दशमूलाम्भसा घृतम्। भीरे चतुर्गुणे भ्रेष्ठाकरकपकं पिवेसतः॥ ४९॥ त्रिफलापश्चमूलानां कषायं श्रीरसंयुतम्। परण्डतेलसंयुकं योजयेख विरेचनम्॥ ५०॥ In vātaja timira, medicated ghee prepared with the decoction of daśamūla, four parts of milk and paste of śresthā, should be consumed. Next, the decoction of triphalā and pañcamūla added with milk and eranda taila (castor oil) should be administered to produce purgations. 49-50.

सम्लजालजीयन्तीतुलां द्रोणेऽम्भसः पचेत्। बष्टभागस्थिते तस्मिस्तैलप्रस्थ पयःसमे॥ ५१॥ बलात्रितयजीयन्तीयरीम्लैः पलोन्मितैः। यष्टीपलैश्चतुर्भिश्च लोहपात्रे विपाचयेत्॥ ५२॥ लोह एव स्थितं मासं नावनाद्र्ध्वजत्रुजान्। वातिपत्तामयान् हन्ति तिद्दशेषाद्दगाश्रयान्॥ ५३॥ केशास्यकन्धरास्कन्धपुष्टिलावण्यकान्तिदम्।

One tula of jivañtī along with its entire network of roots is boiled in one drona of water and decoction reduced to one-eighth the quantity. To this are added one prastha of taila, equal quantity of milk, and a paste of one pala each of the three balā, jivañtī, roots of varī and four pala of yaṣṭi and cooked in an iron vessel and allowed to remain in the iron vessel itself for one month; used for nasal medication, this cures diseases of parts/organs above the shoulders caused by vāta and pitta, especially the diseases of the eye, bestows strength to the hairs, face, shoulders, good countenence and complexion. 51-54a.

सितैरण्डजटासिंहीफलदारुवचानतैः ॥ ५४ ॥ घोषया बिल्वमूलैश्च तैलं पक्षं पयोन्वितम् । नस्यं सर्वोध्वजनुत्थवातस्रोधामयार्तिजित् ॥ ५५ ॥

Medicated oil prepared with (the decoction and paste of) sitaieranda jatā (roots of white eranda), simhīphala (fruits of brhatī), dāru, vacā, nata, ghoṣā (chatra) and roots of bilva, added with milk; used as nasal drops, it cures all the diseases of organs above the shoulders caused by vātaśleṣma.

54b-55.

वसाऽकतने च वैयाघी वाराही वा प्रशस्यते। गुभ्राहिकुक्टोत्था वा मधुकेनान्विता पृथक्॥ ५६॥

Vasā (muscle-fat) of either the tiger, boar, vulture, snake or cock mixed with honey is best for use as collyrium. 56.

प्रत्यक्जने च स्रोतोजं रसक्षीरघृते कमात्। निधिकं पूर्ववद्योज्यं तिमिरव्रमनुत्तमम्॥ ५७॥

Srotoja (srotoñjana) heated and immersed in meat juice, milk and ghee (for seven times in each as described earlier mixed with honey) and used as pratyañjana (eye-salve of mild potency applied after an eye-salve of strong potency) is best to cure timira. 57.

न चेदेवं शमं याति ततस्तर्पणमाचरेत्।

If by these methods, timira does not get cured, then tarpaṇa (therapy of nourishing the eye—vide chapter 24 of sttrasthāna) should be done. 58a.

शताह्वाकुष्ठनस्दकाकोलीद्वययिष्टिभिः ॥ ५८ ॥ प्रपौण्डरीकसरलिप्पलीदेवदारुभिः । सिप्रिंग्टगुणक्षीरं पक्षं तर्पणमुत्तमम् ॥ ५९ ॥

Medicated ghee prepared with (the decocion and paste of) śatāhvā, kuṣṭha, nalada, the two kākolī, yaṣṭī, prapauṇḍarīka, saralā, pippalī and devadāru, added with eight parts of milk—is best for tarpaṇa. 58b-59.

मेदसस्तद्वदैणेयादुग्धसिद्धात् खजाहतात्। उद्धृतं साधितं तेजो मधुकोश्वीरचन्दनः॥६०॥ श्वाविच्छल्यकगोधानां दक्षतित्तिरिवर्द्धिणाम्। पृथकपृथगनेनैव विधिना कल्पयेद्वसाम्॥६१॥

Muscle-fat of the deer and cow's milk are mixed together and churned with a churner, the teja (essence i. e. butter like material) is boiled along with madhuka, usira and candana (is also good for tarpana). In the same manner, the muscle-fat of the porcupine, salyaka (hedgehog), iguana lizard, cock, partridge and peacock each seperately can be made use. 60-61.

प्रसादनं स्नेहनं च पुरुषाकं प्रयोजयेत्। वातपीनसवचात्र निकहं सानुवासनम्॥६२॥

Prasādana and snehana kinds of puṭapāka therapies (vide chapter 24 of sūtrasthāna) should also be administered. Nirūha and anuvāsana (enema therapies) as prescribed for

pīnasa (nasal catarrah, rhinitis) of vāta origin should also be administered here (in timira). 62.

Pittaja timira cikitsā :--

पित्तजे तिमिरे सर्पिजीवनीफलत्रयः। त्रिपाचितं पार्यायत्वा स्निग्धस्य व्यथ्येत्सिराम् ॥ ६३ ॥ रार्करे लात्रवृञ्चणेर्मे धुयुक्ते विरेचयेत् । सुरीतान् सेकलेपादीन् युष्टज्यान्नेत्रास्यमूर्धसु ॥ ६४ ॥

In pittaja timira, the patient should be made to drink medicated ghee cooked with drugs of jīvanīya gaṇa (chapter 15 of sūtrasthāna) and triphalā. After this oleation therapy, his vein should be cut (to let out blood). Sugar, elā and powder of trivṛt mixed together should be given to produce purgations. Seka (pouring liquids), lepa (applications of paste of drugs) etc. should be applied, very cold, over the eyes, face and head. 63-64.

सारिवापग्रकोशीरमुक्ताशावरचन्दनैः । वर्तिः शस्ताऽञ्जने, चूर्णस्तथा पत्रोत्पलाञ्जनैः ॥ ६५ ॥ सनागपुष्पकपूर्यष्टशाह्मस्वर्णगैरिकैः ।

Medicinal wick prepared with sārivā, padmaka, ušīra, muktā, šābara and cañdana is best for use as collyrium; so also the powder of patra (tamala), utpala, añjana (srotoñjana), nāgapuspa, karpūra, yaṣṭyāhvā and svarṇa gairika. 65-66a.

सौबीराञ्जनतुरथकशृङ्गीधात्रीफलस्फिटिककर्पूरम् ॥ ६६ ॥ पञ्चांशं पञ्चांशं ज्यंशमधैकांशमञ्जनं तिमिरघम् ।

Sauvīrāñjana, tutthaka, śṛñgī, dhātrīphala, sphaţika and karpūra in the proportion of five and five, three and three and one part respectively, together form a good collyrium for the cure of timira. 66b-67a.

Notes:—Arunadatta clarifies the proportion as follows, sauvīra and tuttha each five parts, śṛñgī and dhātrīphala each three parts, sphṭika and karpūra each one part.

बस्यं चान्यं शतं श्लीरजीवनीयसितोत्पलैः ॥ ६७ ॥

Medicated ghee prepared with milk, drugs of jivaniya gana (chapter 15 of satrasthana) and sitopala is ideal for use as nasal drops. 67b.

Kaphaja timira cikitsa :--

श्लेष्मोद्भवेऽमृताकाथवराकणशृतं घृतम्। विध्येत्सिरां पीतवतो दद्याचानु विरेचनम्। ६८॥ काथं पुगाभयाग्रुण्ठीकृष्णाकुम्भनिकुम्भजम्।

In that born from ślesma (kapha) ghee, prepared with the decoction of amṛta, triphalā and kaṇā should be administered (internally) followed by cutting of the vein (to let out blood) and purgation using the decoction of pūga, abhayā, śuṇṭhī, kṛṣṇā, kuṁbha, and nikuṁbha. 68-69a.

हीवेरदारुद्विनिशाकुष्णाकल्कैः पयोन्वितः॥ ६९॥ द्विपञ्चमूलनिर्यृष्टे तैलं पकं च नावनम्।

Medicated oil prepared with the paste of hribera, dāru, the two niśā, and kṛṣṇā, milk and decoction of drugs of the two pañcamula—should be used as nasal drops, 69b-70a.

Vimala varti :--

राङ्क्षप्रयङ्गुनेपालीकदुत्रिकफलत्रिकेः दग्वैमल्याय विमला वर्तिः स्यात्

11 % 11

Wick (eye paste) prepared from śañkha, priyañgu, nepālī, kaţutrika and phalatrika—known as Vimalā varti is (best) for cleanliness (clarity of vision) of the eye. 70b-71a.

Kokila varti:--

कोकिला पुनः।

कृष्णलोहरजोन्योपसैन्धवत्रिफलाञ्जनः ॥ ७१।

Kṛṣṇa loharaja (iron filings), vyoṣa, saiñdhava, triphalā and añjana made into a wick and used as eye-salve. This is known as Kokilā varti. 71b.

शशगोखर्रासहोष्ट्रद्विजा लालाटमस्थि च। श्वेतगोवालमरिचशङ्खचन्दनफेनकम् ॥ ७२॥ पिष्टं स्तन्याजदुग्धाभ्यां वर्तिस्तिमिरशुक्रजित्।

Teeth and bone of the forehead of the rabbit, cow, donkey, lion and camel, the hairs of the tail of a white cow, marica, sañkha, cañdana and phenaka are macerated in breast-milk and goat's milk seperately and wick prepared, used as eye-salve it cures timira and sukra. 72-73a. Raktaja timira cikitsā :--

रक्तजे पित्तवित्सिद्धिः शीतैश्चास्रं प्रसाद्येत् ॥ ७३ ॥

In timira of rakta (blood) origin, the treatment is similar to that of pitta origin; the blood should be purified with drugs of cold potency. 73b.

द्राक्षया नलदरोध्रयिष्टिभिः शङ्कताम्रहिमपद्मपद्मकैः। सोत्पलैदछगलदुग्धवर्तितैरस्रजं तिमिरमाद्यु नश्यति॥ ७४॥

Drākṣā, nalada, rodhra, yaṣṭi, śañkha, tāmra, hima, padma, padmaka, and utpala, macerated with goat's milk and made into wicks. Applied to the eye it cures timira caused by blood quickly. 74.

संसर्गसिपातोत्थे यथादोषोदयं क्रिया।

In timira caused by two and three dosas the treatment shall be on the basis of the predominance of the dosas. 75a.

सिद्धं मध्ककृपिजिन्मरिचामरदाक्षमः ॥ ७५ ॥ सक्षीरं नावनं तैलं पिष्टैलेंपो मुखस्य च।

Medicated oil prepared with madhuka, kṛmijit, marica, amaradāru, and milk is good for nasal drops and the paste of these drugs for application over the face. 75b-76a.

नतनीळोत्पळानन्तायष्टयाह्मसुनिषण्णकैः ॥ ५६॥ साधितं नावने तेळ शिरोबस्तौ च शस्यते।

Medicated oil prepared with nata, nīlotpala, anantā, yaṣṭāyahvā and suniśaṇṇaka—is ideal for nasal drops and śirobasti (making the oil to remain on the head). 76b-77a.

द्यादुशोरिनर्यृष्टे चूर्णितं कणसैन्धवम् ॥ ७७॥ तत्स्रुतं सघृतं भूयः पचेत्स्रौद्रं घने क्षिपेत्। शीते चास्मिन् हितमिदं सर्वजे तिमिरेऽज्जनम्॥ ७८॥

Decoction of usira is prepared and the powder of kanā and sainihava and ghee are added to it and cooked. When it attains thick consistence, it is taken out of the oven and allowed to cool. After cooling, honey is mixed; this used as an eye-salve is beneficial in timira caused by all the dosās together. 77b-78.

अस्थोनि मज्जपूर्णानि सस्वानां रात्रिचारिणाम् । स्रोतोजाञ्जनयुक्तानि वहत्यम्भसि वासयेत् ॥ ७९ ॥ मांसं विश्वतिरात्रं वा ततश्चोद्धत्य शोषयेत् । समेषशृङ्गीपुष्पाणि सयष्ट बार्ह्वानि तान्यनु ॥ ८० ॥ चूर्णितान्यञ्जनं श्रेष्ठं तिमिरे सान्निपातिके ।

The bones containing the marrow of nocturnal animals are filled with srotonjana and kept immersed in flowing water (stream) for one month or twenty nights. Then it (srotonjana) is taken out and dried. It is next mixed with the flower of meşaśringi and yaṣṭyāhvā and converted into nice powder; used as eye-salve it is best in timira caused by all the doṣās together. 79-81a.

काचे अप्येषा किया मुक्त्वा सिरां, यन्त्रनिषीडिताः॥ ८१॥ आन्ध्याय स्युर्मेला दद्यात्स्राच्ये त्वस्रे जस्नौकसः।

Even for kāca the treatment is the same except blood letting, since the doṣās aggravated by veins raised (elevated) by controls, tieing threads, contracting the muscles, tapping and other methods, (vide chapter 27 of sūtrasthāna) also causes blindness, blood should be taken out by applying leeches. 81b-82a.

गुडः फेनोऽञ्जनं कृष्णा मरिचं कुङ्कुमाद्रजः ॥ ८२ ॥ रसिक्रयेयं सक्षौद्रा काचयापनमञ्जनम् ।

Guda, phena, añjana, kṛṣṇā, marica and dust of kumkuma are made into rasakriyā (thick decoction)—this mixed with honey and applied as eye-salve is good for prolonging (delaying) the formation of kāca. 82b-83a.

नकुलान्धे त्रिदोषोत्थे तैमिर्यविहितो विधिः ॥ ८३ ॥

In Nakulāndhya born from all the three doṣās the treatment is the same as that of timira. 83b.

Ratryandha cikitsa:--

रसिकया घृतक्षौद्रगोमयस्वरसद्वतैः। ताक्ष्यगैरिकतालीसैर्निशान्धे हितमञ्जनम् ॥ ८४ ॥

Tārkṣya, gairika and tālisa (powdered) and boiled with ghee and juice of fresh cowdung and rasakriyā (thick deco-

ction) prepared. This mixed with honey and used as a collyrium is beneficial in nisāndha (night blindness). 84.

दभ्रा विघृष्टं मरिचं रात्र्यन्धे अन्जनमुत्तमम्।

Marica rubbed with dadhi (curds) is an effective collyrium in night blindness. 85a.

Dosandha cikitsa:-

करिजकोत्पलस्वर्णगैरिकाम्भोजकेसरैः ॥ ८५॥ पिष्टैर्गोमयतोयेन वर्तिर्दोषान्धनाधिनौ । अजामूत्रेण वा कौन्तीकृष्णास्रोतोजसैन्धवैः॥ ८६॥

Karanjika, utpala, svarnagairika, ambhoja and kesara—macerated with the juice of cowdung and wick prepared. Applied to the eyes as collyrium it cures dosandha; or that prepared with kaunti, kṛṣṇā, srotoja and saindhava macerated with goat's urine. 85b-86.

कालानुसारीत्रिकदुत्रिफलालमनःशिलाः । सफेनाक्छागदुग्धेन राज्यन्धे वर्तयो हिताः॥ ८७॥

Wick prepared with kālānusarī, trikaţu, triphalā, elā, manassilā and phena, macerated with goat's milk is beneficial in night blindness. 87.

सन्निवेश्य यक्तमध्ये पिष्पलीरदद्दन्पचेत्। ताः शुष्का मधुना घृष्टा निशान्धे श्रेष्ठमञ्जनम् ॥ ८८ ॥

Pippali should be placed inside the liver (of animals) and cooked without burning it, later taken out and dried. Made into a paste by rubbing it with honey it should be applied to the eyes. This eye-salve is best in night blindness. 88.

खादेच प्रीहयकृती माहिषे तैलसिपंषा। घृते सिद्धानि जीवन्त्याः पल्लवानि च भक्षयेत्॥ ८९ ॥ तथाऽतिमुक्तकैरण्डशेफाल्यभीरुजानि च। भृष्टं घृतं कुम्भयोनेः पत्रैः पाने च पूजितम्॥ ९०॥

The patient should eat the spleen and liver of a buffallo, cooked with oil and ghee. Tender leaves of jīvañtī, boiled in ghee should be consumed; similarly, so of atimuktā, eraņda, sephalī and abhīru; ghee boiled with leaves of kumbhayonī (agastya) is valuable as an eye-salve and also for drinking. 89-90.

Dhumaradi cikitsa :--

धूमराख्याम्लपित्तोष्णविदाहे जीर्णसर्पिषा। जिग्धं विरेचयेच्छीतैः शीतैर्दिह्याच सर्वतः॥९१॥

In dhūmara, amla vidagdha dṛṣṭi, pitta vidagdha dṛṣṭi and uṣṇa vidagdha dṛṣṭi—the patient should be administered oleation therapy by using old ghee; after he becomes well lubricated he should be made to purge by using drugs of cold potency; and paste of drugs of cold potency should be applied all over the body. 91.

गोराकृद्रसदुग्धाउयैर्विपकं शस्यतेऽज्जनम्। स्वर्णगैरिकतालीसचूर्णावापा रसक्रिया॥ ९२॥

Svarnagairika and tālīsa—well powdered, is mixed with juice of cowdung, milk and ghee and rasakriyā (thick decoction) prepared. This is best for use as a collyrium. 92.

मेदाशाबरकानन्तामिक्जिष्ठादार्वियिष्टिभिः । श्रीराष्टांशं घृतं पक्षं सतेलं नावनं द्वितम्॥ ९३॥

Medicated ghee prepared with the decoction of medā, śāba-raka, anañtā, manjiṣṭhā, dārvī and yaṣṭī, eight parts of milk, along with oil (of sesame) is good for use as nasal drops. 93.

तर्पणं श्लोरसर्पिः स्यादशाम्यति सिराव्यधः।

Tarpana should be done with ghee prepared from milk, when the disease does not subside then venesection should be done. 94a.

चिन्तासिधातभीशोकरौक्ष्यात् सोत्करकासनात् ॥९४॥ विरेकनस्यवमनपुरुपाकादिविभ्रमात् । विद्ग्धाद्वारवमनात् श्चन्तृष्णादिविधारणात्॥९५॥ अक्षिरोगावसानाच पश्चेत्तिमिररोगिवत्।

The patient of eye-diseases though not having blindness should observe the following regimen of a patient of blindness, till the diseases of the eye are completely cured; he should avoid grief, injury, fear, sorrow, dryness, sitting on ones heels (and other trouble-some postures) troubles caused by therapies like purgation, nasal medication, emesis, putapāka (eye therapy) etc. administered in improper manner; ingestion of incompatable foods, (too many) vomitings; and control of hunger, thirst etc. 94b-96a.

यथास्वं तत्र युङ्कीत दोषादीन् बीद्य मेषजम् ॥ ९६ ॥

The dosa which becomes aggravated by these should be recognised and treated suitably. 96b.

स्योपरागानलिवद्यदादिविद्योक्षनेनोपहतेक्षणस्य । सन्तर्पणं स्निग्धहिमादिकार्यं तथाञ्कनं हेम घृतेन घृष्टम्॥ ९७ ॥

The eye (vision) that gets deranged by observing (exposure to) sun's rays, fire (flames), lightening etc. should be given tarpana therapy with medicine which are unctous, cold etc.; gold rubbed in ghee should be used as a collyrium. 97.

चक्ष्रकायां सर्वकालं मनुर्ध्येर्यक्षः कर्तस्यो जीविते यावदिच्छा। बयथों लोकोऽयं तुर्यरात्रिदिधानां बुंसामन्धानां विद्यमानेर्ऽपि वित्ते ॥ ९८ ॥

All-out efforts should be made by men to protect the eyes, throughout the period of life; for the man who is blind this world is useless, the day and night are the same even though he may have wealth. 98.

त्रिफला रुधिरस्रतिर्घिशुद्धिर्मनसो निर्वृतिरञ्जनं सनस्यम् । शकुनाशनता सपादपुजा घृतपानं च सदैव नेत्ररक्षा ॥ ९९ ॥

(Use of) triphalā, blood letting, purificatory therapies, withdrawing the mind (from sensual actions), use of collyrium, nasal medication, consuming meat of birds, worshipping the feet (anointing, using footwear etc.) and drinking gheethese protect the eyes always. 99.

श्रहितादशनात्सदा निवृत्तिर्भृशभास्यश्रसम्बाक्षणाश्च । मुनिना निमनोपदिष्टमेतत् परमं रक्षणमीक्षणस्य पुंसाम ॥१००॥

Abstaining always from ingestion of unsuitable foods, from observing things which are very shining, quick moving and minute—these are the methods advised by the sage Nimi, best for protecting the eyes of men. 100.

इति श्रीवैद्यपतिसिंहगुप्तस्नुश्रीमहाग्मटविरचितायामण्टाङ्गहृदयसंहितायां षष्ठे उत्तरस्थाने तिमिरप्रतिषेधो नाम त्रयोदशोऽध्यायः॥ १३॥

Thus ends the chapter Timira pratisedha—the thirteenth in Uttara sthāna of Astānga hṛdaya samhitā, composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

चतुर्दशोऽध्यायः ।

Chapter-14

LINGANASA PRATISEDHA-(Treatment of blindness)

अथातो लिङ्गमाद्याप्रतिषेघं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः॥

We shall now expound the chapter-Linganasa pratisedhatreatment of blindness; thus said Atreya and other great sages.

> विध्येत्सुजातं निःप्रेक्ष्यं सिङ्गनाशं कफोद्भवम् । आवर्तस्यादिभिः षड्भिर्वियर्जितमुपद्भवैः ॥ १ ॥

Liñganāśa (blindness due to opacity of the lens/cataract) which is of kapha origin, which has developed fully (ripened, become opaque) which has produced (complete) loss of vision, which is not having the six complications such as the āvartakī etc. should be punctured (couching done). 1.

Notes:—The six complications are avartaki, śarkara, rajimati, chinnam-śuka, candraki, and chatraki—these are described further.

सोऽसञ्जातो हि विषमो दिधमस्तुनिभस्तनुः। शलाकयाऽवरुष्टोऽपि पुनकःर्वे प्रपद्यते॥२॥ करोति वेदनां तीवां दृष्टि च स्थगयेत्पुनः। श्लेष्मलैः पूर्यते चाशु सोऽन्यैः सोपद्रवश्चिरात्॥३॥

It (linganasa) when not fully formed, is uneven, resemble the water of curds (in colour), thin, even; when pressed hard by a metal rod it moves upwards, causes severe pain and hinders vision; again (even after puncturing) gets filled quickly by ingestion of foods which increase kapha and even others (vata and pitta), becomes associated with complications which persist long. 2-3.

श्रैष्मिको छिङ्गनाञो हि सितत्वाच्छ्लेष्मणः सितः। तस्यान्यदोषाभिभवाद्भवत्यानीलता गदः॥ ४॥

Liñganāśa born from ślesma (kapha) is white because of the white colour of ślesma, it (liñganāśa) dominated by other dosās attains bluishness. 4. तत्रावर्तचला दृष्टिरावर्तक्यरुणाऽसिता।
शक्रीउर्कपयोलेशनिचितेव धनाति च॥५॥
राजीमती दृक्निचिता शालिशकाभराजिभिः।
विषमच्छित्रदग्धामा सरुक् छित्रांशुका स्मृता॥६॥
दृष्टिः कांस्यसमच्छाया चन्द्रकी चन्द्रकारुतिः।
छत्रामा नैकवर्णा च छत्रकी नाम नीलिका॥ ७॥

Avartaki is that in which the vision (lens) is unsteady and slightly red or black in colour.

Śarkarā is that in which the vision (lens) appears as though smeared with milky sap of arka and is thick/hard.

In Rājīmatī, the vision (lens) appears as though studded by spikes of paddy grains.

Chinnāmsuka is that in which the vision (lens) is uneven (irregular) torn (discontented) and burnt like and is painful.

In candriki, the vision (lens) resembles the bell—metal in colour and moon like (in appearance).

Chatraki is that in which the vision (lens) resembles an umbrella, has many colours and is blue 5-7.

Notes—The above six are the secondary diseases arising in the course of linganassa.

न विध्येदिसरार्हाणां न तृट्पीनसकासिनाम्। नाजीणिभीरुवमितशिरःकर्णाक्षिश्चलिनाम् ॥ ८॥

Puncturing (couching of the lens) should not be done in persons who are unsuitable for venesection, who are suffering from thirst, chronic nasal catarrah, cough, indigestion, fear, vomiting and diseases of the head, ears and eyes. 8.

Vedhana vidhi-(method of puncturing) cataract operation :-

अथ साधारणे काले ग्रुद्धसम्भोजितात्मनः। देशे प्रकाशे पूर्वाह्वे भिषग्जानुश्वपीठगः॥९॥ यम्त्रितस्योपविष्टस्य स्विन्नाक्षस्य मुक्तानिलैः। अक्रुष्ठमृदिते नेत्रे दण्टौ दृष्ट्वोत्मृतं मलम्॥१०॥ स्वां नासां प्रेक्षमाणस्य निष्कम्पं मूर्घि धारिते।
कृष्णावधां मुख्यं मुक्तवा तथा अर्धार्धमपाङ्गतः॥ ११॥
तर्जनीमध्यमाङ्गुष्ठैः शस्त्राकां निश्चलं धृताम्।
देविष्कुद्रं नयेत्पार्थ्वाकृष्वमामन्थयिष्वव॥ १२॥
सन्यं दक्षिणहस्तेन नेत्रं सन्येन चेतरत्।
विष्येत् सुविद्धे शब्दः स्यादरुक् चाम्बुलवस्नुतिः॥ १३॥

Next, during temporate season, the patient who has been comforted with good food, should be made to sit in a place having good light, in the morning and restrained (held tight by attendants); then the physician sitting on a seat of the height of the knee, should first give fomentation to the eyes by blowing air (into the eyes) from his mouth, then rub the eyes, with his thumb, remove the dirt arising from the eyes; the head of the patient should be held tight not allowing its shaking; he should be asked to fix his gaze on (the tip of) his own nose, then leaving half angula of space from the border of the black portion (cornea) and a quarter angula from the outer canthue, holding the śalaka (metal rod) tight between the middle and index fingers and the thumb, draw the natural apperture (pupil) to the sides, twisting from above and then puncture (push the lens outside) using the right hand for the left eye and the left hand for the other eye. When properly punctured (driven outside) there will be a sound produced, no pain and slight flow of water. 9-13.

सानवयन्नातुरं चानु नेत्रं स्तन्येन सेवयेत्।
शलाकायास्ततोऽग्रेण निलिखेन्नेत्रमण्लहम् ॥१४॥
अवाधमानः शनकैर्नातां प्रति नुद्स्ततः।
उच्छित्ननाधापहरेदृष्टिमण्डलगं ककम् ॥१५॥
स्थिरं दोषे चते वाऽति स्वेद्येद्क्षि वाद्यतः।
अथ दृष्टेषु क्ष्पेषु शलाकामाहरेच्छनैः॥१६॥
धृतासुतं पिचुं द्स्वा बद्धाक्षं शाययेत्ततः।
विद्धादन्येन पार्श्वेन तमुत्तानं ह्योर्थ्ये ॥१०॥
निवाते शयनेऽभ्यकशिरःपादं हिते रतम्।

After that, the patient is made comfortable, the eyes filled with breast-milk, then the areas of the eye scraped with the tip/edge of the metal rod, without causing pain, slowly pushing the dirt (mucous) in the direction of the nose (down-

ward) and then remove the kapha (dirty mucus) collected on the area of vision (surrounding the pupil).

When the dosās are either very static, (adhering fast) or very unsteady (moving quickly) the eyes should be given fomentation from outside. Next when the patient begins to see the objects, the metal rod, should be withdrawn slowly, a swab soaked in ghee put into the eyes and bandaged; the patient is asked to lie on the side opposite of the operated eye and with his face up when both eyes are operated, in a room devoid of breeze, with his head and feet anointed and with other suitable things. 14-18a.

क्षवशुं कासमुद्रारं छीवनं पानमस्भसः॥ १८॥ अधोमुखस्थिति स्नानं दन्तधावनभक्षणम्। सप्ताहं नाचारेत्स्नोहपीतवचात्र यम्रणा॥ १९॥

For seven days, he should avoid sneezing, coughing, belching, expectoration water drinking, lieing with his face down, taking bath, chewing the tooth brush (hard sticks to make them brush like); his control is by (adopting) the regimen prescribed for sneha pana (chapter 16 of sutrasthana). 18b-19.

शक्तितो लक्ष्येत्सेको रुजि कोणोन सर्पिषा। सन्योषामककं वाट्यमश्रीयात्सपृतं द्रवम्॥२०॥ विलेपी वाज्यद्वाचास्य कार्यमुक्तवाऽक्षि सेचयेत्। वातम्नैः सप्तमे त्विह्न सर्वथैवाक्षि मोचयेत्॥२१॥

He should be made to fast depending on his strength; in case of pain, the eye should be bathed with warm ghee, drink vāṭya (gruel prepared from barley) mixed with powder of vyoṣa, āmalaka and ghee or drink vilepī (thick gruel); after three days the bandage (of the eye) removed and eye bathed with the decoction of drugs mitigating vāta. On the seventh day the bandage should be discontinued once for all. 20-21.

यम्मणामनुदृष्येत दृष्टेरास्थैर्यलाभतः। रूपाणि स्इमदीप्तानि सहसा नावलोक्येत्॥ २२ ॥

Seeing should be restricted till steadiness is attained, things which are very minute and brilliant (shining) should not be seen suddenly. 22.

शोफरागरुजादीनामधिमन्थस्य चोद्भवः। अहितैर्वेधदोषाच यथास्वं तानुपाचरेत्॥ २३॥

Swelling, redness, pain etc. and adhimantha (another eye disease) arise from improper puncturing and by (increase of dosas) these should be treated appropriately. 23.

कल्किताः सघृता दृर्वायवगैरिकसारिवाः। मुकालेपे प्रयोक्तव्या बजारागोपशान्तये॥२४॥

Dūrvā, yava, gairika and sārivā, made into paste and added with ghee should be used as mukhālepa (applied over the face and eyes also) to relieve pain and redness. 24.

स्तर्षपस्तिलास्तद्वन्मातुलुङ्गरसाप्नृताः ।

Similarly, sarṣapa and tila macerated with the juice of mātulunga (may be applied). 25a.

पयस्यासारिवापत्रमञ्जिष्टामघुयष्टिभिः ॥ २५॥ अजाक्षीरयुतैर्लेषः सुस्रोक्णः शर्मकृत्परम्।

Payasyā, sārivā, patra, mañjisthā and madhuyastī made into a paste with goat's milk and applied warm is best to give comfort. 25b-26a.

रोध्रसैन्धवमृद्वीकामधुकैरछागलं पयः ॥ २६ ॥ श्वतमारच्योतनं योज्यं रुजारागविनारानम् । मधकोत्पलकुष्ठैर्वा द्वाक्षालाक्षासितान्वितैः ॥ २७ ॥

Goat's milk boiled with rodhra, saiñdhava, mṛdvīka and madhuka used as āṣcyotana (bathing the eyes) cures pain and redness; similarly, with madhuka, utpala, kuṣṭha, drākṣā, lākṣā and sitā (sugar). 26b-27.

बातन्नसिद्धे पयसि शृतं सर्विश्चतुर्गुणे। पद्मकाविमतीवापं सर्वकर्मस्र शस्यते॥ २८॥

Medicated ghee prepared with decoction of drugs mitigating vāta, ghee, four parts of milk and paste of drugs of padmakādi gaņa (chapter 15 of sūtrasthāna) is best for all therapies (of the eye). 28.

सिरां तथाऽनुपद्यमे स्निग्धस्वित्तस्य मोक्षयेत् । अ.इ.-१० मन्थोकां च कियां कुर्याव्रेषे रुद्धेऽअनं सृद् ॥ २९ ॥ If the troubles do not subside, the veins should be cut (and blood let out) after giving oleation and sudation therapies to the patient; the treatment advocated for adhimantha should also be done. After the puncture heals, mild collyrium should be applied. 29.

आढकोमूलमरिचहरितालरसाञ्जनैः । विद्धेऽक्ष्णि सगुडा वर्तियोज्या दिन्याम्बुपेषिता ॥३०॥

Roots of āḍhakī, marica, haritāla and rasāñjana mixed with guḍa (jaggery) macerated in rain water and made into wicks. This (applied to the eyes as collyrium) is beneficial to the operated eye. 30.

जातीशिरीषधवमेषविषाणिषुष्पवैद्भर्यमौक्तिकफलं पयसा सुपिष्टम् । भाजेन ताम्रममुना प्रतत्तु प्रदिग्धं सप्ताहतः पुनिरदं पयसैव पिष्ठम् ॥३१॥ पिण्डाञ्जनं हितमनातप्रदुष्कमिक्षण बिद्धे प्रसादज्ञननं बलकृष्य दृष्टेः। स्रोतोजविद्युमशिलाम्बुधिफेनतीक्णैरस्येव तुल्यमुदितं गुणकल्पनाभिः॥३२॥

Flower of jātī, śitīṣa, dhava and meṣaviṣāṇa, vaiḍūrya (cat's eye), mauktika phala (pearl) macerated with goat's milk, to form a nice paste which is applied over thin sheet of copper and kept for seven days. Next it is taken out, macerated with goat's milk only and dried without explosing it to sunlight. This piṇḍāñjana, applied as collyrium is good for the eyes operated upon, bestows clarity and strength of the vision.

Collyrium of srotoñjana, vidruma (coral), śila (manassila), amubdhiphena (sea foam) and tīkṣṇa (marica) is similar (with the above recipe) in actions and mode of preparation. 31-32.

इति श्रीवैद्यपतिस्तिहगुप्तस्तुश्रीमद्वाग्नटिवरिचतायामष्टाङ्गहृदयसंहितायां षष्ठे उत्तरस्थाने लिङ्गनाशप्रतिषेधो नाम चतुर्दशोऽध्यायः॥ १४॥

Thus ends the chapter—Linganasa pratisedha—the fourteenth in Uttarasthana of Astanga hrdaya samhita composed by srimad Vagbhata, son of sri vaidyapati Simhagupta.

पञ्चदशोऽध्यायः ।

Chapter-15

SARVAKSIROGA VIJNANIYA
(Knowledge of diseases of the whole eye)

अथातः सर्वाक्षिरोगविज्ञानीयं न्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥

We shall now expound the chapter—Sarvākṣiroga vijnāniyā—knowledge of diseases affecting the whole eye; thus said Ātreya and other great sages.

Abhisyanda-vataja:-

वातेन नेत्रे अभिष्यण्णे नासानाहो उत्पर्शोफता । राङ्काक्षिभ्र छलाटस्य तोदस्फुरणभेदनम् ॥ १ ॥ ग्रुष्काल्पा दूषिका शीतमच्छं चाश्रु चला रुजः । निमेषोन्मेषणं कुच्छाज्ञन्त्नामिव सर्पणम् ॥ २ ॥ अक्ष्याध्मातमिवाभाति स्क्मैः शल्यैरिवाचितम् । क्षिन्थोष्णेश्चोपशमनं सो अभिष्यन्दः

By (increase of) vāta the eye becomes moist, there is distention and slight swelling of the nose, pricking, pulsating and splitting pain in the temples, eyes, brows and forehead; the excretion of the eye is dry (non-sticky) and little in quantity, tears are cold and thin, unsteady pain in the eyes, difficulty in opening and closing the eyelids, feeling as though bloated (increased in size) and as though filled with foreign bodies, comfort is obtained by the use of unctous and hot things. This disease is Abhisyanda. 1-3.

Adhimantha-vataja :--

उपेक्षितः॥ ३॥ अधिमन्थो भवेत्तत्र कर्णयोर्नेदनं स्नमः। अरण्येव च मथ्यन्ते छळाटाक्षिश्रुवादयः॥ ४॥

This (abhisyanda) if neglected leads to Adhimantha characterised by noise in the ears, giddiness and churning-like pain in the forehead, eyes, brows etc. 4.

Hatadhimantha-vataja :--

हताधिमन्थः सोऽपि स्यात् प्रमादात्तेन बेदनाः। अनेकरूपा जायन्ते व्रणो दृष्टौ च दृष्टिहा॥ ५॥

This also if neglected leads to Hatadhimantha, in which pain of different kinds develops, there are ulcers on the area of vision and loss of vision also. 5.

Anyatovāta:---

मन्यासिशङ्कतो वाग्नुरन्यतो वा प्रवर्तयन्। व्यथां तीव्रामपैच्छित्यरागशोफं विलोचनम् ॥ ६ ॥ सङ्कोचयति पर्यभु सोऽन्यतोवातसंज्ञितः।

Vāyu (vāta) moving in wrong paths, from the neck, eyes and temples produces severe pain; sliminess, redness and swelling of the eyes, constriction (decrease in size) and increased flow of tears; this is known as Anyatovāta. 6-7a.

Vataparyaya :---

तद्वजिह्यं भवेभ्रेत्रमूनं वा वातपर्यये॥ ७॥

In Vātaparyāya, symptoms are the same (as that of anyatovāta) and in addition; the eyes become curved (irregular) or difficient (in size). 7b.

Abhisyanda-pittaja:-

दाहो धूमायनं शोफः श्यावता वर्त्मनो बहिः। अन्तःक्रदोऽश्रु पीतोष्णं रागः पीतामदर्शनम्।। ८॥ क्षारोक्षितक्षताक्षित्वं पित्तामिष्यन्दस्रक्षणम्।

Burning sensation, feeling of hot fumes coming out, swelling, bluishness of the eyelids externally and moistness internally; tears are yellow and warm; redness, seeing all things as yellowish in colour, appearance of ulcers as though the eye is smeared with caustic alkali-are the features of abhisyanda caused by pitta. 8-9a.

Adhimantha-pittaja :-

ज्वलदङ्गारकीर्णामं यक्तित्वण्डसमप्रमम् ॥ ९ ॥ अधिमन्थे भवेद्गेत्रं In adhimantha the eyes appear as though covered with burnt-out coal, and resemble a piece of liver (in colour).

9b-10a.

Abhiş yanda-kaphaja:-

स्यन्दे तु कफसम्भवे। जाङ्यं शोफो महान् कण्ड्निद्राऽन्नानभिनन्दनम् ॥१०॥ सान्द्रस्निग्धबहुश्वेतपिच्छावद्दषिकाश्रुता ।

In abhisyanda caused by kapha, there is sluggishness, profound swelling, itching, sleepiness, dislike for food. The excretion from the eyes and tears are thick, unctous, copious, white and slimy. 10b-11a.

Adhimantha-kaphaja:-

अधिमन्थे नतं कृष्णमुन्नतं शुक्कमण्डलम् ॥ ११ ॥ प्रसेको नासिकाध्मानं पांशुपूर्णिमवेक्षणम् ।

In adhimantha caused by kapha, the black portion (cornea) is depressed while the white portion (sclera) is elevated, nasal catarrah, distention of the nose and feeling as though the eyes are full of sand. 11b-12a.

Abhisyanda-raktaja:--

रक्ताभुराजीदृषीकारकमण्डलदर्शनम् ।। १२ ॥ रक्तस्यन्देन नयनं संपित्तस्यन्दस्रक्षणम्।

In abhisyanda caused by blood, the tears and excretion are red, there are red lines in the eye, the person sees red coloured discs around the objects, and also the features of abhisyanda of pitta origin—are found. 12b-13a.

Adhimantha-raktaja:-

मन्थेऽक्षि ताम्रपर्यन्तमुत्पाटनसमानरक ॥ १३ ॥ रागेण बन्धूकनिमं ताम्यति स्पर्शनाक्षमम् । असुङ्निमन्नारिष्टाभं कृष्णमग्न्यामदर्शनम् ॥ १४ ॥

In adhimantha caused by blood, the edges are coppery, severe pain as though when pulled out, resembles (the flower of) bandhuka; because of redness, there is loss of vision, intolerence to touch, appears like (a fruit of) a arista, immersed in blood; the person sees things as black or firelike. 13b-14.

Adhimantha-raktaja :--

अधिमन्था यथास्वं च सर्वे स्यन्दाधिकव्यथाः। शङ्कदन्तकपोलेषु कपाले चातिरुक्कराः॥ १५॥

Adhimantha caused by rakta is also similar in features but has severe pain, produces pain of great intensity in the temples, teeth; cheeks and skull (head). 15.

Suşkāksipāka:--

वातिपत्तातुरं घर्षतोदभेदोपदेहवत् । रक्षदारुणवरमाक्षि छच्छोग्मीलनिमीलनम् ॥ १६॥ विकृणनविशुष्कत्वशीतेच्छाशूलपाकवत् । उक्तः शुष्काक्षिपाकोऽयं

The patient is having the symptoms of vātapitta (increased together) in the eyes; friction, pricking and piercing pain, increased thickness, dryness, fearful appearance of the lids and the eye, difficulty in opening and closing of the lids, severe dryness, desire for cold comforts, pain and ulceration—this disease is Suṣkākṣipāka. 16-17.

Sasopha :--

स्रशोफः स्यान्निभिर्मेकैः॥१७॥ सरकैस्तत्र शोकोऽतिरुग्दाहष्ठीवनादिमान्। पकोदुम्बरसङ्काशं जायते गुङ्कमण्डसम्॥१८॥ अभूष्णशोतविशदपिच्छिलाच्छ्यनं मुद्धः।

(The disease called) Sasopha is caused by all the three dosās (increased together) along with rakta (blood) and its symptoms are swelling, severe pain and burning sensation (in the eyes), expectoration, the white portion (sclera) assumes the appearance of a ripe fruit of udumbara (in colour and size) tears are warm or cold, viscus or slimy, clear (thin) or thick alternately. 18-19a.

Alpasopha:--

अरुपद्मोफेऽल्पद्मोफस्तु पाकोउन्यैर्रुक्षणैस्तथा ॥ १९ ॥

In the disease Alpasopha, there is mild swelling and other symptoms of pāka (the disease—aksipākatyaya). 19b.

Aksipakatyaya :--

अक्षिपाकात्यये शोफः संरम्भः कलुषाश्रुता। कभोपविग्धमसितं सितं प्रक्लेदरागवत्॥ २०॥ वाहो दर्शनसंरोधो वेदनाश्चानवस्थिताः।

In the disease Aksipākātyaya, there is swelling, increased pain, turbidity of the tears, the white portion (sclera) is coated with kapha, black, very moist and red; burning sensation, obstruction to vision and unsteady pain. 20-21a.

Amlosita :--

अन्नसारोऽम्छतां नीतः पित्तरकोल्बणैर्मेलैः ॥ २१ ॥ शिराभिनेत्रमारुढः करोति श्यावलोहितम् । सशोफदाहपाकाश्च भृशं षाविलद्शेनम् ॥ २२ ॥ अम्लोषितोऽयम्

The essence of food made very sour by the doṣās with the predominance of pitta and rakta (blood) brought to the eyes through the veins makes the eye bluish, associated with slight swelling, burning sensation, ulceration, profuse flow of tears and dirty vision. This disease is Amlosita. 21b-22.

इत्युक्ता गदाः षोडश सर्वगाः। इताधिमन्थमेतेषु साक्षिपाकात्ययं त्यजेत्॥ २३॥

Thus were described, the sixteen diseases, affecting the whole eye; among these hatādhimañtha and akṣipākātyaya should be refused treatment. 23.

वातोक्रृतः पञ्चरात्रेण द्रष्टि सप्ताहेन क्षेष्मजातोऽधिमन्थः। रक्तोत्पन्नो हन्ति तक्रज्ञिरात्रात् मिथ्याचारात् पैत्तिकः सद्य एव ॥ २४ ॥

Adhimantha, born from vata destroys the vision in five days, that born from blood in three days and that born from pitta, improperly treated, immediately. 24.

इति भ्रोवैद्यपतिसिंहगुसस्नुश्रीमद्वाग्मटविरचितायामष्टाङ्गद्ददयसंहितायां षष्टे उत्तरस्थाने सर्वाक्षिरोगविज्ञानीयो नाम पञ्चदशोऽध्यायः ॥ १५॥

Thus ends the chapter-Sarvākṣiroga vijnaniya-the fifteenth in Uttarasthāna of Aṣṭānga hṛdaya samhitā composed by srimad Vāgbhata, son of sri vaidyapati Simhagupta.

षोडशोऽध्यायः ।

Chapter-16

SARVĀKŞIROGA PRATIŞEDHA (Treatment of diseases of the whole eye)

अथातः सर्वाक्षिरोगप्रतिषेधं व्याख्यास्यामः। इति इ स्माद्धरात्रेयादयो महर्षयः।

We shall now expound the chapter Sarvāksiroga prati 2.dha—treatment of diseases affecting the whole eye; thus said Atreya and other great sages.

Abhişyanda cikitsa:-

प्राप्नृप पव स्यन्देषु तीक्ष्णं गण्डूषनावनम्। कारयेदुपवासं च कोपादन्यत्र वातजात्॥ १॥

In all abhisyanda, except that caused by aggravation of vata, strong mouth gargles, nasal medications and fasting should be done during the premonitory stage itself. 1

दाहोपदेहरागाश्रुशोफशान्त्ये बिडालकम्। कुर्यात्सर्वत्र पत्रेलामरिचस्वर्णगैरिकैः॥ २॥ सरसाञ्जनयष्ट्याह्ननत्चन्दनसैन्धवैः ।

In all varieties (of abhiṣyañda) in order to mitigate burning sensation, thickening, redness, excess of tears and swelling, biḍālaka (applying the paster drugs over the eyelids) should be done with patra, elā, mada, svarņa gairika, rasāñjana, yaṣṭyāhvā, nata, caādana and saiñdhava. 2-3a.

सैन्धवं नागरं ताक्ष्यं भृष्टं मण्डेन सर्पिषः ॥ ३ ॥ वातजे वृतभृष्टं वा भोज्यं शबरदेशजम् । मांसीपग्रकतालीययष्ट्याह्रैः पिसरक्तयोः ॥ ४ ॥ मनोह्राफलिनीक्षौद्रः कफे, सर्वेस्तु सर्वजे ।

In vātaja abhiṣyanda, saindhava, nāgara, and tārkṣya fried in scum of ghee or śābara deṣaja (lodhra) fried in ghee should be used (for external application); in those caused by pitta and rakta (the paste of) māmsī, padmaka, kālīya and

yaṣṭyāhvā should be used; in that caused by kapha (the paste of) manohvā, phalinī and kṣaudra (honey); in that caused by all the doṣās, (paste of) all the drugs mentioned above should be made use of. 3b-4.

सितमरिषभागमेकं चतुर्मनोहं द्विरष्टशाबरकम्। सञ्जूष्यं वस्त्रबद्धं प्रकुपितमान्नेऽधगुण्टनं नेत्रे॥ ५ ॥

One part of sitamarica (seeds of sigru), four parts of manohvā and sixteen parts of sābaraka (lodhra) are powdered nicely, tied in a cloth and worn as a screen before the eyes; in case of immediate aggravation (increase of symptoms) of the eyes. 5.

आरण्यादछगणरसे पटाचबद्धाः सुस्विद्धा नस्रवितुषीकृताः कुछत्थाः। त ऋर्णे सक्रदवचूर्णनामिशीथे नेत्राणां विधमति सद्य एव कोपम्।। ६ ॥

Aranya kulattha (wild variety of horse-gram) tied in cloth is boiled well in the juice of cow's dung, removed of its husk by the nails (of the hands) and powdered nicely. This powder put into the eyes, only once, immediately cures the aggravation of the symptoms. 6.

घोषामवातुत्थक्यष्टिरोधेर्मूती सुस्भैः ऋथवस्त्रबद्धैः। ताम्रस्थधान्याम्लनिमग्रमूर्तिरतिं जयत्यक्षिणि नैकक्रपाम्॥ ७॥

Ghoṣā, abhayā, tutthaka, yaṣṭī and rodhra—are tied into a bundle with thin cloth and immersed in dhānyāmla (fermented wash of grains) kept in a copper vessel (over night). The powder of this put into the eyes cures the different kinds pain (disease) of the eyes. 7.

षोडराभिः सिळ्छपलैः पलं तथैकं कटक्कटेर्याः सिद्धम् । सेकोऽष्टमागशिष्टः क्षौद्रयुतः सर्वदोषकुपिते मेत्रे ॥ ८ ॥

One pala of katankateri is boiled in sixteen pala of water and decoction reduced to one eighth. This decoction mixed with honey, used for seka (bathing the eye) is beneficial for the eyes aggravated by all the dosas. 8.

> वातिपत्तकप्रसन्निपातजां नेत्रयोर्बहुविधामि व्यथाम्। शीव्रमेव जयित प्रयोजितः शिव्रुपज्जवरसः समाक्षिकः॥ ९॥

Juice of tender leaves of sigru mixed with honey, when instilled into the eyes, quickly cures many kinds of pains caused by vāta, pitta, kapha (individually) and by the combination of all. 9.

तरणमुद्भवृद्धपत्रं मूरुं च विभिद्य सिद्धमाजे क्षीरे। बातामिष्यन्द्रजं सद्यो विनिद्दन्ति सकुपिण्डिका चोष्णा॥ १०॥

Tender leaves and roots of urubūka, cut into bits and boiled in goat's milk, made into ball, adding the flour of yava and applied warm over the eyes relieves the pain of abhisyanda of vāta origin. 10.

आक्च्योतनं मारतजे काथो बिस्वादिभिर्द्धितः।
कोष्णः सद्दैरण्डजटावृद्धतीमधुशिष्ठुमिः॥११॥
द्वीवेरवक्रशाक्षेष्ठोदुम्बरत्वश्च साधितम्।
साम्मसा पयसाऽऽजेन शूलाश्च्योतनमुत्तमम्॥१२॥
मिश्रष्ठारजनीलाक्षाद्राक्षर्द्धिमधुकोत्पलैः ।
काथः सशर्करः शीतः सेचनं रक्तपित्तजित्॥१३॥

Așcyotana (filling the eyes with fluids) with the warm decoction of drugs of bilvādi (pañcamūla) along with roots of eraṇḍa, bṛhatī, and madhuśigru; or decoction of hrībera; vakra (tagara), śārñgeṣṭā and bark of udumbara mixed with goat's milk is best āścyotana to relieve pain; decoction of mañ-jiṣṭā, rajanī, lākṣā, drākṣā, ṛddhi, madhuka and utpala added with sugar and applied cold cures the symptoms caused by rakta (blood) and pitta. 11-13.

कसेरुयष्टवाहरजस्तान्तवे शिथिलं स्थितम्। अन्सु दिन्यासु निद्दितं हितं स्यम्देऽस्रपित्तजे॥१४॥

Powder of kaseru and yaştyāhvā, tied in a thin cloth is immersed in rain water (or pure water) from sometimes; this water poured into the eyes is beneficial in abhisyanda born from rakta, pitta (increased together). 14.

पुण्ड्रयद्यीनिशामृती सुता स्तन्ये सशर्करे। छागदुग्धेऽथवा दाहरुप्रागाश्रुनिवर्तनी॥१५॥

Pundra, yasti, and niśa (powdered well) made into a bundle with cloth and immersed either in breast-milk added

with sugar or goat's milk (added with sugar) cures burning sensation, pain, redness and excess of tears. 15.

श्वेतरोधं समधुकं घृतभृष्टं सुचूर्णितम्। वस्त्रस्थं स्तन्यमृदितं पित्तरक्ताभिघातजित्॥ १६॥

Svetarodhra and madhuka are fried in ghee, powdered and tied in cloth and immersed in breast-milk; instilled into the eyes it cures the troubles caused by pitta and rakta. 16.

नागरत्रिफल्लानिम्बवासारोध्ररसः कर्फे। कोष्णमाश्च्योतनं मिश्चैर्भेषजैः साम्निपातिके॥१७॥

Decoction of nagara, triphala, nimba, vasa and rodhra poured into the eyes warm is good for abhisyanda of kapha origin.

In sannipātaja abhisyanda, the decoction of all the drugs mixed together (is beneficial). 17.

सर्पिः पुराणं पवने, पित्ते शर्करयाऽन्वितम्। व्योषसिद्धं कफे पीत्वा यवक्षारावचूर्णितम्॥१८॥ स्रावयेद्रुधिरं भूयस्ततः स्निग्धं विरेचयेत्।

The patient should be made to drink old ghee in abhisyañda of vāta origin, ghee mixed with sugar in that of pitta origin, ghee boiled with vyosa and added with the powder of yavakṣāra in that caused by kapha; next his blood should be let out in large quantity/or more number of times; then he should be administered oleation (therapy) followed by purgation (therapy). 18-19a.

> आनूपवेसवारेण शिरोवदनलेपनम् ॥ १९ ॥ उष्णेन शुले, दाहे तु पयःसर्पियुतैर्द्धिमैः ।

In case of pain, the head and face should be coated with thin warm paste of meat of animals of marshy regions; and in case of burning sensation application of milk added with ghee is applied cold. 19b-20a.

तिमिरप्रतिषेघं च वीक्ष्य युश्व्याद्यथायथम् ॥ २० ॥

Other appropriate treatments should be done perusing the details of treatment of timira. 20b.

Adhimantha cikitsa:---

अयमेव विधिः सर्वी मन्थादिष्वपि शस्यते। अशान्त्री सर्वथा मन्थे भ्रुषोरुपरि दाह्येत्।। २१।।

The same treatments (mentioned so far) are beneficial in all the varieties of adhimantha also.

If adhimantha does not subside by these, branding (cauterisation) by fire should be done above the brows. 21.

रूप्यं रूक्षेण गोद्धा लिम्पेन्नीलत्वमागते। शुष्के तु मस्तुना वर्तिर्वाताक्ष्यामयनाशिनी॥ २२॥

When the eyes have become blue, silver rubbed with dry (fat free) curd; prepared from cow's milk should be smeared; in case of dryness, a wick (swab) soaked in mastu (water of curds) put into the eyes, cures the pain of the eye. 22.

सुमन कोरकाः शङ्खस्त्रिफला मधुकं बला। पित्तरकापहा वर्तिः पिष्टा दिब्येन वारिणा॥२३॥

Buds of sumanā, śañkha, triphalā, madhuka, and balā made into a wick (cotton swab) macerating with rain water cures adhimañtha caused by pitta and rakta. 23.

सैन्धवं त्रिफला ब्योषं शङ्खनाभिः समुद्रजः। फेन ऐलेयकं सर्जो वितः श्लेप्माक्षिरोगनुत्॥ २४॥

Wick prepared with saindhava, triphalā, vyoṣā, śankha-nābhi, samudraphena, aileyaka and sarja cures the eye disease (adhimantha) caused by kapha. 24.

Pasupata yoga :--

प्रपौण्डरीकं यष्ट्याह्नं दार्धी चाष्टपलं पचेत्।
जलद्रोणे रसे पूते पुनः पक्ते घने क्षिपेत्।। २५।।
पुन्पाञ्जनाह्यपलं कर्षे च मरिचात्ततः।
छतभ्रूणींऽथवा बर्ति सर्वाभिष्यन्दसम्भवान्॥ २६॥
हन्ति रागरुजाधर्षान् सद्यो द्विष्ट प्रसाद्येत्।
भयं पाशुपतो योगो रहस्यं भिषजां परम्॥ २७॥

Eight pala each of prapaundarīka, yaştyāhvā and dārv, are boiled in one drona of water and decoction reduced to a

quarter, filtered and boiled again to a thick consistence, adding ten pala of puspānjana and one karsa of marica. Used either in the form of powder or a wick (cot on swab) cures redness, pain, and friction caused by all types of abhisyanda, bestows clear vision immediately. This formula known as Pasupata yoga is the utmost secret of the physicians. 25-27.

Śuskak sipaka cikitsa:-

शुष्काक्षिपाके हिवषः पानमक्ष्णोश्च तर्पणम्। घृतेन जीवनीचेन मस्यं तैलेन वाऽणुना॥ २८॥ परिषेको हितश्चात्र पयः कोष्णं ससैन्धवम्।

In suskāksipāka, drinking of ghee (oleation therapy) and tarpaņa (nourishing the eye therapy) with jivanīya ghṛta (medicated ghee prepared with drugs of jīvanīya gaṇa), nasal medication with aṇutaila (chapter 20 of sūtrasthāna) and pariṣeka (bathing the eye) with warm milk added with saindhava should be done. 28-29a,

सर्पिर्युक्तं स्तन्यपिष्टमञ्जनं च महौषधम् ॥ २९ ॥ वसा वाऽऽनूपसस्त्रोत्था किञ्चित्सैन्धवनागरा ।

Mahausadha (nāgara) macerated with breast-milk and mixed with ghee, or the muscle-fat of animals of marshy lands mixed with little of saindhava and nāgara should be applied as collyrium. 29b-30a.

घृताकान् दर्पणे घृष्टान् केशान् मञ्जकसम्पुटे ॥ ३०॥ दग्ध्वाऽऽज्यपिष्टा लोहस्था सा मषी श्रेष्ठमञ्जनम् ।

Hair (of man) smeared with ghee, should be burnt keeping them inside two earthen saucers (which are sealed with mud and placed inside a heap of cowdung and set on fire) the ash taken out, macerated with ghee and put in an iron vessel. This ash forms a best collyrium. 30b-31a.

Sasopha and Alpa sopha cikitsā:-

सशोफे वा अल्पशोफे च जिम्धस्य व्यध्येत्सिराम् ॥ ३१ ॥ रेकः जिन्धे पुनर्दासापन्याकाचित्रवृतैः । Both in sasopha and alpasopha, the patient should be given oleation therapy and then venesection done; he should be made lubricated again and administered purgative therapy, making use of medicated ghee prepared with decoction of drākṣā, pathyā and trivṛt. 31b-32a.

भ्वेतरोध्रं घृते भृष्टं चूर्णितः तान्तवस्थितम् ॥ ३२ ॥ उष्णाम्बुना विमृदितं सेकः शूलहरः परम्।

Svetarodhra fried in ghee, is powdered, kept in a cloth bag, and immersed in hot water. This water poured into the eye is best to relieve pain. 32b-33a.

दार्वीप्रपौण्डरीकस्य काथो वाدر इच्योतने हितः ॥ ३३ ॥

The decoction of darvi and prapaundarika is good for use as ascyotana (filling into the eye). 33b.

सन्धावांश्च प्रयुञ्जीत घर्षरागाश्रुरुग्धरान् ॥३१३॥

Sandhava (a kind of eyesalves described further) which relieve friction redness, flow of tears and pain should be made use of. 331.

Sandhava anjana:-

ताम्रं कोहे मूत्रवृष्टं प्रयुक्तं नेत्रे सर्पिर्धूपितं वेदनाग्नम्। ताम्रे वृष्टो गव्यद्भः सरो वा युक्तः कृष्णासैन्धवाभ्यां वरिष्ठः॥ ३४५॥

Copper is macerated on iron (plate) using cow's urine (a copper tumbler is rubbed on a flat iron pan using cow's urine as medium and the resulting paste collected); applied as collyrium into the eye which has been exposed to the fumes of ghee; it kills pain. Dadhisara (solid of curds) prepared from cow's milk rubbed on copper and applied to the eye mixed with little quantity of kṛṣṇā and saiñdhava is best to relieve pain of the eye. 34½.

शक्कं ताम्रे स्तन्यघृष्टं घृताकैः शम्याः पत्रैर्धूपितं तद्यवैश्च। नेत्रे युक्तं हन्ति सन्धावसंत्रं क्षिप्रं घर्षं वेदनां चातितीवाम् ॥ ३५६ ॥

Śankha is rubbed on copper in the medium of breast-milk, the resulting paste if exposed to the fumes of leaves of śami and yava smeared with ghee. Applied to the eyes this colly-

rium known as sañdhāva, quickly cures friction and severe pain. $35\frac{1}{2}$.

उदुम्बरफलं लोहे घृष्टं स्तन्येन धृपितम् ॥ ३६॥ साज्यैः शमीच्छदैर्दाहशूलरागाश्रुहर्षेजित्।

Fruits of udumbara, macerated with breast-milk and exposed to the fumes of leaves of sami smeared with ghee (applied to the eyes) cures burning sensation, pain, redness, flow of tears and tingling. 36b-37a.

शियुपस्नवनिर्यासः सुघृष्टस्ताम्रसम्पुटे ॥ ३७ ॥ घृतेन धृपितो हन्ति शोफघर्षाश्चवेदनाः ।

Fresh juice of tender leaves of sigru rubbed on a copper casket (box) and exposed to the fumes of ghee (and applied to the eyes) cures swelling, friction, flow of tears and pain.

37b-38a.

तिलाम्भसा मृत्कपालं कांस्ये घृष्टं सुधूपितम् ॥ ३८॥ निम्बपत्रेर्धृताभ्यक्तेर्घर्षशूलाश्रुरागजित् ।

Potshered rubbed on bell metal with the water in which tila (sesame seeds) are soaked and that paste exposed to the fumes of leaves of nimba smeared with ghee, (when applied as eye-salve) cures friction, pain, excess flow of tears and redness. 38b-39a.

सन्धावेनाञ्जिते नेत्रे विगतीषधवेदने ॥ ३९ ॥ स्तन्येनाश्च्योतनं कार्यं त्रिः परं नाञ्जयेश्व तैः ।

Eyes which have been treated with sandhava kind of eye-salves and which have become free from pain should be given ascyotana (filling the eyes with liquids) with breastmilk for three times. These (sandhavanjana) should not be applied more than three times. 39b-40a.

तालीसपत्रचपलानतकोहरजोञ्जनैः ॥ ४० ॥ जातीमुकुलकासीससैन्धवैर्मूत्रपेषितैः । तास्रमालिप्य सप्ताहं धारयेत्पेषयेत्ततः ॥ ४१ ॥ मूत्रेणैवानु गुटिकाः कार्याश्लायाविशोषिताः । ताः स्तन्यवृष्टा धर्षश्रुशोफकण्डूविनाशनाः ॥ ४२ ॥

Talisapatra, capalā, nata, loharaja (iron filings) anjana, buds of jātī, kāsīsa and saindhava are macerated with cow's-urine and pasted on a copper vessel and allowed to stay for seven days. Later it is taken out, macerated with cows' urine again, rolled into pills and dried in shade, made into a paste with breast-milk and applied to the eyes; it cures friction, excess of tears, swelling and itching. 40b-42.

व्याचीत्वक्काधुकं ताम्ररजोऽजाक्षीरकिकतम्। शम्यामळकपत्राज्यधूपितं शोफरुक्प्रणुत्।। ४३॥

Bark of vyāghri, madhuka and tāmraraja (copper filings) made into a paste with goat's milk and exposed to the fumes of leaves of samī and āmalaka, smeared with ghee (and used as eye-salve) cure swelling and pain. 43.

Amlosita cikitsa:-

अम्लोषिते प्रयुञ्जीत पित्ताभिष्यन्दसाधनम् ।

In amlosita, the treatments, are the same as were prescribed for abhisyanda caused by pitta. 44a.

Pilla roga -

उत्क्रिष्टाः कफिपत्तास्रनिषयोत्थाः कुकूणकः ॥ ४४ ॥ पश्मोपरोधः शुक्काक्षिपाकः पूयालसो बिसः । पोथक्यम्लोबितोऽल्पाख्यः स्यन्दमन्था विनाऽनिलात् ॥ ४५ ॥ पत्तेऽष्टादशः पिक्षाख्या दीर्घकालानुबन्धिनः ।

Utklista caused by kapha, pitta, asra and nicaya (sannipāta)⁴, kukūṇaka¹, pakṣmoparodha¹, śuṣkākṣipaka¹, pūyālasa¹, bisa vartma¹, pothaki¹, amloṣita¹, alpākhya (alpaśopha)¹, ṣyanda (abhiṣyanda)⁴, mantha (adhimantha)³, excepting that caused by anila (vāta) these eighteen diseases are designated as pillākhya roga and these persist for a long time.

44b-46a.

Notes:—The term 'pilla' means lustreless, dull, clouded or dirty. Here it is used as a technical term to denote a group of 18 diseases of the eye. The four utklista (kaphotklista, pittotklista, raktotklista and sannipatotklista) kukūnaka, paksmoparodha, bisa vartma and pothakī—these 8 are vartma roga (diseases of the eyelids); pūyālasa is a sandhi roga (disease of the fornices); suskākṣipāka, alpasopha, amloṣita (one each)

and abhisyanda and adhimantha (three each) are sarvāksī roga (disease of the whole eye)—all together make up the total of 18 diseases.

चिकित्सा पृथगेतेषां स्वंस्वमुक्ता अथ वश्यते ॥ ४६ ॥ पिल्लीभूतेषु सामान्यात् अथ पिल्लाख्यरोगिणः । जिन्धस्य छर्दितवतः सिराव्यधहतासुजः ॥ ४७ ॥ विरिक्तस्य च वर्त्मानु निर्किखेदाविश्वज्ञितः ।

The treatment for each of these have been described earlier. Now, the general treatment for all pilla rogās will be described here in.

The patient of pilla roga who has been made lubricated, vomitted, blood removed by cutting the vein, and purged should be subjected to scarification of the eyelid till it becomes well purified (cleared of all exudation etc.). 46b-48a.

तुत्थकस्य पढं श्वेतमरिचानि च विश्वतिः॥ ४८॥ त्रिशता काञ्जिकपढैः पिष्ट्वा ताच्रे निधापयेत्। पिक्कान्पिक्कान् कुरुते बहुवर्षोत्थितानपि॥ ४९॥ तस्सेकेनोपदेहाश्रुकण्ड्रशोफांश्च नाशयेत्।

Tuttha one pala, śveta marica (seeds of śigru) twenty by number, are made into a paste with thirty pala of kānjika (sour gruel) is kept in a copper vessel. This liquid used for seka (bathing the eye) makes pillaroga to become non-pilla, though remaining for many years and cures thickening, excess of tears, itching and swelling. 48b-50a.

करञ्जबीजं सुरसं सुमनःकोरकाणि च।। ५०॥ संश्चुच साधयेत्काथे पूते तत्र रसिकया। अञ्जनं पिल्लभैषज्यं पक्ष्मणां च प्ररोहणम्॥ ५१॥

Karañjabija, surasā and buds of sumanā are boiled in water, filtered and rasakriyā (thick decoction) prepared. Used as collyrium it is the medicine for pilla and helps growth of eyelashes. 50b-51.

रसाम्जनं सर्जरसो रीतिपुष्पं मनःशिला। समुद्रफेनो छवणं गैरिकं मरिबानि च॥ ५२। मञ्जनं मधुना पिष्टं क्लेदकण्डू घ्रमुत्तमम्।

Rasāñjana, sarjarasa, rītipuṣpa (brass filings), manaśsilā, samudraphena, lavaṇa, gairika, and marica-made into a अ.इ.-११

paste and applied to eyes as collyrium mixed with honey cures moistness and itching. 52-53a.

अभयारप्रिषष्टं वा तगरं पिल्लनाशनम्।। ५३॥ भावितं बस्तमुत्रेण सम्नेहं देवदारु च।

Tagara made into a paste with the decoction of abhayā destroys pilla, so also devadāru made as a paste with goat's urine and mixed with fat (ghee). 53b-54a.

सैन्धवित्रफलाकुष्णाकदुकाशङ्क्षनाभयः ॥ ५४ ॥ सताम्ररजसो वर्तिः पिएलशुक्रकाशिनी ।

Medicinal wick (pill) prepared from saindhava, triphala, kṛṣṇa, kaṭukā, śankhanābhi and tāmra raja (copper filings) used as collyrium destroys pilla and sukraka (disease of the cornea). 54b-55a.

पुष्पकासीसचूर्णो वा सुरसारसभावितः॥ ५५ ॥ ताम्रे दशाहं तत् पैरुखपष्मशातिजव्यनम्॥५५३॥

Powder of puspakāsīsa soaked in the fresh juice of surasā and pasted on a copper plate for ten days, used as a collyrium it cures pilla and pakṣma śāta. $55b-55\frac{1}{2}$.

अलं च सौबीरकमञ्जनं च ताभ्यां समं ताम्ररजः सुस्क्मम्। पिल्लेखु रोमाणि निषेवितोऽसौ चूर्णः करोत्येकशलाकयाऽपि॥५६६॥

Ala (haritāla) and sauvīrānjana-each one part, tāmraraja (copper filings) equal to both are mixed and converted into very nice powder; this applied to the eyes makes for growth of hairs (eyelashes) in pilla roga by one application itself. 56%.

हाक्षानिर्गुण्डीभृद्गदार्वीरसेन भ्रेष्ठं कार्पासं भावितं सप्तकृत्वः। द्वीपः प्रज्वाल्यः सर्पिषा तत्समुत्था श्रेष्ठा पिल्लानां रोपणार्थे मधी सा॥ ५७५॥

Good cotton is soaked in the juices of laksa, nirgundi, bhrnga and darvi for seven times and made into wick; that wick is soaked in ghee, lighted (as a burning lamp) and the soot emanating from it is collected. This applied as collyrium is best to heal pilla rogas. 57½.

वर्त्मावलेकं बहुरास्तद्वच्छोणितमोक्षणम् ॥ ५८ ॥

पुनःपुनर्विरेकं च नित्यमाश्च्योतनाञ्जनम्। नावनं धूमपानं च पिल्ळरोगातुरो भजेत्॥ ५९॥

The patient of pilla roga should undergo scraping of the eyelids and blood letting many times, purgation therapy again and again, bathing the eye, application of eye salve, nasal medication and inhalation of medicinal fumes daily. 58-59.

प्यालसे त्वशान्ते उन्ते दाहः स्क्ष्मशलाक्या।

If pūyālasa does not subside, it should be burnt (cauterised) with thick metal rod (made red hot). 60a.

चतुर्णवितिरित्यक्णो हेतुलक्षणसाधनैः ॥ ६० ॥ परस्परमसङ्कीर्णाः कात्क्र्येन गदिता गदाः ।

Thus were described, nintyfour diseases of the eyes along with their causes, characteristic features and treatment, not mixed together, each one seperately and in detail. 60b-61a.

सर्वदा च निषेवेत स्वस्थोऽपि नयनप्रियः॥६१॥
पुराणयवगोधूमशालिषष्टिककोद्रवान् ।
मुद्रादीन् कफपिसञ्चान् भूरिसपिंश्परिष्णुतान्॥६२॥
शाकं चैवंविधं मांसं जाङ्गलं दाडिमं सिताम्।
सैन्धवं त्रिफलां द्राक्षां वारि पाने च नामसम्॥६३॥
भातपत्रं पद्त्राणं विधिवद्दोषशोधनम्।
वर्जयेद्वेगसंरोधमजीर्णाध्यशनानि च॥६४॥
क्रोधशोकिव्वास्वप्ररात्रिजागरणातपान् ।
विवाहि विष्टमकरं यश्चेहाहारमेषजम्॥६५॥

Persons who are fond of their eyes, though healthy, should always adhere to the following; grains such as yava, godhūma, śāli, saṣṭika, kodrava, mudga etc. which are old and which mitigate kapha and pitta, mixed with more of ghee; vegetables and meat of animals of desert like lands, having similar properties; dāḍima, sita (sugar), saiñdhava, triphalā, drākṣā and rain water for drinking; the use of umbrella, foot-wear and resorting to therapies to eliminate the doṣās in the proper ways. He should avoid suppression of the urges, indigestion,

over-eating, anger, grief, sleeping during day, keeping awake at night, exposure to sunlight, foods and medicines which cause heart-burn and constipation. 61b-65.

द्वे पादमध्ये पृथुसिन्नवेशे शिरे गते ते बहुधा च नेत्रे । ता प्रक्षणोद्वर्तनत्तेपनादीन् पादप्रयुक्तान्नयने नयन्ति ॥ ६६ ॥

In the centre of the two feet (soles) are situated two siras (veins etc.) which are greatly connected to the eyes. These transmit the (effect of the) medicines applied over the feet in the form of bathing, massage, external application etc. to the eyes. 66.

मळीष्ण्यसङ्घटनपीडनाचैस्ता दृषयन्ते नयनानि दुष्टाः। भजेत्सदा दृष्टिहतानि तस्मादुपानदृश्यक्षनघावनानि ॥ ६७॥

These (veins etc. of the feet) vitiated by the accumulation of the mala (dirt), assault (by weapons, stone and other hard substances) and squeezing (and other kinds of painful activities) bring about abnormalities of the eyes. Hence every person should always make use of the foot-wear, massaging (the feet) with oil and washing them well. 67.

इति श्रीवैद्यपतिसिंदगुतस्तुश्रीमद्वाग्भटविरिवतायामष्टाङ्गहृदय-संहितायां षष्ठे उत्तरस्थाने सर्वाक्षिरोगमतिषेघो नाम षोडगोऽण्यायः॥ १६॥

Thus ends the chapter—Sarvākṣiroga pratiṣedha—the sixteenth in Uttarasthāna of Aṣṭāñga hṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

सप्तदशोऽध्यायः।

Chapter-17

KARNAROGA VIJNANIYA
(Knowledge of diseases of the ears)

अधातः कर्णरोगविज्ञानीयं क्याख्यास्यामः। इति **इ स्माहुरात्रेयादयो महर्षयः।**

We shall now expound the chapter-Karna roga vijnaniya-knowledge of diseases of the ear; thus said Atreya and other great sages.

Karnasula-vataja:-

प्रतिश्यायज्ञ स्व क्षीं जाक पहुँ यनैर्म क्षेप के ।

मिश्र्यायोगेन श्रव्यस्य कुपितो उन्ये स्व कोप ने : ।। १ ॥

प्राप्य श्रोत्रसिराः कुर्या च्छू छं स्रोतिस वेगवत् ।

शर्यावमेदकं स्तम्मं शिशिरानिमनन्दनम् ॥ २ ॥

चिराच पाकं पकं तु छसी काम लपशः स्रवेत् ।

श्रोत्रं शून्यमक स्माच स्यात्सञ्जारिवचारवत् ॥ ३ ॥

Māruta (vāta) getting aggravated by pratiśyāya (nasal catarrah), water sports and scratching (by inserting sticks etc. into the ears), exposure to improper sound and such other causes; invades the veins (channels) of the ears and produces pain in the ears suddenly and with great severity, associated with a partial headache, stiffness of the head and non-desire for cold; undergoes suppuration after a long time, when ripe discharges little quantity of lasīka (thin, watery fluid) appears either as empty or (full), sometimes closed, without any other apparent cause. 1-3.

Karnasala-pittaja :--

शूलं पित्तात् सदाहोषाशीतेच्छाश्वयथुज्वरम् । भाशुपाकं प्रपक्षं च सपीतलसिकास्नृति ॥ ४ ॥ सा लसीका स्पृशेचयत्तरपाकमुपैति च । By increase of pitta there is pain associated with burning sensation, desire for cold things, swelling, fever; suppurating quick; discharges yellowish thin fluid; the places which this fluids comes in contact with, gets ulcerated (suppurated). 4-5a.

Karnasnla-kaphaja:-

कफाच्छिरोद्दनुग्रीवागौरवं मन्दता रुपः।। ५ ॥ कण्डू: श्वयथुरुण्णेच्छा पाकाच्छ्वेतघनस्रुतिः।

That caused by kapha, has feeling of heaviness of the head, lower jaw and neck; mild degree of pain, itching, swelling, desire for hot comforts and after suppuration discharge of white thick liquid. 5b-6a.

Karnasula-raktaja:-

करोति भवणे शूलमभिघातादिवृषितम् ॥ ६ ॥ रक्तं पित्तसमानार्ति किञ्चिद्वाऽधिकलक्षणम् ।

Blood vitiated by injury etc. produces earache, which has the same symptoms at that caused by pitta, but a little more in severity. 6b-7a.

Karnasūla-sannipātaja: —

शूलं समुदितैदेंषिः सशोफज्वरतीव्रहक् ॥ ७ ॥ पर्यायादुः ज्ञायते भृतिजाङ्यवत् । पक्कं सितासितारकघनपूर्यव्याहि च ॥ ८ ॥

Earache produced by the combination of all the dosas is accompanied with swelling, fever, severe pain, desire for hot and cold comforts alternately, sluggishness of hearing; when ripe (after suppuration) copious quantity of white, black, and red thick pus flows out. 7b-8.

Karnanada :--

शब्दवाहिसिरासंस्थे श्रणोति पवने मुद्धः। नादानकस्माद्विविधान् कर्णनादं वदन्ति तम्॥ ९॥

When pavana (vāta) gets localised in the sirā (channels) which convey sound, the person hears different kinds of sound often, without any reasons. This is spoken as Karņa nāda. 9.

Badhirya:-

रुष्टेष्मणाऽनुगतो वायुर्नादो वा समुपेक्षितः। उद्यैः क्रुच्छ्राच्छ्रुति कुर्याद्वचिरत्वं क्रमेण च॥१०॥

Vāyu (vāta) associated with ślesma (kapha) and getting increased or by neglect of karnanāda, gives rise to hearing of loud sounds only with difficulty and to deafness gradually. 10.

Pratināha:-

षातेन शोषितः स्ठेष्मा श्रोतोलिम्पेत्ततो भवेत्। रुग्गौरवं पिधानं च स प्रतीनाहसंश्चितः॥११॥

Ślesma (kapha) dessicated by vāta, gets coated to the interior of the ears, leading to pain, feeling of heaviness and closure of the ears. This disease is known as Pratīnāha. 11.

Kandu-Sopha :---

कण्डूशोफौ कफाच्छ्रोत्रे स्थिरौ तत्संइया स्मृतौ।

Itching and swelling are caused by kapha in the ears, these persist for some time. 12a.

Pūtikarnaka:--

कफो विदग्धः पिसेन सरुजं नीरुजं त्वपि॥१२॥ घनपृतिबहुक्कदं कुरुते पृतिकर्णकम्।

Kapha getting improperly cooked by pitta, leads to discharge of thick, foul smelling, copious fluid accompanied with pain or without pain. This is Pūtikarņaka. 12b-13a.

Kımi karnaka:--

वातादिदृषितं श्रोत्रं मांसाखक्क्कदेजा रुजम्॥ १३॥ स्नादन्तो जन्तवः कुर्युस्तीवां स कृमिकर्णकः।

Worms (bacteria) born in the muscles, blood and fluids of the ears vitiated by vāta and other doṣās eat away the ears and cause pain. This is Kṛmikarṇaka. 13b-14a.

Karna vidradhi-Sopha-Arsas-Arbuda :-

भोत्रकण्ड्रयनाज्ञाते क्षते स्यात्पूर्वलक्षणः॥ १४॥ विद्रघिः, पूर्ववद्यान्यः शोफोऽशॉऽर्बुदमीरितम्। तेषु रुक् पूर्तिकर्णत्वं वधिरत्वं च वाधते॥ १५॥ Karna vidradhi arises as a result of the ulcer caused by scratching the ears (with sticks etc. inserted into it) having the symptoms as described previously (chapter 11 of nidāna sthāna). Similarly so, are Śopha, Arśa and Arbuda. In these pain, foul smell and deafness trouble the person. 14b-15.

Kuci karnaka :---

गर्भे अनिलात्सङ्कचिता राष्क्रली कुचिकर्णकः।

Anila (vāta) constricts the śaskuli (pinna of the ears) inside and produces Kucikarņaka. 16a.

Karna pippali :--

पको नीरुगनेको या गर्भे मांसाङ्करः स्थिरः॥ १६॥। पिष्पछी पिष्पळीमानः

One or more painless, immovable sprouts of muscle resembling pippali develop inside the ears, this disease is known as Karnapippali. 16b.

Karna vidarika :---

सन्निपाताद्विदारिका।

सवर्णः सरुजः स्तब्धः श्वयथुः, स उपेक्षितः॥१७॥ इ.टुनैस्रिनमं पकः स्रवेत् कृष्ट्रेण रोहति। सङ्कोचयति इदा च सा ध्रुवं कर्णशष्कुस्तीम्॥१८॥

Vidārika arising from the combination of all the doṣās, is a swelling having the same colour, painful and immovable; when neglected it ripens (suppurates) and discharges a fluid resembling kaţutaila (mustard oil), heals with great difficulty and after healing definitely constricts the karṇaśaṣkulī (pinna). 17-18.

Pālišosa :--

सिरास्थः कुरुते वायुः पाळीशोषं तदाद्वयम्।

Vāyu (vāta) localised in the sira (veins) produces emaciation/drying up, thinning of the lobe of the ears. This is known as Pālīšosa. 19a.

Tantrika :-

कुशा बुढा च तकीबत् पाली वातेन तिक्रका॥ १९॥

The pinna (or ear lobe) becoming emaciated, static and resembling a wire is Tañtrikā, caused by vāta. 19b.

Paripota:-

सुकुमारे चिरोत्सर्गात्सहसैव प्रवर्धिते। कर्णे शोफः सरुक् पाल्यामरुणः परिपोटवान्॥ २०॥ परिपोटः स ववनात्

In children the ear neglected for a long time (allowed to remain without puncturing) and punctured all of a sudden, gives rise to swelling in the pinna (ear lobe) accompanied with pain, light red in colour and pulsating, this disease is called Paripota and caused by pavana (vāta). 20.

Utpata :--

उत्पातः पित्तशोणि बात् । गुर्वाभरणभाराद्येः स्थावो रुग्दाइपाकवान् ॥ २१ ॥ श्वयथुः स्फोटपिटिकारागोषाक्लेदसंयुतः ।

By the weight of heavy ornaments etc. (and other such causes) pitta and śonita (blood) getting vitiated produce swelling of the pinna (or the lobe) which is black, painful, with burning sensation and ulceration, associated with bursting eruptions, red in colour, having burning sensation and collection of fluid inside. This diseases is known as Utpāta. 21-22a.

Unmantha or gallira:-

पाल्यां शोफोऽनिलकफात्सर्वतो निर्क्यथः स्थिरः॥ २२॥ स्तब्धः सवर्णः कण्डूमानुन्मन्थो गक्षिरश्च सः।

Swelling of the pinna, (or lobe) arising from vāta and kapha, painless, covering the entire pinna, static, of the same colour and having itching. This is known as Unmantha or gallira. 22b-23a.

Duḥkha vardhana:-

दुर्षिक्षे वर्धिते कर्णे सकण्ड्रदाहपाकरक् ॥ २३ ॥ श्रायथुः सन्निपातोत्थः स नाम्ना दुःसवर्धनः । Puncturing not properly done leading to itching, burning sensation, ulceration, pain and swelling caused by sannipata (combination of all dosas) this is by name Duhkhavardhana.

23b-24a.

Lehyakhya pitaka:-

कफास्टक्छिमिजाः स्क्ष्माः सकण्ड्वछेद्वेदनाः॥२४॥ लेह्याच्याः पिटिकास्ता हि लिह्यः पालीसुपेक्षिताः।

Small piṭaka (eruptions) having itching, collection of fluid and pain caused by kapha, asṛk (blood) and kṛmi (bacteria) appear on the pinna (or lobe) and if neglected eat away the pinna. This is Lehyākhya pitaka. 24b-25a.

पिप्पली सर्वेजं शूलं विदारी कुचिकर्णकः ॥ २५ ॥ एषामसाध्याः, याप्यैका तिम्नका, उन्यांस्तु साधयेत् । पञ्चिविद्यतिरित्युक्ताः कर्णरोगा विभागतः ॥ २६ ॥

Among these disease of the ears, pippali (pippalimāna), sarvaja (sannipata), sūla, vidāri, kucikarņaka are incurable, tantrikā is controllable but persist long and the others should be treated.

Thus were described twentyfive diseases of the ears, suitably classified. 25b-26.

इति भ्रीवैद्यपतिसिंहगुप्तसूनुभीमद्वाग्भटविरिचतायामष्टाङ्गहृद्यसंहितायां षष्ठे उत्तरस्थाने कर्णरोगविज्ञानीयो नाम सप्तद्वारोऽध्यायः ॥ १७ ॥

Thus ends the chapter—Karnaroga vijnānīya—the seventeenth in Uttara sthāna of Astānīga hrdaya samhitā composed by srimad Vāgbhata, son of sri vaidyapati Simhagupta.

अष्टादशोऽध्यायः ।

Chapter--18

KARŅAROGA PRATIŞEDHA
(Treatment of diseases of the ears)

म्रधातः कर्णरोगर्प्रतिषेधं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter Karnaroga Pratisedhatreatment of diseases of the ear; thus said Atreya and other great sages.

Vataja karņašula cikitsā:--

कर्णशूले पवनजे पिबेद्रात्री रसाशितः। वातन्नसाधितं सर्पिः, कर्णं स्वित्रं च पूरयेत्॥ १ ॥ पत्राणां पृथगश्वत्थिबित्वाकेरण्डजन्मनाम्। तैल्लिसन्धृत्थिदिग्धानां स्विन्नानां पुटपाकतः॥ २ ॥ रसैः कवोष्णैस्तद्वच मूलकस्यारलोरिष।

In earache born from pavana (vāta) the patient should drink ghee prepared from drugs which mitigate vāta at night after consuming food, containing juice of meat; ears should be fomented and filled with the warm juice of leaves of aśvattha, bilva, arka, eraṇḍa each seperately, smeared with taila (sesame oil) and sindhūthaka and cooked in the puṭapāka method. The juice of mūlaka or araļu may also be used similarly. 1-3a.

गणे वातहरेऽम्लेषु मृत्रेषु च विपाचितः॥३॥ महास्नेहो दुतं हन्ति सुतीवामपि वेदनाम्।

Mahāsneha (mixture of four fats-ghee, oil. marrow and muscle-fat) cooked with drugs mitigating vāta, liquids of sour taste (buttermilk, whey, fermented rice-wash etc.) and urine (of cow, goat etc.) filled into the ears quickly cures pain, though very severe. 3b-4a.

महतः पञ्चमूलस्य काष्ठात्क्षौमेण वेष्टितात् ॥ ४ ॥ तैलसिकात्प्रदीप्तापात् स्नेहः सद्यो रुजापहः। योज्यश्चेवं मद्रकाष्टात्कुष्ठात्काष्टाच सारलात् ॥ ५ ॥

Faggots of mahat pañcamula, wrapped with kṣauma (fibres of flax) are soaked in oil for some time and then set fire at the tip. The oil that drops down (filled into the ears in lukeworm state) relieves the pain immediately. The oil obtained from bhadrakāṣṭha, kuṣṭha, and saraļa in the same manner may also be used. 4b-5.

वातव्याधिप्रतिश्यायविद्वितं हितमत्र च। वर्षयेच्छिरसा स्नानं शीताम्भःपानमद्वयपि॥६॥

The treatments advocated for vātavyādhi (nervous diseases) and pratisyāya (nasal catarrh) are useful here also. Bathing on the head, and drinking cold water even during day time should be avoided. 6.

Pittaja karņašūla cikitsā:—

पित्तशूले सितायुक्तघृतिस्नग्धं विरेचयेत्। द्राक्षायष्टिश्टतं स्तन्यं शस्यते कर्णपूरणम्॥७॥

In earache caused by pitta, the patient should be given ghee mixed with sugar to drink and then purgation therapy administered. Breast-milk mixed with the decoction of drakṣā and yaṣṭī is good for filling the ears. 7

यष्ट्यनन्ताहिमोशीरकाकोछीरोध्रजीवकैः ।
मृणाकविसमिश्रिष्टासारिवाभिश्च साध्येत्॥ ८॥
यष्टीमधुरसप्रस्थक्षीरिद्वप्रस्थसंयुतम् ।
तैलस्य कुडवं नस्यपूरणाभ्यञ्जनैरिद्दम्॥ ९॥
निहन्ति शुलदाहोषाः केवलं क्षौद्रमेव वा।

Medicated oil prepared with the paste of (equal quantity of) yastī, anañtā; hima; ušīra, kākolī, rodhra, jīvaka, mṛṇāla, bisa, mañjiṣṭhā and sārivā mixed with one prastha of decoction of madhuyaṣṭi, two prastha of milk, and one kuḍava of taila, used as nasal drops, filling the ears and collyrium to the eyes; it cures pain, burning sensation and local heat. 8-10a.

यष्टवादिमिश्च सघृतैः कर्णौ दिद्यात्समन्ततः॥ १०.॥

Even honey alone used in the same manner acts like wise. The area around the ears should be given a coating (with the paste of) yaşţi etc. (enumerated above) mixed with ghee. 10b.

Kaphaja karņašula cikitsā :--

वामयेत् पिप्पलौसिद्धसर्पिःस्निग्धं कफोद्भवे। धूमनावनगण्डूषस्वेदान् कुर्यात्कफापहान्॥११॥

In earache caused by kapha, the patient should be made lubricated with ghee processed with pippali and then vamana (emesis therapy) administered. Inhalation of smoke, nasal medication, mouth gargle and sudation therapies which mitigate kapha should be done. 11.

लशुनाईकशिष्रणां मुरुङ्गया मूलकस्य च।
कद्व्याः स्वरसः श्रेष्ठः कदुष्णः कर्णपूरणे॥१२॥
अर्काङ्करानम्लिपष्टांस्तैलाकां स्रवणान्वितान् ।
सिन्नधाय स्नुहीकाण्डे कोरिते तच्छदावृतान्॥१३॥
स्वेदयेरपुटपाकेन स रसः शूझजित्परम्।

Juice of lasuna, ārdraka, sigru, murungī, mūlaka or kadalī made lukewarm is best for filling the ears. The sprouts of arka macerated with any sour liquid mixed with oil and salt is placed inside a hallow made in the stem of snuhī and covered with the leaves of the same (snuhī). It is then cooked in the puṭapāka method and the juice taken out is filled into the ears; this is best to relieve the pain. 12-14a.

रसेन बौजपुरस्य कपित्थस्य च पूरचेत्॥१४॥ सुक्तेन पूरियत्वा वा फेनेनान्ववचूर्णचेत्।

Ears may be filled with the juice of bijapura and kapittha or it may be filled with sukta added with the powder of phena (sea-foam). 14b-15a.

अजाविमूत्रवंशत्वक्सिद्धं तैलं च पूरणम् ॥ १५ ॥ सिद्धं वा सार्षपं तैलं हिङ्गुतुम्बुरुनागरैः।

Medicated oil prepared with the decoction of bark of vamsa and urine of goat and sheep; or sarsapa taila boiled

with hingu, tumburu and nagara is good for filling the ears. 15b-16a.

Raktaja karņasūla cikitsā:--

रक्तजे पित्तवत्कार्यं सिरां चाशु विमोक्षयेत्।। १६॥

In that caused by blood, the treatment is the same as that of pitta origin; vein should be cut (to let out blood) soon. 16b.

पके पूयवहे कर्णे धूमगण्डूषनावनम्। युक्ष्यामाडीविधानं च दुष्टझणहरं च यत्॥१७॥

When the ears are discharging pus after ripening; therapies such as inhalation, mouth gargle and nasal medication should be administered. The treatment prescribed for dustanadi vrana (vitiated sinus ulcer) and those treatments which cure foul ulcers should be adopted here. 17.

स्रोतः प्रमृत्य दिग्धं तु द्वौ कालौ पिचुवर्तिभः।
पुरेण धूपियत्वा तु माक्षिकेण प्रपूर्येत्।। १८॥
सुरसादिगणकाथफाणिताक्तां च योजयेत्।
पिचुवर्ति सुस्क्ष्मैश्च तच्चणैरवचूर्णयेत्॥ १९॥

The orifice of the ears should be cleared (of the pus etc.) at both the times of the day with swabs, then exposed to the fumes of pura (guggulu) and filled with honey. Cotton wick smeared with the thick decoction of drugs of surasādigaņa (vide chapter 15 of sūtrasthāna) should be introduced into the ears. The powder of the same drugs may be used for dusting the ears. 18-19.

शुलक्कोदगुरुत्वानां विधिरेष निवर्तकः।

This treatment is beneficial to relieve pain, exudation and feeling of heaviness. 20a.

त्रियङ्गुमधुकाम्बष्टाधातक्युत्पलपर्णिभिः ॥ २०॥ मिश्रिष्टालोध्रबाक्षाभिः कपित्थस्य रसेन च। पचेत्रैलं तदास्रावं निगृह्वात्याशु पूरणात्॥ २१॥

Medicated oil should be cooked with (the decoction and paste of) priyañgu, madhuka, ambaṣṭhā, dhātakī, utpala, the two parṇī, mañjiṣṭhā, lodhra, lākṣā and juice of kapittha; this filled into the ears stops the discharges quickly, 20b-21.

Karnanada-Badhirya cikitsa :--

नादबाधिर्ययोः कुर्याद् वातशुलाकमौषधम् । श्लेष्मानुबन्धे श्लेष्माणं प्राग्जयेद्वमनादिभिः॥ २२॥

In karnanāda (ringing in the ears) and bādhirya (deafness), the treatment prescribed for vātaśūla (pains caused by aggravated vāta should be done); when associated with śleşma (kapha) it, (kapha) should be got over earlier by emesis therapy etc. 22.

प्रण्डशियुवरुणम् छकात्पत्रजे रसे। चतुर्गुणे पचेत्रेलं श्लीरे चाष्टगुणोन्मिते॥२३॥ यष्ट्याह्वाश्लीरकाकोलीकल्कयुक्तं निहन्ति तत्। नादवाधिर्यशुक्तानि नावनाभ्यक्रपूरणैः॥२४॥

Medicated oil should be prepared with four parts of juice of leaves of eranda, sigru, varuna and mulaka, eight parts of cow's urine, milk, and paste of yastyāhvā and kṣīrakākoli. This used for nasal drops, anointing and filling the ears cures ringing in the ears, deafness and pain. 23-24.

पक्षं प्रतिविषाहिङ्गुमिशित्वक्स्वर्जिकोषणैः। ससुक्तेः पूरणाचैलं रुक्सावाभुतिनाद्युत्॥२५॥

Oil cooked with prativiṣā, hiñgu, miśī, tvak, svarjikā and uṣaṇā and added with śukta filled into the ears cures pain, exudation and ringing in the ears. 25.

कर्णनादे हितं तलं सषपोत्थं च परणे।

Sarşapa taila is beneficial for sound in the ears when filled into the ears. 26a.

Kṣara taila:—

शुष्कमूलकखण्डानां श्वारो हिङ्गु महौषधम् ॥ २६ ॥ शतपुष्पावश्वाकुष्ठदार्वक्षित्रुरसाञ्जनम् ॥ २७ ॥ सौवर्षक्षयवश्वारस्वर्जिकोद्भिदसैन्धवम् ॥ २७ ॥ भूजप्रन्थिविडं सुस्ता मधुसुक्तं चतुर्गुणम् । मातुलुक्करसस्तद्वत् कदलौस्वरसम्भ तैः ॥ २८ ॥ पक्षं तेलं जयत्याशु सुक्रच्छानपि प्रणात् । कण्डं क्लेद् च बाधिर्यप्तिकर्णत्वरुक्कमीन् ॥ २९ ॥ श्वारतेलिमदं श्रेष्ठं सुस्तदन्तामयेषु च ।

Kṣāra (ash) of dried pieces of mūlaka (obtained by burning it) hiñgu, mahauṣadha, śatapuṣpā, vāca, kuṣṭha, dāru, śigru, rasāūjana, sauvarcala, yavakṣāra, svarjika, audbhida, saiñdhava, bhūrjagrañthi, biḍa and mustā-are made into decoction. To this are added one part of oil, four parts of madhusukta, juice of mātuluñga and kadalī and medicated oil prepared. Filled into the ears it quickly cures itching, exudation, deafness, foul smell, pain and infestation by bacteria. This known as Kṣāra taila is best in diseases of the face (mouth) and teeth. 26b-30a.

अध सुप्ताविव स्यातां कर्णौ रक्तं हरेत्ततः ॥ ३०॥ स्वाोफक्लेद्योमेन्दश्रुतेर्वमनमाचरेत् । बाधिर्यं वर्जयेद्वालवृद्धयोश्चिरजं च यत्॥ ३१ ॥

When the ears are found to be sleeping (loss of hearing), then blood letting should be done. When accompanied with swelling and exudation, the patient of poor hearing should be given vamana (emesis therapy). Deafness found in children and the aged and that persisting for a long time should be rejected. 30b-31.

Pratīnāha cikitsā:-

प्रतीनाहे परिक्लेझ क्षेद्दस्वेदैर्विशोधयेत्। कर्णशोधनकेनातु कर्णे तैलस्य प्रयेत्॥३२॥ ससुक्तसैन्धवमधोर्मातुलुङ्गरसस्य बा। शोधनाद्रुक्षतोत्पंत्तौ घृतमण्डस्य प्रणम्॥३३॥

In pratīnāha, the ears should given sneha (lubrication), sveda (fomentation) and then cleaned with karnaśodhanaka (ear scoop), followed by filling the ear either with oil, with śukta and saiñdhava or juice of mātulunga. When dryness appears as a result of cleaning, ears should be filled with scum of ghee. 32-33.

क्रमोऽयं मलपूर्णेऽपि कर्णे कण्डां कफापहम्। नस्यादिः तद्वच्छोफेऽपि कटूर्णेश्चात्र लेपनम्॥ ३४॥

This treatment holds good even when the ears are full of mala (exudation). In case of itching, nasal drops etc. which mitigate kapha should be administered. Similarly so, even

in swelling, the ears should be given a coating (external) with the paste of drugs which are pungent and hot. 34.

Pūtikarņa ·Kṛmikarņa cikitsā :--

कर्णस्नावोदितं कुर्यात्पृतिकृमिणकर्णयोः। पूरणं कद्धतैलेन विशेषात् कृमिकर्णके॥ ३५॥

In pūtikarņa and kṛmikarņa, the treatment prescribed for karņasrāva should be done; in kṛmikarṇaka, especially filling the ear with kaṭu taila (mustard oil) is beneficial. 35.

Karna vidradhi cikitsa :-

विमपूर्वा हिता कर्णविद्रधौ विद्रधिकिया। पित्तोत्थकर्णशुलोक्तं कर्तेन्यं क्षतविद्रधौ॥ ३६॥

In karna vidradhi-the treatment prescribed for vidradhi should be done preceded by emesis therapy. In kṣata vidradhi, the treatments advocated for karnaśūla caused by pitta should be adopted. 36.

Karņa aršas-Arbūda cikitsā:-

अर्शीर्बुदेषु नासावद्

In arsas and arbuda of the ears, the treatment prescribed for those diseases of the nose (chapter 20) (should be done). 37a.

आमा कर्णविदारिका। कर्णविद्रिधिवत्साध्या यथादोषोदयेन च।। ३७॥

The unripe kārņavidārika should be treated similar to karņa vidradhi considering the predominant doşa. 37b.

Palisosa cikitsa :--

पालीशोषे अनिलभोत्रशूलवन्नस्यतेपनम् । स्वेदं च कुर्यात् स्विन्नां च पालीमुद्धर्तयेत्तिलैः ॥ ३८ ॥ प्रियालबीजयष्ट्याह्रह्वयगन्धायवान्वितैः । ततः पृष्टिकरैः स्नेहिरभ्यक्तं नित्यमाचरेत् ॥ ३९ ॥

In palisosa, nasya (nasal medication) and lepana (application of paste) are the same as prescribed for karņasula of vāta origin. The pinna should be lubricated, fomented and massaged with (the powder of) tila, seeds of priyāla, yastyonate-१२

āhvā and hayagandhā. Then it should be anointed daily with fats (medicated ghee or oil) which are nourishing. 38-39.

शतावरीवाजिगन्धापयस्यैरण्डजीवकैः । तैलं विपकं सक्षीरं पालीनां पुष्टिकृत्परम् ॥ ४० ॥

Oil cooked with śatāvarī, vājigandhā, payasyā, eranda and jīvaka added with cow's milk-is best to nourish the pinna (ear lobe). 40.

कल्केन जीवनीयेन तेलं पयसि पाचितम्। आनूपमांसकाथे च पालीपोषणवर्धनम्॥ ४१॥

Medicated oil prepared with the decoction of meat of animals of marshy regions, paste of drugs of jīvanīya gaṇa (chapter 15 of sūtrasthāna) and cow's milk is good for nourishment and growth of the pinna. 41.

पालीं छित्त्वाऽतिसङ्क्षीणां शेषां सन्धाय पोषचेत्।

The pinna which has emaciated too much should be excised (partly) and then nourished. 42a.

Tantrika and Paripota cikitsa :--

याप्यैवं तिम्नकाख्यापि परिपोटेऽप्ययं विघिः॥ ४२॥

The same treatment should be done for a tañtrikā and also for paripoţa. 42b.

Utpata cikitsa:--

उत्पाते शीतछैर्छेपो जलौकोहतशोणिते।

In utpāta application of paste of drugs of cold potency should be done after removing the blood by application of leeches. 43a.

> जम्ब्वाम्रपञ्जवबलायष्टीरोध्रतिलोत्पलैः ॥ ४३॥ सधान्याम्लैः समञ्जिष्ठैः सकदम्बैः ससारिवैः। सिद्धमभ्यञ्जने तैलं विसर्पोक्तधृतानि च॥ ४४॥

Medicated oil prepared with the decoction of tender leaves of jambü and āmra, balā, yaṣṭī, rodhra, tila and utpala, paste of mañjiṣṭā, kadamba and sārivā, added with dhānyāmla (fermented rice wash), is good for abhyañjana (anointing and massage); so also the medicated ghee recipes prescribed for visarpa (chapter 18 of cikitsā sthāna). 43b—44.

Unmantha cikitsa:--

उन्मन्थे अभ्यक्षनं तैलं गोधाकर्कवसान्वितम्। ताळपत्र्यश्वगन्धार्कवाकुचीफलसेन्धवैः ॥ ४५॥ सुरसालाङ्गलीभ्यां च सिद्धं, तीक्ष्यं च नावनम्।

In unmantha, the pinna (or ear lobe) should be anointed with oil prepared with talapatra (mūsaka parni), aśvagandhā, arka, fruits of bākucī and saindhava and muscle-fat of godha (iguana lizard) and karka (crab) or the oil prepared with surasā and langalī; tikṣṇa nāvana (nasal drops of powerful action) should be administered. 45-46a.

Duhkhavardhana cikitsā:--

दुर्विद्धे ऽश्मन्तजम्ब्वाम्रपत्रकाथेन सेचिताम् ॥ ४६ ॥ तेतेन पार्ली स्वभ्यक्तां सुरुष्ठ एणैरवचू ग्रेयेत् । चूणॅर्मेधुकमिश्रप्रपुण्ड्राह्मनिशोद्भवैः ॥ ४७ ॥ छाश्चाविडक्सिद्धं च तेलमभ्यञ्जने हितम् ।

The durviddha (or dukha vardhana) the pinna (or lobe) should be washed with the decoction of asmañtaka and leaves of jambu and āmra, anointed with oil and given fomentation; fine powder of madhuka, mañjiṣṭhā, prapuṇdrāhvā and niśā should be sprinkled on it. Oil prepared/boiled with lākṣā and viḍañga is good for anointing. 46b-48a.

Parilehikā cikitsā :--

स्विन्नां गोमयजैः पिण्डैर्बहुशः परिलेहिकाम् ॥ ४८ ॥ धिडङ्गसारैरालिम्पेदुरभ्रोम्त्रकिकतैः । कौटजेङ्गद्कारअषीजशम्याकवल्कलैः ॥ ४९ ॥ अथवाऽभ्यअनं तैर्वा करुतैलं विपाचयेत्। सिनम्बपन्नमरिचमदनैकैहिकावणे ॥ ५० ॥

Parilehikā should be given fomentation many times with bolus of cowdung and covered with the paste of vidangasāra (vidanga seeds) macerated with sheep's urine; or paste of seeds of kuṭaja, inguda, seeds of karanja, and bark of śamyaka (macerated with sheep's urine); kaṭutaila boiled with these drugs and leaves of nimba, marica, and madana should be used for anointing. 48b-50.

Chinna karna cikitsa-(treatment of lacerated ear lobe) :-

छिन्नं तु कर्णे गुद्धस्य षम्धमालोच्य यौगिकम्। शुद्धात्रं लागयेस्रग्ने सद्यविछन्ने विशोधनम्॥ ५१॥

The ear (lobe) which is lacerated (torn, cut) just then, should be cleaned till pure blood exudes and the cut ends placed together (sutured) and bandaged suitably. 51.

Karnapali sandhana-otoplasty:--

अथ प्रथित्वा केशान्तं कृत्वा छेदनसेखनम्।
निवेश्य सिन्धं सुषमं न निम्नं न समुन्नतम्॥ ५२॥
अभ्यज्य मधुसिपभ्या पिचुप्तोतावगुण्ठितम्।
सूत्रेणागाढिशिथिछं बद्धा चूर्णंरवाकिरेत्॥ ५३॥
शोणितस्थापनैर्वण्यमाचारं चादिशेत्ततः।
सप्ताहादामतैलाकं शनैरपनयेत् पिचुम्॥ ५४॥
सुद्धं जातरोमाणं श्रिष्टसिन्धं समं स्थिरम्।
सुवर्ष्माणमरोगं च शनैः कर्णं विवर्धयेत्॥ ५५॥

The skin below the border of the hair at the back of the ears is everted by either excision or scraping, rolled over the joint (of the skin) to the pinna and placed on it, neither depressed nor elevated but at a even level, the site is then anointed with honey and ghee and covered with a swab (of cotton) tied with a thread neither too tight nor too loose; sprinkled next with the powder of drugs which stop bleeding and then the regimen prescribed in the treatment of ulcer advised (be adhered to). The site of the ulcer (pinna) should be anointed with un-cooked oil for seven days and afterwards with the swab removed slowly. The ulcer which has healed well, with growth of hairs, the joint well-knit, even and static, well developed (reached the proper shape) and not having any disorder should be made to grow gradually. 52-55.

जलश्रकः स्वयक्रुप्ता रजन्यौ वृहतीफलम्।
भश्वगन्धावलाहस्तिपिष्पलीगौरसर्षपाः ॥ ५६॥
मृलं कोशातकाश्वन्नरूपिकासप्तपणजम्।
छुच्छुन्दरी छालमृता गृहं मधुकरीकृतम्॥ ५७॥
जत्का जलजन्मा च तथा शबरकन्दकम्।

पिभः कल्कैः खरं पक्षं सतैलं माहिषं घृतम्।। ५८॥ हस्त्यश्वमूत्रेण परमभ्यङ्गात्कर्णवर्धनम्।

Medicated oil prepared with the decoction and paste of jalaśūka (śaivāla), svayamguptā, the two rajanī, fruits of bṛhatī, aśvagaūdhā, balā, hastipippalī, gaurasarṣapa, roots of kośātakī, aśvaghna, rūpikā (arka) and saptaparṇa, chuchundarī (a kind of mouse) died of old age, the house built by the bee (honey comb), jatuka (bat), jalajanma (leech) and śābarakaūdaka (laśuna or rodhra) added with ghee prepared from buffalo's milk, urine of elephant and horse and cooked to khara pāka (hard boiling); this oil anointed to the pinna, is best to make it grow well. 56-59a.

Nasika sandhana-Rhinoplasty:--

अथ कुर्याद्वयस्थस्य छिन्नां शुद्धस्य नासिकाम् ॥ ५९ ॥ छिन्दान्नासासमं पत्रं तत्तृल्यं च कपोलतः । त्वद्धांसं नासिकासन्ने रक्षंस्तत्तनुतां नयेत् ॥ ६० ॥ सीव्येद् गण्डं ततः स्च्या सेविन्या पिचुयुक्तया । नासाच्छेदेऽथ लिखिते परीवत्योपिर त्वचम् ॥ ६१ ॥ कपोलवधं सन्दश्यात्सीव्येन्नासां च यत्नतः । नाडीभ्यामुित्भपेदन्तः सुस्रोच्छ्वासप्रवृत्तये ॥ ६२ ॥ आमतैलेन सिक्त्वाऽचु पत्तक्रमधुकाञ्जनेः । शोणितस्थापनेश्चान्यैः सुन्नहण्णेरवचूण्येत् ॥ ६३ ॥ ततो मधुषृताभ्यक्तं वध्वाऽऽचारिकमादिशेत् । इ३ ॥ ततो मधुषृताभ्यकं वध्वाऽऽचारिकमादिशेत् । इ४ ॥ सात्वाऽवस्थान्तरं कुर्यात् सद्योवणिविधि ततः ॥ ६४ ॥ सिक्याद्वेऽधिकं मांसं नासोपान्ताच्च चर्म तत् । सीक्येत्रत्थ्य सुन्नश्रक्षणं हीनं संवर्धयेत्पुनः ॥ ६५ ॥

The mutilated nose of a person of middle age should be cleaned well. A (thick) leaf should be cut in the shape of the (normal) nose, placed on the cheek (which is nearby) and the skin along with the muscle slowly cut to the same size of the leaf, keeping (the proximal) edge in tact on the cheek, the other (distil) edge of the skin and muscle is pulled up, rolled over and placed on the nose, which has been scraped (to cause bleeding); two tubes (of reeds or metal) are inserted into the nostrils to fecilitate easy breathing; the

new flap from the cheek sutured on the nose. The place is then anointed with raw oil and dusted with the fine powder of drugs which stop bleeding such as pattanga, madhuka and anjana. Next the a ea should be bathed with honey and ghee, bandaged and the patient advised to follow the regimen (prescribed in the oleation therapy) (chapter 16 of sutrasthana). The treatment prescribed for sadyovrana (accidental wound) should be adopted suitably stage after stage; any extra growth of muscle should be cut off, the skin (of the cheek) nearer to the nose should also be cut and the site sutured. Afterwards the flap (grafted on the nose) which is smooth and not grown properly, should be cut/again and made to grow. 59b-65.

निवेशिते यथान्यासं सद्यक्टिछन्नेऽप्ययं विधिः।

Even for the nose which has been cut off just then, the same treatment described above holds good. 66a.

Osthasandhana-correcting the cut lips :--

नाडीयोगाद्विनौष्ठस्य नासासन्धानवद्विधिः ॥ ६६ ॥

Correcting of the mutilitated lips is similar to that of the nose, except the insertion of the tubes. 66b.

Notes:—Plastic surgery of the mutilated nose and lips though unconcerned with this chapter have been described here, as continuation of the plastic surgery of the pinna of the ear. Restoration of mutilated parts of the body (plastic surgery) was being practiced in ancient India with great skill and profiency. Susruta excelled in this operation and the description of these and many other surgical operations found in the Susruta samhitā bear testimony to it.

इति श्रीवैद्यपितिसिंहगुप्तस्तुश्रीमद्वाग्भटविरचितायामष्टाङ्गद्वयसंहितायां षष्ठे उत्तरस्थाने कर्णरोधप्रतिषेघो नामाष्टाद्द्योऽध्यायः ॥ १८॥

Thus ends the chapter-Karņaroga pratisedha-the eighteenth in Uttara sthāna of Aṣṭānga hṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

एकोनविशोऽध्यायः।

Chapter-19

NASA ROGA VIJÑANIYA
(Knowledge of diseases of the nose)

अथातो नासारोगविज्ञानीयं व्याख्यास्यामः।
इति ह समाहरात्रेयादयो महर्षयः।

We will now expound the chapter-Nāsā roga vijnānīya-knowledge of diseases of the nose; thus said Ātreya and other great sages.

Pratisyaya:-

अवश्यायानिलरजोभाष्यातिस्वप्रजागरैः ।
नीचात्युच्चोपघानेन पीतेनान्येन वारिणा ।। १ ॥
अत्यम्बुपानरमणच्छिद्बाष्पग्रहादिभिः ।
कुद्धा वातोल्बणा दोषा नासायां स्त्यानतां गताः ॥ २ ॥
जनयन्ति प्रतिश्यायं वर्धमानं क्षयप्रदम् ।

Exposure to dew (mist, fog), breeze and dust, too much of speaking, sleeping and keeping awake, keeping the pillow either very low or very high under the head, drinking more quantity of water, indulging more in water sports, suppression of vomiting and tears etc.; by these and other similar causes the doṣās dominated by vāta become solidified in the nose and produce Pratiśyāya which when advanced leads to kṣāya (consumption). 1-3a.

तत्र वातात्त्रितिश्याये मुखशोषो भृशं क्षवः॥३॥ ब्राणोपरोधनिस्तोदद्न्तशङ्खश्चिरोव्यथाः । डीटिका इव सर्पन्तीर्मन्यते परितो भ्रुवौ॥४॥ स्वरसादश्चिरात्पाकः शिशिराच्छकप्रस्नृतिः।

In pratisyaya caused by vata, there appears dryness of the mouth, profuse sneezing, blocking of the nose and pricking pain; pain in the teeth, temples, and head, feeling of insects crawling around the eyebrows, weak voice, delayed ripening, discharge of cold and thin fluid from the nose.

3b-5a.

पित्तात्तृष्णाज्वरद्राणिपिटकासस्भवश्रमाः ॥ ५ ॥ नासात्रपाको कक्षोष्णताम्रपीतकप्रस्रतिः।

In that caused by pitta, there is thirst, fever, possibility of eruptions developing inside the nose, giddiness, ulceration of the nasal tip and discharge of fluid which is dry (non-sticky) warm, coppery or yellow in colour. 5b-6a.

कफात्कासोऽरुचिः श्वासो वमथुर्गात्रगौरवम् ॥ ६ ॥ माधुर्यं वदने कण्डुः स्त्रिग्धशुक्ककफ्सृतिः।

In that caused by kapha, there is cough, loss of taste, dyspnoea, vomiting, feeling of heaviness of the body, sweet taste in the mouth, itching (in the nose) and discharge of unctous (sticky) white fluid. 6b-7a.

सर्वजो लक्षणैः सर्वेरकस्माद्वद्धिशान्तिमान्।। ७॥

In that caused by all the dosas, all the symptoms manifest and undergo increase or get subsided without any reason. 7b.

दुष्टं नासासिराः प्राप्य प्रतिश्यायं करोत्यस्क्। उरसः सुप्तता ताम्रनेत्रत्वं श्वासपृतिता॥ ८॥ कण्डूः भोत्राक्षिनासासु पित्तोक्तं चात्र छक्षणम्।

Asrk (blood) getting vitiated and localised in the veins of the nose produce (raktaja) pratiśyāya, charectorised by loss of movement of the chest, copper coloured eyes, foul smelling breath, itching in the ears, eyes and nose and other symptoms of pittaja kind. 8-9a.

Dusta pratisyayā:—

सर्व पत्र प्रतिक्याया दुष्टतां यान्त्युपेक्षिताः॥ ९ ॥ यथोक्तोपद्रवाधिक्यात्स सर्वेन्द्रियतापनः । साग्निसादज्वरश्वासकासोरःपार्श्ववेदनः ॥ १० ॥ कुप्यत्यकस्माद्वद्वशो मुखदौर्गन्ध्यशोफक्रत् । नासिकाङ्कोदसंशोषग्रुद्धिरोधकरो मुद्धः॥ ११ ॥

पूर्योपमासितारक्तप्रथितश्रेष्मसंस्रुतिः । मूर्च्छन्ति चात्र स्रमयो दीर्घिस्नग्धसिताणवः॥ १२॥

All the varieties of pratisyāya when neglected lead on to dustapratisyāya, having many of the following complications and so tormenting all the organs of the body. Weakness of digestion, fever, dyspnoea, cough, pain in the chest and flanks; gets greatly aggravated without any reason, produces foul smelling mouth and swelling (of the face), drying of the moisture of the nose, opening and blocking of the passage of the nose often, discharge of fluid resembling pus, black and red in colour and nodular, in this fluid long, unctous, white and minute worms (bacteria etc.) develop. 9b-12.

पक्किङ्गानि तेष्वङ्गलाघवं क्षवधोः शमः। श्रेष्मा सिवकणः पीतोऽज्ञानं च रसगन्धयोः॥१३॥

In all of them (pratisyāya) the symptoms of ripening are-feeling of lightness of the body, subsiding of sneezing, śleśma (fluid discharge) is slimy (unctous) and yellow and inability to understand taste and smell. 13.

Bhṛśakṣava :--

तीक्ष्णात्राणोपयोगार्करिशमस्त्रतृणादिभिः । वातकोपिभिरन्यैर्वा नासिकातरुणास्थनि ॥ १४ ॥ विघष्टितेऽनिलः क्रुद्धो रुद्धः श्रृङ्गाटकं वजेत् । निवृत्तः कुरुतेऽत्यर्थ क्षवश्चं स भृशक्षवः ॥ १५ ॥

Inhaling strong smell (of pungent nature such as powder of chillies, soapnut, ginger, tobacco etc.) exposure to suns rays, inserting threads, grass etc. into the nose and other causes which aggravate vāta, when the cartilage of the nose gets scratched, vāta getting obstructed, moves upwards to the śṛngātaka (a vital spot inside the head) and getting dislodged from that spot, gives rise to too much of sneezing. This disease is called Bhṛṣakṣava. 14-15.

Nāsašoşa:--

शोषयन्नासिकास्रोतः कफं च कुरुतेऽनिलः। शुक्रपूर्णभनासात्वं कुच्छात्दुच्छुचनं ततः॥ १६॥ स्मृतोऽसौ नासिकाशोषो Anila (vāta) getting increased produces drying of kapha (moistness of the nose) feeling of thorns filling in the nose, and difficulty in breathing. This is known as Nāsikā śoṣa. 16.

Nasanaha:-

नासानाहे तु जायते । नद्धत्वमिव नासायाः ऋष्मरुद्धेन वायुना ॥ १७ ॥ निःश्वासोच्छाससंरोधात् स्रोतसी संवृते इव ।

Vāyu (vāta) produces Nāsānāha distention of the nose by blocking it with kapha, associated with obstruction to inspiration and expiration; the nasal passage feels as though constricted. 17-18a.

Ghranapaka:-

पचेन्नासापुटे पित्तं त्वड्यांसं दाहशूलवत् ॥ १८॥ स व्राणपाकः

Pitta (getting aggravated) produces ulcerations by cooking the skin and muscles, accompanied with burning sensation and pain. This is Ghrānapāka. 18.

Ghranasrava:-

स्नावस्तु तत्संझः श्ठेष्मसम्भवः। वच्छो जलोपमोऽज्ञस्रं विशेषान्निशि जायते॥ १९॥

Srāva is produced by kapha, there is discharge of thin, watery fluid, continuously especially during nights. This is Ghrānasrāva. 19.

Apinasa:-

कफः प्रवृद्धो नासायां रुद्धा स्रोतांस्यपीनसम्। कुर्यात्सघुर्घुरश्वासं पीनसाधिकवेदनम्॥२०॥ अवेरिव स्रवत्यस्य प्रक्लिका तेन नासिका। अजस्रं पिच्छिलं पीतं पकं सिङ्घाणकं घनम्॥२१॥

Kapha gets increased, blocks the passage of the nose produces Apinasa, associated with breathing with rembling sounds which is more painful than pinasa, there is continuous discharge of fluid from his nose like that of a sheep, the fluid

being slimy, yellow and when ripe the nasal excretion becomes solidified. 20-21.

Dipti :--

रक्तेन नासा दग्धेव बाह्यान्तः स्पर्शनासहा। भवेद्यमोपमोच्छासा सा दीप्तिद्दतीय च॥२२॥

By aggravation of rakta (blood) the nose appears as though burnt by fire, both externally and internally, unable to tolerate touch and expiration is like hot fumes coming out. This is called Dipti. 22.

Pūtināsa :--

तालुमृत्ते मलैं दुंष्टैर्मारुतो मुसनासिकात्। श्लेष्मा च पृतिनिर्गच्छेत् प्तिनासं वदन्ति तम्॥ २३॥

The root of the palate vitiated by the malās (doṣās) chief of them, vāta and śleṣma (kapha) make for emmission of bad smelling śleṣma (nasal secretion), this is called as Pūtināsa. 23.

Puyarakta:--

निचयादभिघाताद्वा प्यासङ् नासिका स्रवेत्। तत्प्यरक्तमाख्यातं शिरोदाहरुजाकरम्॥ २४॥

Either by combination of all the dosas or by injury there is discharge of pus and blood from the nose, producing burning sensation and pain in the head; this disease is known as Puyarakta. 24.

Puţaka:--

पित्तरहेष्मावरुद्धोऽन्तर्नासायां शोषपेन्मरुत्। कफ, स शुष्कः पुरतां प्राप्नोति पुरकं तु तत्॥ २५॥

Vāta obstructed by pitta and ślesma (kapha) inside tho nose, dries up the kapha; the dried up kapha assumes the shape of a leather bag, this is called Puṭaka. 25.

Arsas-Arbuda :--

अशोंर्बुदानि विभजेदोषिक्षेत्र्यथायथम् । सर्वेषु कृष्क्रोष्क्ष्यसनं पीनसः प्रततं श्रुतिः ॥ २६ ॥ साजुनासिकवादित्वं प्तिनासः शिरोध्यथा । Aréas (nasal polyp) and Arbuda (malignant tumour) should be understood by the characteristic symptoms of the dosās. In all of them there is difficult breathing, running in the nose, continuous sneezing, nasal voice, foul smell from the nose and headache. 26-27a.

अष्टाद्द्यानामित्येषां यापयेदुष्टपीनसम् ॥ २७ ॥

Among the eighteen diseases described so far only dusta pinasa is to be treated for long period (all the others are curable). 27b.

इति श्रीबैद्यपतिसिंहगुप्तस्तुश्रीमद्राग्भटिबरिचतायामष्टाङ्गहृद्य-संहितायां षष्ठे उत्तरस्थाने नासारोगिवज्ञानीयो नामैकोनिविद्योऽध्यायः ॥ १९॥

Thus ends the chapter-Nāsaroga Vijñānīya-the nineteenth in Uttarasthāna of Aṣṭāñga hṛdāya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

विशोऽध्यायः।

Chapter-20

NASAROGA PRATISEDHA
(Treatment of diseases of the nose)

अथातो नासारोगप्रतिषेधं व्याख्यास्यामः । इति इ स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter-Nāsāroga pratisedhatreatment of diseases of the nose; thus said Atreya and other great sages.

Pinasa/pratisyaya cikitsa :--

सर्वेषु पीनसेष्वादौ निवातागारगो भजेत्। स्नेहनस्वेदवमनधूमगण्डूषधारणम् ॥१॥ वासो गुरूष्णं शिरसः सुघनं परिवेष्टनम्। ल्ब्बम्लल्खणं स्निग्धमुष्णं भोजनमद्भवम्॥२॥

In all varieties of pinasa (pratisyāya) the patient should reside in a room devoid of breeze, resort to oleation, sudation, emesis, inhalation of smoke and gargling the mouth therapies, tie a heavy, warm band of cloth round his head; partake foods which are light, sour and salty warm mixed with fats and no liquids. 1-2.

धन्वमांसगुडक्षीरचणकत्रिकट्टत्कटम् । यवगोधूमभूयिष्ठं द्घिदाडिमसारिकम् ॥ ३ ॥ बालमूलकजो यूषः कुलत्थोत्थम्च पूजितः। कवोष्णं दशमूलाम्बु जीर्णो वा वादणीं पिबेत्॥ ४ ॥

Meat of animal of desert-like lands, jaggery, milk, canaka, more of trikaţu, yava, godhūma, processed with curds and juice of dāḍima should be used as food, Yūṣa (soup) of tender mūlaka and of kulattha are ideal, warm decoction of daśamūla or old vārunī (scum of beer) should be used for drinking. 3-4.

जिन्नेचोरकतकारीवचाजाज्युपकुञ्चिकाः

Coraka, tarkāri, vacā, ajāji, and upakuncikā (made into powder) should be inhaled. 5a.

व्योपतालीसचिकातिन्तिश्रीकाम्लवेतसम् ॥ ५ ॥ साग्न्यजािक द्विपलिकं त्वगेलापत्रपादिकम्। जीर्णाद्गुडाच्लार्थेन पक्षेन वटकीकृतम्॥ ६ ॥ पीनसश्वासकासमं रुचिस्वरकरं परम्।

Vyoṣā, tālīsa, cavikā, tiñtidīka, amlavetasa, agni, ajājī each two pala, tvak, elā and patra. each one fourth-pala are powdered and cooked in half tula of old guḍa (jaggery) and rolled into pills. This cures nasal catarrah, dyspnoea and cough, and bestows good taste and voice. 5b-7a.

शताह्यात्वग्वला मूलं स्योनाकैरण्डविल्वजम्॥ ७॥ सारग्वधं पिवेद्धमं वसाज्यमदनान्वितम्। अथवा सघृतान् सक्तृन् कृत्वा महाकसम्पुटे॥ ८॥

Satahva, tvak, root of syonaka, eranda and bilva, along with aragvadha (made into course powder) added with muscle fat, ghee or bees wax-should be used for smoke inhalation using a casket of saucers; or saktu (flour of barley) added with ghee may be used. 7b-8.

त्यजेत्स्नानं ग्रुचं कोधं भृशं श्रुच्यां हिमं जलम्।

The patient should avoid bath, ablutions (with cold water), anger, sleeping for long hours and cold water (drinking). 9a.

पिबेद्वातप्रतिक्याये सर्पिर्वातप्रसाधितम् ॥ ९ ॥ पद्धपञ्चकसिद्धं वा विदार्यादिगणेन वा ॥ स्वेदनस्यादिकां कुर्यात् चिकित्सामर्दितोदिताम् ॥ १० ॥

In pratisyāya of vāta origin the patient should consume medicated ghee prepared with drugs mitigating vāta or with paṭupañcaka (five salts) or drugs of vidāryādi gaṇa (chapter 15 of sātrasthāna), adopt sudation and nasal medication therapies described in the treatment of ardita (chapter 21 of cikitsāsthāna). 9b-10.

पित्तरकोत्थयोः पेयं सर्पिर्मधुरकैः श्रुतम्। परिषेकान् प्रदेहांस्य शीतैः कुर्वीत शीतकान्॥ ११॥

घवत्वक्त्रिफछाश्यामाश्रीपणीयष्टितिस्वकैः । श्लीरे दशगुणे तैलं नावनं सनिशैः पचेत्॥ १२॥

In those of pitta and rakta origin, the patient should consume ghee prepared with drugs of sweet taste, bathing and application of paste of drugs of cold potency should be resorted to in cold state; medicated oil prepared with (the decoction and paste) of bark of dhava, triphalā, śyāmā, śriparņī, yaṣṭī, tilvaka and niśā, added with ten parts of milk should be used as nasal drops. 11-12

कफजे छङ्घनं लेपः शिरसो गौरसर्षपैः। सक्षारं वा घृतं पीत्वा वमेत्, पिष्टैस्तु नावनम् ॥ १३॥ बस्ताम्बुना पहुन्योषवेक्कवत्सकजीरकैः।

In that of kapha origin, the patient should fast (avoid food) the paste of gaurasarsapa should be applied on the head, consume ghee mixed with yavakṣāra and then vomit (by consuming emetic drugs); paṭu, vyoṣa, vella, vatsaka and jīraka should be macerated in goat's urine and drops of this paste put into the nose. 13-14a.

कदुतीक्ष्णैर्घृतिर्नस्यैः कवलैः सर्वजं अयेत्॥ १४॥

That variety caused by all the dosās should be treated with consuming of ghee, nasal medication and mouth gargles prepared with drugs of pungent taste and penetrating action.

14b.

Dusta pinasa cikitsa:-

यक्ष्मक्रमिकमं कुर्घन् यापयेद्दृष्ट्पीनसम्। व्योषोरुवृकक्रमिजिद्दारुमाद्रीगदेङ्गुद्दम् ॥१५॥ वार्ताकवीजं त्रिवृता सिद्धार्थः पृतिमत्स्यकः। अग्निमन्थस्य पुष्पाणि पीलुश्चित्रप्रकानि च॥१६॥ अश्विवहर्स्समूत्राभ्यां हस्तिमृत्रेण चैकतः। श्लोमगर्मा कृतां वर्ति धूमं व्याणास्यतः पिवेत्॥१७॥

Dusta pinasa should be treated with the therapies advocated for yaksma (pulmonary tuberculosis) and kṛmi (intestinal worms, bacteria etc).

Medicinal wick (cigarette like) should be prepared with vyosā, urubāka, kṛmijit, dāru, mādrī, gada, iñguda, seeds of

ê:

vārtāka, trivṛt, siddhārtha, bad smelling fish, flowers of agnimantha, fruits of pīlu and śigru, macerated with any one of the following liquids, juice of horse dung, horse urine, elephant urine and enveloped with fibres of jute (flax). Its smoke should be inhaled through the nose and mouth. 15-17.

Kssvathu and Putaka cikitsā:-

क्षवथौ पुरकारुये च तीक्ष्णैः प्रधमनं हितम्। शुण्ठोकुष्ठकणावेस्सद्राक्षाकल्ककषायवत् ॥१८॥ साधितं तैलमाज्यं वा नस्यं श्ववपुरप्रणुत्।

In kṣavathu and puṭaka, it is beneficial to do pradhamana (blowing the powder of drugs into the nose) with drugs of strong action, medicated ghee or oil prepared with the paste and decoction of śuṇṭhī, kuṣṭha, kaṇā, vella and drākṣā used for nasal medication cures kṣavathu and puṭaka. 18-19a.

Nasasosa cikitsā:-

नासाशोषे वलातेलं पानादौ भोजनं रसैः॥१९॥ स्निग्धो धूमस्तथा स्वेदो

In nāsāśoṣa, balā taila (chapter 21 of cikitsā sthāna) should be used for drinking etc. (anointing, nasal medication), food should be consumed along with juice of meat, snigdha dhūma (lubricatory inhalation) and sveda (fomentation) should be done. 19b-20a.

Nasanaha cikitsa :--

नासानाहेऽप्ययं विधिः।

Even for nāsānāha, the same treatment is suitable. 20b.

Nasapaka and Dīpti cikitsā:-

पाके दीप्तौ च पित्तन्नं तीक्ष्णं नस्यादि संस्रुतौ ॥ २०॥

In Nāsāpāka and dīpti, treatment which mitigate pitta should be done; in case of copious discharge from the nose strong nasal medication etc be done. 20b.

Patinasa cikitsa :--

कफपौनसवत्पूतिनासापीनसयोः क्रिया। लाक्षाकरञ्जमरिचवेञ्जहिङ्गुकणागुदैः ॥२१॥ अविमूत्रद्वुतैर्नस्यं कारचेद्रमने कृते।

शिमुर्सिहीनिकुम्भानां बीजैः सन्योषसैन्धर्वेः॥ २२॥ सबेन्नसुरसेस्तैलं नावनं परमं हितम्।

The treatment of pūtināsa is the same as prescribed for pīnasa of kapha origin. Lākṣā, karañja, marica, vella, hiñgu, kaṇā and guḍa are macerated with sheeps urine and drops of it put into the nose after the patient has been given emesis therapy. Medicated oil prepared with seeds of śigru, simhi and nikumbha, vyoṣa, saiñdhava, vella and surasā is highly beneficial when used as nasal drops. 21-23a.

Pūyarakta cikitsā:---

पूयरके नवे इर्याद् रक्तपीनसक्त क्रमम्॥२३॥ अतिष्रवृद्धे नाडीवत्

In puyarakta of recent onset the treatment is similar to that of pinasa caused by blood; when it is highly advanced, the treatment is similar to that of nādivraņa (sinus ulcer). 23b.

Arsas-Arbuda cikitsā :--

दग्धेष्वशींबुदेषु च। निकुम्भकुम्भसिन्धृत्थममोह्नालकणाग्निकः॥ २४॥ किल्कतैर्घृतमध्वकां घ्राणे वर्ति प्रवेशयेत्। शिश्वादि नावनं चात्र पृतिमासोदितं भजेत्॥ २५॥

Arsas and arbuda should burnt (cauterised) first and after that a cotton wick smeared with the paste of nikumbha, kumbha, sindhūttha, mahohvā, āla, kaṇā and agni, added with ghee and honey should be introduced into the nose. Nasal drops with sigru and other drugs mentioned in the treatment of pūtināsa should be resorted to. 24-25.

इति श्रीवैद्यपतिसिंहगुप्तस्तुश्रीमद्वाग्मटिवरिवतायामहाङ्गहृद्य-संहितायां षष्ठे उत्तरस्थाने नासारोगप्रतिषेषो नाम विद्योऽध्याय ।।। २०।।

Thus ends the chapter-Nāsāroga pratisedha-the twentieth in Uttara sthāna of Astangahrdaya samhitā composed by srimad Vāgbhata, son of sri vaidyapati Simhagupta.

एकविशोऽध्यायः। Chapter--21

MUKHA ROGA VIJNANIYA
(Knowledge of diseases of the mouth)

अथातो मुखरोगविज्ञानीयं व्यास्यास्यामः। इति इ स्माद्धरात्रेयादयो महर्षयः॥

We shall now expound the chapter Mukharoga vijñānīya-knowledge of diseases of the mouth; thus said Ātreya and other great sages.

Nidana-causes :--

मात्स्यमाहिषवाराहिपिशितामकम्लकम् । माषस्पद्धिक्षीरस्रुक्तेश्चरसफाणितम् ॥१॥ अवाकशय्यां च भजतो द्विषतो दन्तधावनम्। धूमच्छर्दनगण्डूषानुचितं च सिराव्यधम्॥२॥ कृद्धाः श्रेष्मोत्वणा दोषाः कुर्वन्त्यन्तर्मुखं गदान्।

Partaking meat of fish, buffalo and boar, uncooked mulaka; (greater indulgence) in soup of masa, dadhi (curds) ksīra (milk) sukta (fermented gruel) juice of sugarcane and phānita (half-cooked molassess), sleeping with the face down, not cleaning the teeth daily, improper administration of therapies like inhalation, emesis, mouth gargles and vene-section etc.-by these causes the dosās with the predominance of ślesma (kapha) get aggravated and produce diseases inside the mouth. 1-3a.

Ostha rogah-diseases of the lips:-

Khandostha:-

तत्र सण्डौष्ठ इत्युक्तो वातेनौष्ठो द्विधा कृतः॥ ३ ॥

Among those, khandostha is splitting of the lips into two parts and is caused by vata. 3b.

Osthakopa :-

मोष्ठकोपे तु पवनात् स्तब्धावोष्ठौ मद्दारुजो । दाल्येते परिपाट्येते परुपासितकर्कशौ ॥ ४ ॥ पित्तात्तीक्षणसहौ पीतौ सर्षपाकृतिभिश्चितौ।
पिटिकाभिर्बहुक्कदावाशुपाकौ कफात्पुनः॥५॥
शीतासहौ गुरू शूनौ सवर्णपिटिकाचितौ।
सिन्नपातादनेकाभौ दुर्गन्धास्रावपिच्छिलौ॥६॥
अकस्मान्मलानसंशुन्दजौ विषमपाकिनौ।

In oṣṭhakopa caused by pavana (vāta) the lips are rigid, very painful, as though splitting and bursting, are rough, black and dry.

In that caused by pitta the lips are angry red, intolerant of touch, studded with eruption which are yellow, resembling mustard seeds, full of fluid and suppurating/ulcerating quickly.

In that due to kapha, the lips are cold, do not tolerate cold, heavy, swollen and studded with eruptions of the same colour (as of the lips).

In that caused by sannipāta, the eruptions are of many kinds, discharging fluid of foul smell and slimy, sometimes these are lustreless, swollen, painful and ulcerating irregularly (ulcerating in some places and not so in some others). 4-7a.

रक्तोपसृष्टी रुधिरं स्नवतः शोणितप्रभौ ॥ ७ ॥ खर्जूरसदशं चात्र क्षीणे रक्तेऽर्बुदं भवेत् । मांसिपण्डोपमौ मांसात्स्यातां मुर्च्छरकुमी क्रमातु ॥ ८ ॥

In that caused by association of blood, the lips have bleeding, resemble blood (in colour) appear like the kharjūra (date fruit) after the blood is shed and gives rise to arbuda (tumour). 7b-8.

तैलामभ्वयथुक्षेदौ सकण्डौ मेदसा मृदू।

In that caused by association of fat tissue, the lips develop swelling which is oily (in colour) moist, itching and soft. 9a.

> क्षत ज्ञाववदीर्येते पाट्येते चासकृत्पुनः ॥ ९ ॥ प्रथितौ च पुनः स्यातां कण्ड्छौ दशमञ्खदौ ।

In that caused by kṣata (injury) the lips are torn, split, knotted, swollen and having itching. 9b-10a.

Jalarbuda :--

जबबुदुद्बद्वातकफादोष्ठे

जलार्बुद्म् ॥ १० ॥

From vātakapha arises jalārbuda which resembles a bubble of water. 10b.

Gandālajī:---

गण्डाळजी स्थिरः शोफो गण्डे दाइक्वरान्वितः।

Gandālaji is a static (immovable) swelling in the cheek, accompanied with burning sensation and fever. 11a.

Danta roga-diseases of the teeth :--

Sitadanta or Dalana :--

वातादुष्णसहा दन्ताः शीतस्पर्शेऽधिकव्यथाः ॥ ११ ॥ दाल्यन्त इव शुक्षेन शीतास्यो दालनश्च सः।

From vāta, is produced the disease known as sītadañta or dālana in which the teeth tolerate only hot things, causes severe pain by the touch of cold things the pain appearing as though splitting the teeth. 11b-12a.

Dantaharşa :---

दन्तहर्षे प्रवाताम्लशीतभक्षाक्षमा द्विजाः॥ १२॥ भवन्त्यम्लाशनेनेव सरुजाश्चलिता इव।

In dantaharsa, the teeth become intolerant (cold) to breeze, sour and cold eatables, painful and feel to be loose, caused by eating of (too much of) sour thing only. 12b-13a.

Dantabheda:-

दन्तभेदे द्विजास्तोदभेव्रवस्फुटनान्विताः॥ १३॥

In dantabheda, the teeth are having pricking, cutting and bursting like pains. 13b.

Dantacala :--

चालश्रलद्भिर्दशनैर्भक्षणाद्धिकव्यथैः

Dantacala is shaking of the teeth, causing severe pain during eating. 14a.

Karāļa danta: —

कराळ्स्तु कराळानां दशनानां समुद्रमः ॥ १४ ॥

Karāla danta is eruption of teeth in ugly or improper way. 14b.

Adhidanta:-

दन्तोऽधिकोऽधिदन्ताख्यः स चोकः बलु वर्धनः । जायमानेऽतिकग् दन्ते, जाते तत्र तु शाम्यति ॥ १५ ॥

Adhidañta also known as vardhana is eruption of extra teeth, pain severe during eruption and subside after eruption.

15.

Danta sarkara, Kapalika :-

अधावनान्मलो दन्ते कफो वा वातशोषितः। प्तिगन्धिः स्थिरीभूतः शर्करा साउप्युपेक्षिता॥ १६॥ शातयत्यणुशो दन्तात्कपालानि कपालिका।

Accumilation of dirt on the teeth by not cleaning them (daily) or of kapha dehydrated by vāta, adhereing to the teeth, becoming hard and emitting bad odour, this is known as (danta) śarkara. This neglected makes the crown of the teeth fall of little by little. This diseases is kapālika. 16-17a.

Syavadanta:—

इयावः इयावत्वमायातो रक्तिपत्तानिकैर्द्विजः॥ १७॥

In śyāvadañta, caused by rakta, pitta and vāta, the teeth assume blue (black) colour. 17b.

Dantamamsa roga-diseases of the gums:— Kymidanta:---

> समूलं दन्तमाभित्य दोषैरुखणमारुतैः। शोषिते मित्रि सुषिरे दन्ते अमलपूरिते॥१८॥ पूर्तित्वात्क्रमयः सुक्षमा जायन्ते, जायते ततः। महेतुतीवार्तिशमः ससंरम्भो असितम्बलः॥१९॥ प्रस्तृनः पूयरकस्रुत् स चोक्तः क्रमिदन्तकः।

The dosās with the predominance of māruta (vāta) undergoing increase, invade the teeth along with its root dries up the marrow, creates a cavity into which the waste products of the food fill up; because of the putrefaction, minute (invisible) worms develop inside; severe pain appears and disappears without any reason, there is swelling, black colouration, shaking of the teeth, and discharge of pus and blood on shaking. This diseases is kṛmidantaka. 18-20a.

Śītāda :---

श्चेष्मरक्तेन पूर्तान वहन्त्यस्नमहेतुकम् ॥ २०॥ शीर्यन्ते दन्तमांसानि मृदुक्किन्नासितानि च। शीतादोऽसौ

By aggravation of ślesma (kapha) and rakta, the gums discharge blood without any reason, become torn, soft, spongy and black, This is known as śītāda. 20b-21a.

Upakusa:--

उपकुद्धाः पाकः पित्तासगुद्भवः ॥ २१ ॥ इन्तमांसानि दह्यन्ते रक्तान्युत्सेधवन्त्यतः । कण्डूमन्ति स्रवन्त्यस्रमाध्मायन्ते अस्ति स्थिते ॥ २२ ॥ चला मन्दरुजो दन्ता पूति वक्त्रं च जायते ।

Upakuśa is ulceration arising from (aggravation of) pitta and aṣrk (blood), the gums have burning sensation, are red, swollen, itching; exude blood, gets distended after the bleeding stops; teeth are shaky, slightly painful and the mouth emits bad odour. 21b-23a.

Danta puppuţa :--

दन्तयोस्त्रिषु वा शोफो बदरास्थिनिभो घनः॥ २३॥ कफास्त्रात्तीव्रहक् शीघ्रं पच्यते दन्तपुष्पुटः।

thick swelling, like the stone of a badara fruit, (hard, round) of two or three teeth, with severe pain and quick ripening-are the features of the diseases danta pupputa, caused by aggravated kapha and asra (blood). 23b-24a.

Danta vidradhi :---

दन्तमांसे मलैः साम्नेबोद्यान्तः श्वयशुर्गुरुः॥ २४॥ स्वय्वाहः स्रवेद्भिन्नः पूयासं दन्तविद्वधिः।

Big swelling either outside or inside the gums, caused by all the doṣās together with blood, accompanied with pain, burning sensation and discharging pus and blood after bursting. This is Dañta vidradhi. 24b-25a.

Susira-Mahasusira :--

श्वयथुईन्तम्लेषु रजावान् पित्तरक्तजः ॥ २५ ॥ स्रालास्त्रावी स सुषिरो दन्तमांसप्रशातनः । स सन्निपाताज्ञवरवान् सपृयरुघिरस्नृतिः ॥ २६ ॥ महासुषिर इत्युक्तो विशीर्णद्विज्ञवन्धनः ।

Painful swelling at the root of the teeth caused by aggravated pitta and rakta, associated with too much of saliva and falling off of the gums. This disease is Susira, the same caused by sannipāta (aggravation of all the dosās simultaneously) accompanied with fever, discharge of pus and blood and causing loosening of the joint of the teeth is known as Mahāsuṣisra. 25b-27a,

Adhimamsaka :---

दन्तान्ते कीलवच्छोफो हनुकर्णरुजाकरः॥ २७॥ प्रतिदृन्त्यभ्यवहर्ति श्रेष्मणा सोऽधिमांसकः।

Swelling resembling a nail at the end of the (row of) teeth causing pain in the lower jaw, and ears and obstructing the food (during swallowing) is known as Adhimāmsaka and is caused by kapha. 27b 28a.

Vidarbha:--

घृष्टेषु दन्तमांसेषु संरम्भो जायते महान्॥२८॥ यस्मिश्चलन्ति दन्ताश्च स विदमोंऽभिघातजः।

The gums getting scratching (during brushing of the teeth) giving rise to profound swelling and shaking of the teeth. This disease known as Vidarbha is due to trauma.

28b-29a.

Dantanadi:---

दन्तमांसाश्रितान् रोगान् यः साध्यानण्युपेक्षते ॥ २९ ॥ अन्तस्तस्यास्रवन् दोषः सूक्ष्मां सञ्जनवेद्गतिम् । पूयं मुद्धः सा स्रवति त्वद्धांसास्थिप्रभेदिनी ॥ ३० ॥ ताः पुनः पञ्च विश्लेया लक्षणैः स्वैर्यश्लोहितैः ।

He (the patient) who neglects even the curable diseases of the gums in such a patient the dosas remaining inside, not coming out, create minute fissures, pus comes out of these often, the skin, muscles and bones get destroyed; these nadi (fissures) are of five kinds, having the features of the dosas respectively. 29b-31a.

Jihvā roga-diseases of the tongue:—
Doşa duşţa jihvā:—

शाकपत्रसरा सुप्ता स्फुटिता वातदूषिता ॥ ३१ ॥ जिह्ना पित्तात् सदाहोषा रक्तेर्मीसाङ्कुरैश्चिता । शास्मलीकण्टकाभैस्तु कफेन बहुछां गुरुः ॥ ३२ ॥

The tongue becoming rough like the leaf of śāka tree, having loss of sensation (of taste) and cracked/fissured is vitiated by vātā, that vitiated by pitta has burning sensation, feeling of heat and studded with red muscular eruptions; that vitiated by kapha, has elevations like the throns of a śalmalī tree, becomes thick and heavy. 31b-32.

Alasa :--

कफिपत्तादघः शोफो जिहास्तम्मकृदुन्नतः। मत्स्यगन्धिभवेत्पकः सोऽळसो मासशातनः॥ ३३॥

A raised swelling, underneath of the tongue, caused by kapha and pitta, causing rigidity (loss of movement) of the tongue, emitting fishy smell after ripening and causing denudation of the muscle; this disease is Alasa. 33.

Adhijihva:--

प्रवन्धने अपे जिह्नायाः शोफो जिह्नात्रसन्निमः। साङ्करः कफपित्तासेर्ह्वालोषास्तम्भवान् स्वरः॥ ३४॥ अधिजिहः सरुक्षण्डूर्वाक्याहारविधातकृत्। A swelling resembling the tip of the tongue, developing under the root of the (binding septum) tongue studded with sprouts, leading to more of salivation, feeling of heat, loss of movement, rough on touch, painful, itching and obstructing speaking and swallowing of food. This disease called Adhijihvā is caused by kapha, pitta and asra (blood). 34-35a.

Upajihva:--

ताहगेवोपजिह्नस्तु जिह्नाया उपरि स्थितः॥ ३५॥

A similar one developing over the tongue is known as Upajihvā. 35b.

Talu roga-diseases of the palate :-

Talupițika:-

तालुमांसेऽनिलादुष्टे पिटिकाः सरुजः खराः। बद्धयो घनाः स्नावयुतास्तास्तालुपिटिकाः स्मृताः॥ ३६॥

Eruptions on the muscle of the palate, painful, rough, multiple, exuding thick fluid are known as Tālupiţika and caused by aggravated anila (vāta). 36.

Galasundika:-

तालुमूले कफात्सास्नात् मत्स्यबस्तिनिमो मृदुः।
प्रलम्बः पिच्छिलः शोफो नासयाऽऽहारमीरयन्।। ३७॥
कण्ठोपरोधतृट्कासविमञ्जत् गलश्चण्डिका।

A swelling caused by kapha developing in the root of the palate, resembling the urinary bladder of the fish, soft, elongated, slimy, causing obstruction to the throat, making particles of food to come out through the nose, producing thirst, cough and vomiting, this disease is Galasundika. 37-38a.

Talusamhati :--

तालुमध्ये निरुद्धांसं संहतं तालुसंहतिः॥ ३८॥

Painless growth of muscle tissue in the middle of the palate is Tālusamhati. 38b.

Tālu arbuda :--

पद्माकृतिस्तालुमध्ये रक्ताच्छ्रयथुरर्षुद्म्।

A swelling caused by vitiated blood in the middle of the palate, resembling lotus flower is Arbuda. 39a.

Kacchapa :--

कच्छपः कच्छपाकारश्चिरवृद्धिः कफाद्रुक्।। ३९ ॥

Kacchapa is a swelling resembling the tortoise shell developing slowly and painless, it is caused by kapha. 39b.

Tālu puppuţa:--

कोछामः श्लेष्ममेदोभ्यां पुष्पुटो नीवजः स्थिरः।

From kapha and medas (fat) arises Tālupuppuţa, a swelling resembling kola fruit, painless and static. 40a.

Tālupāka:--

पित्तेन पाकः पाकास्यः पूयास्राधी महारुजः॥ ४०॥

From pitta arises the diseases known as Tālupāka, which is a pāka (ulcer) discharging pus and very painful 40b.

Taluśosa:-

वातपित्तज्वरायासैस्तालुशोषस्तदाह्वयः

Tāluśosa arises from vāta, pitta with fever and exertion.

41a.

Kantha roga-diseases of the throat:—
Kantha rohini:—

जिह्नाप्रबन्धजाः कण्ठे दारुणा मार्गरोधिनः ॥ ४१ ॥ मांसाङ्कराः शीव्रचया रोहिणी शीव्रकारिणी।

Sprouts of muscles, at the root of the tongue in the throat, unbearable, obstructing the passage of the throat, developing (and progressing) fast and killing the patient quickly is called Rohini. 41b-42a.

कण्ठास्यशोषकृद्वातात् सा इनुश्रोत्रवक्करी ॥ ४२ ॥ पित्ताज्ज्वरोषातृणमोद्दकण्ढधूमायनान्विता । क्षिप्रजा क्षिप्रपाकाऽतिरागिणी स्पर्शनासद्दा ॥ ४३ ॥ कफेन पिच्छिला पाण्डुः अस्जा स्फोटकाचिता । तप्ताङ्गारनिमा कर्णवक्करी पित्तज्ञाङ्गतिः ॥ ४४ ॥ गम्भीरषाका निवयात् सर्वेलिङ्गसमन्विता ।

If vāta is predominant it (rohini) causes dryness of the throat and mouth and pain in the lower jaw and ears. If pitta is predominant, there is fever, feeling of a heat, thirst, delusion, feeling of hot fumes coming out of the throat.

developing fast, ripening quick, very red in appearance, and does not tolerate touch (tenderness). If kapha is predominant it is slimy, and pale; when arisen from blood, it is studded with eruptions/blebs resembling burning coal, produces pain in the ears and has other features of that type caused by pitta. That arising from all the dosas, undergoes ripening deep inside and presents the features of all the dosas simultaneously. 42b-45a.

Kantha salūka :---

दोषैः कफोल्बणैः शोफः कोल्लबद् प्रथितोन्नतः ॥ ४५॥ शुक्रकण्टकद्यत्कण्ठे शालुको मार्गरोधनः ।

Arising from all the dosās with the predominance of kapha, a swelling in the throat resembling a kola fruit, tumour like, elevated, creating a feeling of presence of spikes and thorns in the throat and obstructing the passage; this disease is called Śālūka. 45b-46a.

Vinda:--

वृग्दो वृत्तोन्नतो दाइज्यरकृद् गलपार्श्वगः॥ ४६॥

Vrñda is round, elevated mass, at the sides of the throat giving rise to burning sensation and fever. 46b.

Tundikerika :--

हनुसन्ध्याश्चितः कण्ठे कार्पासीफलसन्निमः। पिच्छिलो मन्दरुक् शोफः कठिनस्तुण्डिकेरिका॥ ४७॥

A swelling in the throat located at the meeting place of the lower jaw, resembling the fruit of a karpāsa, slimy, with mild pain and hard to touch, this is known as Tundikerikā, 47.

Galaugha :--

बाह्यान्तः श्वयथुर्घोरो गलमार्गार्गलोपमः। गलौघो मूर्द्रगुरुतातन्द्राकालाज्वरप्रदः॥ ४८॥

Profound swelling both outside and inside the throat, remaining like a bolt in the passage of the throat, producing heaviness of the head, stupor, more of salivation and fever; this disease is Galaugha. 48.

Valaya:--

बलयं नातिरुक् शोफस्तद्वदेवायतोस्नतः।

Valaya is a similar kind of swelling, of the same shape (of valaya or ring) not very painful, and of similar width and elevation. 49a.

Gilayuka:---

मांसकीलो गते दोषरेकोऽनेकोऽथवाऽल्पहक् ॥ ४९॥ छच्छ्रोच्छ्रासाभ्यवहतिः पृथुमूलो गिलायुकः।

Sprouts of muscle, one or more in the throat, with either more pain or less pain, causing difficulty in breathing and swallowing and with thick root, is known as Gilāyuka and caused by all the dosās. 49b-50a.

Śataghni:---

भूरिमांसाङ्करवृता तीव्रतृड्ज्वरमूर्ड्वक् ॥ ५०॥ । शत्रि निचता वर्तिः शत्रिवातिरुद्धरी।

An accumulation (elevation) like a wick (thick roll of cloth) studded with multiple sprouts of muscle tissue, accompanied with severe thirst, fever and headache and causing very severe pain like the sataghni (a weapon used in war, a club with plenty of sharp spikes). this disease is called as Sataghni. 50b-51a.

Galavidradhi :-

व्याप्तसर्वगलः शोघजन्मपाको महारुजः॥५१॥ प्तिप्यनिमस्रावी श्वयथुगलविद्धिः।

A swelling occupying the entire throat, developing and ripening quickly, having severe pain, discharge fluid of bad smell resembling pus, is Galavidradhi. 51b-52a.

Galarbuda :--

जिह्नायसाने कण्ठादावपाकं श्वयथुं मलाः॥५२॥ सनयन्ति स्थिरं रक्तं नीरुजं तद्गलार्बुदम्।

All the dosas together produce a swelling at the root of the tongue and beginning of the throat, which does not ripen (suppurate) is static, red in colour and painless, this is Galarbuda. 52b-53a.

Galaganda: .--

पवनश्रेष्ममेदोभिर्गळगण्डो भवेद्वहिः। वर्धमानः स कालेन मुष्कवल्लम्बतेऽतिरुक्॥ ५३॥ Galaganda arises from vāta-kapha and medas, outside the throat (on the sides of the neck), growing in size in course of time it hangs like the scrotum and causes severe pain. 53.

रुष्णोऽरुणो वा तोदाख्यः स वातात्रुष्णराजिमान्। बृद्धस्तालुगले शोषं कुर्याच विरसास्यताम्॥ ५४॥

If in its production vāta is predominant the ganda (tumour) is blackish or light red, has severe pricking pain and black lines on it; when full grown it causes dryness of the palate and throat and bad taste in the mouth. 54.

स्थिरः सवर्णः कण्डूमान् शीतस्पर्शो गुरुः कफात्। घृद्धस्तालुगले लेपं कुर्याच मधुरास्यताम्। ५५॥

If kapha is predominant the tumour is static, of the same colour if the skin, has itching, cold to touch, heaviness, when full grown it causes coating of the palate and the throat and sweet taste in the mouth. 55.

मेदसः श्लेष्मवद्धानिवृद्धथोः सोऽनुविधीयते । देहं वृद्धश्च कुरुते गले शब्दं स्वरेऽल्पताम् ॥ ५६ ॥

If medas (fat) is predominant, the tumour has features similar to that of kapha origin, imitates the body in its development and regression; when full grown gives rise to abnormal sound in the throat and less sound of the voice. 56.

Svaraha:-

श्लेष्मरुद्धाऽनिलगितः शुष्ककण्ठो हतस्वरः। ताम्यन् प्रसक्तं श्वसिति येन स स्वरहाऽनिलात्॥ ५७॥

Movement of vāta hindered by kapha, dryness of the throat, loss of voice, loss of consciousness and obstruction to breathing are the features of the disease-Svarahā which is caused by anila (vāta). 57.

Mukha paka :---

करोति वहनस्यान्तर्वणान् सर्वसरोऽनिलः। सञ्चारिणोऽरुणान् कक्षानोष्ठौ ताम्रौ चल्रत्वचौ ॥ ५८ ॥ जिह्वा शीतासहा गुर्वी स्फुटिता कण्टकाचिता। बिवृणोति च कुच्छ्रेण मुस्रं पाको मुखस्य सः॥ ५९ ॥

Anila (vāta) moving throughout the interior of the mouth gives rise to ulcers which shift from place to place,

dry, make the lips coppery red and looseness of the skin, the tongue becomes intolerant to cold, feels heavy, cracked and feels as though full of thorns; there is difficulty to open the mouth-this is Mukhapāka. 58-59.

मुखस्य पित्तजे पाके दाहोषे तिक्तवक्त्रता। क्षारोक्षितक्षतसमा ब्रणाः तद्वच रक्तजे॥ ६०॥ क्फजे मधुरास्यत्वं कण्ड्रमित्पिच्छ्छा व्रणाः। मुखपाको भवेत्सास्रैः सर्घेः सर्वाद्यतिमेटैः॥ ६१॥ प्त्यास्यता च तैरेव दन्तकाष्ठादिविद्विषः।

In mukhapāka caused by pitta, there is burning sensation, feeling of heat, bitter taste in the mouth and the ulcers resemble those caused by application of caustic alkalies; that caused by rakta (blood) is also similar in its features; in that born from kapha, there is sweet taste in the mouth, itching and sliminess of the ulcers. Mukhapāka caused by all the doṣās associated with blood will have all the features together. Putyasyata—bad smell in the mouth—is also caused by these (dosas) only in those who hate the tooth brush (cleaning the teeth). 60-62a.

अधः प्रतिहतो वायुरशोंगुल्मकफादिभिः॥६२॥ यात्यूर्ध्वं वक्त्रदोर्गन्थ्यं कुर्वसूर्ध्वगुद्स्तु सः।

Vata getting obstructed in its downwards movement in the rectum by piles, abdominal tumors, kapha etc. begins to move upwards producing bad smell (faecal smell) in the mouth. This is called as Urdhvaguda 62b-63a.

Mukharbuda :--

अन्तःकपोलमाभित्य श्यावपाण्डु कफोऽर्बुदम् ॥ ६३ ॥ कुर्यात्तद्, घट्टितं छिन्नं मृदितं च विवर्धते ।

Kapha aggravated and getting localised inside the cheeks gives rise to arbuda (big tumour) which is blue and pale yellow in colour, growing again even after beating, cutting or sqeezing it. 63b-64a.

भोष्ठे गण्डे द्विजे मूले जिह्नायां तालुके गले।। ६४।। वक्त्रे सर्वत्र चेत्युक्ताः पञ्चसप्ततिरामयाः। पकादशैको दश च त्रयोदश तथा च षट्॥६५॥ अष्टावष्टादशाष्ट्रो च कमात्

Thus were described seventyfive diseases, pertaining to the lips, cheeks, teeth, gums, tongue, palate, throat and mouth eleven, one, ten, thirteen, six, eight, eighteen and eight-respectively, in that order. 64b-66a.

तेष्वतुपक्रमाः।

करालो मांसरकौष्ठावर्बुदानि जलादिना॥ ६६॥ कच्छपस्तालुपिटिका गलौधः सुषिरो महान्। स्वरघ्रोध्वंगुद्दश्यावदातघ्रीवस्त्रयालसाः ॥ ६७॥ नाड्योष्ठकोपौ निचयात्, रक्तात्सर्वेश्च रोहिणी। दशने स्फुटिते दन्तभेदः, पक्कोपिजिहिका॥ ६८॥ गलगण्डः स्वरभ्रंशी कच्छोच्छासोऽतिवत्सरः।

Among these the following are incurable; karāla (dantaroga) māmsa-oṣṭha, raktaoṣṭha and arbuda except jālarbuda (oṣṭha roga), kacchapa, tālupiṭika (tāluroga), mahāsuṣira (danta roga), svaranghua (gala roga), ūrdhva guda (mukha roga), śyāva (dantaroga), śataghnī and valaya (kaṇṭha roga), alasa (jihvā roga), nādī (danta mūla roga), oṣṭhakopa caused by all the doṣās together, (oṣṭharoga), rohiṇī caused by rakta and by all the doṣās (kaṇṭha roga) dantabheda (danta roga) in which the tooth has been chipped off/cracked, upajihvaka (jihvāroga) which has ripened (suppurated/ulcerated) galagaṇḍa (tumour in the sides of the neck) which has caused hoarseness, difficulty in breathing and which has persisted for many years. 66b-69a.

याप्यस्तु हर्षो भेदश्च रोषान् रास्त्रौषधैर्जयेत्।। ६९।।

(Dañta) Harsa and bheda (dañtaroga) are yapya (controllable but persist for long time); the remaining should be cured treated by surgical and medicinal treatments. 69b.

इति भोषेचपतिसिद्दगुप्तस्तुभीमद्वाग्भटिवरिचतायामष्ठाङ्गहृद्य-संद्वितायां षष्ठे उत्तरस्थाने मुखरोगविज्ञानीयो नामैकविज्ञोऽध्यायः ॥ २१॥

Thus ends the chapter-Mukharoga vijnānīya-the twenty-first in Uttarasthāna of Aṣṭānga hṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta,

द्वाविशोऽध्यायः।

Chapter-22

MUKHAROGA PRATIŞEDHA (Treatment of diseases of the mouth)

भथातो मुखरोगप्रतिषेधं ब्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter Mukharoga Pratisedhatreatment of diseases of the mouth; thus said Atreya and other great sages.

Khandostha cikitsa :--

खण्डोष्टस्य विलिख्यान्तौ स्यूत्वा व्रणवदाचरेत्। यष्टीज्योतिष्मतीरोध्रभावणीसारिवोत्पलैः ॥ १ ॥ पटोल्या काकमाच्या च तैलमभ्यञ्जनं पचेत्। नस्यं च तैलं वातव्रमधुरस्कन्धसाधितम्॥ २ ॥

The edges of the broken (divided) lip should be given oleation and fomentation first, then scraped (to cause a wound), the two ends sutured from inside and then treated like a (traumatic) wound.

Oil cooked with yaṣṭī, jyotiṣmatī, rodhra, śrāvaṇī, sārivā, utpala, paṭola and kākamācī should be used for anointing (the wound). Oil cooked with drugs which mitigate vāta and drugs of sweet group should be made use of as nasal drops. 1-2.

Osthakopa cikitsa:--

महाखेहेन वातौष्ठे सिद्धेनाकः पिचुहितः।
देवधूपमधूष्टिष्ठध्गुग्गुल्वमरदाविभः ॥ ३ ॥
यष्ट्याह्वचूर्णयुक्तेन तेनैव प्रतिसारणम्।
नाड्योष्ठं स्वेद्येदुग्धसिद्धैरेरण्डपञ्चवैः॥ ४ ॥
बण्डौष्ठविहितं नस्यं तस्य मूर्धि च तर्पणम्।
पित्ताभिघातजावोष्ठौ जलौकोभिक्पाचरेत्॥ ५ ॥
रोधसर्जरसक्षौद्रमधुकैः प्रतिसारणम्।
गुद्वचीयष्टिपत्तक्रसिद्धमभ्यञ्जने घृतम्॥ ६ ॥

पित्तविद्रधिवचात्र किया शोणितजेऽपि च।

इदमेव नवे कार्य कर्म अष्ठि तु कफातुरे॥ ७॥
पाठाक्षारमधुन्योष हैतास्रे प्रतिसारणम्।
धूमनावनगण्डूषाः प्रयोज्याश्च कफच्छिदः॥ ८॥
स्विद्यं भिन्नं विमेद्स्कं द्द्देन्मेदोजमित्रना।
प्रियक्रुरोध्रत्रिफलामाक्षिकैः प्रतिसारयेत्॥ ९॥

In oṣṭhakopa caused by vāta, cotton swab soked in mahāsneha (mixture of four fats) cooked with devadhtpa, madhūcchiṣṭa, guggulu and amaradāru-should be kept on the lips. Pratisāraṇa (rubbing a paste) with the same (mahāsneha) added with powder of yaṣṭyāhvā, steam of milk boiled with tender leaves of eraṇḍa should be allowed over the lips through a tube. Nasal medication prescribed for khaṇḍoṣtha should be used, tarpaṇa (anointing with oil) should be done for the head also.

In osthakopa of pitta origin treatment is by applying the leeches, (to remove vitiated blood) a paste of rodhra, sarjarasa, kṣaudra (honey) and madhuka should be rubbed, ghee cooked with guḍūcī, yaṣṭī and pattañga is to be used for anointing, other treatments are similar to that of vidradhi caused by pitta.

In osthakopa caused by kapha, blood should be removed from the lips, paste of pāthā, kṣāra (yavakṣāra) madhu (honey) and vyoṣā should be rubbed, dhūma (inhalation of smoke), nāvana (nasal medication) and gaṇḍūṣa (holding liquids in the mouth) therapies which mitigate kapha should administered.

In osthakopa caused by medas (fat) the lips should be fomented, incised, excess of fat removed and cauterised by fire, a paste of priyangu, rodhra, triphala and mākṣika (honey) should be rubbed. 3-9.

Jalarbuda cikitsa :---

सक्षीद्रा घर्षणं तीक्णा भिन्नग्रुद्धे जळार्बुदे । अवगाढेऽतिवृद्धे वा क्षारोऽग्निर्वा प्रतिक्रिया॥ १०॥

Jalarbuda should be pricked and cleaned, then a paste of pungent drugs (such a marica, pippali etc.) made with

honey should be rubbed into it. If the mass is deep seated and greatly increased in size it should be treated either with alkali or fire cauterisation. 10.

Gandalaji cikitsa:--

मामाचवस्थास्वलर्जी गण्डे शोफवदाचरेत्।

Gaṇḍālajī in its unripe stage should be treated just as any swelling. 11a.

Śtadanta cikitsa:--

स्विन्नस्य शीतदन्तस्य पार्ली विलिखितां दहेत्॥ ११॥ तैलेन, प्रतिसार्या च सक्षौद्रधनसैन्धवैः। दाडिमत्वग्वरातार्ध्यकान्ताजम्ब्बस्थिनागरैः ॥ १२॥ क्वलः श्लीरिणां काथैरणुतैलं च नावनम्।

In sitadañta the gums should be fomented, than scraped and burnt with heated oil; paste of ghana, saindhava, bark of dādima, varā, tārkṣya, kāntā, seed of jambu and nāgara, mixed with honey should be rubbed to the gums, kavaļa (mouth gargles) with decoction of bark of trees having milky sap and nāvana (nasal medication) using aņutaila should be done. 11b-13a.

Dantaharşa and Dantabheda cikitsa:--

दन्तहर्षे तथा भेदे सर्वा वातहरा क्रिया॥ १३॥ तिल्यष्टीमधुश्यतं श्लीरं गण्डूषधारणम्।

In dantaharşa and dantabheda, all therapies mitigating vata should be done. Milk boiled with tila and madhuyasti should be held in the mouth. 13b-14a.

Caladanta cikitsa :--

सस्रेहं द्रामूलाम्बु गण्दूषः प्रचलद्द्रते ॥ १४ ॥ तुत्थरोध्रकणाश्रेष्ठापत्तङ्गपदुघर्षणम् । स्निग्धाः शीव्या यथावस्थं नस्याध्रकवलादयः ॥ १५ ॥

Gaṇḍūṣa with the decoction of daśamūla added with fat is to be done, paste of tuttha, rodhra, kaṇā, śreṣṭhā, pattañga and paṭu should be rubbed. Nasal medication, foods (and drinks) mouth gargles etc. should be unctous, cold and suitable to the stage of the disease. 14b-15.

Tr

Adhidanta cikitsa :--

अधिदन्तकमालिप्तं यदा क्षारेण जर्जरम्। क्रमिदन्तमिवोत्पाट्य तद्वचोपचरेत्तदा ॥ १६॥ अनवस्थितरके च दग्धे व्रण इव क्रिया।

Adhidānta should be given a coating of kṣārā (caustic alkali), when it becomes loose, it should be pulled out like pulling out a kṛmidañta and treated in the same way. If the bleeding does not stop, it (the site) should be burnt by fire (thermal cautery) and then treated as an ulcer. 16-17a.

Śarkara cikitsa :-

र्थाहसन् दन्तमूलानि दन्तेभ्यः शर्करां हरेत्॥१७॥ क्षारचूर्णेर्मधुयुर्तेस्ततश्च प्रतिसारयेत्।

Sarkarā should be removed from the teeth without harming the roots of the teeth, then a paste of powder of kṣāra and honey should be applied. 17b-18a.

Kapālikā cikitsā:-

कपालिकायामप्येवं इर्षोक्तं च समाचरेत्॥ १८॥

In kapālikā also the same treatment should be done, and also that described in dantaharşa. 18b.

Kymidanta cikitsa :-

जयेद्विस्नावणैः स्विन्नमचलं क्रमिद्न्तकम्। स्निग्यैश्चालेपगण्डूषनस्याद्वारैश्चलापद्वैः ॥ १९॥ गुडेन पूर्णे सुषिरं मध्चिछष्टेन वा दहेत्। सप्तच्छदार्कक्षीराभ्यां पूरणं कृमिशूलकित्॥ २०॥

Kṛmidañta which is not shakey should be given fomentation and its contents drained out; application of paste, holding liquid in the mouth; nasal medication and food which are unctous and mitigating vāta should be made use of; the cavity of the teeth should be filled with heated guḍa (jaggery, treacle) or madhūchiṣta (bees-wax) so as to burn, filling the cavity with the milky sap of saptachada or arka cures the pain due to worms. 19-20.

हिङ्गुकट्फलकासीसस्वर्जिकाकुष्ठवेत्तमम् । रज्ञो रजं जयत्याशु वस्त्रस्थं दशने भृतम्॥२१॥ Powder of hiñgu, kaṭphala, kāsīsa, svarjikā, kuṣṭha and vella-tied in cloth and held together by the teeth relieves the pain quickly. 21.

गण्डूषं प्राइयेत्तैलमेभिरेव च साधितम्। काथैर्वा युक्तमेरण्डद्विव्यात्रीभूकदम्बजैः॥ २२॥

Gandusa (holding liquid in the mouth) may be done either with the oil cooked with the same drugs or with the oil mixed with decoction of eranda, the two vyāghrī and bhūkadamba. 22.

क्रियायोगैर्बंहुविधैरित्यशान्तरुजं भृशम्। दृढमप्युद्धरेहन्तं पूर्वं मूळाद्विमोक्षितम्॥२३॥ सन्दंशकेन लघुना दन्तिनर्घातनेन वा। तैलं स्वष्टबाहरूजो गण्डूषो मधु वा ततः॥२४॥

In spite of different kinds of therapies, if the pain does not subside, the tooth should be pulled out though firm, by seperating it from its root either by a small sandamsa yantra or a dantanirghatana yantra; then oil added with powder of yasti or honey should be held in the mouth. 23-24.

ततो विदारियष्टवाहश्रङ्गाटककसेकिमः। तैलं दशगुणक्षीरं सिद्धं युञ्जीत नावनम्॥२५॥

Next, nasal medication should be done with medicated oil prepared with vidārī, yaṣṭī, śṛñgāṭaka, kaseru and ten parts of milk. 25

कृशदुर्वलमृद्धानां चातार्तानां च नोद्धरेत्। मोद्धरेश्वोत्तरं दन्तं बहुपद्रचकृद्धि सः॥२६॥ एषामण्युद्धतौ स्निग्धस्वादुशीतक्रमो हितः।

Tooth should be not be extracted in persons who are emaciated, debilitated, aged and suffering from diseases of vata origin, not that of the upper row because it leads to many complication. Even if these are pulled out treatment (medicines) which are unctous, sweet (in taste) and cold (in potency) are best suited. 26-27a.

Sttada cikitsa :-

विस्नावितासे शीतादे भक्षौद्रैः प्रतिसारणम् ॥ २७ ॥

मुस्तार्जुनत्वक्त्रिफलाफलिनीतार्क्ष्यनागरैः । तत्काथः कवलो, नस्य तैलं मधुरसाधितम्॥ २८॥

In sitāda, blood should be let and gums rubbed with the paste of mustā, bark of arjuna, triphalā, phalinī, tārkṣya and nāgara added with honey, gargling the mouth should be done with the decoction of the drugs of sweet taste. 27b-28.

Upakusa cikitsa:-

दन्तमांसान्युपकुरो स्विन्नान्युष्णाम्बुधारणैः ।

मण्डलाग्रेण शाकादिपत्रैवां षहुरो लिखेत् ॥ २९ ॥

ततश्च प्रतिसार्याणि घृतमण्डमधुदुतैः ।

लाक्षाप्रियङ्गपत्तक्कलवणोत्तमगैरिकः ॥ ३० ॥

सकुष्ठश्चण्ठीमरिचयष्टीमधुरसाञ्जनैः ।

सुलोष्णो घृतमण्डोऽनु तैलं वा कवलप्रदः ॥ ३१ ॥

घृतं च मधुरैः सिद्धं हितं कवलमस्ययोः ।

In upakuśa, the gums should be fomented by holding hot water in the mouth and then scraped many times either with maṇḍalāgra śastra (lancet) or leaves of śāka tree etc; next the paste of lākṣā, priyañgu, pattañga, lavaṇottama, gairika, kuṣṭha, śuṇthī, marica, yaṣṭhimadhu and rasañjana added with scum of ghee and honey should be rubbed; then either the scum of ghee or oil should be held in the mouth lukeworm; ghee prepared with drugs of sweet taste is beneficial, both for holding in the mouth and nasal medication. 29-32a.

Dantapupputakā cikitsā :--

दन्तपुष्पुटके स्विन्नछिन्नभिन्नविलेखिते ॥ ३२ ॥ यष्टग्राह्नस्वर्जिकाग्रुण्टीसैन्धवैः प्रतिसारणम् ।

Dañta puppuţaka should be fomented, torn, punctured and scraped, followed by rubbing the paste of yaṣṭvāhvā, svarjikā, śuṇṭhī and saiñdhava. 32b-33a.

Danta vidradhi cikitsa:--

विद्रघो करुतीक्ष्णोष्णकक्षैः कवस्तेपनम् ॥ ३३ ॥ घषण करुकाकुष्ठवृश्चिकालीयवोद्भवैः । रक्षेत्पाकं हिमैः पकः पाट्यो दाह्योऽवगाटकः॥ ३४ ॥ In vidradhi, kavala (mouth gargling) and lepa (application of paste) should be done using drugs possessing pungent, penetrating, hot and dry properties; paste of kaţuka, kuṣṭha, vṛṣcikāli and yava should be rubbed on the swelling, ripening prevented by application of cold; if ripe, it should be cut open and that which is deep seated should be burnt.

33b-34.

Suşira ctkitsā:--

सुषिरे छिन्नलिखिते सक्षोद्धैः प्रतिसारणम्।
रोधमुस्तमिशिश्रेष्ठातार्ध्यपत्तक्षित्रुकैः ॥ ३५॥
सकट्फ्छैः, कृषायैश्च तेषां गण्डूष इष्यते।
यष्टीरोध्रोत्पलानन्तासारिवागुरुचन्द्नैः ॥ ३६॥
सगैरिकसितापुड्डैः सिद्धं तैलं च नावनम्।

Susira should be cut, scraped and then rubbed with the paste of rodhra, mustā, miśi, śreṣṭhā, tārkṣya, pattañga, kimśuka, and kaṭphala; decoction of these drugs should be used for holding in the mouth. Medicated oil prepared with yaṣṭī; rodhra, utpala, anañtā, sārivā, aguru, cañdana, gairika, sita (sugar) and puṇḍrā is to be used for nasal medication,

35-37a.

Adhimamsaka cikitsa :--

छित्त्वाऽधिमांसकं चूणें सक्षोद्धेः प्रतिसारयेत् ॥ ३७ ॥ वचातेजोवतीपाठास्वर्जिकायवश्कुकजेः । पटोलिनम्बन्निफलाकषायः कवलो हितः ॥ ३८ ॥

Adhimāmsaka should be excised and the gums rubbed with the paste of vaca, tejovati, pāṭhā, svarjikā, yavaśukaja kṣāra added with honey; decoction of paṭola, nimba and triphalā is beneficial for gargling. 37b-38.

Vidarbha cikitsa :--

विदर्भे दन्तमूलानि मण्डलाप्रेण शोधयेत्। क्षारं युख्यात्ततो नस्यं गण्ड्षादि च शीतलम् ॥ ३९ ॥

In vidarbha the roots of the teeth should be cleaned with mandalagra sastra (lancet) and then caustic alkali applied to the site. Nasal medication, holding liquids in the mouth etc should be done cold. 39.

Dantanadi cikitsa:-

संशोध्योभयतः कायं शिरश्चोपचरेत्ततः।
नाडीं दन्तानुगां दन्तं समुद्धृत्याग्निना दहेत्॥ ४०॥
कुब्जां नैकर्गातं पूर्णा गुडेन मदनेन वा।
धावनं जातिमदनखदिरस्वादुकण्डकैः॥ ४१॥
क्षीरिचृक्षाम्बुगण्डुषो, नस्यं तैलं च तत्कृतम्।

Dañtanādi should be treated by purificatory therapies of both directions (emesis and purgation) and also the head (nasal medication); the affected tooth should be pulled out and the place burnt by fire. The sinus which is curved, and which has many openings should be burnt by filling it with either (hot) guda (jaggery/treacle) or madana (bees wax), it should be washed with the decoction of jātī, madana, khadira and svādukanṭaka; decoction of bark of trees having milky sap should be used for gargling the mouth, oil prepared from it should be used for nasal medication. 40-42a.

Dusta jihva cikitsa :--

कुर्याद्वातौष्ठकोपोक्तं कण्टकेष्विनलात्मस् ॥ ४२ ॥ जिह्नायां पित्तजातेषु घृष्टेषु रुधिरे स्नृते । प्रतिसारणगण्डूषनावनं मधुरैर्हितम् ॥ ४३ ॥ तीक्ष्णैः कफोत्थेष्वेयं च सर्षपञ्यूषणादिभिः ।

In vātadus a jihvā, the treatment advocated in vātaja osthakopa should be resorted to, in pittadusta jihvā blood letting should be done by scrubbing the tongue, rubbing the paste of drugs, holding liquids in the mouth and nasal medication should be done with drugs of sweet taste. In kapha dusta jihvā also the same treatment be done, rubbing the paste of drugs having penetrating property such as sarṣapa, tryūṣaṇa etc. should be resorted to. 42b-44a.

Alasa cikitsā:--

नवे जिहालसे उप्येवं, तं तु शस्त्रेण न स्पृशेत्।। ४४॥

For alasa which is new, the treatment is the same. It should not be touched with sharp instruments. 44b.

Adhijihvā cikitsa :--

उन्नम्य जिहामारुष्टां बिहरोनाधिजिहिकाम्। छेदयेन्मण्डलाग्रेण तीक्ष्णोष्णेर्घर्षणादि च ॥ ४५॥

The tongue should be held by the badisa yantra, lifted up and the extra growth of muscle cut off with the mandalagra sastra (lancet) the site being rubbed with the paste of drugs which possess penetrating and hot properties. 45.

Upajihvā cikitsā:--

उपजिहां परिस्नान्य यवक्षारेण वर्षयेत्।

Upajihvā should be drained out by the application of yavakṣāra. 46a.

Galasundi cikitsa :-

कफन्नेः ग्रुण्डिका साध्या नस्यगण्डूषघर्षणेः ॥ ४६ ॥ पर्वाद्यजीजप्रतिमं वृद्धायामसिराततम् । अत्र । निवष्टं जिहाया बिड्याद्यव्यम्बतम् ॥ ४७ ॥ छेद्येन्मण्डलाप्रेण नात्यत्रे न च मूलतः । छेदेऽत्यस्वक्थयान्मृत्युहींने व्याधिर्विवर्द्धते ॥ ४८ ॥ मिरचातिविषापाठावचाकुष्ठकुटन्नटैः । छिन्नायां सपदुक्षौद्रैर्घर्षणं, कवलः पुनः ॥ ४९ ॥ कडुकातिविषापाठानिम्बरास्नावसाम्बुमिः ।

Śuṇḍikā should be treated by nasal medication, holding liquids in the mouth and rubbing the paste of drugs which mitigate kapha, That which has developed to the size of a seed of ervāru, which is not interspersed with sirā (blood vessels), located nearer to the tongue, should be pulled by the badiśa (forceps) etc. and excised with the maṇḍalāgra śastra (lancet) neither at its tip nor at its root; death might occur from severe loss of blood from deep cutting and the disease may exacerbate from inadequate cutting. After cutting, the site should be rubbed with the paste of marica, ativiṣā, pāṭhā, vacā, kuṣṭha, kuṭannaṭa, paṭu, added with honey; gargling should be done with the decoction of kaṭukā, ativiṣā, pāṭhā, nimba, rāsnā and vacā. 46b-50a.

Tālu samhata, puppuṭa and kacchapa cikitsā:-

सङ्घाते पुष्पुटे कूमें विछिख्यैवं समाचरेत्।। ५०॥

Tālu sanghāta, tālupuppuṭa and kūrma-should be treated by scraping in the same manner. 50b.

Talupāka cikitsā :--

भपके तालुपाके तु कासीसझीद्रतार्क्यजैः। घर्षणं, कवलः शीतकषायमघुरोषधैः॥५१॥

In tālupāka which is unripe, the site should be rubbed with the paste of kāsīsa, honey and tārkṣya and gargling the mouth with decoct on of drugs of cold, astringent and sweet properties. 51.

पक्षे उष्टापदविद्वन्ने ती श्लोष्णैः प्रतिसारणम्। वृषनिम्बपटोलाधेस्तिकैः कवलधारणम्॥ ५२॥

That which is ripe and divided into parts like the eight legged stool, should be rubbed with the paste of drugs of penetrating and hot properties. Decoction of vṛṣa, nimba, paṭola and other bitter drugs should be used for gargling the mouth. 52.

Taluśosa cikitsa :--

तालुशोषे त्वतृष्णस्य सर्पिरुत्तरभक्तिकम् । कणाग्रुण्ठीश्टतं पानमम्लैर्गण्डूषधारणम् ॥ ५३ ॥ धन्वमांसरसाः स्निग्धाः, स्नीरसर्पिश्च नावनम् ।

In tāluśoṣa, where thirst is not present, ghee boiled with kaṇā and śunṭhi, should be consumed after food, sour liquids should be used for holding in the mouth; juice of meat of animals of desert lands added with fats must be used as food, milk and ghee for nasal medication. 53-54a.

Kantha roga samanya cikitsa-common treatment for diseases of the throat :--

कण्ठरोगेश्वसुक्कोक्षस्तीक्ष्णैर्नस्यादि कर्म षा। ५४॥ काथः पानं च दार्वीत्विक्नम्बताक्ष्यंकिलक्षजः। इरीतकीकषायो चा पेयो माक्षिकसंयुतः॥ ५५॥

In diseases of the throat, blood letting, strong nasal medication etc. drinking the decoction of bark of darvi, nimba,

tārkṣya and kaliñgaja mixed with honey or decoction of harītakī mixed with honey should be adopted. 54b-55.

श्रेष्ठाव्योषयवक्षारदार्वीद्वीपिरसाञ्जनैः । सपाठातेजिनीनिम्बैः सुक्तगोमूत्रसाधितैः ॥ ५६ ॥ कवलो, गुटिका वाऽत्र कल्पिता प्रतिसारणम् ।

Decoction of śresthā, vyoṣā, yavakṣāra, dārvī, dvīpī, rasāñjana, pāṭhā, tejinī and nimba, mixed with śukta (fermented grain wash) and cow's urine to be used for gargling the mouth, paste of these drugs may be used for rubbing to the throat. 56-57a.

निचुलं कटभी मुस्तं देवदारु महौषधम्।। ५७॥ वचा दन्ती च मूर्वा च लेपः कोष्णोऽर्तिशोफहा।

Paste of nicula, kaṭabhī, mustā, devadāru, mahauṣadha, vacā, dañtī and mūrvā applied lukewarm relieves pain and swelling. 57b-58a.

अथान्तर्बाद्यतः स्विन्नां वातरोहिणिकां लिखेत् ॥ ५८ ॥ श्रङ्गुलीशस्त्रकेणागु पदुयुक्तनखेन वा । पञ्चमूलाम्बु कवलस्तैलं गण्डूषनावनम् ॥ ५९ ॥

In Kantharohini produced by vāta, after giving fomentation both outside and inside, it (sprouts) should be scraped with the anguli sastra (finger knife) quickly or with the nail, smeared with patu (salt); decoction of pancamula should be used for gargling and oil (boiled with pancamula) for holding in the mouth and nasal medication. 58b-59.

विस्नाव्य पित्तसम्भूतां सिताक्षौद्रिप्रियङ्गुभिः। घर्षेत्सरोध्रपत्तङ्गेः कवत्नः कथितैश्च तैः॥६•॥ द्राक्षापद्भषकाथो हितश्च कथद्भाहे।

In that born from pitta, blood should be let out, site rubbed with the paste of sita (sugar) kṣaudra (honey), priyañgu, rodhra and patañgā, gargling done with the decoction of the same drugs, decoction of drākṣā and parūṣaka is suitable for gargling. 60-61a.

उपाचरेदेवमेव प्रत्याख्यायास्त्रसम्भवाम् ॥ ६१ ॥

That born from asra (blood) should be treated in the same manner, intimating its incurability. 61b.

सागारधूमैः कडुकैः कफजां प्रतिसारयेत्। नस्यगण्डूषयोस्तैलं साधितं च प्रशस्यते।। ६२॥ अपामार्गफलभ्वेतादन्तीजन्तुव्रसन्धवः ।

That born from kapha should be rubbed with the paste of agaradhuma and katuka. Oil prepared with fruits (seeds) of apāmārga, śvetā (girikarņikā), dañtī, jañtughnā and saindhavā to be used for nasal medication and holding in the mouth. 62-63a.

Vrnda, saluka, tundikeri and gilayu cikitsa :--

तद्वच वृन्दशालृकतुगिडकेरीगिलायुषु । ६३ ।।

Vṛñda, śālūka, tuṇḍikerī and gilāyu should be treated in the same manner. 63b.

Vidradhi cikitsa :--

विद्रधौ स्नाविते श्रेष्ठारोचनाताक्ष्यंगैरिकः। सरोध्रपद्रपत्तङ्गकर्णेर्गण्ड्षघर्षणे ॥ ६४॥

In vidradhi, blood letting should be done followed by holding in the mouth the decoction of śresthä, rocanā, tārkṣya, gairika, rodhra, paṭu, pattanga and kaṇā and rubbing their paste to the throat. 64.

Galaganda cikitsā:--

गळगण्डः पवनजः स्विको निःस्नृतशोणितः ।
तिलैबीजिश्च लट्टोमाप्रियालशणसम्भवः ॥ ६५ ॥
उपनाष्ट्रो, व्रणे रूढे प्रलेप्यश्च पुनः पुनः ।
शिग्नृतित्वकतकारीगजकणणपुनर्नवः ॥ ६६ ॥
कालामृतार्कमूलेश्च पुष्पैश्च करहाटजः ।
एकैषिकान्वितः पिष्टः सुरया काञ्जिकेन वा ॥ ६७ ॥
गुड्चीनिम्बकुटजहंसपादीबलाह्यः ।
साधितं पाययेत्तैलं सकृष्णादेवदाहभः ॥ ६८ ॥

Galaganda arising from pavana (vāta) should given fomentation and blood letting done, a warm poultice with tila, seeds of latvā, umā, priyāla and śana; after the wound

heals the paste of sigru, tilvaka, tarkārī, gajakṛṣṇā, punarnavā, kālā, amṛtā, root of arka, flower of karahāṭa and ekaiṣikā macerated either with surā or kāñjika should be applied, medicated oil prepared with guḍūcī, nimba, kuṭaja, hamsapādi, the two balā, kṛṣṇā and devadāru should be consumed (daily). 65-68.

कर्तव्यं कफजे अयेतत्स्वेद्विम्लापने त्वति । तेपो अजगन्धातिविषांविद्याल्याः सविषाणिकाः ॥ ६९ ॥ गुआलाबुशुकाहु ॥ पलादाक्षारकल्किताः ।

Even in that arising from kapha, the same treatment should be done, more so of fomentation and vimlāpana (squeezing to make it soft). Paste of ajagandha, ativiṣā, viśalyā, viṣānikā, gunjā, alābu, śukāhvā and palāśa kṣāra should be applied. 69-70a.

मूत्रस्नतं हठसारं पक्त्वा कोद्रयभुक् पिवेत् ॥ ७० ॥ साधितं वत्सकाद्येवी तेलं सपटुपश्चकैः । कफ्रान् धूमवमननावनादीश्च शीलयेत् ॥ ७१ ॥

Kṣāra (alkali) should be prepared from haṭha boiled in cow's urine and consumed, partaking only kodrava as food; or medicated oil prepared with a drugs of vatsakādi gaṇa (chapter 15 of sātrasthāna) mixed with the five salts. Inhalation of smoke, emesis, nasal medication etc. which mitigate kapha should be followed (daily). 70b-71.

मेदोभवे सिरां विध्येत्कफद्मं च विधि भजेत्। असमादिरजञ्चेनं प्रातमूत्रेण पाययेत्॥ ७२॥

In that arising from medas (fat), vein should be cut (to let out blood) and all treatments mitigating kapha should be done. He should be made to drink cow's urine added with the powder of drugs of asanādi gaņa (chapter 15 of sūtrasthāna) in the morning. 72.

भशान्तौ पाचियत्वा च सर्वान् वणवदाचरेत ।

If by these treatments, the disease does not subside, then all of them (all varieties) should be made to ripe (suppurate) (and then) cut and treated like an ulcer. 73a.

Mukhapaka cikitsa :--

मुखपाकेषु सक्षौद्रा प्रयोज्या मुखधावनाः ॥ ७३ :। कथितास्त्रिफलापाठामृद्वीकाजातिपव्ळवाः । निष्ठेन्या भक्षयित्वा वा कुठेरादिर्गणोऽथवा॥ ७४॥

In mukhapāka gargling the mouth with the decoction of triphalā, pāṭhā; mṛdvīkā and tender sprouts of jāti added with honey should be done or triphalā etc. may be chewed and spat out or drugs of kuṭherādi gaṇa (chapter 16/106 of sūtrasthāna). 73b-74.

मुक्रपाकेऽनिलात् कृष्णापट्वेलाः प्रतिसारणम्। तेलं वातहरैः सिद्धं हितं कवलनस्ययोः॥ ७५॥ पित्तास्रे पित्तरक्तझः कफ्झश्च कफे विधिः। स्थिकेच्छाकादिपत्रेश्च पिटिकाः कठिनाः स्थिराः॥ ७६॥ यथादोषोदयं कुर्यात्सन्निपाते चिकित्सितम्।

In mukhapāka caused by anila (vāta) powder of kṛṣṇā, paṭu. and elā should be rubbed; oil prepared with vāta mitigating drugs is beneficial for gargling and nasal medication. In those caused by pitta and asra (blood) treatments which mitigate pitta and rakta (blood) should be done. In that caused by kapha, treatments which mitigate kapha is required; the eruptions which are hard and static should be scraped with (rough) leaves of trees like śāka etc. In case of that caused by sannipāta (aggravation of all the doṣās together) treatment should be to the doṣā predominent in order of degree. 75-77a.

Arbuda cikitsa :--

नवे उर्बु दे त्वसंवृद्धे छेदिते प्रतिसारणम् ॥ ७० ॥ स्वर्जिकानागरक्षेद्रैः, काथो गण्डूष इष्यते । गुडूचीनिम्बकल्कोत्थो मध्तेलसमन्वितः ॥ ७८ ॥ यवात्रभुक् तीक्ष्णतेलनस्याभ्यक्षांस्तथाऽऽचरेत् ।

Arbuda which is of recent onset and not greatly grown should be cut (excised) and the site rubbed with powder of svarjikā and nāgara mixed with honey; for holding in the mouth, the decoction of gudūcī, and nimba mixed with honey

and oil is ideal. He should consume foods prepared from yava, resort to strong nasal medication and oil massage to the body. 77b-79a.

Patiasya-ardhvaguda cikitsa :--

विमते पृतिवद्ने धूमस्तीक्षणः सनावनः ॥ ७९ ॥ समङ्गाधातकीरोध्रफिलिनीपचकेर्जलम् । धावनं वद्नस्यान्तश्चर्णितरवचूर्णितम् ॥ ८० ॥ शीतादोपकुशोक्तं च नावनादि च शीलयेत्।

For pūtivadana, therapies such as emesis, inhalation of strong smoke of drugs and nasal medication should be adopted; mouth should be washed with the decoction of samañgā, dhātakī, rodhra, phalinī and padmaka, mouth rubbed with the powder of these drugs; recipes of nasal medication etc. described in śītāda and upakuśa to be adhered to. 79b-81a.

फलत्रयद्वीपिकिरातितक्तयष्ट्याहृसिद्धार्थकेद्वित्रकाणि ।

मुस्ताहरिद्राद्वययावशूकवृक्षाम्लकाम्लाग्निमवेतसाश्च ॥ ८१ ॥

अश्वत्थजम्ब्वाम्रधनञ्जयत्वक् त्वक् चाहिमारात्स्रदिरस्य सारः ।

काथेन तेषां घनतां गतेन तञ्चूणयुक्ता गुटिका विधेयाः ॥ ८२ ॥

ता धारिता झन्ति मुखेन नित्यं कण्ठौष्ठताव्वादिगदान् सुकुच्छ्वान् ।

विशेषतो रोहिणिकास्यशोषगन्धान् विदेहाधिपतिप्रणीताः ॥ ८३ ॥

Phalatraya, dvīpī, kirātatikta, yastyāhvā, siddhārthaka, kaţutrīka, mustā, the two haridrā, yavaśūka, vṛkśāmla, amlāgrima, vetasa, barks of aśvattha, jambū, āmra, dhanañjaya and ahimāra, khadira sāra—are made into decoction and when it becomes thick, powder of the above drugs is added and (after cooling) rolled into pills. This kept in the mouth daily cures diseases of the throat, lips, palate etc. which are difficult to cure, especially the rohinī, āsyaśoṣa and āsyagañdha. This was formulated by the king of Videha. 81-83.

स्रदिरतुलामम्बुघटे पक्त्वा तोंग्रेन तेन पिष्टेश्च। चन्दनजोक्तककुङ्कुमपरिपेलववालकोशीरैः॥ ८४॥ सुरतहरोधद्राक्षामिष्ठिष्ठाचोचपद्मकविडक्नैः। स्रृकानतनस्रकट्फलसूक्ष्मैलाध्यामकैः सपत्तक्नैः॥ ८५॥

तेलप्रस्थं विपचेत् कर्षाशैः पाननस्यगण्डूषस्तत्। इत्वाऽऽस्ये सर्वगदान् जनयति गान्नी दशं श्रुति च वाराहीम् ॥ ८६॥

One tulā of khadira is boiled in one ghaţa of water and decoction reduced to a quarter; to this are added the paste of one karṣa each of candana, jongaka, kumkuma, paripelava, vālaka, uśīra, surataru, rodhra, drākṣā, manjiṣṭhā, coca, padmaka, vidangā, sphṛkkā, nata, nakha, kaṭphala, sūkṣmailā, dhyāmaka and pattanga and one prastha of oil and then cooked. This used for drinking (oleation therapy), nasal medication and holding in the mouth cures all the disease of the mouth, bestows vision of an eagle and voice of a boar.

उद्घतितं च प्रपुनाटरोधदार्वीभिरभ्यक्तमनेन धक्त्रम्। निर्व्यक्तनीलीमुखद्षिकादि सञ्जायते चन्द्रसमानकान्ति॥ ८७॥

Face anointed with this medicated oil and massaged with the powder of prapunnāţa, rodhrā, and dārvī, makes it free of black coloured patches, blue patches and pimples and bestows complexion similar to the moon. 87.

पछरातं बाणात्तोयघटे पक्तवा रसेऽस्मिश्च पछाधिकैः।
खिद्रजम्बूयष्ट्यानन्ताच्चेरिहमारनीछोत्पछान्वितः॥ ८८॥
तैछप्रस्थं पाचयेच्छ्छक्ष्णपिष्टेरिभिर्द्रच्येधीरितं तन्मुखेन।
रोगान् सर्वान् हन्ति वक्त्रे विशेषात्स्थैर्यं धत्ते दन्तपङ्केश्चछायाः॥ ८९॥

One hundred pala of bāṇa is boiled in one ghaṭa of water and decoction prepared, nice paste of half pala each of khadira, jambū, yaṣṭī, anañ ā, āmra, ahimāra and nīlotpala and one prastha of oil are added and medicated oil prepared. Held in the mouth (daily) it cures all the diseases, and confers firmness to the shaky teeth especially. 88-89.

स्विद्रसाराद् द्वे तुले पचेद्वरकाचुलां चारिमेद्सः।
घटचतुष्के पादशेषेऽस्मिन् पूते पुनः कथनाद्घने।। ९०॥
आक्षिकं क्षिपेत्सुस्क्षमं रजः सेव्याम्बुपचक्रगेरिकम्।
चन्दनद्वय(क्यामा)रोध्रपुण्ड्राहृयष्टवाहुलाक्षाञ्जनद्वयम् ॥ ९१॥
धातकीकट्फलद्विनिशात्रिफलाचतुर्जातजोक्ककम् ।
मुस्तमञ्जिष्ठान्यग्रोधप्ररोह[वचा]मांसीयवासकम् ॥ ९२॥

वश्वकैलासमङ्गाश्च शीते तिस्मस्तथा पालिकां पृथक्। आतिपत्रिकां सजातीफळां सह(नख)लवङ्गकङ्कोल्लकाम्॥९३॥ स्फटिकशुश्रसुरिभकपूरकुंडवं च तत्रावपेस्ततः। कारयेद्गुटिकाः सदा चैता धार्या मुखे तद्रदापहाः॥९४॥

Two tulā of khadira sāra and one tulā of bark of arimeda are boiled in four ghaṭa of water and decoction reduced to a quarter. It is filtered, boiled again and when it becomes thick, fine powder of one akṣa each of sevyā, ambu, pattañga, gairika, the two cañdana, śyāma, rodhrā, puṇḍrāhvaya, yaṣṭ-hyāhvā, lākṣā and the two añjana, dhātakī, kaṭphala, the two niṣā, triphalā, caturjāta, joñgaka, mustā, mañjiṣṭhā, sprouts of nyagrodha, vacā, māmsī, yavāsaka, padmaka, elā, and samañgā is added. After it cools, powder of one pala each of jātīpatra, jātiphala, nakha, lavañga, kañkola and one kuḍava of karpūra which is transparent as a crystal and of good smell are added and rolled into pills. This should be kept in the mouth always for the cure of all diseases. 90-94.

काथ्यौषघव्यत्यययोजनेन तैलं पचेत्कल्पनयाऽनयेव। सर्वास्यरोगोद्धतये तदाहुर्दन्तस्थिरत्वे त्विदमेव मुख्यम्॥९५॥

By changing the drugs meant for decoction in the above formula to their opposite proportion (two tula of bark of arimeda and one tula of khadira sāra), the other drugs meant for paste remaining the same, medicated oil should be cooked. This is able to cure all the diseases of the mouth and is the chief to make the teeth firm. 95.

खदिरेणेता गुटिकास्तेलिमदं चारिमेदसा प्रथितम्। अनुशीलयन् प्रतिदिनं स्वस्थोऽपि दृढक्किजो भवति॥९६॥

By making use of these pills and medicated oil prepared from khadira (described so far) as a habit daily, makes even a healthy person to have firm teeth. 96.

श्चद्रागुड्चीसुमनःप्रवालदार्वीयवासत्रिफलाकषायः । श्रोद्रेण युक्तः कवलप्रद्दोऽयं सर्घामयान् वक्त्रगताम्निहन्ति ॥ ९७ ॥

Decoction of ksudrā, gudācī, tender leaves of sumanā, dārvī, yavāsa and triphalā mixed with honey used as mouth gargles cures all the diseases of the mouth. 97.

पाठादाबीत्वक्कुष्ठमुस्तासमङ्गातिकापीताङ्गीरोध्रतेजोवतीनाम् । चूर्णः सक्षौद्रो दन्तमांसार्तिकण्डूपाकस्रावाणां नाशनो घर्षणेन ॥ ९८॥

Nice powder of pāṭhā, dārvī tvak, kuṣṭha, mustā, samañgā, tiktā, pītāngī, rodhra and tejovatī mixed with honey and rubbed to the gums cures the pain, itching, ulceration and discharges. 98.

Kalaka cūrņa:---

गृहधूमतार्क्ष्यपाठाव्योषक्षाराग्न्ययोवरातेजोह्नः । मुखद्न्तगळविकारे सक्षौद्रः कालको विधार्यश्चर्णः॥ ९९॥

Grhadhūma, tārkṣya, pāṭhā, vyoṣa, kṣāra, agni, ayaḥ, varā and tejohvā—powdered nicely mixed with honey and applied to the mouth is ideal in diseases of the mouth, teeth and throat. This is known as Kālaka cūrṇa. 99.

Pitaka cūrna :--

दार्वीत्वक्सिन्धूद्भवमनःशिलायावशूकहरितालैः । धार्यः पोतकचुर्णो दन्तास्यगलामये समध्वाउयः॥ १००॥

Bark of dārvī, sindhūdbhava, manassilā, yavasūka, and haritāla—powdered, mixed with honey and ghee, held in the mouth cures diseases of the teeth, mouth and throat. This is Pītaka cūrņa. 100.

द्विक्षारधूमकवरापञ्चपद्धव्योषवेल्लगिरिताक्ष्यैः । गोमत्रेण विपक्षाः गलामयञ्जो रसक्रिया एषा॥१०१॥

The two kṣāra, (gṛha) dhūmaka, varā, pañcapaṭu (five salts), vyoṣa, vellā, giritārkṣya-are cooked in cow's urine and rasakriyā (solid decoction) prepared. This cures diseases of the throat. 101.

गोमूत्रकथनविलीनविद्रहाणां पथ्यानां जलमिशिकुष्ठभाषितानाम्। अत्तारं नरमणबोऽपि वक्त्ररोगाः श्रोतारं नृपमिव न स्पृशन्त्यनर्थाः॥१०२॥

Pathyā are boiled in cow's urine till they completely lose their shape (become minced) and with this thick liquid, the powder of jala, miśi, and kuṣṭha, are macerated. The person who consumes even an atom of this medicine will not be troubled by diseases of the mouth just as the king by useless men. 102.

सप्तच्छदोशीरपटोलमुस्तहरीतकीतिककरोहिणीभिः । यष्टयाह्नराजद्रुमचन्दनेश्च काथं पिवेत्पाकहरं मुबस्य॥ १०३॥

Saptacchada, uśira, patola, musta, haritaki, tiktarohini, yastyahva, rajadruma and candana-made into decoction should be consumed for cure of mukhapaka. 103.

पटोलगुण्ठीत्रिफलाविशालात्रायन्तितिकाद्विनिशासृतानाम् । पीतः कषायो मधुना निहन्ति मुखे स्थितश्चास्यगदानशेषान् ॥ १०४॥

Decoction of patola, sunthi, triphalā, visālā, trāyanti, tiktā, the two nisā, and amṛtā mixed with honey and consumed, cures all the diseases of the mouth. 104.

स्वरसः कथितो दार्व्या घनीभृतः सगैरिकः। आस्वस्थः समधुवेकत्रपाकनाडीव्रणापहः॥ १०५॥

Juice of dārvī, boiled, made thick, mixed with (powder of) gairika and honey rolled into pill and kept in the mouth, cures mukhapāka, danta nādī and vraņa. 105.

पटोलिनम्बयष्ट्याह्वासाजात्यरिमेदसाम् । स्रदिरस्य वरायाश्च पृथगेवं प्रकल्पना॥ १०६॥

In the same way, paţola, nimba, yastyāhvā, vacā, jātī, arimedā, khadira and varā-each seperately may be made use of. 106

खदिरायोवरापार्थमदयन्त्यहिमारकैः । गण्डूषोऽम्बुश्यतेर्घार्यो दुर्बलद्विजशान्तये ॥ १०७ ॥

Decoction of khadira, ayaḥ, varā, pāthā, madayañtī and ahimāraka should be held in the mouth for making the weak teeth firm. 107.

मुखदन्तमूलगलजाः प्रायो रोगाः कफास्रभूयिष्ठाः । तस्मात्तेषामसद्भद् रुधिरं विस्नावयेदृष्टम् ॥ १०८ ॥

Generally diseases of the mouth, root of the teeth and throat are predominantly kapha and asra (blood) in origin. So in these diseases vitiated blood should be eliminated out quickly. 108.

कार्याशरसोर्विरेको वमनं कवलप्रहाश्च कटुतिकाः। प्रायः शस्तं तेषां कफरकहरं तथा कर्म॥१०९॥ Purgation (therapy) of the body and of the head, emesis, mouth gargles with liquids of pungent and bitter taste and therapies which mitigate kapha and rakta (blood) are beneficial in their treatment. 109.

यवतृणधान्यं भक्तं विद्रुष्टेः क्षारोषित रपस्नेहाः। यूषा भक्ष्याश्च हिता यचान्यच्छ्लेष्मनाशायः॥ ११०॥

Food prepared with yava and trna dhānya, yūṣa (soup) and eatables prepared from pulses which are washed in alkali water and removed of/devoid of fat and such others which mitigate kapha are suitable. 110.

प्राणानिलपथसंस्थाः श्वसितमपि निचन्धते प्रमाद्वतः । कण्डामयाश्चिकित्सितमतो दुतं तेषु कुर्वीत ॥ १११ ॥

Diseases of the throat because of their remaining in the path of prāṇa vāta, by neglegence may even cause obstruction to breathing; hence these should be treated immediately. 111.

इति भ्रोवेद्यपितिसिंहगुप्तस्तुश्रीमद्वाग्भटविरिचतायामष्टाङ्गद्वय-संहितायां षष्ठे उत्तरस्थाने मुखरोगप्रतिषेघो नाम द्वाविद्योऽध्यायः॥ २२॥

Thus ends the chapter-Mukharoga pratisedha-the twenty second in Uttarasthāna of Astāngahrdaya samhitā composed by srimad Vāgbhata, son of sri vaidyapati Simhagupta.

त्रयोविशोऽध्यायः ।

Chapter-23

SIROROGA VIJNANIYA

(Knowledge of diseases of the head)

अथातः शिरोरोगविज्ञानीयं व्याख्यास्यामः। इति इ स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter Siroroga Vijñānīya-knowledge of diseases of the head; thus said Atreya and other great sages.

धूमातपतुषाराम्बुकीडातिस्वप्तजागरैः । द्वार्यस्वेदाधिपुरोवातवाष्पिनग्रहरोदनैः ॥ १ ॥ अत्यम्बुमद्यपानेन कृमिभिर्वेषधारणैः । उपधानमृजाभ्यक्षद्वेषाधःप्रततेक्षणैः ॥ २ ॥ श्रमात्म्यगन्धदुष्टामभाष्याद्येश्च विरोगताः । अनयन्त्यामयान् दोषाः

Exposure to smoke, sunlight and snow (mist, dew), over-indulgence in water sports, sleep and keeping awake, severe sweating, exposure to heavy breeze and direct/eastern breeze, suppressing tears or weeping too much, drinking too much of water and wine, presence of worms (intestinal), suppression of urges (of urine etc.); avoiding pillow (cushion, bed), cleanliness (bath) and anointing the body; looking down continuously for long periods; exposure to unaccustomed, abnoxious and raw smell, too much of speaking etc; by these causes the dosās getting localised in the head produce diseases (of the head). 1-3

Śirastapa (śirasśūla):--

तत्र मास्तकोपतः॥३॥ निस्तुद्येते भृशं शङ्क्षौ घाटा सम्भिद्यते तथा। भ्रुवोर्मभ्यं छलाटं च पततीवातिवेदनम्॥४॥ बाध्येते स्वनतः श्रोत्रे निष्कृष्येत इवाक्षिणी। घूर्णतीव शिरः सर्वे सन्धिभ्य इव मुच्यते॥५॥ स्फुरत्यति सिराजालं कन्धराहनुसङ्ग्रहः।
प्रकाशासहता ब्राणस्नावोऽकस्माद्यथाशमौ॥६॥
मार्दवं मर्दनस्नेहस्वेदबन्धेश्च जायते।
शिरस्तापोऽयम्

By aggravation of māruta (vāta) appears symptoms such as severe pricking pain in the two temples, feeling of severe pain as though the ghāṭa (area above the temples) gets open, the centre of the brows and forehead fall out; ears are painful and have noise in them; eyes feel as though being plucked out, the head reels and feels loose in all its joints, there is severe pulsations in the network of veins (blood vessels) rigidity of the lower jaw and the shoulders, intolerance to light, running in the nose, relief of pain (headache) without any reason occassionally and reduction in its severity by massaging, anointing with oil and fomentation. This is Śirastāpa (of vāta origin). 4-7a.

Ardhavabheda :--

अर्धे तु मूर्झः सोऽर्घाषमेरकः॥ ७॥ पक्षात्कुप्यति मासाद्वा स्वयमेव च शाम्यति। अतिवृद्धस्तु नयनं श्रवणं वा विनाशयेत्॥ ८॥

If it appears in half of the head it is called Ardhavabheda, it occurs either by a fortnight or a month and subsides of its own accord; when greatly aggravated it destroys either the eye (sight) or ears (hearing). 7b-8.

शिरोभितापे पित्तोत्थे शिरोधूमायनं ज्वरः। स्वेदोऽक्षिद्दनं मृच्छो निशि शीतैस्र मार्द्वम्।। ९।।

In Sirasstāpa of pitta origin there is a feeling of hot fumes coming out from the head, fever, profuse sweating, burning sensation in the eyes, fainting, pain becomes less at night and by cold things. 9.

अविषः कफने मूर्जो गुरुस्तिमितशीतता। शिरानिस्पन्दताऽऽलस्यं रुद्धान्दाऽह्मथिषा निशि॥१०॥ तन्द्रा शुनाक्षिकुटत्वं कर्णकण्ड्यनं वमिः।

In that born from kapha there is loss of taste, feeling of heaviness of the head, rigidity and cold, veins not pulsating, lassitude, pain is mild during day and severe at nights; stupor, swelling of the eye sockets, itching inside the ears and vomiting are present. 10-11a.

रकात् पित्ताधिकरुकः सर्वेः स्यात्सर्वलक्षणः॥११॥

In that born from rakta, the pain is similar to that of pitta origin but more severe and in that caused by all the dosas, features of all of them will be present simultaneously. 11b.

सङ्कीणैंभीजनैर्मूर्घ क्वेदिते रुधिरामिषे।
कोषिते सन्निपाते च जायन्ते मूर्धि जन्तवः॥ १२॥
शिरसस्ते पिषन्तोऽस्रं घोराः कुवेन्ति वेदनाः।
चित्तविश्रंशजननीऽर्वरः कासो बलक्षयः॥ १३॥
रौक्ष्यशोफव्यध्व्छेददाहस्फुरणपूतिताः ।
कपाले तालुशिरसोः कण्डूः शोषः प्रमीलकः॥ १४॥
ताम्राच्छिसङ्काणकता कर्णनाद्श्र जन्तुजे।

By induspence in incompatable foods, the blood and muscles become more over hydrated and become vitiated by all the doṣās and lead to growth of worms in the head. These, drinking blood from the head cause severe pain, disorders of the mind, fever, cough, loss of strength, dryness, swelling, pricking and cutting types of pain, burning sensation, throbbing and bad smell in the scalp, itching, dryness in the palate and head, lassitude, coppery-red and thin nasal discharge and noise in the ears. 12-15a.

Śirahkampa:-

वातोल्बणाः शिरःकम्पं तत्संशं कुर्वते मलाः॥१५॥

Dosās with the predominance of vāta produce shaking of the head known by that term Śiraḥkampa. 15b.

Sankhaka:---

पित्तप्रधानैर्वाताचैः राह्वे शोफः सशोणितैः।
तीवदाहरुजारागप्रलापज्वरतृद्भमाः ॥१६॥
तिकास्यः पीतवदनः क्षिप्रकारी स राह्वकः।
त्रिरात्राज्ञीवितं दृन्ति सिध्यत्यण्याशु साधितः॥१७॥

Vāta and other dosās with the predominance of pitta associated with sonita (blood) produce swelling in the śankha

(temples) accompanied with severe burning sensation, pain, redness, delerium, fever, thirst, giddiness, bitter taste in the mouth, yellowish face and producing quick effect, kills the patient within three days; gets cured with immediate treatment sometimes (but not always); this disease is Śankhaka.

16-17.

Sūryavarta:--

पित्तानुवद्धः शङ्काक्षिभूछलाटेषु मारुतः। रुजं सम्पन्दनां रुर्याद्नुस्योदयाम्॥१८॥ आमध्याद्धं विवर्धिष्णुः क्षुद्धतः सा विशेषतः। अव्यवस्थितशीतोष्णसुखा शाम्यत्यतः परम्॥१९॥ स्यावतेः स

Māruta (vāta) followed by pitta produces severe throbbing pain in the temples, eyes brows and forehead, commencing with the rise of the sun, increases in severity in the midday and on being hungry; of uncertain comfort to hot or cold and subsides later (after the sun sets); this disease is Sūryāvarta. 18-19.

इत्युक्ता दश रोगाः शिरोगताः । शिरस्येव च वक्ष्यन्ते कपाले व्याधयो नव ॥ २०॥

Thus were described the ten diseases of the head; in this chapter itself will be described further on, the nine diseases of the kapāla (ścalp). 20.

Upasirşaka;—

कपाले पवने दुष्टे गर्भस्थस्यापि जायते। सवर्णो नीरुजः शोफस्तं विद्यादुपशीर्षकम्॥२१॥

The scalp, when it is still in the womb, gets vitiated by pavana (vāta) develops a swelling of the same colour (of the skin) and devoid of pain; this is known as Upaśirṣaka. 21.

यथादोषोदयं ब्र्यात् पिटिकार्बुदविद्रधीन्।

Piţaka, Arbuda and Vidradhi also occur on the scalp which should be recognised by the features of the increased dosa. 22a.

Aramşika:-

कपाते क्लेदबहुलाः पित्तास्क्रिक्षजन्तुभिः॥ २२॥ क्लुसिद्धार्थकनिभाः पिटिकाः स्युरदंषिकाः।

Arūmṣikā are eruptions on the scalp caused by pitta, asṛk (blood), śleṣma (kapha) and jañtu (worms, bacteria) which have more of fluid; and resemble kañgu and siddhārtha (in size). 22b-23a.

Darunaka:--

कण्डूकेशच्युतिस्वापरौक्ष्यकृत् स्फुटनं त्वचः ॥ २३ ॥ सुसूक्ष्मं कफवाताभ्यां विद्याद्दारुणकं तु तत्।

Itching, falling (loss) of hairs, loss of tactile sensation, dryness, causing minute cracks of the skin are the features of Dārūnaka, caused by kapha and vāta. 23b-24a.

Indralupta:---

रोमक्षानुगं पित्तं वातेन सह मृर्च्छितम् ॥ २४ ॥ प्रच्यावयति रोमाणि ततः श्रुष्मा सशोणितः । रोमक्षपान् रुणद्वयस्य तेनान्येषामसम्भवः ॥ २५ ॥ तिद्दन्द्रुत्तं रुज्यां च प्राहुश्चाचेति चापरे ।

Pitta present in the hair follicles associating with vāta makes the hairs to fall off, then after śleşma (kapha) along with sonita (blood) blocks the orifices of the hair follicles and so there is no growth of new hair. This disease is called as Iñdralupta, and also as Rujyā and Cāca by others. 24b-26a.

Khalati:--

बाह्यतेरिप जन्मैवं शातनं तत्र तु क्रमात्॥ २६॥ सा वातादग्निदग्धाभा, पित्तात्स्वन्नसिरावृता। कफाद्धनत्वग्वणीश्च यथास्वं निर्दिशेत् त्वचि॥ २७॥

The origin of Khalati is also similar; falling of the hair is gradual caused by vāta; it (scalp) resembles as though burnt by fire; caused by pitta it is studded with a network of veins; caused by kapha it is thick and of the same colour as of the skin, thus the colour of the skin are to be understood (with relevence to doṣās). 26b-27.

दोषैः सर्वाकृतिः सर्वेरसाध्या सा नस्त्रमा। दग्धाग्निनेव निर्लोमा सदाहा या च जायते॥ २८॥

That which is caused by all the dosas and having all the features, that which resembles the nail (in colour) and hairless as though burnt by fire, that having burning sensation, are incurable. 28.

Palita:--

शोकश्रमकोधकृतः शरीरोष्मा शिरोगतः। केशान् सदोषः पचति पछितं सम्भवत्यतः॥ २९॥

The heat of the body aggravated by grief, exertion and anger moving on to the head and getting mixed with the dosās cooks (ripens) the hairs and produces the disease Palita. 29.

तद्वातात्स्फुटितं श्यावं खरं रूक्षं जलप्रभम्। पित्तात्सदाहं पीताभं, कफात् स्निग्धं विवृद्धिमत्॥ ३०॥ स्थूलं सुशुक्नं, सर्वेस्तु विद्याद्वयामिभलक्षणम्।

In that caused by vāta, the hair are split (broken) black, rough dry and resembles water; in that caused by pitta there is burning sensation in the scalp and the hairs are yellowish; in that caused by kapha the scalp is unctous and hairs are growing thick and white; in that caused by all the doṣās presence of all the features should be noticed.

30-31a.

शिरोरुजोद्भवं चान्यद्विवर्णं स्पर्शनासहम् ॥ ३१ ॥

Another kind of palita is that caused by headache which has discolouration and intolerence of touch. 31b.

असाध्या सन्निपातेन खलतिः पलितानि च।

Khalati and palita caused by sannipata are incurable. 32a.

शरीरपरिणामोत्थान्यपेक्षन्ते रसायनम् ॥ ३२ ॥

Those (khalati and palita) which are due to changes in the body (metobolism, old age, effect of diseases etc.) require rasāyana (rejuvinatory therapy). 32b.

इति श्रीवैद्यपतिसिंहगुप्तस्नुश्रीमद्वाग्भटिवरचितायामष्टाङ्गहृद्य-संद्वितायां षष्ठे उत्तरस्थाने शिरोरोगिवञ्चानीयो नाम त्रयोविशोऽध्यायः ॥ २३॥

Thus ends the chapter—Śiroroga vijñānīya—the twenty third in Uttarasthāna of Asṭāñgahṛdaya samhita composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

चतुर्विशोऽध्याय: ।

Chapter-24

ŚIROROGA PRATIȘEDHA

(Treatment of diseases of the head)

अथातः शिरोरोगप्रतिषेधं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter called Siroroga pratisedha-treatment of diseases of the head; thus said Atreya and other great sages.

Vataja Śiraśsula cikitsā:--

शिरोभितापेऽनिस्न वातव्याधिविधि चरेत्।

घृतमक्तशिरा रात्रौ पिवेदुण्णपयोनुपः॥१॥

माषान् कुलत्थान् मुद्रान् वा तद्वत्खादे द्वतान्वितान्।
तैलं तिलानां कल्कं वा क्षीरेण सह पाययेत्॥२॥

पिण्डोपनाद्दस्वेदाश्च मांसधान्यकृता हिताः।

वातन्नदशम्लादि सिद्धक्षोरेण सेचनम्॥३॥

क्रिग्धं नस्यं तथा धूमः शिरःश्रवणतर्पणम्।

In Sirobhitāpa caused by anila (vāta) treatments advocated for vātavyādhi (diseases caused by aggravated vāta) should be adopted.

The head should be anointed and ghee should be consumed at night followed by drinking warm water. Māṣa, kulattha or mudga may be consumed, added with ghee; or oil or paste of tila may be consumed with milk, application of poultice or fomentation with balls of meat and corns (well cooked) are beneficial; pouring warm milk boiled with daśamūl and other drugs mitigating vāta should be done; lubricating nasal drops and inhalation recipes are also to be done. 1-4a.

वरणादौ गणे श्रुण्णे श्लीरमधींदकं पचेत्॥ ४॥ श्लीराषशिष्टं तच्छीतं मथित्वा सारमाहरेत्। ततो मधुरकैः सिद्धं नस्यं तत् पूजितं हविः॥ ५॥ Drugs of varaṇādi gaṇa (chapter 15 of sūtrasthāna) are boiled in milk added with half its quantity of water, till only milk remains. Then its essence (butter) is taken out by churning and that butter is cooked with drugs of sweet taste. This ghee is ideal to be used for nasal medication. 4b-5.

वर्गे उत्र पक्षं श्लीरे च पेयं सर्पिः सशर्करम्।

Medicated ghee prepared with drugs of this group itself (varaṇādigaṇa) added with milk and consumed along with sugar is beneficial. 6a.

कार्पासमज्जा त्वड्युस्ता सुमनःकोरकाणि च॥६॥ नस्यमुष्णाम्बुपिष्टानि सर्वमूर्धरुजापहम्।

Kārpasamajjā, tvak, mustā and buds of sumanā, macerated in hot water and instilled to the nose cures headaches of all types. 6b-7a.

शकराकुङ्कमश्वतं घृतं पित्तासृगन्वये॥ ७॥ प्रक्षेपः सघृतैः कुष्ठकुटिलोत्पलचन्दनैः। वातोद्रेकभयाद्रकं न चास्मिन्नवसेचयेत्॥ ८॥ इत्यशान्तौ चले दाहः कके चेष्टो यथोदितः।

In śiraśsūla (caused by vāta) associated with pitta and asra (blood) ghee boiled with a śarkarā and kuṃkuma is beneficial. Application of paste of kuṣṭha, kuṭila, utpala and cañdana added with ghee is suitable. Blood letting should not be done in these kinds for the fear of aggravation of vāta. If the disease does not subside by these, then burning by fire (thermal cautery) as prescribed for vāta and kapha are desirable. 7b-9a.

Ardhavabheda cikitsa:--

अर्घावभेदके उप्येषा तथा दोषान्वयात्किया।। ९ ।। शिरीषबीजापामार्गमूळं नस्यं बिडान्वितम् । स्थिरारसो वा, लेपे तु प्रपुन्नाटो उम्लकल्कितः॥ १० ।।

Even for ardhavabheda the same treatment together with those relevent to the increased dosa should be done.

Seeds of śiriṣa, root of apāmārga added with biḍa should be used for nasai medication or the juice (or decoction) of

sthirā may be used; prapunnāta macerated with any sour liquid should be applied over the head. 9b-10.

Suryāvarta cikitsā :--

स्यांवर्तेऽिष तस्मिस्तु सिरयाऽपहरेदसृक्।

Even in suryavarta the same treatments should be done and blood should be let out from the veins. 11a.

Pittaja śiraśsula cikitsa:-

शिरोभितापे पिस्तोत्थे स्निग्धस्य व्यध्येत्सिराम् ॥ ११ ॥ शीताः शिरोमुखालेपसेकशोधनवस्तयः । जीवनीयश्वते श्लीरसपिषी पाननस्ययोः ॥ १२ ॥

In sirobhitāpa caused by pitta, oleation be done and then venesection; cold applications on the face, bathing the head and purificatory enema therapies should be resorted to; milk and ghee boiled with drugs of jīvaniya gaṇa (chapter 15 of sūtrasthāna) are suitable for internal consumption and nasal medication. 11b-12.

Raktaja sirassūla and Sankhaka cikitsā:-

कर्तव्यं रक्तजेऽप्येतत् प्रत्याख्याय च शङ्कके।

Even in śiraśsūla caused by rakta (blood) the treatment is the same; so also in śaūkhaka, its incurability being intimated before commencing treatment. 13a.

Kaphaja Śirassula cikitsa:-

श्हेष्माभितापे जीर्णाज्यक्वीहतः कटुकैर्वमेत् ॥ १३ ॥ स्वेद्प्रलेपनस्याचा कक्षतीक्ष्णोष्णभेषजैः । श्वस्यन्ते चोपवासोऽत्र

In śirobhitāpa due to kapha, the patient should be given oleation therapy by drinking of old ghee and then administered emesis therapy using drugs of pungent taste; fomentation, external application of paste, nasal medication etc. by drugs having properties such as dry, penetrating and hot, and avoidance of food is ideal. 13-14a.

निचये मिश्रमाचरेत्॥ १४॥

In that caused by all the dosas, combined treatment should be done. 14b.

Kymija Śiraśsula cikitsu:-

क्रमिजे शोणितं नस्यं तेन मूर्च्छन्ति जन्तवः। मत्ताः शोणितगन्धेन निर्यान्ति द्याणवक्त्रयोः॥ १५॥ सुतीक्ष्णनस्यधूमाभ्यां कुर्यान्निर्हरणं ततः।

In sirassula caused by kṛmi (worm, bacteria) blood (of animals) should be put into the nose, the worms intoxicated by the smell of the blood come out of the nose and mouth, then they should be removed by strong nasal medication and inhalation of smoke. 15-16a.

विडङ्गस्वर्जिकाद्न्तीहिङ्गुगोमूत्रसाधितम् ॥ १६॥ कद्धनिम्बेङ्गुदीपीछुतैलं नस्यं पृथक् पृथक्।

Kaţu taila, nimba taila, ingudi taila or pilu taila each seperately boiled with vidanga, svarjikā, danti, hingu and gomutra (cow's urine) should be used for nasal medication.

16b-17a.

अजामृत्रदुतं नस्यं कृमिजित् कृमिजित्परम् ॥ १७॥

Kṛmijit boiled in ajamūtra (goat's urine) and used as nasal drops is best to remove worms. 17b.

पृतिमत्स्ययुतैः कुर्याद् धूमं नावनभेषजैः। कृमिभिः पीतरकत्वाद्रकमत्र न निर्हरेत्॥१८॥

Smoke of bad smelling fish and drugs meant for nasal medication should be inhaled.

In this variety, blood should not be taken out since the worms will have consumed the blood. 18.

Śirahkampa cikitsā:-

वाताभितापविहितः कम्पे दाहाद्विना कमः।

For śiraḥkampa, all treatments except burning by fire (thermal cautery) prescribed for sirobhitāpa caused by vāta should be adopted. 19a.

Upasırşaka cikitsa :-

नवे जन्मोत्तरं जाते योजयेदुपशीर्षके ॥ १९॥ वातन्याधिकियां, पक्षे कर्म विद्रधिचोदितम्। In upaśīrsaka which is new and developed after birth, treatments prescribed for vātavyadhi should be administered; after ripening, the treatments prescribed for vidradhi should be done. 19b-20a.

<mark>सामपके यथायोग्यं विद्रधीपिटिकार्बुदे ॥ २० ॥</mark>

In vidradhi, piţaka and arbuda appropriate treatments should be done determining their āma (unripe) or pakva (ripe) stages. 20b.

Arūmsika cikitsā :-

अशंषिका जलौकोभिर्हतास्ना निम्बवारिणा। सिका प्रभूतस्रवणैर्लिम्पेद्श्वशस्त्रस्यैः॥२६॥ पटोलिनम्बपत्रवा सहरिद्रैः सुकल्कितैः। गोमुत्रजीर्णपण्याकरुकवाकुमलैरिप ॥२२॥

In arūmsikā blood should be removed by using the leech, then washed with the decoction of nimba and covered with plenty of salt macerated in juice of fresh horse dung or with the paste patola, leaves of nimba and haridrā with cow's urine or old pinyāka (oil cake of tila) and excreta of kṛkavāku (cock) made with cow's urine. 21-22.

कपाछभृष्टं कुष्ठं वा चूर्णितं तैलसंयुतम्। कंषिकालेपनं कण्डक्कोददाहार्तिनाशनम्॥२३॥

Powder of kustha fried on a pan, mixed with oil and applied to arumsika cures itching, exudation, burning sensation and pain. 23.

मासतीचित्रकाश्वव्रमक्तमालप्रसाधितम् । चाचार्रुषकयोस्तलमभ्यकः चुरघृष्टयोः॥ २४॥

Oil medicated with mālatī, citrakā, aśvaghna and naktamāla is beneficial for anointing the head in cāca (indralupta) and arūmsika, which have been scraped with a razor. 24.

अशान्तौ शिरसः शुःद्यै यतेत वमनादिभिः।

If the disease does not subside, then attempts should be made to purify the head by emesis and other therapies. 25a.

Darunaka cikitsa:-

विध्येच्छिरां दारुणके लालाट्यां, शीलयेनमृजाम् ॥ २५ ॥ नावनं मूर्ज्वस्ति च, तेपयेच समाक्षिकैः । प्रियालवीजमधुककुष्ठमाषः ससर्षपः ॥ २६ ॥ लाक्षाशम्याकपत्रेडगजधात्रीफलैस्तथा । कोरदृषतृणक्षारवारिप्रक्षालनं हितम् ॥ २७ ॥

In dāruṇaka, the vein in the forehead should be cut, observe cleanliness, adopt nasal therapy and śirobasti (making oil to stand on the head for sometime-vide chapter 22 of sūtrasthāna), apply the paste of seeds of priyāla; madhuka, kuṣṭha, māṣa and sarṣapa added with honey; washing the head with water in which ash of reeds of koradāṣa is dissolved will be beneficial. 25b-27a.

Indralupta cikitsa:-

इन्द्रलुप्ते यथासन्नं सिरां विध्वा प्रलेपयेत्।
प्रव्छाय गाढं कासीसमनोह्नातुत्थकोषणैः॥२८॥
वन्यामरतरुभ्यां वा गुञ्जामूलफलैस्तथा।
तथा छाङ्गलिकामूलैः करवीररसेन घा॥२९॥
सक्षौद्रश्चद्रवार्ताकस्वरसेन रसेन वा।
धत्त्रुरकस्य पत्राणां भन्नातकरसेन वा॥३०॥
अथवा माक्षिकइविस्तिळपुष्पत्रिकण्टकेः।

In Indralupta the vein nearest to the site should be cut, the patch should be scratched well and then covered with the paste of kāsīsa, manohvā, tutthaka, ūṣaṇa or of vanyā, amarataru; or root or fruits of gunjā or root of lāngalī or juice of karavīra added with honey; or juice of kṣudrāvārtaka or of leaves of dhattūra or juice of bhallātaka added with honey; or of honey, ghee, flowers of tila and trikaṇṭaka.

28-31a.

तैलाका हस्तिद्ग्तस्य मधी चाचौषधं परम् ॥ ३१ ॥ शुक्करोमोद्रमे तद्वन्मधी मेषविषाणजा । वर्जयेद्वारिणा सेकं यावद्रोमसमुद्रुषः ॥ ३२ ॥

Ash of tooth of an elephant mixed with oil and applied is the best medicine for indralupta. In case of white

hair emerging the ash of horn of a ram used similarly is beneficial. Pouring (warm) water on the head should be avoided till the hair grow. 31b-32.

Khalatī-Palita cikitsā :-

खळतौ पिळते वल्यां हरिक्कोम्नि च शोधितम्। नस्यवक्त्रशिरोभ्यङ्गप्रदेहिः समुपाचरेत्। ३३॥

In khalati, palita, vali (wrinkles on the scalp) and haritaloma (brown hair) purifactory therapies followed by nasal medication, anointing the face and head and application of paste of drugs should be resorted to. 33.

सिद्धं तैलं बृहत्याद्यजीवनीयैश्च नावनम्। मासं वा निम्बजं तैलं शीरभुङ्नावयेद्यतिः॥ ३४॥

Medicated oil prepared with drugs of brhatyādi (hrsva pañcamūla) and jīvanīya gaṇa (chapter 15 of sūtrasthāna) should be used for nasal medication; or nimba taila be used as nasal medication, for one month; the patient should drink only milk and lead the life of an ascetic. 34.

नीलोशिरीषकोरण्टभृङ्गस्वरसभावितम् । शेल्वक्षतिलरामाणां बीजं काकाण्डकीसमम् ॥ ३५ ॥ पिष्ट्वाऽऽजपयसा लोहाल्लिशादकीशुतापितात् । तैलं स्नतं क्षीरभुजो नावनात् पलितान्तकृत् ॥ ३६ ॥

Seeds of selu, akṣa, tila and rāma, soaked and macerated in the juice of nīlī, sirīṣa, koraṇṭa and bhṛñga and again with goat's milk is taken in the quantity equal to kākāṇḍaka (egg of a crow) and pasted on an iron plate and exposed to sunlight. The oil that exudes from it used as nasal drops by the person who takes only milk as food; cures palita. 35-36.

श्लीरात्साहचराद् भृङ्गरजसः सौरसाद्रसात्। प्रस्थैस्तैलस्य कुडवः सिद्धो यष्टीपलान्वितः॥ ३७॥ नस्यं शैलासने भाण्डे शृङ्के मेषस्य वा स्थितः।

Medicated oil prepared with one prastha each of milk, juice of sahacarā, bhrīgarāja and surasā, one kudava of oil,

and one pala of yasti and preserved either in a vessel of stone, or horn of a ram, should be used for nasal medication.

37-38a.

क्षीरेण ऋक्ष्णिपष्टौ घा दुग्धिकाकरवीरकौ ॥ ३८ ॥ उत्पाट्य पछितं देयावादाये पछितापहौ ।

Nice paste of dugdhikā or karavīraka made with milk, applied to the scalp after plucking the grey hair cures palita.

38b-39a.

क्षीरं प्रियालं यष्टवाह्नं जीवनीयो गणस्तिलाः॥ ३९॥ कृष्णाः प्रलेपो वक्त्रस्य हरिह्नोमवकीहितः।

Paste of priyāla, yaṣṭyāhvā, drugs of jīvanīya gaṇa (chapter 15 of sūtrasthāna) and kṛṣṇa tila made into a paste with milk and applied on the face cures brown hair and wrinkles.

39h-40a.

तिलाः सामलकाः पद्मिक्षलको मधुकं मधु ॥ ४०॥ वृंहयेद्रक्षयेचेतत् केशान् मूर्द्धप्रतेपनात्।

Paste made from tila, āmalaka, padmakinjalka, madhuka and honey applied on the head nourishes the hair and gives them (black) colour. 40b-41a.

मांसी कुष्टं तिलाः कृष्णाः सारिवा नीलमुत्पलम् ॥ ४१ ॥ क्षौद्रं च क्षीरपिष्टानि केशसंवर्धनं परम्।

Māmsī, kuṣṭha, kṛṣṇatila, sārivā and nīlotpala made into a paste with milk added with honey and applied to the head is best to promote growth of hair. 41b-42a.

अयोरजो भृङ्गरनिकापळा कृष्णमृत्तिका ॥ ४२ ॥ स्थितमिश्चरसे मासं समूळं पळितं रजेत्।

Ayoraja (iron filings), powder of bhrngaraja, triphala and krsnamrttika (black mud) kept soaked in sugarcane juice for one month, applied to the head cures palita (imparts black colour to the hair). 42b-43a.

माषकोद्रवधान्याम्लैर्यवाग्सिदिनोषिता ॥ ४३॥ 'लोइग्रुक्कोत्कटा पिष्टा बलाकामपि रञ्जयेत्।

Yavāgā (thick gruel) fermented for three days with the addition of māṣa, kodrava and dhānyāmla and made predo-

minant with loha, suklotkațā-imparts colour even to the crane (which is white). 43b-44a.

प्रपोण्डरीकमधुकपिष्पलीचन्दनोत्पलैः ॥ ४४ ॥ सिद्धं धात्रीरसे तैलं नस्येनाभ्यक्षनेन च । सर्वान् मूर्धगदान् इन्ति पलितानि च शीलितम् ॥ ४५ ॥

Medicated oil prepared with prapaundarīka, madhuka, pippalī, candana and utpala and juice of dhātrī, used for nasal medication and anointing daily cures all the diseases of the head and also palita. 44b-45.

वरीजीवन्तिनिर्यासपयोभिर्यमकं पत्रेत्। जीवनीयैश्च तन्नस्यं सर्वेजनुर्ध्वरोगजित्॥ ४६॥

Yamaka sneha (two fats, oil and ghee) are cooked with varī, decoction of jīvañtī, milk and drugs of jīvanīya gaṇa (chapter 15 of sūtrasthāna); this used for nasal medication cures all the diseases arising above the shoulders. 46.

Mayura ghrta:-...

मयूरं पश्चिपत्तात्रपादिवद्तुण्डवर्जितम् ।
दशमूलबलारास्नामधुकैस्त्रिपलैर्युतम् ॥ ४७ ॥
जले पक्तवा घृतप्रस्थं तस्मिन् श्लीरसमं पचेत् ।
किरकतैर्मध्रद्रक्येः सर्वजत्रूर्ध्वरोगजित् ॥ ४८ ॥
तदभ्यासीकृतं पानबस्त्यभ्यञ्जननावनैः ।

Mayūra (peacock) devoid of its feather, bile, intestines, legs, excreta and beak (only the flesh) is cooked along with three pala each of daśamūla, balā, rāsna and madhuka in water, one prastha of ghee and equal quantity of milk and paste of drugs of sweet taste are added and medicated ghee prepared. Consumed habitually in the form of internal potion, enema, anointing the body and nasal medication, it cures all the diseases of the parts above the shoulders. 47-49a.

Mahamayura ghṛta:-

पतेनैव कषायेण घृतप्रस्थं विपाचयेत् ॥ ४९ ॥ चतुर्गुणेन पयसा कल्कैरेभिश्च कार्षिकैः । जीवन्तीत्रिफलामेदामृद्वीकर्द्धिषक्षकैः ॥ ५० ॥

समङ्गाचविकाभागींकाइमरीकर्कटाह्वयैः	ı
आत्मगुप्तामहामेदातालखर्जूरमस्तकः	।। ५१ ॥
मृणालविसबर्जूरयष्टीमधुकजीवकैः	1
शतावरीविदारीक्षुबृहतीसारिवायुगैः	॥ ५२ ॥
मूर्वाश्वदंष्ट्रर्वमकश्रङ्गाटककसेरुकैः	ì
रास्नास्थिरातामङकोस्क्ष्मैलाशिवपौष्करैः	॥ ५३ ॥
पुनर्नवातवक्षीरीकाकोलीधन्वयासकैः	1
मघूकाक्षोटवाताममुञ्जाताभिषुकैरपि	11 48 11
महामायूरमित्येतन्मायूरादधिकं गुणैः	1
धात्विन्द्रियस्वरभ्रं शश्वासकासार्दितापहम्	॥ ५५ ॥
योन्यसुक्शुक्रदोषेषु शस्तं वन्ध्यासुतप्रदम्	1

From this decoction itself (of peacock's flesh etc.) one prastha of ghee should be cooked adding four times of milk and paste of one karsa each of jīvañtī, triphalā, medā, mṛdvīkā, the two parūṣaka, samañgā, cavikā, bhārñgī, kāṣmarī, karkaṭāhvayā, ātmaguptā, mahāmedā, tālamastaka, kharjūramastak, mṛṇāla, bisā; kharjūra, yaṣṭimadhuka, jīvaka, śatāvarī, vidāri, ikṣu, bṛhatī, the two sārivā, mūrvā, śvadamṣṭrā, ṭṣabhaka, śṛñgāṭaka, kaseruka, rāsnā, sthirā, tāmalakī, sūkṣamailā, śaṭhī, pauṣkara, tavakṣīrī, kākoļī, dhanvayāsaka, madhūka, akṣoṭa, vātāma, muñjāta and abhiṣuka. This known Mahāmāyura ghṛta is more effective than māyūraghṛta, cures loss of tissues, sense organs and voice, dyspnoea, cough, facial palsy, best in diseases of the vaginal tract, menstrual blood, semen and bestows sons to the barren women. 49b-56a.

आखुमिः कुकुटैईसैः शशैश्चेति प्रकल्पयेत्॥५६॥

This kind of medicated ghee may be prepared from (meat of) the mouse, cock, swan or rabbit. 56b.

जत्रुर्घजानां व्याधीनामेकत्रिशच्छतद्वयम्। परस्परमसङ्कीर्णे विस्तरेण प्रकाशितम्॥५७॥

Thus were described in detail two hundred thirtyone diseases, not mixed with one another, affecting the parts of the body above the shoulders. 57.

Notes:—This total number is formed in the following manner-Netraroga (diseases of the eyes) 94 karnaroga (diseases of the ears) 25,

nāsāroga (diseases of the nose) 18, mukha roga (diseases of the mouth etc.) 75, široroga (diseases of the head) 19. total-231.

उर्ध्वमूबमधःशासमृषयः पुरुषं विदुः। मूलप्रहारिणस्तस्माद् रोगान् शीघतरं जयेत्॥ ५८॥

The sages describe the human being as "having the roots on the top and branches below" so by striking at the roots the diseases can be cured very quick. 58.

सर्वेन्द्रियाणि येनास्मिन् प्राणा येन च संश्रिताः। तेन तस्योत्तमाङ्गस्य रक्षायामादतो भवेत्॥ ५९॥

That in which all the sense organs are located, that in which prana (life) resides, such a chief organ, the head—should be protected with great effort. 59.

इति भीवैद्यपतिसिंदगुप्तस् नुश्रीमद्वाग्भटविरचितायामष्टाङ्गद्दय संहितायां षष्ठे उत्तरस्थाने शिरोरोगप्रतिषेघो नाम चतुर्विशोऽध्यायः ॥ २४ ॥

Thus ends the chapter Siro roga pratiședha-the twenty fourth in Uttarasthāna of Astānga hṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

इति शालाक्यं नाम चतुर्थमृध्वीङ्गमङ्गं सम्पूर्णम्।

Thus ends Urdhvānga cikitsā (Śālakyatantra-treatment of diseases of organs above the shoulders) the fourth branch of Ayurveda.

पञ्चविशोऽध्यायः।

Chapter-25

VRAŅA PRATIȘEDHA (Treatment of ulcers)

अथातो व्रणप्रतिषेघं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We will now expound the chapter-Vrana pratisedhatreatment of ulcers; thus said Atreya and other great sages.

Vrana prakarah-(kinds of ulcer):--

वणो द्विघा निजागन्तुदुष्टश्चद्विभेद्तः। निजो दोषैः शरीरोत्थैरागन्तुर्वाश्चद्देतुजः॥१॥ दोषैरिधष्ठितो दुष्टः शुद्धस्तैरनिधष्ठितः।

Vrana are of two kinds-viz, Nija (organic) and Agantu (traumatic); and dusta (vitiated, foul) and suddha (unvitiated, clean); nija is caused by dosas (aggravated) in the body, agantu by external causes; dusta is that in which the dosas are localised and suddha is that which is free from localisation of the dosas. 1-2a.

Dusta vrana (vitiated ulcer):-

संवृतक्वं विवृतता काठिन्यं मृदुताऽति वा ॥ २ ॥ अत्युत्सन्नावसन्नत्वमत्यौष्ण्यमितशीतता । रक्तत्वं पाण्डुता कार्ण्यं प्तिप्यपरिश्चृतिः ॥ ३ ॥ प्तिमांसिसरास्नायुच्छन्नतोत्सिङ्गताऽतिकक । संरम्भदाहश्वयथुकण्डादिभिरुपद्गतः ॥ ४ ॥ दीर्घकालानुबन्धश्च विद्यादृष्ट्वणास्नृतिम् ।

Either contraction or expansion; hardness or softness; too much of elevation or depression; too much of warmth (feeling of heat) or cold; too much of redness or paleness; black colouration, discharge of foul smelling pus; foul smelling muscle, veins, or tendons covering the ulcer at its top; severe pain, profound distress, burning sensation, swelling itching and other complication associating and persisting for

a long time—are the features of a dusta vrana (vitiated ulcer). 2b-5a.

स पश्चद्राधा दोषेः सरकैः

It (vrana) is of fifteen kinds, caused by the dosas along with rakta (blood). 5b.

Vataja vrana: -

तंत्र मारुतात्॥ ५॥

इयावः कृष्णोऽदणो भस्मकपोतास्थिनिभोऽपि वा।

मस्तुमांसपुलाकाम्बुतुल्यतन्वल्पसंस्नुतिः

~ .

निर्मासस्तोदभेदा<u>ढ्यो</u>

रूक्षश्चटचटायते ।

Vrana (ulcer) caused by māruta (vāta), is blue, blackish red or resembles ash or bones of the pegion, exudes fluids which resembles water of curds, mutton wash or grain wash, thin and small in quantity; ulcer not showing (more of) muscle tissue with severe pricking and cutting—like pain, dryness and makes sound (when manipulated). 6-7a.

Pittaja vraņa :-

पित्तेन क्षित्रज्ञः पीतो नीलः कपिलपिङ्गलः॥ ७ ॥
मूत्र्यक्षिशुक्तभस्माम्बुतैलाभोष्णबहुंस्रुतिः ।
क्षारोक्षितक्षतसम्बद्धो रागोष्मपाकबान्॥ ८ ॥

Ulcer caused by pitta, develops quickly, is yellow, blue, brown or yellowish-brown, exudes fluid resembling urine, kimśuka, solution of ash and oil, warm and large in quantity; pain resembles that caused by the smearing of caustic alkali (severe burning sensation), redness, feeling of great heat and undergoes ripening/suppuration. 7b-8.

Kaphaja vraņa: --

कफेन पाण्डुः कण्डूमान् बहुश्वेतघनस्रुतिः। स्थूलौष्ठः कठिनः स्नायुसिराजालततोऽल्परुक्।। ९ ॥

Ulcer caused by kapha is pale, has itching, large quantity of white, thick exudate; thick edges, hard with network of tendons and veins and has mild pain. 9.

Raktaja vrana:-

प्रवालरको रक्तेन सरकं पूयमुद्रिरेत्। वाजिस्थानसमो गन्धे युक्तो लिङ्गेश्च पैक्तिकैः॥ १०॥

Ulcer caused by rakta (blood) is red like the coral, exudes pus mixed with blood, emits smell like that of a horse's stable and has other features of ulcer caused by pitta. 10.

द्वाभ्यां त्रिभिश्च सर्वेश्च विद्याल्लक्षणसङ्करात्।

By the mixture of features, presence of two and three dosas should be understood. 11a.

Śuddha vrana (unvitiated ulcer):-

जिह्वाप्रमो मृदुः २४६णः श्यावौष्ठपिटिकः समः॥ ११॥ किञ्चिदुन्नतमध्यो वा वणः शुद्धोऽनुपद्रवः।

The ulcer which resembles the tongue (in colour), is soft, smooth, bluish in its edges, with eruptions (granulations), even the floor slightly elevated and not accompanied with any complications-are the features of a suddhavrana (ulcer unvitiated by the dosas etc.). 11b-12a.

Dussadhya vrana (incurable ulcer):--

त्वगामिषसिरास्नायुसन्ध्यस्थीनि व्रणाशयाः॥ १२॥ कोष्ठो मर्म च तान्यष्टौ दुःसाध्यान्युत्तरोत्तरम्।

The skin, muscle, vein, tendons, bony joints, bones, viscera of the trunk and vital spots-these eight places of dwelling-(sites) of the ulcers are very difficult to cure in their successive order. 12b-13a.

Susadhya vrana (easily curable ulcer) :-

सुसाध्यः सत्त्वमांसाग्निवयोवलवति व्रणः ॥ १३ ॥ वृत्तो दीर्घेस्त्रपुटकश्चतुरस्राकृतिश्च यः । तथा स्फिक्पायुमेढोष्ठपृष्ठान्तर्वकृत्रगण्डगः ॥ १४ ॥

Ulcers are easily curable which are present in persons who are strong in mind, muscle, digestive fire, age and strength; which are round, elongated with three folds and four sides in shape, present on the buttocks, rectum, penis, lips, back, interior of the mouth and cheeks. 13b-14.

Krchrasadhya vrana (difficult to cure):-

क्रच्छसाभ्योऽक्षिदशननासिकापाङ्गनाभिषु सेवनी जटरश्रोत्रपार्श्वकश्चास्तनेष चा। १५॥

Ulcer on the eyes, teeth, nose, outer angle of the eye, umbilicus, sutures, abdomen, ears, flanks, axillae and breasts are difficult to cure, 15.

> फेनप्यानिलवहः शख्यवानूर्घ्वनिर्वमी । भगन्दरोऽन्तर्घदनस्तथा कट्यस्यसंभितः ॥ १६ ॥ कुष्ठिनां विषज्ञुष्टानां शोषिणां मधुमेहिनाम्। वणाः कुच्छ्रेण सिध्धन्ति येषां च स्युर्वणे व्रणाः ॥ १७॥

Those which exude froth, pus and air (or gas), those having foreign body, which are elevated very much, which do not exude at all; rectal fiistula which has its mouth inside and invading the pelvic bone, ulcers of patients suffering from kustha (leprosy), visa (poison) śosa (tuberculosis), madhumeha (diabetes mellitus) and those ulcers which develop on another (earlier) ulcer get cured with difficulty.

16-17.

Asadhya vrana (incurable ulcer):-

नैव सिष्चन्ति वीसर्पज्वरातीसारकासिनाम्। विपास्नामनिद्राणां श्वासिनामविपाकिनाम् ॥ १८॥ भिन्ने शिरःकपाले वा मस्तुलुङ्गस्य दर्शने।

Ulcer in patients of visarpa (herpes), fever, diarrhoea, cough, severe thirst, who do not sleep at all, who are suffering from dyspnoea and indigestion, in whom the skull is fractured or the brain is visibledo not get cured. 18-19a.

> स्नायुक्कदात्सिराच्छेदाद्वास्भीयात्कृमिमक्षणात् अस्थिमेदात्सशल्यत्वात्सविषत्वादतर्कितात् मिथ्याबन्धादतिस्रेहाद्रौक्ष्याद्रोमादिघट्टनात् क्षोभादशुद्धकोष्ठत्वात्सौहित्यादतिकर्शनात मद्यपानाहिवास्वप्राद्यवायाद्रात्रिजागरात् ॥ २१॥ वणो मिथ्योपचाराच नैव साध्योऽपि सिध्यति।

Even curable ulcers become incurable by exudation of tendons, cutting of the veins, increase of depth, devouring

(destruction) by worms (bacteria etc), fracture of bones, presence of foreign bodies and poisons, by too much of cutting (excising during surgical operation) improper bandaging, too much of anointing with fats or too much of dryness; friction by hair etc, too much of strain, impurity of the alimentary tract, too much of food, too much of debility, drinking wine, sleeping during day, copulation, keeping awake at nights and improper treatments. 19b-22a.

Healing ulcer :--

कपोतवर्णप्रतिमा यस्यान्ताः क्लेदवर्जिताः ॥ २२ ॥ स्थिराश्चिपिटकावन्तो रोहतीति तमादिशेत् ।

An ulcer which has the colour resembling a pigeon, its interior free of exudations, static (hard, immovable) dull and flat in appearance should be understood as "healing"

22b-23a.

Vrana cikitsā (Treatment of ulcers):-

अथात्र ज्ञोफावस्थायां यथासम्नं विशोधनम् ॥ २३ ॥ योज्यं शोफो हि शुद्धानां वणश्चाशु प्रशास्यति ।

In the stage of swelling itself, purifactory therapy in the nearest route (either emesis or purgation) should be administered; swelling or ulcer get cured quick in the person who has been purified. 23b-24a.

कुर्याच्छीतोपचारं च शोफावस्थस्य सन्ततम् ॥ २४ ॥ दोषाग्निरग्निवत्तेन प्रयाति सद्दसा शमम्।

During the stage of swelling, cold therapies should be resorted to continuously, the agni (fire) in the dosās is similar to fire (external fire) and gets subsided by this method immediately. 24b-25a.

शोफे वर्णे च किंदने विवर्णे वेदनान्विते ॥ २५ ॥ विषयुक्ते विशेषेण जलजाचैहरेदस्क् । दुष्टाम्ने अपनते सद्यः शोफरागरुजां शमः ॥ २६ ॥

In swelling and ulcer which are hard, discoloured, painful and containing poison, blood should be taken out by using leeches; with the vitiated blood going out, swelling, redness and pain subside immediately. 25b-26.

हते हते च रुधिरे सुशीतैः स्पर्शवीर्ययोः।
सुरुक्षणैस्तदहःपिष्टैः क्षीरेश्चस्वरसद्भवैः॥ २७॥
शतधौतघृतोपेतैर्मुहुरन्यैरशोषिभिः ।
प्रतिलोगं हितो लेपः सेदाभ्यकाश्च तत्कृताः॥ २८॥

After such removal of blood often, the ulcer should be covered with nice paste of drugs which are cold in potency and applied cold and prepared on the same day macerating with milk, sugarcane juice and such other liquids; satadhauta ghrta (ghee washed a hundred times in water or decoction of bark of trees having milky sap) should be applied often, rubbing it in the direction opposite of the hairs. Bathing the ulcer and anointing should also be done, by the same drugs. 27-28.

न्यत्रोघोदुम्बराश्वत्थप्रक्षवेतसवरक्ष्ठैः प्रदेहो भूरिसर्पिभिः शोफनिर्वापणः परम्॥२९॥

Pradeha (thick warm poultice) of the bark of nyagrodha, udumbara, asvattha; plakṣa and vetasa added with more of ghee is best to relieve swelling. 29.

वातोल्बणानां स्तब्धानां कठिनानां महारुजाम् । स्नृतासृजां च शोफानां व्रणानामपि चेदशाम् ॥ ३० ॥ आनूपबेसवाराद्यैः स्वेदः, सोमास्तिलाः पुनः । भूष्रा निर्वापिताः क्षीरे तित्पष्टा दाहरुग्धराः ॥ ३१ ॥

Ulcers which have predominance of vāta, which are static, hard and very painful, swellings in which blood has been removed or ulcers of this kind, should be given fomentation with vesavāra (minced meat cooked in oil) etc. of animals of marshy lands; seeds of umā and tila are fried, soaked in milk made into a paste and applied to the ulcer relieve burning sensation and pain. 30-31.

स्थिरान् मन्दरुजः शोफान् स्नेहैर्वातकफाप हैः। अभ्यज्य स्वेद्यित्वा च वेणुनाड्या शनः शनः॥ ३२॥ विम्लापनार्थ सुद्रीयात् तलेनाङ्गुष्ठकेन वा। यवगोधूमसुद्रस्म सिद्धपिष्टैः प्रतोपयेत्॥ ३३॥

Swelling which are static and of dull pain should be anointed with oils which mitigate vata and kapha, exposed to

the steam through the reeds of bamboo slowly, should be squeezed with the palm and the thumb to make it soft, applied with a paste of flour of yava, godhūma and mudga. 32-33.

विलीयते स चेन्नैवं ततस्तमुपनाहयेत्। अविदग्धस्तथा शान्ति विदग्धः पाकमञ्जूते॥ ३४॥ सकोलतिलवन्नोमा दध्यम्ला सक्तपिण्डिका। सकिण्वकुष्ठलपमा कोष्णा शस्तोपनाहने॥ ३५॥

If by this method the swelling does not become reduced, then upanāha (application of warm poultice) should be done; by that the swelling subsides if it is unripe and forms pus; if it ripens, kola, tila, valla, umā, dadhyamla (sour curds), saktupiņḍaka (paste of corn flour kiņva brewing yeast), kuṣṭha and lavaṇa made into a paste is applied warm suitable for poultice. 34-35.

सुपके पिण्डिते शोफे पीडनैरुपपीडिते। दारणं दारणार्हस्य सुकुमारस्य चेष्यते॥ ३६॥

If the swelling is well ripened, collected together and squeezed mildly, it is desirable to cause its bursting, in those who are fit for it and who are of tender nature. 36.

गुग्गुट्वतसिगोदन्तस्वर्णक्षीरीकपोतविद् । क्षारीषधानि क्षाराश्च पक्षशोफविदारणम् ॥ ३७ ॥

Guggulu, atasī, godanta, svarņaksīrī, excreta of pigeon, drugs which have caustic property and caustic alkalies; these bring about bursting of the ripe sweling. 37.

पूरागर्भातणुद्वारात् सोत्सङ्गान्मर्मगानिष । निःस्रहेः पीडनद्रस्यैः समन्तात्प्रतिपीडयेत् ॥ ३८ ॥

The swelling which is full of pus, has a narrow mouth, bulged up and located on a vital spot should be squeezed continuously with drugs of such action without the addition of fats. 38.

शुष्यन्तं समुपेक्षेत प्रतेषं पीडनं प्रति। न मुखे चैनमालिम्पेत् तथा दोषः प्रसिष्वते॥ ३९॥

That swelling which is drying up should be neglected in respect of application of paste, its mouth not coated with the paste, for the dosas come out of it on their own accord. 39.

कळाययचगोधूममाषमुद्गहरेणचः । द्रव्याणां पिच्छिलानां च त्वङ्मूळानि प्रपीडनम् ॥ ४०॥

Bark of the stem and roots of kalāya, yava, godhūma, māsa, mudga, and hareņu and drugs which are slimy-are good for squeezing (the swelling). 40.

सप्तसु क्षालनाचेषु सुरसारम्बधादिकौ। भृशं दुष्टे वणे योज्यौ मेहकुष्ठवणेषु च॥ ४१॥

In dușta vrana (vitiated ulcer) and those of diabetes and leprosy drugs of surasădi gana and āragvadhādi gana (chapter 15 of sūtrasthāna) should be made use of for the seven therapies such as kṣālana etc, (kṣālana, ālepa, ghṛta, taila, rasakrīya, cūrṇa and varti) especially. 41.

अथवा क्षालनं काथः पटोलीनिम्बपत्रजः। अविशुद्धे, विशुद्धे तु न्यग्रोधादित्वगुद्भवः॥ ४२॥

Kṣālana (washing the ulcer) can be done with the decoction of leaves of paṭolī and nimba when the ulcer is vitiated, and with that of the bark of drugs of nyagrodhādi gaṇa (chapter 15 of sātrasthāna) when the ulcer is not vitiated. 42.

पटोलीतिलयष्ट्याह्मत्रिवृद्दन्तीनिशाद्वयम् । निम्बपत्राणि चालेपः सपदुर्वणशोधमः॥ ४३॥

Paste of paţolī, tila, yaṣṭyāhvā, trivṛt, dañtī, the two niśā, and leaves of nimba added with paṭu (salt) applied over, cleanses it. 43.

वणान् विशोधयेद्धत्यां स्क्मास्यान् सन्धिमर्मेगान्। कृतया त्रिवृताद्नतीलाङ्गलीमधुसैन्धवैः ॥ ४४ ॥

Ulcers which have small opening and which are located on joints and vital spots should be cleaned (cleared of their contents) by inserting a varti (cotton wick) prepared with trivṛt, dañtī, lāñgalī, madhu (honey) and saiñdhava. 44.

वातामिभृतान् सास्नावान् घूपयेद्रुप्रवेदनान्। यवाज्यभूर्जमदनश्रीवेष्टकसुराह्ययैः ॥ ४५॥

Ulcers which have been vitiated by vāta, which have exudation and severe pain should be fumigated with yava, bhūrja, madana, śrivestha and surāhvā mixed with ghee. 45.

निर्वापयेद् भृशं शीतैः पित्तरक्तविषोल्बणान्।

Those which are predominant with pitta, rakta (blood) and vişa (poison) should be bathed with cold things (decoction, oils etc). 46a.

शुष्काल्पमांसे गम्भीरे वर्णे उत्सादनं द्वितम् ॥ ४६ ॥ न्यग्रोधपद्मकादिभ्यामश्वगन्धाबलातिलैः । अद्यानमांसादमांसानि विधिनोपहितानि च ॥ ४७ ॥ मांसं मांसादमांसेन वर्धते शुद्धचेतसः।

In those ulcers which have very little of dried-out muscle tissue, and the ulcer if deep seated, it is beneficial to elevate it, make it grow up by massaging with paste of drugs of nyagrodhādi gaṇa and of padmakādi gaṇa (chapter 15 of sūtrasthāna), aśvagañdhā, balā and tila; the patient should eat meat of carnivorcus animals prepared in the proper manner; muscle grows/develops by ingestion of meat especially of carnivorous animals and by pure (pleasant) mind.

46b-48a.

उत्सन्नमृदुमांसानां व्यणानामवसादनम् ॥ ४८ ॥ जातीमुकुलकासीसमनोह्वालपुराग्निकैः । उत्सन्नमांसान् कठिनान् कण्ड्युक्तांश्चिरोत्थितान् ॥ ४९ ॥ वणान् सुदुःस्रशोध्यांश्च शोधयेत् क्षारक्रमणा ।

Overgrowth of soft muscle tissue should be reduced by the use of paste of buds of jātī, kāsīsa, manohvā, pura and agnikā; muscle which is elevated and ulcers in those who are difficult to be purified should be cleaned by kṣarākarma-alkaline cautery. 48b-50a.

स्रवन्तोऽहमरिजा मूत्रं ये चान्ये रक्तवाहिनः॥५०॥ छिन्नाश्च सन्धयो येषां यथोक्तेर्ये च शोधनैः। शोध्यमाना न ग्रुध्धन्ति शोध्याः स्युस्तेऽग्निकर्मणा॥५१॥

Ulcers caused by asmarī (renal calculii) which exude urine through them and others which exude blood, those ulcers located on the bony joints and have caused tearing, those ulcers which do not get cleaned by the usual methods of cleanig-all these should be cleaned by agnikarma-thermal cautery. 50b-51.

शुक्रामां रोपंणं योज्यमुरसादाय यदीरिसम्।

For the healing of the ulcers the same drugs mentioned for massaging and raising up (vide verse no. 46b-48a) should be used. 52a.

सम्बग्धा रहा रोधं कट्कलं मधुविहका ॥ ५२॥ समङ्गा धातकीपुष्पं परमं व्रगरोषणम्।

(Paste of) aśwagañdhā, ruhā (vṛkṣaruhā), rodhra, kaţphala, madhuyaṣṭī, samañgā and dhātakipuṣpa are best for healing the ulcer. 52b-53a.

अपेतप्तिमांसानां मांसरधानामरीहताम् ॥ ५३ ॥ कलकं संरोहणं कुर्यात् तिलानां मधुकान्वितम् । किंग्धोष्णतिकमधुरकपायत्वैः स सर्वेजित् ॥ ५४ ॥ स श्रीद्रनिम्बपत्राभ्यां युक्तः संशोधनं परम् । पूर्वाभ्यां सर्पिषा चासौ युक्तः स्यादाशुरोपणः॥ ५५ ॥

The purified and foul smelling muscle tissue having been removed, if new muscle tissue is not seen growing in that place, then the paste of tila added with honey should be kept in that place which helps muscle growth. This being unctous, hot, bitter, sweet, astringent, it cures all troubles; added with honey and leaves of nimba is a good purifier, with these and ghee it heals the ulcers quickly. 53b-55.

तिलवद्यवकरकं तु केचिदिच्छन्ति तद्विदः।

Some say that paste of yava also acts like that of tila. 56a.

सास्रिपित्तविषागन्तुगम्भीरान् सोष्मणो व्रणान् ॥ ५६ ॥ क्षीररोपणभैषज्यश्यतेनाज्येन रोपयेत् । रोपणौषधसिद्धेन तैलेन कफवातजान् ॥ ५७ ॥

Ulcers which are caused by blood, pitta, poison, external causes and which are deep seated should be made to heal by bathing it with lukewarm ghee boiled with milk and healing drugs; those which are caused by kapha and vāta by oil boiled with milk and healing drugs. 56b-57.

काच्छीरोध्राभयासर्जसिन्द्राञ्जनतुत्थकम् । चूर्णितं तैलमदनैर्युक्तं रोपणमुत्तमम् ॥ ५८॥ Kacchī (saurastra mṛttikā), rodhrā, abhayā, sarja, sindūra, añjana and tutthaka-powdered, mixed with oil and bees wax is good for healing ulcers. 58.

समानां स्थिरमांसानां त्वकस्थानां चूर्णं इष्यते। इकुमोदुम्बराश्वत्थजम्बूकट्फछरोधजेः ॥ ५९॥ त्वचमाद्य निगृह्णभित त्वक्चूर्णेश्चर्णिता वणाः।

For healing of ulcers which are even, with firm muscles and localised in the skin, powders (of healing drugs) are desirable; powder of bark of kakubha, udumbara, asvattha, jambū, katphala and rodhrā dusted into the ulcers on the skin cures them quickly. 59-60a.

काक्षामनोह् वामञ्जिष्ठाहरितालनिशाद्वयः ॥ ६०॥ प्रतेषः सञ्चतक्षौद्रस्त्विग्वशुद्धिकरः परम्।

Application of cold paste of lakṣā, manohvā, mañjiṣṭhā, haritāla and two niśā, added with ghee and honey is best to purify the skin. 60b-61a.

काळीयकत्तताम्रास्थिहेमकाळारसोत्तमैः ॥ ६१ ॥ त्रेषः सगोमयरसः सम्रणकरणः परम्।

Application of paste of kālīyaka, latā, amrāsthi, hema (padmaka), kālā (mañjiṣṭhā), rasottama (mercury) added with juice of fresh cowdung is best to bring up the normal colour of the skin. 61b-62a.

दग्धो बारणदन्तोऽन्तर्धूमं तैलं रसाञ्जनम् ॥ ६२ ॥ रोमसञ्जननो क्षेपस्तद्वचैलपरिमुता । चतुष्पान्नसरोमास्थित्वक्शृङ्खुरजा मधी ॥ ६३ ॥

Tooth of an elephant, burnt to ash in the internal method (putapāka method) oil and rasānjana is an application best for promoting growth of hair; similarly so the paste of ash of nails, hair, bones, skin, horn and hoof of quadrupeds added with oil. 62b-63.

व्रणिनः शस्त्रकर्मोक्तं पथ्यापथ्यान्नमादिशेत्।

The do's and dont's prescribed for a person who has undergone surgical operation apply to the patient of ulcer also, 64a.

द्धे पश्चमूले वर्गश्च वातन्नो वातिके हितः ॥ ६४ ॥ न्यग्रोधपद्मकाचौ तु तद्वत्पित्तप्रदूषिते । आरग्वधादिः स्ठेष्मन्नः कफे, मिश्रास्तु मिश्रजे ॥ ६५ ॥

In ulcer of vāta origin, the drugs of the two pañcamūlas and those that mitigate vāta are suitable. For that of pitta origin, drugs of nyagrodhādi and padmakādi gaṇa (chapter 15 of sūtrasthāna) and for that of kapha origin, the drugs of āragvadhagaṇa and in ulcer of mixed origin with mixture of drugs. 64b-65.

पिसः प्रक्षालनं लेपो घृतं तैलं रसिक्रया। चूर्णो वर्तिश्च संयोज्या वर्णे सप्त यथायथम् ॥ ६६ ॥

These drugs should be made use of for prakṣālana (washing), lepa (application of paste), ghṛta, taila, rasakriyā (preparing medicated ghee, oil, solidified decoction) cūrṇa (powder) and varti (wick smeared with paste of drugs) in the treatment of an ulcer appropriately. 66.

जातीनिम्बपटोकपत्रकदुकादार्वीनिशासारिवामिलिष्ठाभयसिक्थतुत्थमधुकैर्नकाह्यबीजान्वितः ।
सिप्टः साध्यमनेन स्कावदना मर्माश्रिताः क्लेदिनो
गम्भीराः सरुजो व्रणाः सगतयः ग्रह्मश्रन्त रोहन्ति च ॥६७॥

Medicated ghee prepared with leaves of jātī, nimba and paṭola, kaṭukā, dārvī, niśā, sārivā, mañjiṣṭhā, abhayā, siktha, tuttha, madhuka and seeds of naktāhvā, cleanses and heals the ulcers which have small openings, situated on vital spots, which have exudation, deep seated, painful and having sinuses. 67.

इति श्रीवैद्यपतिसिंहगुप्तस्तुश्रोमद्वाग्भटिवरिचतायामष्टाङ्गहृद्य-संहितायां षष्ठे उत्तरस्थाने व्रणप्रतिषेधो नाम पश्चविज्ञोऽष्यायः ॥ २५॥

Thus ends the chapter-Vrana pratisedha-the twentyfifth in Uttarasthanā of Astāngahrdaya samhitā, composed by srimad Vāgbhata, son of sri vaidyapati Simhagupta.

षड्विशोऽध्यायः।

Chapter-26

SADYOVRAŅA PRATIŞEDHA (Treatment of traumatic wounds)

अथातः सद्योत्रणप्रतिषेधं व्याख्यास्यामः । इति ह स्माहरात्रेयादयो महर्षयः।

We shall now expound the chapter-Sadyovrana pratisedha treatment of wounds which occur suddenly (traumatic wounds); Thus said Atreya and other great sages.

> सद्योवणा ये सहसा सम्भवन्त्यभिघाततः। अनस्तैरपि तैरङ्गमुच्यते जुष्टमष्ट्या ॥ १ ॥ घृष्टावक्कत्तविच्छिन्नप्रविलम्बतपातितम् विद्धं भिन्नं विद्वलितं

Sadyovrana are those which occur suddenly due to trauma/injury; though innumerable localised in different parts of the body, these are classified as of eight kinds. viz, ghrsta, avakrtta, vicchinna, pravilambita, pātita, viddha, bhinna and vidalita, 1-2a.

> तत्र घृष्टं लसीकया॥ २॥ रक्ततेशेन वा युक्तं सम्लोषं छेदनात् स्रवेत्। अवगाढं ततः कृतं, विच्छिन्नं स्यात्ततोऽपि च ॥ ३ ॥ प्रविलम्ब सरोपेऽस्थि, पतितं पातितं तनोः। सुक्मास्यदात्यविद्धं तु विद्धं कोष्ठविवर्जितम्॥ ४॥ भि**न्नम**न्यद्विद्**लितं** मज्जरकपरिप्ततम्। प्रहारपीडनोत्पेषात सहास्था प्रथतां गतम् ॥ ५ ॥

Ghrsta is that which exudes lasika (lymph) alone or mixed with little of blood, associated with burning sensation; Avagādha is severe than ghrsta and Vicchinna still more severe than avagādha. Pravilambī is that in which only the bone remains in the place; Patita is that in which the injured part has fallen off from (seperated) from the body; Viddha is a wound with small orifice caused by a foreign body any

where on the body except the kostha (organs inside the trunk); such a wound occurring in the kostha is called Bhinna; Vidalita is that which occurs due to hitting (assault), squeezing and crushing of bones, found containing marrow and blood inside and has become thick. 2b-5.

Cikitsa-(treatment) :-

सद्यः सद्योव्रणं सिञ्चेद्य यष्ट्याह्वसर्पिषा। तीव्रव्यथं कवोष्णेन बलातेलेन वा पुनः॥ ६॥

Sadyovraņa which has severe pain should be immediately bathed (washed) in warm yasti ghrta or balā taila often. 6.

सतोष्मणो निम्रहार्थं तत्कालं विस्ततस्य च। कषायशीतमधुरिक्षग्धा लेपादयो हिताः॥ ७॥

In order to mitigate the heat of the wound, drugs which possess astringent taste, cold potency, sweet taste and unctous properties should be made use of for lepa (external application of paste) etc. 7.

सद्योवणेष्वायतेषु सन्धानार्थे विशेषतः। मधुसर्पिश्च युक्षीत पित्तक्षीश्च हिमाः क्रियाः॥ ८॥

In traumatic wounds which are wide, in order to promote healing, honey and ghee should be specially made use of, so also treatment which mitigate pitta and are cold. 8.

ससंरम्भेषु कर्तव्यमूर्ध्वं चाधश्च शोधनम्। उपवासो हितं भुक्तं प्रततं रक्तमोक्षणम्॥ ९॥

When accompanied with severe swelling, purification of the body in the upper (emesis) and lower parts (purgation) and fasting are beneficial, frequent blood letting also after consumption of food. 9.

घृष्टे विद्वलिते चैष सुतरामिष्यते विधिः। तयोर्ह्यस्पं स्रवत्यस्रं पाकस्तेनाशु जायते॥१०॥

These (above) are the methods specially suited for ghrsta and vidalita kinds; in these the bleeding is less, hence paka (suppuration) develops quickly. 10.

बृत्यर्थम्सं स्वति प्रायशोऽन्यत्र विक्षते। ततो रकस्याद्वायौ क्रिक्तिऽतिरुजाकरे॥११॥

स्रोहपानपरीषेकस्वेदत्तेपोपनाहनम् स्रोहबस्ति च कुर्वीत वातप्रीषधसाधितम्॥ १२॥

In others (avakṛtta and vicchinna) there is copious discharge of blood generally, by loss of blood vāta undergoes aggravation and causes severe pain. For this condition, drinking of fats, washing the wound, fomentation, external application of paste, warm paultice and fat enema therapy all prepared from the drugs which mitigate vāta should be administered. 11-12.

इति साप्ताहिकः प्रोक्तः सद्योव्रणहितो विधिः। सप्ताहाद्गतवेगे तु पूर्वीकं विधिमाचरेत्॥१३॥

Thus were described the methods of treatment for the first seven days beneficical to traumatic wounds; after seven days when the severity has subsided, the treatments described previously (in previous chapter) should be adopted. 13.

प्रायः सामान्यकर्भेदं वक्ष्यते तु पृथक्पृथक्।

This is the general line of treatment; further on will be described treatment special to each, separately. 14a.

घृष्टे रुजं निमृशाशु वर्णे चूर्णानि योजयेत्॥ १४॥ कल्कादीभ्यवस्त्रते तु विच्छिन्नप्रविलम्बनोः। सीवनं विधिनोक्तेन बन्धनं चानु पीडनम्॥ १५॥

In Ghrsta kind of ulcer, the pain should be controlled first and then the wound dusted with the powder (of drugs), in Avakrtta, paste (of drugs) etc. in Vicchina and Pravilambi suturing, bandaging and squeezing should be done one after the other, as per procedure described previously. 14b-15.

असाध्यं स्फुटितं नेत्रमदीर्णं लम्बते तु यत्। सिन्नवेश्य यथास्थानमन्याविद्धसिरं भिषक्।। १६।। पीडयेत् पाणिना पद्मपलाशान्तरितेन तत्। ततोऽस्य सेचने नस्ये तर्पणे च हितं हृविः॥ १७॥ विपक्षमाजं यष्ट्याह्मजीवकर्षभकोत्पलैः। सपयस्कैः परं तद्धि सर्वनेत्राभिघातिकत्॥ १८॥

The eye (ball) which is split (broken) is not treated (incurable); that which has come out and hanging loose

and its vein not cut, then the physician should push it inside with the help of his palm holding a leaf of a lotus; goat's ghee boiled with yaṣṭyāhvā, jīvaka, ṛṣabhaka, utpala and milk is beneficial for bathing the eye, nasal drops, and filling the eyes. This cures all the injuries of the eyes. 16-18.

गळपीडाऽघसन्नेऽभिण वमनोत्कासनक्षवाः। प्राणायामोऽथवा कार्यः क्रिया च सतनेत्रवत्॥ १९॥

If the eye (ball) has gone deep inside, hard pressing of the throat inducing of vomitting, cough and sneeze or control of respiration should be done and also the treatments prescribed for ulceration of the eye. 19.

कर्णं स्थानाइयुत्ते स्यूते भोतस्तेलेन प्रयेत्।

If the ear (pinna) is displaced, it should be sutured (at the proper place) and the ear filled with medicated oil. 20a.

क्रकाटिकायां छिन्नायां निर्गच्छत्यपि माहते ॥ २० ॥ समं निवेदय वध्नीयात् स्यूत्वा शीघ्रं निरन्तरम् । आजेन सर्पिषा चात्र परिषेकः प्रशस्यते ॥ २१ ॥ उत्तानोऽन्नानि भुक्षीत, शयीत च सुयन्त्रितः ।

If the kṛkāṭikā (cricoid eartilage in the neck) is found cut and air is coming out through it, it should be placed in the proper level, sutured without leaving any space in the middle and then bandaged. It is ideal to bathe the site with goat's ghee, the patient should eat food lieing with his face up and sleep well restrained (without making movement).

20b-22a.

घातं शास्त्रासु तिर्यक्स्थं गात्रे सम्यङ्निवेशिते ॥ २२ ॥ स्यूत्वा वेस्नितबन्धेन बभ्नीयाद्धनवाससा । चर्मणा गोष्फणाबन्धः कार्यश्चासङ्गते वर्णे ॥ २३ ॥

If the extremities are injured and found distorted, they should be brought back to their normal position, sutured and bandaged with vellita bandha, using thick cloth. In case of wounds which are irregular (uneven) gosphana bandha should be tied using leather strap. 22b-23.

पादौ विलम्बिमुष्कस्य प्रोक्ष्य नेत्रे च वारिणा। प्रवेश्य व्रषणौ सीव्येत सेवन्या तससंब्रया॥ २४॥

कार्यश्च गोष्फणाषम्धः कट्यामावेश्य पट्टकम्। स्रोहसेकं न कुर्वीत तत्र क्लिचिति हि व्रणः॥२५॥

If in a person the scrotum is found hanging loose and the testes have come out (as a result of injury) the feet and eyes of such a person should be washed with water (first), then the testes should be pushed into the scrotum and sutured at the suture called tunnasevani (vesico-rectal raphae) then gosphana bandha should be tied, tieing one end of the band at the waist. Use of fats and fomentation should not be done to the site since the ulcer might become moist (exude pus).

24-25.

कालानुसार्यगुर्वेलाजातीचन्दनपर्पटैः । शिलादार्व्यमृतातुत्थैः सिद्धं तेलं च रोपणम् ॥ २६ ॥

Medicated oil prepared with kālānusāri, aguru, elā, jātī, caādana, parpaţa, śilā, dārvī, amṛta and tuttha is good for healing. 26.

छिन्नां निःशेषतः शाखां दग्ध्वा तैन्नेन युक्तितः।
बभीयात् कोशवन्धेन ततो व्रणवदाचरेत्॥ २७॥

The limb which has been completely cut off should be bandaged using kośabañdha and then treated like any ulcer.

27.

कार्या शल्याहते विद्धे भङ्गाद्विद्छिते किया।

In Viddha kind of wound from which the foreign body has been removed, the treatments prescribed for vidalita wound, should be done. 28a.

शिरसोऽपद्वते शल्ये वास्त्वर्ति प्रवेशयेत् ॥ २८ ॥ मस्तुलुङ्गस्त्रुतेः कुद्धो हन्यादेनं चलोऽन्यथा । वर्णे रोहति चैककं शनरपनयेत्कचम् ॥ २९ ॥

After removing the foreign body from the head (scalp) a wick of hair should be inserted into that holes, otherwise by discharge of mastulunga (brain matter) cala (vāta) getting aggravated may kill the person; after the wounds heal, the wick of hair should be removed one after the other.

28b-29.

मस्तुलुङ्गसृतौ खादेन्मस्तिष्कानन्यजीवजान्।

In case of elimination of brain matter, the patient should partake the brain of other animals. 30a.

शहरो हते उद्गादन्यस्मात्स्रोहवर्ति निघापयेत्।। ३०॥

Wound caused by removal of foreign bodies should be plugged with (cotton) wick soaked in fats (oil or ghee). 30b.

दूरावगाढाः सूक्ष्मास्या ये व्रणाः स्नुतश्लोणताः। सेचयेचकर्तेलेन सुक्ष्मनेत्रार्थितेन तान्॥ ३१॥

The wounds which are deep seated, with minute mouth (orifice) and exuding blood should be bathed with cakra taila (oil dribbling from the pestle of the oil mill) pushed inside through the minute tubes. 31.

Kosthabheda laksana-(signs of injury to internal viscera):-

भिन्ने कोष्ठेऽस्त्रजा पूर्णे मूच्छाहत्पार्श्ववेदनाः।
ज्वरो दाहस्तृडाध्मानं भक्तस्यानभिनन्दनम्।। ३२।।
सङ्गो विण्मूत्रमस्तां श्वासः स्वेदोऽश्चिरकता।
लोहगन्धित्वमास्यस्य स्थाद् गात्रे च विगन्धता।। ३३।।

If the organs of the trunk are wounded / injured there is accumilation of blood inside, fainting, pain in the region of the heart and flanks, fever, burning sensation, thirst, flatulence, lack of desire for food, obstruction of faeces, urine and flatus, dyspnoea, sweating, redness of the eyes, smell of iron from the mouth and abnormal smell in the body. 32-33.

आमारायस्थे रुधिरे रुधिरं छुद्यत्यपि। आध्मानेनातिमात्रेण शुलेन च विशस्यते॥ ३४॥

If the blood has accumilated in the stomach, there is vomiting of blood and the person dies by profound flatulence and severe pain. 34.

पकारायस्थे रुधिरे सशूलं गौरवं भवेत्। नामेरधस्ताच्छीतत्वं खेभ्यो रुक्तस्य चागमः॥३५॥

If the blood has accumilated in the large intestines, there is pain, heaviness below the umbilicus, coldness and blood comes out through the orifices (of faeces etc.). 35.

अभिक्रोडण्याद्यायः सङ्गैः कोतोभिरभिपूर्यते। असुकाः स्वन्दमानेन पार्थे मुत्रेण वस्तिवत्॥३६॥

The organs even though not wounded (visibly) gets filled with blood from minute channels from all the sides just like the urinary bladder from the urine. 36.

तत्रान्तर्लोहितं शीतपादोच्छ्वासकराननम्। रक्तस्यं पाण्डुवद्नमानस्यं च विवर्जयेत्॥ ३७॥

The person who has accumilation of blood inside, whose feet, expired air, hands and face are cold, eyes are red, face is pale and abdomen bloated should be rejected. 37.

Kosthabheda cikitsa-(treatment of visceral wounds) :--

भामाशयस्थे वमनं हितं, पकाशयाभिते। विरेचनं निकृष्टं च निःस्रेहोण्णेविशोधनः॥३८॥

If accumilation of blood is in the stomach emesis is beneficial and if it is in the large intestine, purgation and decoction enema without addition of fats; with drugs of hot potency and of purgative properties. 38.

यवकोलकुलत्थानां रसैः स्नेहविवर्जितैः। भुक्षीतान्नं यवागूं वा पिबेरसैन्धवसंयुत्ताम्॥ ३९॥

He should partake his food with the soup of yava, kola or kulattha without adding fats or drink yavāgu (gruel) added with saindhava. 39.

अतिनिःस्रुतरकस्तु भिन्नकोष्ठः पिवेदसृक् ।

The patient wounded in the viscera who has lost much blood should drink blood (of animals). 40a.

क्किष्टिन्छन्नाम्मभेदेन कोष्ठभेदो हिधा स्मृतः ॥ ४०॥ मूर्च्छादयोऽल्पाः प्रथमे, हितीये त्वति बाधकाः । क्किष्टाम्मः संशयी देही छिन्नाम्मो नैव जीवति ॥ ४१॥

Kosthabheda is of two kinds viz klistantra and chidrantra, in the first fainting etc. are mild and in the second they are very troublesome; in klistantra life of the person is doubtful (may survive or may not survive) but in chidrantra, the person does not survive at all. 40-41.

यथास्वं मार्गमापन्ना यस्य विष्मूत्रमारुताः। न्युपद्रवः स भिन्नेऽपि कोष्ठे जीवत्यसंज्ञयम्॥ ४२॥

The person though wounded in the internal organs surely survives when the faeces, urine and flatus begun to come out in their normal passages and when other complications get relieved. 42.

अभिन्नमन्त्रं निष्कान्तं प्रवेदयं न त्वतो अन्यथा। उत्पक्षिलिशारोग्रस्तं तद्द्येके वदन्ति तु॥ ४३॥

The intestine which is not wounded and which has come out should be pushed inside but not otherwise (if it is wounded); that should be pushed inside only after it is held ight by the head of the big ants-thus say some others. 43.

प्रक्षाल्य पयसा दिग्धं तृणशे।िणतपांसुभिः। प्रवेशयेत्क्रृप्तनस्रो घृतेनाक्तं शनैः शनैः॥ ४४॥

The intestine contaminated with grass, blood, sand etc. should be washed well with water and the physician with his hands smeared with ghee and nails pared, should push the intestine slowly. 44.

क्षीरेणाद्रींकृतं शुष्कं भूरिसर्पिःपरिष्नुतम्।
भक्कुल्या प्रमृशेत्कण्ठं जलेनोद्वेजयेद्दि॥ ४५॥
तथाऽम्त्राणि विश्वान्त्यन्तस्तत्कालं पीडयन्ति च।
व्रणसौक्ष्म्याद्वहुत्वाद्वा कोष्ठमन्त्रभनाविशत्। ४६॥
तत्व्रमाणेन जठरं पाटयित्वा प्रवेशयेत्।

The intestine which is dry should be moistened with milk and more of ghee, then with his fingers the physician should squeeze the throat and stimulate him with water. Soon the intestine enters into the abdomen by these, methods. If the intestines do not get in, then the abdomen should be cut open to the required size and the intestine pushed in. 45-47a.

यथास्थानं स्थिते सम्यगन्त्रे सीव्येषतु वणम् ॥ ४७ ॥ स्थानाद्पेतमाद्त्ते जीबितं कुपितं च तत् । वेष्टियत्वाऽनु पट्टेन घृतेन परिषेचयेत्॥ ४८ ॥ पाययेत ततः कोष्णं चित्रातेलयुतं पयः। मृदुक्रियार्थे शकृतो वायोश्चाधःप्रवृत्तये॥ ४९॥ अनुवर्तेत वर्षे च यथोक्ता व्रणयन्त्रणाम्।

When the intestine occupies its proper place the wound should be sutured; if displaced again it may take away the life, by aggravation. A band of cloth should be wound round the abdomen and soaked daily with ghee. He should drink warm milk added with citra taila (castor oil) in order to make the faeces soft and flatus to move down. This procedure should be continued for one year along with other therapies prescribed in the treatment of ulcers. 47b-50a.

उदरान्मेदस्रो वर्ति निर्गतां भस्मना मृदा॥५०॥
भवकीर्य कषार्यवां रुष्ठक्षणैर्मू लेस्ततः समम्।
दृढं बध्वा च स्त्रेण वर्द्धयेत्कुशलो भिषक्॥५१॥
तीक्ष्णेनाग्निप्रतप्तेन शस्त्रेण सक्तदेव तु।
स्यादन्यथा रुगाटोपो मृत्युर्वा छिद्यमानया॥५२॥
सक्षौद्रे च व्रणे बद्धे सुजीर्णे उन्ने घृतं पिबेत्।
स्रीरं वा शर्कराचित्रालाक्षागे स्नुद्धः श्रुतम्॥५३॥
रुग्दाहजित्सयष्ट्याह्यैः परं पूर्वोदितो विधिः।
मेदोग्रन्थ्युदितं तत्र तेलमभ्यञ्जने हितम्॥५४॥

If the medas varti (wick of fat / pancreas) has come out, it should be cleaned with soft ash or decoction of astringent drugs or fine powder of roots of trees, then made straight, tied firm with threads and cut, then after touched with red hot iron; if not done so, it may lead to pain, gurglings or death. Next the wound should be bathed with honey or milk boiled with śarkara, citra, lākṣā, gokṣura and yaṣṭyāhvā, this is best to relieve pain and burning sensation. Medicated oil prescribed for medoja grañthi previously (vide chapter 31 of uttara sthāna) should also be adopted for anointing in this condition also. 50b-54.

तालीसं पद्मकं मांसीहरेण्वगुरुचन्दनम्। हरिद्रे पद्मधीजानि सोशीरं मधुकं च तैः॥ ५५॥ पक्कं सद्योब्रणेषुकं तेलं रोपणमुत्तमम्। Medicated oil prepared with talisa, padmaka, māmsī, hareņu, aguru, candana, the two haridrā, seed of padma, usīra and madhuka, is good for healing of ulcers. 55-56a.

गूढप्रहाराभिहते पतिते विषमोश्वकेः ॥ ५६॥ कार्ये वातास्त्रजित् तृप्तिमर्दनाभ्यक्षनादिकम् ।

In wounds which are caused by concealed blow, in which parts of the body have got displaced, which are irregular and greatly elevated, treatments such as tarpana (nourishment), mardana (massage), abhyañjana (oil anointing), etc, which are prescribed for vatasra (gout) should be done.

56b-57a.

विश्विष्टदेहं मथितं शीणं ममहितं इतम् ॥५७॥ वासयेसेळप्णीयां द्रोण्यां मासएसाशिनम् ॥५७१॥

The person whose body is badly wounded, churned, emaciated, injured in the vital organs and badly damaged should be kept in a bath-tub filled with medicated oil and the patient consuming juice of meat as food. 57b-57½.

इति श्रीवैद्यपितिसिंहगुप्तस्तुश्रीमद्वाग्भटिवरिचतायामष्टाङ्गहृद्यः संहितायां षष्ठे उत्तरस्थाने सद्योव्रणप्रतिषेधो नाम षडिवशोऽध्यायः ॥ २६॥

Thus ends the chapter Sadyovrana pratisedha—the twenty sixth in Uttarasthana of Astangahrdaya samhita composed by srimad Vagbhata, son of sri vaidyapati Simhagupta.

सप्तविशोऽध्यायः।

Chapter-27

BHANGA PRATISEDHA (Treatment of fractures)

अथातो भङ्गप्रतिषेधं स्यास्यास्यामः। इति ह स्माद्वरात्रेयादयो महर्षयः।

We shall now expound the chapter Bhañga pratisedha treatment of fractures; thus said Atreya and other great sages.

Nirukti-bheda (definition-kinds):—

पातघातादिभिद्धेंघा भङ्गोऽस्थ्रां सन्ध्यसिन्धतः।
प्रसारणाकुञ्चनयोरशक्तिः सिन्धमुक्तता।। १।।
इतरिस्मन् भृशं शोकः सर्वावस्थास्वतिव्यथा।
अशक्तिश्चेष्टितेऽल्पेऽपि पीड्यमाने सशब्दता।। २।।
समासादिति भङ्गस्य स्वक्षणं, बहुधा तु तत्।
भिद्यते भङ्गभेदेन

Bones get broken (fractured) from a fall from height, assault etc; it is of two kinds, a. sandhigata-localised in the joint and b. asandhigata-in places other then the joints; inability for expansion (extension) and contraction (flexion etc.) and dislocation of the joint are the features of the first kind; whereas in the second kind profound swelling and severe pain in all positions, inability even for slight movement, production of cracking sound on rubbing are the features of fractures in brief. It is of many kinds, based on the nature of fractures. 1-3a.

तस्य सर्वस्य साधनम् ॥ ३ ॥ यथा स्यादुपयोगाय तथा तदुपदेश्यते ।

Those treatments which are common to all kinds and which are useful as a routine will be described here. 3b-4a.

Asadhya lakşana:-

प्राज्याणुदारि यत्वस्थि स्पर्शे शब्दं करोति यत् ॥ ४ ॥ यत्रास्थिलेशः प्रविशेन्मध्यमस्थ्नो विदारितः। भग्नं यद्याभिघातेन किञ्चिदेवावशेषितम् ॥ ५ ॥ उन्नम्यमानं क्षतवद्यच मज्जनि मज्जति । तदुःसाध्यं कृशाशक्तवातलाल्पाशिनामपि ॥ ६ ॥

The bone which as been crushed into very small pieces, that which causes sound on touching, in which pieces of bones have entered into the marrow cavity, the condition where, by trauma very little portion of bone is left inside the body, that condition in which raising the fractured portion makes it sink into the marrow-all these kinds are difficult to cure; so also those found in persons who are emaciated, debilitated, having predominance of vata in their body and who consume very little food. 4b-6.

भिन्नं कपालं यत् कट्यां सन्धिमुक्तं च्युतं च यत्। जधनं प्रति पिष्टं च भग्नं यत्तिद्विषर्जयेत्॥ ७॥

Fracture of the pelvic bone in its flat portion, dislocation of joints of the waist and crushing fracture of pubic bone should be refused. 7.

असंश्विष्ठकपालं च ललाटं चूर्णितं तथा। यच भन्नं भवेच्छङ्कशिरःपृष्ठस्तनान्तरे॥ ८॥

Skull bones not knit together, the forehead bone broken to pieces and that fracture which has occured in the middle of the temples, head, back and breasts should be rejected. 8.

सम्यग्यमितमप्यस्थि दुन्यांसाद्द्विवन्धनात्। सङ्क्षोभादपि यद्गच्छेद्विकियां तद्विवर्जयेत्॥९॥ नादितो यच्च दुर्जातमस्थिसन्धिरथापि वा।

That bone, which in spite of proper control (by the use of splints etc.) becomes irreregular (distorted) by improper joining, bandaging and exertion (functioning of the affected part) should be refused treatment; so also the bone and the joint which is ill-formed from the beginning itself, 9-10a.

तरुणास्थीनि भुज्यन्ते, भज्यन्ते नलकानि तु ।। १०।। कपालानि विभिद्यन्ते, स्फुटन्त्यन्यानि भूयसा ।

Cartilages bend, tubular bones break, flat bones get punctured and others get cracked-most of the time; all are difficult to cure. 10b-11a.

Cikitsā of sandhigata bhanga:--

अथावनतमुन्नम्यमुन्नतं चावपीडयेत् ॥ ११ ॥ भाञ्छेदतिक्षिप्तमधोगतं चोपरि वर्तयेत् । आष्ट्छनोत्पीडनोन्नामचर्मसङ्खेपवन्धनैः ॥ १२ ॥

The portion of bone which is displaced down should be raised up and that which is displaced up should be pulled down; that which has moved away to other places should be pulled to its normal place, that which is displaced below should be brought up by pulling, kneading, raising, constricting the skin and bandaging. 11b-12.

सन्धीन् शरीरगान् सर्वान् चलानप्यचलानि ।

इत्येतैः स्थापनोपायः सम्यक् संस्थाप्य निश्चलम् ॥ १३ ॥

पट्टैः प्रभूतसर्पिर्भिवेष्टियत्वा सुखैस्ततः ।

कदम्बोदुम्बराश्वत्थसर्जार्जुनपलाशर्जैः ॥ १४ ॥

वंशोद्भवेर्वा पृथुभिस्तनुभिः सुनिवेशितैः ।

सुश्रक्षणेः सप्रतिस्तमभैर्वत्कलैः शक्लैरपि ॥ १५ ॥

कुशाह्ययैः समं बन्धं पट्टस्योपरि योजयेत् ।

शिथिलेन हि बन्धेन सन्धिस्थैर्यं न जायते ॥ १६ ॥

गादेनाति रुआद्दाहपाकश्वयथुसम्भवः ।

All the joints of the body whether movable or immovable should be placed in their normal position by these methods and immobalised by bands of cloth soaked in plenty of ghee. Hard, thick and smooth pieces of inner bark of kadamba, udumbara, asvattha, sarja, arjuna and palāśa or even pieces of vamśa should be arranged evenly over the cloth bandage as kuśa (splints) and then bandaged again. By loose bandaging stability (immobility) of the joint is not achieved and by very tight bandaging there is the possibility of pain, burning sensation, ripening, ulceration/suppuration, or swelling manifesting. 13-17a.

ज्यहाज्यहाहतौ घर्में सप्ताहान्मोक्ष्येद्धिमे ।। १७ ।। साधारणे तु पञ्चाहाद् भन्नदोषवशेन वा ।

In summer, bandage should be removed every third day, in cold season once in seven days, in moderate seasons once

in five days, or at such intervals depending on the condition of the fracture and the doşa. 17b-18a.

न्यग्रोधादिकषायेण ततः शीतेन सेचयेत्॥१८॥ तं पञ्चमूळपकेन पयसा तु सवेदनम्।

It (fracture) should then be bathed either with cold decoction of drugs of nyagrodhādi gaṇa (chapter 15 of sūtrasthāna) and when there is pain with milk boiled with drugs of pañcamāla. 18b-19a.

सुस्रोष्णं वाऽवचार्यं स्याचक्रतेलं विजानता ॥ १९ ॥ विभज्य देशं कालं च वातन्नौषधसंयुतम् । प्रततं सेक्त्रोपांश्च विद्ध्याद् भृशशीतलान् ॥ २० ॥

Or after carefully considering the nature of the land and season, cakrataila added with drugs which mitigate vata may be poured over the place comfortably warm, pouring decoctions and application of paste of drugs should be continuous both in very cold state. 19b-20.

गृष्टिक्षीरं संसर्पिष्कं मधुरौषधसाधितम्। प्रातः प्रातः पिबेद्धग्नः शीतलं लाक्ष्या युतम्॥ २१॥

The patient of fracture should drink gristiksira (milk of the cow which has delevered the calf within seven days). every morning added with ghee and boiled with drugs of sweet taste and läksä and then cooled, 21.

> सत्रणस्य तु भग्नस्य त्रणो मधुवृतोत्तरैः। कषायैः प्रतिसार्योऽथ होषो भन्नोदितः क्रमः॥ २२॥

In case of fracture with a wound, the wound should be bathed with decoction of drugs of astringent taste added with more of honey and ghee. Remaining treatment is like that described for fractures. 22.

Notes:—Bhānga (fracture) is of two kinds-Savraṇa—with a wound (compound fracture) and Avraṇa—without a wound (simple fracture).

लम्बानि व्रणमांसानि प्रलिप्य मधुसर्पिषा। सन्दर्धीत व्रणान् वैद्यो बन्धनैश्चोपपाद्येत्॥ २३॥

Muscles which are hanging loose in the wound should be smeared with honey and ghee and then cut, sutured and bandaged appropriately. 23.

तान् समान् सुस्थिताञ्ज्ञात्वा फलिनीरोध्रकट्फलैः।
समङ्गाधातकीयुक्तैश्चूर्णितैरवचूर्णयेत् ॥ २४॥
धातकीरोधचुर्णेर्वा रोहन्त्याश्च तथा वणाः।

Observing that these are well adhered, fine powder of either phalini, rodhra, katphala, samañgā and dhātaki; or of dhātaki and rodhra should be sprinkled over them; by this the wounds heal quickly. 24-25a.

इति भङ्ग उपकान्तः स्थिरधातोर्ऋतौ हिमे॥ २५॥ मांसलस्यालपदोष य सुसाध्यो, दारुणोऽन्यथा।

Thus was described the treatment of bhañga; it is easily curable in those who have strong tissues, during autumn, in persons who are muscular and who have mild aggravation of dosā; the opposite of all these are either very difficult or impossible to cure. 25b-26a.

पूर्वमध्यान्तवयसामेकद्वित्रिगुणैः क्रमात् ॥ २६ ॥ मासैः स्थैर्यं भवेत्सन्धेर्यथोक्तं भजतां विधिम् ।

By adopting the treatment described earlier, persons of early, middle and late ages should attain strength in the (fractured) joints in one, two and three months respectively. 26b-27a.

कटीजङ्घोरभग्नानां कपाटशयनं हितम् ॥ २७ ॥ यम्त्रणार्थे तथा कीलाः पश्च कार्या निबन्धनाः । जङ्घोर्चोः पार्श्वयोद्वौ द्वौ तल एकश्च कीलकः ॥ २८ ॥ श्रोण्यां वा पृष्ठवंशे वा वश्वस्यक्षकयोस्तथा ।

For fractures of the waist, forelegs and thighs it is beneficial to lie on a hard wooden box fitted with five pegs to control (immobolise the leg) two each for the forelegs (calves) and thighs and one for the sole. In the same way (in fractures) of the pelvis, vertebral column, chest or the collar bone. 27b-29a.

विमोक्षे भग्नसन्धीनां विधिमेवं समाचरेत्॥ २९॥

This method may be followed in cases of fracture-dislocation of the joints. 29b.

सन्धीश्चिरविमुक्तांस्तु स्निग्धस्विन्नान् मृद्कृतान् । उक्तविधानैर्बुङ्या च यथास्वं स्थानमानयेत् ॥ ३०॥

Dislocation of the joint which has become old, should be made soft by anointing with oil and fomentation and then placed in the normal position by the methods described above by using intellegence, 30.

असिन्धममें रूढे तु विषमोरवणसाधिते। आपोध्य भङ्गं यमयेत्ततो भग्नवदाचरेत्॥३१॥

A fracture which is not located in the joints and has healed improperly (malunion), should be broken up again and treated properly. 31.

भग्नं नैति यथा पाकं प्रयतेत तथा भिषक्। पक्तमांसिसरास्त्रायुः सन्धिः श्लेषं न गच्छति॥ ३२॥

The physician should not allow ripening (suppuration) in the fracture site; since muscle, veins, tendons, joints which develop pus do not stick together. 32.

वातव्याधिविनिर्दिष्टान् स्नेहान् भग्नस्य योजयेत्। चतुष्प्रयोगान् बल्यांश्च वस्तिकर्मे च शीलयेत्।। ३३॥

Medicated fats described in the treatment of vāta vyādhi (chapter 21 of cikitsā sthāna) should be made use of for the four therapies (drinking, nasal drops, anointing and enema), recipes which give strength to the body and enema therapy should be adopted. 33.

शाल्याज्यरसदुग्धाचैः पौष्टिकैरविदाहिभिः। मात्रयोपचरेद्भग्नं सन्धिसंश्ठेषकारिभिः॥ ३४॥

The patient of fracture should consume in proper quantities foods such as rice, ghee, juice of meat, milk etc. which are nourishing the body, which do not cause heart-burn and which bestow sturdiness to the joints. 34.

ग्लानिन शस्यते तस्य, सन्धिविश्लेषकृद्धि सा। लवणं कटुकं श्लारमम्लं मैथुनमातपम्। स्यायामं च न सेवेत भग्नो रूक्षं च भोजनम्॥ ३५॥ Exertion (over activity of the fractured part) is not good for him; for, it will produce dislocation of the joint. The patient of fracture should not indulge in things which are salty, pungent, alkaline and sour; copulation, exposure to sunlight, exercise and dry (non-fatty) foods. 35.

Gandha taila:--

कृष्णांस्तिलान् विरज्ञसो इदयस्रवद्धान् सप्त क्षपा वहति वारिणि वासरोत। संशोषयेदनुविनं प्रविसार्थ चैतान क्षीरे तथैव मयुककथिते च तोये॥ ३६॥ पुतरिप पीतपयस्कांस्तान् पूर्ववदेष शोषितान् बाढम्। विगतत्रुषानरजस्कान् सञ्चर्ण्यं सुचूर्णितैर्युक्ष्यात् ॥ ३७ ॥ नलद्वालक्लोहितयष्टिकानसमिशिष्तवक्रवलात्रयैः भगुरकुङ्कमचन्दनसारिवासरलसर्जरसामरदाहिभः 11 36 11 पद्मकादिगणोपेतैस्तिलपिष्टं ततस्य तत्। समस्तगन्धभैषण्यसिद्धदुग्धेन पीड्येत्॥ ३९॥ शैतेयरासांग्रमतीकसेरुकालानुसारीनतपत्ररोधैः सक्षीरगुक्कः सपयः सद्वेंस्तेलं पचेत्रत्रलदादिभिश्च॥४०॥ गम्धतैलिमद्मुत्तममस्थिस्थैर्यकुज्जयति चाशु विकारान्। वातिपत्तजनितानितवीर्यान व्यापिनोऽपि विविधैरुपयोगैः ॥ ४१ ॥

Krṣṇa tila, well cleaned is tied into a bundle with a thick cloth and allowed to stay in flowing water for seven days. Then it is soaked in milk and decoction of madhuka daily and dried in the shade. (this continued for seven days); once again it is soked in milk, removed of its husk and powdered, it is then mixed with the fine powder of nalada, vālaka, lohitayaṣṭika, nakha, miśi, plava, kuṣṭha, balātraya, aguru, kumkuma, caādana, sārivā, saraļa, sarjarasa, amaradāru and the drugs of padmakādi gaṇa, all drugs of fragrant smell (elādigaṇa) and macerated with milk; medicated oil should then be cooked with the above drugs, added with the paste of śaileya, rāṣnā, amśumati, kaseru, kālānusārī, nata, patra, rodhra, kṣīraśuklā and dārvā, milk and oil. This oil known अ.इ.-१८

as Gandha taila is good to bestow sturdiness to the bones, cure diseases produced by vata and pitta though powerful and spread all over the body by using it in different methods therapies. 36-41.

इति श्रीवैद्यपितिसिंहगुप्तसूनुश्रीमद्वाग्मटिवरिचतायामष्टाङ्गहृदय-संहितायां षष्ठे उत्तरस्थाने भङ्गप्रतिषेधो नाम सप्तिविद्योऽध्यायः ॥ २७ ॥

Thus ends the chapter—Bhañga pratiședha—the twenty seventh in Uttarasthāna of Aṣṭāñga hṛdaya samhitā, composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

अष्टाविशोऽध्यायः ।

Chapter - 28

BHAGAÑDARA PRATIȘEDHA (Treatment of rectal fistula)

अथातो भगन्दरप्रतिषेधं व्याख्यास्यामः। इति इ स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter Bhagañdara pratisedhatreatment of rectal fistula; thus said Atreya and other great sages.

Nidana-nirukti (causes and definition):-

हस्त्यश्वपृष्ठगमनकितिनोत्करकासनैः ।
भशोनिदानाभिहितैरपरैश्च निषेवितैः ॥ १ ॥
भनिष्ठाहष्टपाकेन सद्यो वा साधुगर्हणैः ।
प्रायेण पिरिकापूर्वो योऽङ्गुले द्यङ्गुलेऽपि वा ॥ २ ॥
पायोर्वणोऽन्तर्वाद्यो वा दुष्टासङ्मांसगो भवेत ।
नस्तिमृत्राशयाभ्यासगतत्वात्स्यन्दनात्मकः ॥ ३ ॥
भगन्दरः स सर्वीश्च दारयत्यिक्रयावतः ।
भगवस्तिगुदांस्तेषु दीर्यमाणेषु भृतिभः ॥ ४ ॥
वातमृत्रशकुच्छुकं सैः स्क्ष्मैर्वमित क्रमात् ।

Riding on elephant, horses etc, for long periods, sitting on hard seats, ones own heels (and such other troublesome postures) and indulging in unsuitable activities enumerated as the causes of arsas (piles/haemorrhoids), maturing of sinful acts of previous lives, effect of abusing ascetics-by these causes the blood and muscle tissues in the rectum become vitiated give rise to the formation of a vrana (ulcer) preceded by a pitaka (eruption); one or two angula (deep), opening either to the interior or to the exterior; because of proximity to the urinary bladder, it is exudative (discharges urine, faecal matter etc), this diseases is Bhagandara. It is so named because it causes severe tearing pain in the pelvis, urinary bladder, rectum etc. if the patient is not treated pro-

perly and eliminates air, urine, faecal matter and semen through its small orifices. 1-5a.

दोषैः पृथग्युतैः सर्वेरागन्तुः सोऽष्टमः स्मृतः॥ ५ ॥

It is of eight kinds, from each dosā seperately, in their combinations of two and all the three and from agantu (external agent) the eighth. 5b.

Pitika laksana (features of the eruptions):-

अपकं पिटिकामाहुः पाकपातं भगन्दरम् । गृदमूलां ससंरम्भां रुगाद्ध्यां रूढकोपिनोम् ॥ ६ ॥ भगम्दरकरीं विद्यात् पिटिकां न त्वताऽम्यथा ।

The unripe stage is called as piţikā (bhagañdara piţikā) and the ripe stage as bhagañdara; the piţikā (eruptions) which is deep seated, having great swelling, severe pain and increased (recurring) even after healing, should be recognised as causing bhagañdara (rectal fistula) whereas without these features as a different disease. 6-7a.

तत्र श्यावाऽवणा तोदभेदस्फुरणवक्षरी॥ ७॥ पिटिका मावतात् पित्तादुष्ट्रश्रीवावदुच्छ्रिता। रागिणी तनुक्षभाढ्या ज्वरधूमायनान्विता॥ ८॥ स्थिरा स्निग्धा महामूला पाण्डुः कण्डुमती कफात्। श्यावा ताम्ना सदाहोषा घोरवग् वातपित्तजा॥ ९॥ पाण्डुरा किञ्चिदाश्यावा कच्छ्रपाका कफानिछात्। पादाङ्गृष्टसमा सर्वेदोषैर्नानाविधव्यथा॥ १०॥ श्रूलारोचकत्रड्दाहण्वरच्छिद्वरपदुता । श्रूलातां यांति ताः पकाः प्रमादात्, ॥

The piţikā (bhagañdara piţikā) caused by māruta (vā'a) is blackish red. with pricking, puncturing and throbbing kinds of pain; that caused by pitta is raised up like the neck of the camel, red, thin (small) with great warmth accompanid with fever and feeling of hot fumes coming out; that caused by kapha is static, unctous, deep rooted; pale yellow and has itching; that caused by vātapitta is black, coppery with burning sensation, great warmth and severe pain; the caused hy kaphavāta is pale, slightly bluish and

ripens with difficulty; that caused by all the dosas together resembles the big toe, has different kinds of pain, with secondary diseases such pain in the abdomen, loss of taste, thirst, burning sensation, fever and vomiting. These (pitika/ eruptions) if neglected, lead to the formation of vrana (ulcer). 7b-11.

Śataponaka:---

तत्र वातजा ॥ ११ ॥ कमात्।

चीयतेऽणुमुखैदिछद्रैः शतपोनकवत् अच्छं भवद्गिरास्नावमजस्रं फेनसंयुतम् ॥ १२ ॥ शतपोनकसंबो ऽयम

The vrana (bhagañdara-rectal fistula) caused by vata slowly develops with small multiple orifices resembling a śataponaka (seive) exudes clear, thin frothy, fluid constantly. This is known as sataponaka. 12-13a.

Ustragriva and parisravi:-

उष्ट्रग्रीवस्तु पित्तजः। बहुपिच्छापरिस्नावी परिस्नावी कफोद्भवः॥ १३॥

Ustragrīva is caused by pitta, Parisrāvi is by kapha and exudes large amount of slimy fluid. 13b.

Pariksepi:-

वातिपत्तात्परिक्षेपी परिक्षिप्य गुदं गतिः। जायते परितस्तत्र प्राकारं परिखेव च ॥ १४ ॥

Parikșepī is of vātapitta origin, forms a circular fistula around the anus like the moat (pit) around the fort. 14.

Ruju:-

ऋजुर्वातकफाहज्ज्या गुदो गत्याऽत्र दीर्यते।

Rju is of vātakapha origin, forms a straight fistula, causing a tear in the rectum, 15a.

Arso bhagandara:-

कफिपत्ते तु पूर्वोत्थं दुर्नामाभ्रित्य कुप्यतः ॥ १५॥ अशों मूळे ततः शोफः कण्डूदाहादिमान् भवेत्।

स शीवं पक्तभिन्नोऽस्य क्लेदयन्मूलमर्शसः॥ १६॥ स्रवत्यनस्रं गतिभिरयमशोभगन्दरः।

Kapha and pitta invading the previously existing haemorrhoids, give rise to swelling, itching and burning sensation, very soon ripens, forms a fistula by softening, the roots of the pile mass begins to eliminate fluid constantly through its sinuses. This condition is Arsobhagandara. 15b-17a.

Śambūkāvarta:-

सर्वजः शम्बुकावर्तः शम्बुकावर्तसिक्षमः॥ १७॥ गतयो दारयन्त्यस्मिन् रुग्वेगैद्दिणेर्गुद्म्।

Śambūkāvarta is caused by all the dosās and resembles the shell of a snail in its sinuses, causes severe pain and laceration of the rectum by its multiple sinuses. 17b-18a.

Unmargi or kṣataja :-

स्थिलेशोऽभ्यवहतो मांसगृद्धया यदा गुदम् ॥ १८ ॥ क्षिणोति तिर्यङ्निर्गच्छन्तुन्मार्गं क्षततो गतिः । स्याचतः पृयदीर्णायां मांसकोथेन तत्र च ॥ १९ ॥ जायन्ते क्रमयस्तस्य खादन्तः परितो गुदम् । विदारयन्ति नचिरादुन्मार्गी क्षतजश्च सः ॥ २० ॥

In persons who eat mutton with great relish, small pieces of bone swallowed along with it, while passing out of the rectum cause tear in its passage. This wound undergoes suppuration and worms (bacteria etc.) grow in it and eat away the rectum soon. This is known as Unmārgī or kṣataja (bhagañdara). 18b-20.

तेषु रुग्दाहकण्डादीन् विद्याद् व्रणनिषेधतः। षट् क्रुच्छ्रसाधनास्तेषां, निचयक्षतजौ त्यजेत्॥२१॥ प्रवाहिणीं वलीं प्राप्तं सेवनीं वा समाश्रितम्।

In these (all kinds of bhagañdara) the nature of pain, burning sensation, itching etc, should be learnt from vrana pratisedha (chapter 25); out of these, six (three from individual dosa and three from their combination in twos) are difficult to cure, that caused by all the dosas and that by

kṣata should be refused; so also if the fistula is localised in the pravāhini vali (inner most fold of rectum) or in the sevani (vesicorectal raphae). 21-22a.

Cikitsa (treatment):-

अथास्य पिटिकामेच तथा यत्नादुपाचरेत्।। २२।। शुद्धचस्रक्षुतिसेकाद्यैयेश पाकं न गच्छति।

During the pițikā (eruption) stage only, effective treatment should be done so that it does not undergo ripening (supperation, ulceration) by administering purifactory therapies, blood letting, bathing the leison with decoctions and such others. 22b-23a.

पाके पुनरुपिक्षम्धं स्वेदितं चाद्यगाहतः ॥ २३ ॥ यन्त्रयित्याऽर्शसमिव पद्दयेत्सम्यम्भगन्द्रम् । अर्वाचीनं पराचीनमन्तर्मुखबिहर्मुखम् ॥ २४ ॥

If ripening, the ulcer should be slightly anointed with oil and fomentation given by immercing the part (buttocks) in medicated warm water, the physician should then inspect the rectum by using the rectal speculum and note whether the fistula is nearer or farther, opening inside or opening outside. 23b-24.

अथान्तर्मुखमेषित्वा सम्यक् शस्त्रेण पाटयेत्। बहिर्मुखं च निःशेषं ततः क्षारेण साधयेत्॥२५॥ अग्निना वा भिषक् साधु क्षारेणैवोष्ट्रकन्धरम्।

That fistula which opens to the interior should be explored by the probe and then cut with the knife; that which opens to the exterior should also be probed, cut without leaving any remnant and then treated either with kṣāra (caustic alkali) or agni (fire); uṣtragrīva bhagañdara should be treated with application of kṣāra (alkali) only. 25-26a.

नाडीरेकान्तराः कृत्वा पाटयेच्छतपोनकम् ॥ २६ ॥ तासु रूढासु शेषाश्च, मृत्युर्दीर्णे गुदेऽन्यथा।

Sataponaka should also be cut with the knife, one sinus after the other, after healing of the earlier one, otherwise death may occur if the rectum is greatly injured. 26b-27a.

परिक्षेपिणि चाप्येवं नाड्युक्तैः क्षारसूत्रकैः॥२७॥

In parikṣepī also the same treatment, in addition, kṣāra-sūtra (thread soaked in alkaline juices may be used). 27b.

श्रशीभगन्दरे पूर्वमशीसि प्रतिसाषयेत्। त्यक्त्वोपचर्यः स्ततः शल्यं शल्यचतस्ततः॥२८॥ आहरेख तथा द्धात् कृमिम्नं लेपभोजनम्। पिण्डनाड्याद्यः स्वेदाः सुक्षिग्धा वजि पृजिताः॥२९॥

In case of Arśobhagañdara, arśas (piles) should be treated after having refused treatment, if the foreign body is present in the wound it should be removed, then application of paste of drugs and foods which kill the worms should be adopted. Fomentation by pinda (hot balls of drugs) nāḍī (tubes emitting steam) etc. after lubrication are beneficial when there is pain. 28-29.

सर्वत्र च बहु चिछ्न दे छेदानालोच्य योजयेत्। गोतीर्थसर्वतोभद्रदललाङ्गललाङ्गलान् ॥ ३०॥

In case of multiple sinuses and openings, the appropriate type of incision should be selected after careful consideration, such as gotirtha, sarvatobhadra, dāla, ardhalāngala and lāngaloka. 30.

पार्श्व गतेन शस्त्रेण छेदो गोतीर्थको मतः। सर्वतः सर्वतोभद्रः, पार्श्वच्छेदोऽर्घकाङ्गकः॥ ३१॥ पार्श्वद्वये काङ्गलकः

Gotīrtha is incision made from the sides by using the knife, sarvatobhadra is that made from all the sides, ardhālāngala incision from one of the sides and lāngalaka is incision from both the sides. 31.

Notes:—The description of the shapes of the incisions have also been furnished by other commentators like Dalhana (in Susruta Samhita), Iñdu (in Aṣṭāñga sañgraha) but none of them are clear. Modern surgical techniques can be adopted as and now found appropriate.

समस्तांश्चाग्निना दहेत्। आस्नावमार्गान्निःशेषं नैवं विकुरुते पुनः॥३२॥ All the orifices exuding fluids should be cut open and burnt by fire (thermal cautery), only then the wound does not recur again. 32.

यतेत कोष्ठगुद्धौ च भिषक् तस्यान्तराअन्तरा।

The physician should also try to purify the alimentary tract, often and on. 33a.

लेपो वर्णे विडालास्थि त्रिफलारसकरिकतम् ॥ ३३ ॥

For application to the wound, paste made of bones of a cat, mecerated with the decoction of triphalā is best suited. 33b.

ज्योतिष्मतीमलयुलाङ्गलिशेलुपाठाः कुम्भाग्निसर्जे(जिं)करवीरवचासुधाकैः। अभ्यञ्जनाय विपचेत भगन्दराणां तैल वहन्ति परमं हितमेतदेषाम्॥ ३४॥

Medicated oil prepared with jyotişmatī, malayu, lāñgalī, śelu, pāṭhā, kumbha, agni, sarja, karavīra, vacā, sudhā and arka and used for anointing the rectal fistula is said to be highly beneficial for it. 34.

मधुकरोध्रकणात्रुटिरेणुकाद्विरजनीफिलनीपदुसारिवाः ।
कमलकेसरपद्मकधातकीमदनसर्जरसामयरोदिकाः ॥ ३५॥
सबीजपूरच्छद्नैरेभिस्तैलं विपाचितम् ।
भगन्दरापचीकुष्ठमधुमेह्दवणापहम् ॥ ३६॥

Medicated oil should be cooked with madhuka, rodhra, kaṇā, truțī, reṇukā, the two rajanī, phalinī, paṭu, sārivā, kamalakesara, padmaka, dhātakì, madana, sarjarasa, āmaya, rodikā and bark of bījapāra. This cures rectal fistula, goitre, ulcers of leprosy and diabetes mallitus. 35-36.

मधुतस्ययुता विडङ्गसारत्रिफलामागधिकाकणाश्च स्रोदाः।
कृमिकुष्ठभगन्दरप्रमेहस्रतनाडीव्रणरोपणा भवन्ति ॥ ३७ ॥

Powder of vidanga sāra, triphalā, māgadhikā and kaṇā licked with honey and oil heals the ulcers caused by worms, leprosy, rectal fistula, diabetes, injury, and sinus ulcers. 37.

अमृत। त्रुटिचे झवत्सकं किलपथ्यामलकानि गुम्गुलुः। कामचुद्धमिदं मधुदुतं पिटिकास्थौल्यभगन्दरान् जयेत्।। ३८॥

Amṛtā, truţī, vellā, vatsaka, kali, pathyā, āmalaka and guggulu increased by one part in their succeeding order (powdered well), soaked in honey and consumed cures eruptions, obesity and rectal fistula. 38.

मार्गधिकाग्निकलिङ्गविडङ्गैर्बिल्वधृतैः सवराष्ट्रषट्कैः। गुग्गुलुना सहरोन समेतैः क्षौद्रयुतैः सकलामयनाशः॥ ३९॥

Māgadhikā, agni, kalinga, vidanga, bilva and ghrta each one pala added with six pala of varā and equal quantity (six pala) of guggulu, powdered and consumed along with honey cures all diseases. 39.

गुग्गुलुपञ्चपलं पलिकांशा मागधिका त्रिफला च पृथक्स्यात्। त्वक् त्रुटिकर्षयुतं मधुलीढं कुष्ठभगन्दरगुल्मगतिष्रम् ॥ ४० ॥

Five pala of guggulu, one pala each of māgadhikā and triphalā, one karṣa each of tvak and truṭi powdered and licked with honey cures leprosy, rectal fistula, abdominal tumour and sinus ulcers. 40.

श्टङ्गबेररजोयुक्तं तदेव च सुभावितम्। काथेन दशमूलस्य विशेषाद्वातरोगजित्॥ ४१॥

The same drugs (guggulu etc. mentioned above) added with powder of śrñgavera and well soaked in the decoction of daśamūla cures diseases caused by vāta especially. 41.

उत्तमाखिद्रसारजं रजः शीलयन्नसनवारिभावितम्। हिन्त तुल्यमहिषाक्षमाक्षिकं कुष्ठमेहपिटिकाभगन्दरान्॥ ४२॥

Powder of uttamā (triphalā) and khadirasāra soaked in the decoction of asana, consumed mixed with addition of equal quantity of mahiṣākṣi (guggulu) and mākṣika (honey) cures leprosy, diabetes, eruptions and fistula of the rectum. 42.

भगन्दरेष्वेष विशेष उक्तः शेषाणि तु व्यञ्जनसाधनानि । व्रणाधिकारात् परिशीलनाच सम्यग्विदत्वौपयिकं विद्ण्यात् ॥ ४३ ॥

The procedure (therapies, recipes etc.) described here were especially for bhagandara; other methods of treatment

which ever needed should be selected by going through the chapter on treatment of ulcers (chapter 25) and administered properly. 43.

श्रश्वपृष्ठगमनं चलरोधं मधमैयुनमजीर्णमसातम्यम्। साइसानि विविधानि च रुढे वत्सरं परिहरेदधिकं था॥ ४४॥

Riding on horse, suppression of urge of cala (vāta) flatus, faeces, urine etc. indulgence in wine, copulation, uncooked things/indigestion, unaccustomed foods and different kinds of exertions should be avoided for one year or still more after healing (of the rectal fistula). 44.

इति भीवैद्यपतिसिंहगुप्तस् नुश्रीमद्वाण्यदिवरिकतायामहाकृहद्य-संहितायां षष्ठे उत्तरस्थाने मगन्दरप्रतिवेधो नामाधाविद्योऽध्यायः॥ २८॥

Thus ends the chapter-Bhagañdara pratisedha-the twentyeighth in Uttarasthana of Astañga hrdaya samhita composed by srimad Vagbhata, son of sri vaidyapati Simhagupta.

एकोनिवाशोऽध्यायः।

Ghapter - 29

GRANTHI-ARBUDA-ŚLIPADA-APACI-NADI VIJNANIYA (Knowledge of tumours-cancer-filariasis-scrofula-sinus ulcer)

अथातो प्रश्यर्बुद्रशीपदापचीनाडीियज्ञानीयं व्यास्यास्यामः। इति इ स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter Granthi-arbuda-ślipada apaci-nādī vijnānīya-knowledge of tumours, cancer, filariasis, scrofula and sinus ulcer; thus said Atreva and other great sages.

Granthi-(benign tumour) :--

कफप्रधानाः कुर्वन्ति मेदोमांसास्रगा मलाः। वृत्तोन्नतं यं श्वयथुं स ग्रन्थिर्प्रथनात्स्मृतः॥ १॥ दोषास्नमांसमेदोस्थिसिरावणभवा नव।

Malas (doṣās) of which kapha is the predominant one, invading the fat, muscle and blood produce a round, raised swelling (new growth) known as Granthi because of its knotty (lumpy) nature. It is of nine kinds viz. arising from each doṣa, from māmsa (muscle tissue), medas (fat tissue), asthi (bone tissue), sira (vein) and from vṛaṇa (ulcer.) 1-2a.

ते तत्र वातादायामतोदमेदान्वितोऽसितः॥२॥
स्थानात्स्थानान्तरगतिरकस्माङानिवृद्धिमान् ।
मृदुर्बस्तिरिवानद्धो विभिन्नोऽच्छं स्रवत्यसृक्॥३॥

That arising from vāta, is broad, has pricking and cutting types of pain, black in colour, shifts from place to place, undergoes increase or decrease in size without any reason, soft, bulged like a leather bag and exudes clear thin blood when pricked. 2b-3.

पित्तात्सदादः पीताभो रक्तो वा, पच्यते द्रुतम्। भिन्नोऽस्रमुष्णं स्नवति That arising from pitta, has burning sensation, yellow or red colour, ripens (suppurates quickly; exudes warm blood when pricked. 4a.

श्रेष्मणा नीरुजो घनः ॥ ४ ॥ शीतः सवर्णः षण्डूमान्, पकः पूर्यं स्रवेद्धनम् ।

That arising from kapha, is painless, hard, cold, of the same colour of the skin, has itching; when ripens exudes thick pus. 4b-5a.

Rakta granthi :-

होषेदुंष्टे अस्ति ग्रन्थिभवेनमूर्च्छत्सु जन्तुषु ॥ ५ ॥ सिरामांसं च संभित्य सस्वापः पित्तलक्षणः।

When the dosas get aggravated in the blood a granthi (tumour) develops containing worms which invade the veins and muscles, is accompanied with loss of tactile sensation and presence of symptoms of (aggravation of) pitta. 5b-6a.

Mamsa granthi :-

मांसलैर्दूषितं मांसमाहारैर्द्रन्थिमावहेत् ॥ ६ ॥ क्रिन्धं महान्तं कठिनं सिरानद्धं कफाकृतिम् ।

Māmsa (muscle tissue) getting vitiated by indulgence in bad kind of meat as food leads to formation of granthi which is unctous, large in size, hard, studded with veins and having symptoms of aggravation of kapha. 6b-7a.

Medo granthi:-

प्रवृद्धं मेदुरैमेंदो नीतं मांसेऽथवा त्विष्य ॥ ७ ॥ वायुना कुरुते प्रन्थि भृशं क्रिग्धं मृदुं चलम् । श्लेष्मतुल्याकृति देहक्षयवृद्धिक्षयोद्यम् ॥ ८ ॥ स विभिन्नो घनं मेदस्ताम्रासितिश्वतं स्रवेत् ।

Medas (fat tissue) getting increased by indulgence in foods containing too much of fat, brought to the muscle or skin by vāyu (vāta) gives rise to granthi which is very unctous, soft, movable, having symptoms of aggravation of ślesma (kapha), increasing and decreasing in size with the increase

or decrease of the body, exudes coppery, black, or white fatty fluid when pricked. 7b-9a.

Asthi granthi:-

सस्यमङ्गाभिघाताभ्यामुखतावनतं तु यत्॥ ९॥ सोऽस्थित्रन्थिः

Asthi granthi develops as a result of fractures, injuries causing upward displacement (growth) of bones etc. 9b.

Sirā granthi:---

पदातेस्तु सहसाऽस्भोषगाहनात्। व्यायामाद्वा प्रतान्तस्य सिराजालं सशोणितम्॥ १०॥ बायुः सम्पीक्य सङ्कोच्य वक्षोक्तस्य विशोष्य च। निःष्कुरं नीठजं प्रन्थि कुरुते स सिराह्मयः॥ ११॥

Foot soldiers entering into water suddenly or by fatigue after exertion, vayu (vata) getting aggravated along with sonita (blood) invades the network of veins causing pain, constriction, distortion, drying up and gives rise to the formation of granthi which is non-pulsating and painless. This is known as siragranthi. 10-11.

Vrana granthi :-

अकढे कढमात्रे वा व्रणे सर्वरसाशिनः। सार्द्रे वा बन्धरिहते गात्रेऽश्माभिहतेऽथवा॥ १२॥ बातोऽस्रमस्तृतं दुष्टं संशोष्य प्रथितं व्रणम्। कुर्यात्सदादः कण्डूमान् व्रणप्रन्थिरयं स्मृतः॥ १३॥

If the patient indulges in foods of all tastes without any control when the ulcer has not healed or healed just then, or if it (ulcer) is not bandaged, when still moist, or the body is hit by stones, etc then vāta dries up the vitiated blood which has not gone out, causes a granthi, in the ulcer associated with burning sensation and itching. This is known as vrana granthi. 12-13.

साध्या दोषास्रमेदोजाः, न तु स्थृलखराश्चलाः। मर्मकण्ठोदरस्थाश्च Those granthi (benign tumours) arising from the doṣās, rakta and medas are sādhya (curable); those which are big, hard and movable, those located on vital spots, throat and abdomen are not curable. 14a.

Arbuda-(malignant tumour/cancer) :-

महत्तु ग्रन्थितोऽर्बुदम् ॥ १४ ॥ तल्लक्षणं च मेदोन्तः षोढा दोषादिमिस्तु तत् । प्रायो मेदःकफात्व्यत्वात्त्स्थरत्वाच न पच्यते ॥ १५ ॥

Large granthis are called as Arbuda (malignant tumours); they are of six kinds, caused by the dosas etc. Because of predominance of medas (fat) and kapha generally and due to deep rootedness they do not ripen (suppurate). 14b-15.

Sonitarbuda:-

सिरास्थं शोणितं दोषः सङ्कोच्यान्तः प्रपीड्यं च । पाचयेत तदानद्धं साम्नावं मांसपिण्डितम् ॥ १६ ॥ मांसाङ्कुरैश्चितं याति वृद्धिं चाग्रु स्रवेत्ततः। अजस्र दुष्टरुधिरं भूरि तच्छोणितार्बुदम्॥१७॥

Dosās getting aggravated vitiate the blood present inside the veins, causing contractions, pain and ripening, produce a growth of (tumour) muscle, studded with sprouts of muscle, bleeding constantly; the tumour develops fast and discharges vitiated blood in large quantities. This is sonitārbuda. 16-17.

तेष्वसृद्धांसजे वर्ण्यं, चत्वार्यन्यानि साधयेत्।

Among these (arbudās) those arising from blood (śonitārbuda) and muscle tissue (māmsārbuda) should be refused, the remaining four should be treated. 18a.

Ślipada-(filariasis)-

प्रस्थिता वङ्कणोर्वादिमधःकायं कफोल्बणाः ॥ १८ ॥ दोषा मांसास्रगाः पादौ कालेनाश्रित्य कुर्वते । शनैःशनैर्घनं शोफं श्लीपदं तत्प्रचक्षते ॥ १९ ॥

Dosās with the predominance of kapha getting aggravated invade the māmsa (muscle) and asrk (blood) commencing first in the groin and gradually descend to the feet, making

it swollen slowly and steadily, this disease is called as (filariasis). 18b-19.

Ślipada:-

परिपोटयुतं कृष्णमनिमित्तरुजं खरम्। रूक्षं च वातात् पित्तात्तु पीतं दाहज्वरान्वितम्॥२०॥ कफाइर चिनंधमरुक् चितं मांसाङ्करैर्चृहत्।

In that caused by vāta the leg is having small cracks in the skin; black in colour, pain develops without any reason and (skin) is dry; in that by pitta, it is yellow, accompanied with burning sensation and fever; in that caused by kapha the leg is heavy, unctous, painless and studded with big sprouts of muscle fibres. 20-21a.

तस्यजेद्वत्सरातीतं सुमहत् सुपरिस्नृति ॥ २१ ॥

That which is more than one year old, very big and exuding heavily should be rejected. 21b.

पाणिनासौष्टकर्णेषु वदन्त्येके तु पाद्यत्। श्रीपदं जायते तच देशे अनूपे भृशं भृशम्॥ २२॥

Ślipada, affects the hands, nose, lips, and ears also like the feet, some (authorities) say so; and it is especially common in extremely marshy regions, 22.

Gandamala-apaci-(scrofula):-

मेदस्थाः कण्ठमन्याक्षकक्षावक्कणगा मलाः। सवर्णान् कठिनान् क्षिग्धान् वार्ताकामलकाकृतीन्॥ २३॥ अवगाढान् बहून् गण्डांश्चिरपाकांश्च कुर्वते। पच्यन्तेऽल्पचजस्तेऽन्ये स्नवन्त्यन्येऽतिकण्डुराः॥ २४॥ नश्यन्त्यन्ये भवन्त्यन्ये दीर्घकालानुबन्धिनः। गण्डमालाऽपची चेयं दुर्वेव क्षयवृद्धिभाक्॥ २५॥

Dosas aggravated invading the medas (fat) present in the throat, neck, region of collar bone, axilla and the groin, give rise to growth of hard, unctous, deep rooted, multiple, ganda (small tumours of the same colour as of the skin resembling a vartaka and amalaka (in size), ripening (suppurating) after a long time. Some undergo ripening causing mild pain, and some others are exuding fluid causing severe itching some disappear and some appear afresh, the disease persists

for long. This is known as Gandamālā or Apaci and undergoes increase or decrease like the dūrvā grass (disappears in unsuitable climate and reappears in suitable climate). 23-25.

तां त्यजेत्सज्वरच्छर्दिपार्श्वेठक्कासपीनसाम्।

That associated with fever, vomiting, pain in the flanks, cough and nasal catarrah, should be refused treatment. 26a.

Nādi vraņa-(sinus ulcer):-

अमेदात्पकशोफस्य वर्णे चापश्यसेविनः॥ २६॥ अनुप्रविद्य मांसादीन् दूरं पूयोऽभिधावित। गतिः सा दूरगमनान्नाडी नाडीव संस्कृतेः॥ २७॥ नाड्येकाऽनृजुरन्येषां सैवानेकगतिर्गतिः।

Not cutting the ripened abscess (and draining out the pus) and the person indulging in unsuitable foods etc. the pus retained inside the ulcer entering into the muscles etc. produces channels (sinus) inside them for long distances. Only one channel which is straight is called as Nāḍī (sinus) while more than one channel which are not straight (curved) is called as Gati-technically. 26b-28a.

सा दोषैः पृथगेकस्थैः शल्यहेतुस्र पश्चमी॥ २८॥

It (nadīvraņa) is of five kinds, from each doşa seperately, from the combination of all of them and fifth from the foreign body. 28b.

वातात् सरुक्स्क्ष्ममुखी विवर्णा फेनिसोद्रमा। स्रवत्यभ्यविकं राजी

That caused by vata has pain, small opening, discoloured, exudes froth, more at nights. 29a.

पित्तात्त्रड्ज्वरदाहक्कत् ॥ २९ ॥ पीतोष्णपूतिपूयसुद्दिवा चाति निषिश्चति ।

That caused by pitta has thirst, fever, burning sensation, exudes yellow, warm, foul smelling pus, more during day.

29b-30a.

धर्नापच्छिलसंस्नावा कण्डूला कठिमा कफात्॥ ३०॥ अ.ह.-१९ निशि चाभ्यधिकक्कोदा

That caused by kapha-has thick, slimy exudation, severe itching, hardness, exudation more at nights. 30b.

सर्वेः सर्वाकृति त्यजेत्।

In that caused by all the dosas, all the symptoms will be present, this should be rejected. 31a.

भन्तःस्थितं शस्यमनाष्ट्रतं तु करोति नाडीं यहते च साऽस्य । फेनानुविद्धं तनुमल्पमुण्णं साम्नं च प्यं सक्जं च नित्यम् ॥ ३१ ॥

The foreign body remaining inside the body if not removed leads to nādi (sinus ulcer); it exudes thin, warm, frothy blood and pus every day. 31.

इति भीवैषपितिसिष्टगुप्तस्तुश्रीमद्वाग्मटविरिचताथामष्टाङ्गहृद्य-संहितायां षष्ठे उत्तरस्थाने प्रन्थ्यर्बुद्रश्रीपदापचीनाडी-विज्ञानीयं नामेकोन्त्रिकोऽस्यायः ॥ २९॥

'Thus ends the chapter-Granthi-arbuda-ślipada-apacinādi vijnānīya-the twentyninth in Uttara sthāna of Astāngahrdaya' samhitā composed by srimad Vāgbhata, son of sri vaidyapati Simhagupta.

तिशोऽध्यायः ।

Chapter-30

GRAÑTHI-ARBUDA-ŚLĪPADA-APACÏ-NĀDĪ PRATIŞĒDHA
(Treatment of tumours etc.)

अथातो प्रन्थ्यर्बुद्कोपदापचीनाडीप्रतिषेधं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the Granthi-arbuda-ślipada-apaci nādī pratisedha adhyāya-treatment of granthi-arbuda, ślipada apaci and nādī (vraņa); thus said Ātreya and other great sages.

Granthi cikitsa (treatment of benign tumour):-

ग्रन्थिकामेषु कर्तव्या यथास्वं शोफवत् क्रिया।
वृहतीचित्रकव्यात्रीकणासिद्धेन सर्पिषा॥ १ ॥
कोहयेक्छुद्धिकामं च, तीक्ष्णैः शुद्धस्य लेपनम्।
संस्येद्य बहुशो ग्रन्थि विमृद्नीयात् पुनः पुनः॥ २ ॥
एष वाते विशेषेण क्रमः, पित्तास्रजे पुनः।
जलौकसो हिमं सर्वे, कफजे वातिको विधिः॥ ३ ॥

For granthi (benign tumours) which is unripe, the treatment is like that of any sopha (swelling).

The patient requiring purificatory therapies should be given oleation therapy first with ghee preapared with brhati; citraka, vyāghri and kaṇā; after he gets purified, application of paste of drugs of penetrating action should be done (on the tumour); the tumour should be given fomentation many times and squeezed (by the hands) again and again. this is the method of treatment especially for tumour of vāta origin.

For those arising from pitta and asrk (blood) application of leeches (to suck blood) and all cold therapies are beneficial; for that of kapha origin, the treatment prescribed for that of vāta origin itself is suitable. 1-3.

तथाऽज्यपकं छित्त्वेनं स्थिते रक्तेऽग्निना दहेत्। साध्वशेषं, सशेषो हि पुनराष्यायते भ्रुषम्॥ ४॥

That which has not become ripe, inspite of all these should be cut (excised) and when bleeding stops it should be burnt by fire (thermal cautery) leaving no residue/remnant, because such a residue / remnant is sure to develop again into a tumour. 4.

मांसवणोद्भवी ग्रन्थी याप्येदेवमेष च।

Both māmsa granthi (tumour of muscle tissue) and vraņa granthi (tumour sequel to an ulcer) should also be treated in the same (above) way. 5a.

कार्यं मेदोभवेऽप्येतत्तप्तैः फालादिभिश्च तम् ॥ ५ ॥ प्रमृद्यात्तिल्वदिग्धेन छन्नं द्विगुणवाससा । शस्त्रेण पाटयित्वा वा दहेन्मेदिस स्दुते ॥ ६ ॥

Even in medoja grañthi (tumour of fat tissue) that same treatment; it should be given a coating of the paste of tila, covered with two layers of cloth and then touched with heated metal plates etc; or it be cut (excised) completely and burnt by fire (thermal cautery). 5b-6.

सिराग्रन्थौ नवे पेयं तैलं साइचरं, तथा। उपनाहोऽनिलहरैर्वस्तिकर्म सिराज्यधः॥ ७ ॥

In sirāgranthi (tumour of veins) which is new, sahacarā taila should be given to drink; upanāha (warm poultice) with drugs which mitigate vāta; basti (enema therapy) and sirāvyadha (venesection) should be done. 7.

Arbuda cikitsa (treatment of malignant tumour):-

अर्बुदं ग्रन्थिवत् कुर्यात् यथास्वं सुतरां हितम्।
[अज्ञाशकृष्टिख्युमूललाक्षासुरस्(लवणक्षार)काञ्जिकैः।
वस्त्रबद्धेरुपस्वेद्य मर्द्यित्वा प्रतेपयेत्।। १।।
उपोदकापत्रपिण्ड्या छदैराच्छादितं घनम्।
निवेश्य पद्घं बभ्नीयाच्छाम्यत्येवं नवार्बुद्म्।। २।।
जीर्णे चार्कच्छद्सुधासामुद्रगुडकाञ्जिकैः।
प्रच्छाने पिण्डिका बद्धा ग्रन्थ्यर्बुद्विद्धायनी।। ३।।]

For arbuda (malignant tumours) also the same treatment advocated for granthi (benign tumour) are beneficial.

[Excreta of a goat, root of sigru, lākṣā, surasā, lavaṇa and kṣāra are cooked in fermented gruel tied in a cloth and applied warm over the tumour, covered with thick leaves of upodaka and then bandaged. By this, arbuda of recent onset subside. In case of chronic tumours; covering it with leaves of arka, sudhā, samudra (lavana), guḍa and kāñijikā; pracchāna (letting out the blood by making incisions on the skin) after tieing at the calves make for dissolving/disappearance of tumours]. 1-3.

Ślipada cikitsa (treatment of filariasis):-

श्ठीपदे अनिल जे विश्येत् स्निग्धस्विन्नोपनाहिते ॥ ८ ॥ स्वरामुपरि गुल्फस्य द्वधङ्गुले, पाययेश्व तम् । मासमेरण्डजं तेलं गोमूत्रेण समन्वितम् ॥ ९ ॥ जीणं जीणां न्नमञ्जीयाच्छुण्ठीश्वतपयोन्धितम् । त्रवृतं वा पिबेदेवमशान्ताविन्ना दृष्टेत् ॥ १० ॥

In slipada caused by vāta after administering oleation (anointing) sudation (fomentation) and poulticing, the vein situated two angula above the heel should be cut (and blood let out); the patient should be asked to drink eranda tails along with cow's urine for one month, after it is well digested, he should eat old rice boiled well along with decoction of sunth and milk, or drink the decoction of trivit along with milk. If by these methods the disease does not subside, then it should be burnt by fire (thermal cautery). 8b-10.

गुल्फस्याधः सिरामोक्षः पैत्ते सर्वे च पित्तजित्।

In ślipada of pitta origin, venesection below the heel and all other pitta mitigating treatments should be done. 11a.

सिरामङ्गुष्ठके विभ्वा कफजे शीलयेद्यवान् ।। ११ ।। सक्षीद्राणि कषायाणि वर्द्धमानास्तथाऽभयाः । स्थि।। स्थि।। स्थि।।

In slipada of kapha origin, the vein near the big toe should be cut, use yava (barley) (as food) decoction of drugs of astringent taste mixed with honey; use abhaya in daily increasing doses, apply the paste of sarsapa and varta-kimula or of dhañva to the leg. 11b-12.

Apact cikitsa-(treatment of scrofula):-

कर्श्वाधःशोधनं पेयमपच्यां साधितं घृतम् । द्नतीद्रवन्तीत्रिवृताजालिनीदेवदालिभः ॥ १३ ॥ शीलयेत्कफमेदोझं धूमगण्डूषनावनम् । सिर्याऽपहरेद्रकं, पिवेन्मूत्रेण तार्स्यजम् ॥ १४ ॥

In Apaci purification of the body both in its upper and lower routes; drinking of ghee prepared with danti, dravanti, trivṛta, jālinī and devadāli; inhalation of smoke, holding liquids in the mouth and nasal medication which mitigate kapha and medas (fat), blood letting from the vein, and drink tārkṣyaja (rasānjana) mixed with cow's urine. 13-14.

[पलमईपलं वाऽपि कर्षे वाऽप्युष्णवारिणा। काञ्चनारत्वचं पीत्वा गण्डमालां व्यपोहति॥ १॥]

[Drinking the fresh juice of bark of kāncanāra in doses of one pala, half pala or karṣa every day along with warm water, the person gets cured of ganḍamāla.] 1.

ब्रन्थीनपकानालिम्पेन्नाकुलीपदुनागरैः । स्विन्नान् लवणपोटल्या कठिनानतु मर्द्गेत्॥१५॥

Tumours (of gandamāla) which are unripe should be smeared with the paste of nākulī, paţu and nāgara, fomented with salt poultice and then the hard tumours massaged softly. 15.

शमीमूलकशित्रणां बीजैः सयवसर्षेपैः। लेपः पिष्टोऽम्लतकेण प्रन्थिगण्डविलायनः॥ १६॥

Seeds of sami, mulaka and sigru, mixed with yava and sarsapa macerated with sour buttermilk and this paste applied over the tumour makes that liquified. 16.

[क्षुण्णानि निम्बपत्राणि क्रुप्तैर्भक्षातकैः सह। शरावसम्पुटे दण्या सार्धे सिद्धार्थकैः समैः॥ १॥ पतच्छागाम्बुना पिष्टं गण्डमालाप्रकोपनम्।] [Leaves of nimba and of bhallataka cut to bits, burnt to ashes within sealed earthen saucers and mixed with half its quantity of siddharthaka, macerated with goat's urine and applied to gandamala (is beneficial)]. 1.

पाकोन्मुखान् स्नुतास्त्रस्य पित्तक्षेष्महरैर्जयेत्। अपकानेव वोद्धृत्य क्षाराग्निभ्यामुपाचरेत्॥ १७ ॥

Those which are undergoing ripening (suppuration) should be treated with blood letting and therapies which mitigate pittaślesma (kapha) or the unripe ones should be removed and treated by the use of kṣāra and agni (alkalīne and thermal cauterisation). 17.

काकादनोलाङ्गलिकानहिकोत्तुण्डिकीफलैः ।
जीमृतवीजककोंटीविशालाकृतवेधनैः ।। १८ ॥
पाटान्वितः पलाधांशैर्विषकर्षयुतैः पचेत् ।
प्रस्थं करञ्जतैलस्य निर्गण्डीस्वरसाढके ।। १९ ॥
अनेन माला गण्डानां चिरजा पूयवाहिनी ।
सिध्यत्यसाध्यकल्पाऽपि पानाभ्यञ्जननावनैः ॥ २० ॥

Medicated oil is prepared with the decoction of kākādanī, lāngalikā, nahikā, uttuņḍikīphala, seeds of jīmūta, karkotī, viśālā, kṛtavedhan and pāṭhā—each half pala; viṣa one karṣa; karanja taila one prastha and fresh juice of nirguṇḍī one āḍhaka. By the use of this oil for drinking, anointing on the tumour and nasal medication, gaṇḍamālā (scrofula) which are chronic, which exude pus, which present incurable features—all become cured. 18—20.

तैलं लाङ्गलिकीकन्दकलकपादं चतुर्गुणे। निर्गुण्डीस्वरसे पकं नस्याद्यैरपचीप्रणुत्।। २१॥

Medicated oil prepared with decoction of langalika, paste of the same in one-fourth part along with four parts of fresh juice of nirgundi used as nasal drops etc. cures apaci 21.

भद्रभीदारुमरिचद्विहरिद्रात्रिवृद्धनैः । मनःशिलालनलद्विशालाकरचीरकैः ॥ २२ ॥ गोमूत्रपिष्टैः पलिकैविषस्यार्धपलेन च । ब्राह्मीरसार्कजभीरगोशसद्वससंयुतम् ॥ २३ ॥

प्रस्थं सर्षपतेष्ठस्य सिद्धमाशु व्यपोहति। पानाचैः शीखितं कुष्ठहुष्टनाडीव्रणापचीः॥ २४॥

Medicated oil prepared with the paste of one pala each of bhadraśrī, dāru, marica, the two haridrā, trivṛt, ghana, manaśsilā, āla, nalada, viśālā and karavīra made with cow's urine; bisa half-pala, juice of brāhmī, arka kṣīra (milky sap of arka), juice of fresh cow dung and one prastha of sarṣapa taila. This used for drinking etc. (anointing, nasal medication) habitually cures leprosy, foul ulcers, sinus ulcers and apacī (small tumours). 22-24.

वचाहरीतकीलाक्षाकदुरोहिणिचन्दनैः । तैलं प्रसाधितं पीतं समृलामपर्ची जयेत्॥ २५॥

Medicated oil prepared with vaca, haritaki, lakṣa, katurohini, and candana consumed daily destroys apaci from its root even. 25.

शरपुङ्कोद्भवं मूळं पिष्टं तन्दुळवारिणा। नस्याम्नेपाच दुष्टाधरपचीविषजन्तुजित्॥ २६॥

Root of śarapuñkhā macerated with rice wash and used for nasal medication and external application cures bad ulcers, apacī and poisonous worms. 26.

मूलैक्समकारण्याः पीलुपण्याः सहाचरात्। सरोधाभययष्ट्याह्वराताह्वाद्वीपिदाक्तिः ॥ २७॥ तैलं श्रीरसमं सिद्धं नस्येऽभ्यक्ते च पृजितम्।

Medicated oil prepared with the roots of uttamarāṇi, pīluparṇi and sahacarā, added with rodhra, abhayā, yaṣṭhyāhvā, śatāhvā, dvīpī and dāru and equal quantity of milk is best for use for nasal drops and anointing. 27–28a.

गोक्यजाध्वखुरा दग्धाः कदुतैलेन लेपनम् ॥ २८॥ ऐक्नुदेन तु कृष्णाहिर्वायसो वा स्वयं मृतः।

Ash of hoof of cow, goat or horse mixed with katu taila should be applied externally or the ash of a black snake or crow which has died of its own accord mixed with inguli taila may be applied. 28b-29a.

इत्यशान्तौ गद्यस्यान्यपार्श्वजङ्घासमाश्रितम् ॥ २९ ॥ यस्तेकर्ध्यमधस्ताद्वा मेदो हत्वाऽग्निना दृष्टेत्।

If the disease does not subside by these treatments then the medas (fat) present in the calf muscle of the leg opposite to the side of the disease (apaci) should be taken out and the site burnt by fire. 29b-30a.

स्थितस्योध्वे पदं मित्वा तन्मानेन च पार्षणतः ॥ ३० ॥ तत अर्ध्वे हरेद् ग्रन्थीनित्याह भगवान्निमः।

The patient is made to stand extending his leg measuring the distance from the heel (up to the middle of the calf muscles), the granthi (tumour) present there should be removed—thus said the worshipful Nimi. 30b-31a.

पार्षिण प्रति द्वादश चाङ्गुलानि मुक्त्वेन्द्रबस्ति च गदान्यपार्श्वे । विदार्य मत्स्याण्डनिभानि मध्याज्ञालानि कर्षेदिति सुश्रुतोक्तिः ॥ ३१ ॥

Leaving away twelve angula (fingers breadth) from the heel and going upward, to the place of indrabasti and avoiding it, the calf muscle should be torn (cut) open, the small tumour resembling eggs of the fish removed out from the net work of muscles—this is the saying of Suśruta. 31b.

भा गुल्फकर्णात्सुमितस्य जन्तोस्तस्याष्टभागं खुडकाद्विभज्य। ब्राणार्जवेऽघः सुरराजवस्तेभिन्वाऽक्षमात्रं त्वपरे वदन्ति ॥ ३२ ॥

Dividing the total length of man from his heel to the ear and keeping one eighth part of it (at the bottom and discarding the major part at the top) or measuring from the tip of the nose to the indrabasti and taking one eighth part of it (is the site for conducting the operation) say some others. 32.

Notes: The 'indrabasti' is the name of marma (vital spot), belonging to māmsa marma, kālāntara prāṇahara kind present in the middle of the foreleg. Ancient physicians held the view that small tumours will be developing simultaneously with the development of glands in the neck (apacī/gaṇḍamālā) and as a part of treatment, surgical removal of glands in the calf muscles has been described in the above verses.

Nadi vrana cikitsa-(treatment of sinus ulcer):-

उपनाह्यानिलान्नाडी पाटितां साधु लेपयेत्। प्रत्यक्पुष्पीफलयुतैस्तिलैः पिष्टैः ससैन्धवैः॥ ३३॥

पैत्तीं तु तिस्मिश्रिष्ठानागवन्तीनिशाह्यः। श्रेष्मिद्धीं तिस्तिराष्ट्रीनिकुम्मारिष्टसैन्धर्यः॥ ३४॥

Nāḍī vraṇa (sinus ulcer) caused by anila (vāta) should be fomented with warm poultice, cut open and applied with the paste of fruits of pratyak puṣpī, tila and saiñdhava; that caused by pitta with the paste of mañjiṣṭā, nāgadañti and the two niṣā; that caused by śleṣma (kapha) with the paste of tila, sauraṣṭrī, nikumbha, ariṣṭa and saiñdhava. 33-34.

शस्यजां तिलमध्वाज्यैर्लेपयेच्छिन्नशोधिताम्।

That due to foreign body should be cut open, cleaned and applied with the paste of tila, honey and ghee. 35a.

अशस्त्रकृत्यामेषिण्या भित्त्वाउन्ते सम्यगेषिताम् ॥ ३५ ॥ क्षारपीतेन सूत्रेण बहुशो दारचेद् गतिम् ।

That which cannot be cut by the knife should be split with the help of a probe, the passage cleared and a thread soaked in solution of alkali inserted into it, many times making the channel clear and wide. 35b-36a.

वणेषु दुष्टस्प्रमास्यगम्भीरादिषु साधनम् ॥ ३६ ॥ या वर्त्यो यानि तेलानि तन्नाडीष्वपि जन्यते ।

The treatments advocated for ulcers which have bad (exudation) and small mouth and are deep seated, the same treatments, the same medicinal wicks and oils are also beneficial even in sinus ulcers, 36b-37a.

पिष्टं चञ्चफलं सेपान्नाडीवणहरं परम्॥ ३७॥

Paste of cancuphala is best for application for cure of sinus ulcer. 37b.

घोण्टाफलत्वक् लवणं सलाक्षं बृकस्य पत्रं चनितापयश्च। सगर्भदुग्धाम्बित एष कल्को धर्तीकृतो हन्त्यचिरेण नाडीम्।। ३८॥

Bark of ghontāphala, lavaņa, lākṣā, leaves of buka, woman's milk, sap of snuk and of arka made into a paste and then into a wick and used cures sinus ulcer very soon. 38.

सामुद्रसौवर्चेलसिन्धुजन्मसुपकघोण्टाफलवेश्मधूमाः । आम्रातगायत्रिजपञ्चवाश्च कटंकटेर्यवथ चेतकी च ॥ ३९ ॥

कल्के अध्यक्षे चूर्णं वर्त्या चैतेषु शोल्यमानेषु। अगतिरिव नश्यति गतिश्चपला चपलेषु भृतिरिव॥ ४०॥

Sāmudra, sauvarcala, sindhujanma (saindhava), bark of well ripe fruit of ghoṇṭā, veśma dhūma (āgāra dhūma), āmrāta, tender leaves of gāyatrī, kaṭankaṭeri (haridrā) and cetakī (kangunī)—these together made use of in the form of paste for bathing, powder, medicinal wick, etc, make for disappearance of the sinus ulcers just like wealth in a man of unsteady nature. 39-40.

इति भ्रीवेचपतिसिंहगुप्तस्नुभीमद्वाग्भटविरचितायामधाक्रहृद्य-संदितायां षष्ठ उत्तरस्थाने ग्रन्थ्यबुदस्कीपदापचीनाडी-प्रतिषेधो नाम त्रिशोऽध्यायः॥ ३०॥

Thus ends the chapter Granthi-arbuda-ślipada-apacinādī pratisedha--the thirtieth in Uttarasthāna of Astānga hrdaya samhitā composed by srimad Vāgbhata, son of sri vaidyapati Simhagupta.

एकतिंशोऽध्यायः।

Chapter-31

KȘUDRA ROGA VIJNÄNIYA (Knowledge of minor diseases)

भथातः श्चुद्ररोगविज्ञानीयं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter Ksudra roga vijnānīya-knowledge of minor diseases; thus said Atreya and other great sages.

Ajagallika:--

स्निन्धा सवर्णा प्रथिता नीरुजा मुद्रसन्निमा। पिटिका कफवाताभ्यां बालानामजगिल्लका।। १।।

Pitikā (eruption) which are greasy/unctous, of the same colour as of the skin, knotty, painless, resembling green-gram (in size) caused by kapha-vāta increasing together and seen in children is known as Ajagallikā. 1.

Yavaprakhya:---

यवप्रख्या यवप्रख्या ताभ्यां मांसाभिता घना।

By them (vātakapha together) is caused Yavaprakhyā (piţikā/eruption) resembling a barley grain, localised in the muscle and hard. 2a.

Kacchapi :-

अवक्त्रा चालजी वृत्ता स्तोकपूरा घनोवता।। २ ।। प्रन्थयः पञ्च वा षडा कच्छपो कच्छपोन्नताः।

Granthi (tumour/nodules) five or six, having no mouth (opening) circular like the patch of alaji, filled with very little amount of pus, thick, raised resembling the shell of a tortoise is called Kacchapi. 2b-3a.

Panasikā:---

कर्णस्योध्वं समन्ताद्वा पिटिका कठिनोग्रहक् ॥ ३ ॥ शालुकाभा पनिसका

Piţikā (eruption) either above or around the ear, hard, with severe pain and resembling the lotus stalk-is known as Panasikā. 3b-4a.

Paşana gardabha:---

शोफस्त्वल्परजः स्थिरः।

हनुसन्धिसमुद्भृतस्ताभ्यां पाषाणगर्भः :। ४ ॥

Sopha (swelling) appearing at the joining place of the lower jaw, having mild pain and static (non-moving), produced by them (vāta-kapha together) is Pāṣāṇagardabha. 4b

Mukhadūşika: -

शाल्मलीकण्टकाकाराः पिटिकाः सरुजो घनाः। मेदोगर्भा मुखे यूनां ताभ्यां च मुखदूषिकाः॥ ५ ॥

Piţikā (eruptions) resembling the thorns of śālmalī tree, painful, thick, containing fat inside, appearing on the face of youths, produced by them (vata-kapha) is Mukhadūṣikā. 5.

Padmakantaka:--

ते पद्मकण्टका क्षेया यैंः पद्ममिव कण्टकैंः। चीयते नीरुजैः श्वेतेः द्यारीरं कफवातजैः॥ ६॥

Those thorn like piţakā-which are painless, white in colour and spread all over the body like thorns of the lotus and caused by kapha-vāta are known as Padmakanṭakā. 6.

Vivrta:-

पित्तेन पिटिका वृत्ता पकोंदुम्बरसिन्नभा।
महादाहज्वरकरी विवृता विवृतानना॥ ७॥

Piţikā (eruptions) produced by pitta, round, resembling a ripe fruit of udumbara, producing severe burning sensation and fever and having a wide open mouth is known as Vivṛtā. 7.

Masūrikā:-

गात्रेष्यन्तश्च वक्त्रस्य दाहुउवररुजान्धिताः। मसूरमात्रास्तद्वर्णास्तत्संकाः पिटिका घनाः॥ ८॥ Piţikā (eruption) hard, resembling the masūra (lentil) in size and colour, accompanied with burning sensation, fever and pain and appearing on different parts of the body and interior of the mouth-this is called as Masūrikā. 8.

Visphota:-

ततः कष्टतराः स्फोटा विस्फोढास्या महारुजाः।

Sphota (vesicles, blebs) more difficult to bear than mastrika, having severe pain is known as Visphota. 9a.

Viddha:-

या पद्मकर्णिकाकारा पिटिका पिटिकाचिता। ९ ॥ सा विद्धा वातपित्ताभ्यां

Piţikā (eruptions) resembling the bulbs of the lotus flower, studded with small eruptions all around and caused by vătapitta together is known as Viddhā. 9b-10a.

Gardabhi :--

ताभ्यामेव च गर्भी।

मण्डला विपुलोत्सन्ना सरागपिटिकाचिता॥ १०॥

Gardabhī is also from these (vāta-pitta) only, it is circular, wide, raised, slightly reddish patch studded with small eruptions. 10b.

Kakşā:-

कश्चेति कक्षासन्नेषु प्रायो देशेषु साऽनिलात्। पित्ताद्भवन्ति पिटिकाः सूक्ष्मा लाजोपमा घनाः॥ ११॥

Piţikā (eruptions) generally appearing around the axilla, caused by anila (vāta) is gardabhī kakṣā, small eruptions resembling lājā (fried paddy) and which are hard caused by pitta is known as Kakṣā. 11.

Gandhanama:-

तादशी महती त्वेका गम्धनामेति कीर्तिता।

A solitary piţikā (eruption) big in size, is known as Gañdhanāmā. 12a.

Rajika:-

घर्मस्वेदपरीते उक्के पिटिकाः सरुजो घनाः॥ १२॥ राजिकावर्णसंस्थानप्रमाणा राजिकाह्याः।

Piţikā (eruptions) which are painful, hard, resembling rājikā (mustard seed) in colour; shape and size developing on the body, contaminated with sweat due to great heat, is known as Rājikā. 12b-13a.

Jala gardabha :-

दोषेः पित्तोत्वणैर्मन्दैर्विसर्पति विसर्पवत् ॥ १३ ॥ शोफोऽपाकस्ततुस्ताम्रो ज्वरकुज्जालगर्दभः।

Sopha (swelling) caused by all the dosās with the predominance of pitta, spreading from place to place slowly, not undergoing pāka (suppuration/ulceration), coppery in colour and producing fever is known as Jāla gardabha.

13b-14a.

Agnirohini :--

मलैः पित्तोल्बणैः स्फोटा ज्वरिणो मांसदारणाः ॥ १४ ॥ कक्षाभागेषु जायन्ते येऽज्न्याभाः साऽग्निरोहिणी । पञ्चाहात्सप्तरात्राहा पक्षाहा हन्ति जीवितम् ॥ १५ ॥

Sphota (vesicles, blebs) caused by the dosas of which pitta is predominant, accompanied with fever, appearing in the axilla, resemble fire (in effect) kills the person either in five, seven or fifteen days. This is known as Agnirohini.

14b-15.

Irivellika :--

त्रिलिका पिटिका वृत्ता जत्रुर्ध्वमिरिवेल्लिका।

Irivellikā are piţikā (eruptions) having features of all the three doṣās, round in shape and appearing in parts above the shoulders. 16a.

Vidart:—

विदारीकन्दकठिना विदारी कश्चवक्कणे॥१६॥

Vidārī is piţikā (eruption) hard like vidārikandā and appears in the axilla and groins. 16b.

Śarkarārbuda:--

मेदोनिलक्षेप्रेन्थिः स्नायुमांसिस्राश्रयैः।
भिन्नो वसाज्यमध्वाभं स्रवेत्तत्रोत्वणोऽनिलः॥१७॥
मांसं विशोष्य प्रथितां शर्करामुपपाद्येत्।
दुर्गन्धं रुधिरं क्किन्नं नानावर्णे ततो मलाः॥१८॥
तां स्नावयम्ति निचितां विद्यात्तच्छकरार्षुदम्।

Granthi (tumour) caused by medas (fat), anila (vāta), and kapha, involving tendors, muscles, veins etc. exudes fluid resembling muscle-fat, ghee, honey when pricked; anila (vāta) getting aggravated by it, dries up the muscles and converts them into sugar, then the tumour exudes blood which is foul smelling, of many colours, out of the accumilated sugar. This disease is known as Śarkarārbuda. 17-19a.

Valmika :--

पाणिपादतले सन्धौ जन्नुर्ध्वं घोपचीयते ॥ १९॥ वन्मोकवच्छनैर्न्रान्थस्तद्वद्वहणुभिर्मुखैः ॥ रुगदाहकण्डुक्कोदाळ्यैर्च्मोकोऽसौ समस्तनः॥ २०॥

Granthi (tumour) appearing in the palms, soles, joints or parts of body, developing slowly like the ant-hill, having small and large openings (orifice) like it, accompanied with pain, burning sensation, itching and copious exudation, is known as Valmika and is caused by all the dosas together.

19b-20.

Kadara :--

शर्करोन्मथिते पादे क्षते वा कण्टकादिभिः। ग्रन्थिः कीलवदुत्सन्नो जायते कदरंतु तत्॥ २१॥

The tumour developing like a nail from inside due to placing the foot on a rough stone or hurt by thorns etc. is known as Kadara. 21.

Ruddhaguda:--

वेगसन्धारणाद्वायुरपानोऽपानसंश्रयम् । अणुकरोति बाह्यान्तर्मार्गमस्य ततः शकृत्। २२॥ कृष्क्यान्निर्गष्कति व्याधिरयं रुद्धगुदो मतः। Apāna vāta (divison of vāta) getting aggravated by suppression of urges (of faeces, flatus, etc.) makes the passage of the faeces constricted; then the faeces moves out with difficulty-this disease is known as Ruddhaguda. 22-23a.

Cipya:--

कुर्यात्पित्तानिलं पाकं नखमांसे सदम्बरम् ॥ २३॥ चिप्यमक्षतरोगं च विद्यादुपनसं च तम्।

Pitta and anila (vāta) bring about pāka (suppuration) of the muscle of the nail associated with pain and fever-this is known as Cipya, aksata roga and upanakha. 23b-24a.

Kunakha:--

कृष्णोऽभिघाताद्रश्रश्च खरश्च कुनस्रो नस्तः॥ २४॥

The nail becomes black, course and rough due to injury. This is Kunakha. 24b.

Alasa :--

दुष्टकर्दमसंस्पर्शात् कण्ड्रक्केदान्वितान्तराः। मङ्गुल्योऽलसमित्यादुस्

By (constant) contact with bad slush, the space in between the toes develop itching and exudation—this is Alasa. 25a.

Tilakalaka and masaka:--

तिलाभांस्तिलकालकान् ॥ २५ ॥ कृष्णानवेदनांस्त्वकस्थान् मषांस्तानेव चोन्नतान् ।

Black, painless, sprouts (moles) on the skin resembling tila (sesame seed) are known as Tilakālaka. These only are known as Maṣaka when they are raised. 25b-26a.

Carmakila:-

मषेभ्यस्तुकततरांश्चर्मकी छान् सितासितान् ॥ २६ ॥

More projecting than masaka is Carmakila (warts) which may be either white or black. 26b.

Jatumani and lancchana :--

तथाविधो जतुमणिः सहजो छोहितस्तु सः। कृष्णं सितं वा सहजं मण्डलं लाष्ट्यनं समम्॥ २७॥

Jatumaņi is of the same type, is congenital and red in colour; Lāncchana is either black or white, congenital, pigmented patch, of the same level of the skin. 27.

Vyanga-nilika:---

शोककोधादिकुपिताद्वातिपत्तान्मुखे तनु ।
श्यामलं मण्डलं व्यक्षं, चक्त्राद्व्यत्र नीलिका ॥ २८ ॥
पठषं पठषस्पर्शे व्यक्षं श्यावं च मारुतात ।
पित्तात्ताम्रान्तमानीलं, श्वेतान्तं कण्डुमत्कफात् ॥ २९ ॥
रक्ताद्वकान्तमाताम्न सौषं चिमिचिमायते ।

Vāta and pitta getting aggravated (increased) together due to grief, anger, etc. produce blue-black coloured patch on the face—this is known as Vyanga; if on other places, it is known as Nilikā. In that predemominant of vātā, vyanga is rough, coarse on touching and blue; with pitta it is coppery at its edges and deep blue; and with kapha predominence it is white at its edges and itching; with rakta (blood) predominence, it is red, having burning sensation and tingling. 28-30a.

Prasupti:--

वायुनोदीरितः श्लेष्मा त्वचं प्राप्य विशुष्यति ॥ ३० ॥ ततस्त्वग्जायते पाण्डुः क्रमेण च विचेतना । अल्पकण्डूरविक्केदा सा प्रसुप्तिः प्रसुप्तिकः ॥ ३१ ॥

Ślesma (kapha) aggravated by vāyu (vāta), reaching the skin gets dried up greatly, then the skin gradually becomes pale, loses its sensation, with little or no itching and moistness. This diseases is called Prasupti 30b-31.

Utkotha and kotha:---

असम्यग्वमनोदीर्णिपत्तश्चेष्मान्ननिम्नहैः मण्डलान्यतिकरङ्किन रागवन्ति बहुनि च॥३२॥ उत्कोठः स्रोऽनुबद्धस्तु कोठ इत्यमिधीयते। Pitta and ślesma (kapha) aggravated by inadequate bouts of emesis therapy and suppression of (avoidance) of food, produce multiple patches (rashes) of red colour, greatly itching on the skin. This is known as Utkotha. These joined to one another becomes known as Kotha. 32-33a.

प्रोक्ताः षट्त्रिशदित्येते श्चद्ररोगा विभागशः ॥ ३३ ॥

Thus were described thirty six minor diseases classified.

33b.

[यानविश्वाय मुद्येत चिकित्सायां चिकित्सकः।]

[Without knowing these the physician will stumble in treatment].

इति श्रीवैद्यपतिसिंहगुप्तस्तुश्रीमद्वाग्भटिवरिवतायामष्टाङ्गहृद्य-संहितायां षष्ठे उत्तरस्थाने जुद्ररोगविङ्गानीयं नामैक्षित्रशोऽध्यायः ॥ ३१ ॥

Thus ends the chapter-Kşudraroga vijñānīya-the thirtyfirst in Uttarasthāna of Aṣṭāngahṛdaya samhitā, composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

द्वाविशोऽध्यायः।

Chapter-32

KŞUDRA ROGA PRATIŞEDHA (Treatment of minor diseases)

अथातः श्रुद्धरोगप्रतिषेधं व्याख्यास्यामः । इति हः स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter-Ksudra roga pratisedha treatment of minor diseases; thus said Atreya and other great sages.

Ajagallikādi cikitsā:-

विस्नावयेज्जलोकोभिरपकामजगित्तकाम् । स्वेद्यित्वा यवप्रख्यां विलयाय प्रलेपयेत् ॥ १ ॥ दाक्कुष्ठमनोह्नालैर

Ajagallikā which is unripe should be treated with blood letting using leeches. Yavaprakhyā should be given fomentation and to liquify it apply the paste of dāru, kuṣṭha, manohvā and ālā. 1.

इत्यापाषाणगर्दभात् । विधिस्तांश्चाचरेत्पकान् व्रणवत्साजगन्निकान् ॥ २ ॥

This is the treatment for all diseases upto pāṣāṇagardabha (alajī, kacḥapā, panasikā) in their unripe stage. After ripening, these should be treated like a vraṇa (ulcer). 2.

Mukha dūşikā cikitsā :--

रोध्रकुस्तुम्बरुवचाः प्रलेपो मुखदृषिके।

बटपल्लवयुक्ता वा नारिकेलोत्थशुक्तयः।। ३॥
अज्ञान्तौ वमनं नस्यं ललाटे च सिराज्यधः।

A paste of rodhra, kustumburu and vacā is useful for mukhadusikā, or a paste of tender leaves of vața and nărikela sukti (cocoanut shells); when the diseases does not subside, emesis, nasal medication and cutting the vein in the forehead should be resorted to. 3-4a.

Padmakantaka cikitsā:--

निम्बाम्बुवान्तो निम्बाम्बुसाधितं पद्मकण्टके ॥ ४ ॥ पिबेत्क्षोद्मान्वतं सर्पिर्निम्बारम्बधलेपनम् ।

In padmakantaka the patient should be made to vomit using decoction of nimba, then consume ghee prepared with decoction of nimba added with honey, paste of nimba and aragvadha should be applied. 4b.

Vivrtadi cikitsa :--

विवृतादींस्तु जालान्तांश्चिकित्सेत्सेरिवेक्षिकान् । पित्तवीसर्पवत्तद्वत् प्रत्याख्याषाग्निरोहिणीम् ॥ ५ ॥

Diseases commencing with vivṛtā and ending with Jāla (gardabha), masūrikā, visphoṭā, viddhā, gardhabhī, kakṣā, gañdhanāmā and rājikā and irivellika should be treated just like treating pittaja visarpa (chapter 18 of cikitsā sthāna). Agni rohiņī be treated after intimating its incurability. 5.

धिलङ्कनं रक्तविमोक्षणं च विरुक्षणं कायविशोधनं च। धात्रीप्रयोगान् शिशिरप्रदेहान् कुर्यात्सदा जालकगर्दभस्य ॥ ६ ॥

Fasting, blood letting, therapy causing dryness, puritactory therapies, recipes of dhātrī; cold application on the body should be done always in jālaka gardabha. 6.

Vidarika cikitsa :--

विदारिकां हते रक्ते श्लेष्मग्रन्थिवदाचरेत्।

In vidārikā, blood should removed and then treatment prescribed for ślesma (kapha) granthi (chapter 30) should be adopted. 7a.

Śarkararbuda cikitsa :--

मेदोर्बुदक्षियां कुर्यात्सुतरां शर्करार्बुदे॥ ७॥

In sarkarārbuda, the treatments prescribed for medorbuda (chapter 30) should be adopted. 7b.

Treatment of valmika :--

प्रवृद्धं सुबहुच्छिद्रं सशोफं मर्मणि स्थितम्। बल्मीकं इस्तपादे च वर्जयेद् इतरत्युनः॥ ८॥ श्रद्धस्यास्रे हते लिम्पेत सपटारेवतामृतैः। इयामाकुळत्थिका मूळदन्तीपळळसक्तभिः पके त दृष्टमांसानि गतीः सर्वाश्च शोधयेत्। शस्त्रेण सम्यगत च क्षारेण ज्वलनेन वा ॥ १० ॥

Valmīka which has grown to a big size, which has multiple opening, accompanied with swelling, situated on vital spots, hands and feet should be refused treatment.

The others, should be treated, the person given purifactory therapies, blood letting and then paste of arevata, amrta, śyāmā, root of kulatthikā, dañtī, palala and saktu added with patu should be applied,

When it has become ripe, the putrified muscle and the sinuses should be cleared by the use of either the knife, alkali or fire, 8-10.

Treatment of kadara:-

शस्त्रेणोत्कृत्य निःशेषं स्रेहेन कदरं दहेत्।

Kadara should be removed without leaving any residue and then the site burnt with (hot) fat. 11a.

Treatment of ruddhaguda:--

निरुद्धमणिवत्कार्ये रुद्धपायोश्चिकित्सितम् ॥ ११ ॥

Ruddhaguda should be treated in the same mauner as treating niruddamani (chapter 34). 11b.

Treatment of cipya and kunakha:-

धान्याम्ब्रसिकौ

विष्यं शृद्धया जितोष्माणं साधयेच्छस्नकर्मणा। दुष्टं कुनखमप्येवं

Cipya is treated by winning over usma (pitta) through purifactory therapies and then by surgical operation. Even the bad kunakha should be treated in the same manner. 12a.

Treatment of alasa:-

चरणावलसे पुनः ॥ १२ ॥ कासीसपदोद्धीरोचनातिलैः । सनिम्बपन्ने रालिम्पेब

In Alasa, the foot should be washed with dhanyamla (fermented rice wash) and applied with the raste of kasisa, patoli, rocana, tila and leaves of nimba. 12b-13a.

Treatment of tilakalaka and maşa, carmakila and jatumani:-

दहेत्तु तिलकालकान्।। १३॥ मणांश्च सूर्यकान्तेन क्षारेण यदि वाऽग्निना।

Tilakālaka and maṣaka should be burnt by either sūrya-kānta (convex lens), caustic alkali or fire. 13b-14a.

तद्वदुत्कृत्य शस्त्रेण चर्मकीलजत्मणी ॥ १४ ॥

Carmakila and jatumani should be pulled up and treated in the same way (cauterised). 14b.

Treatment of Lanchana-vyanga-nilika:--

छाञ्छनादित्रये कुर्याद्यथासन्नं सिराज्यधम्। स्रेपयेत्क्षोरिष्टेश्च क्षीरिवृक्षत्वगङ्करै:॥१५॥

In the three diseases commencing with lanchana (lanchana, vyanga-nilika) the nearest vein should be cut, the paste of bark and sprouts of trees having milky-sap made with milk should be applied. 15.

व्यङ्गेषु चार्जुनत्वग्वा मिल्रष्टा वा समाक्षिका। स्रोपः सनवनीता वा श्वेताश्वखुरका मधौ॥ १६॥

For vyanga application of paste of either the bark of arjuna or manjista mixed with honey or of sveta and ash of horse hoof mixed with butter-is beneficial, 16.

रक्तचन्द्रनमञ्जिष्ठाकुष्ठरोध्रप्रियङ्गवः । वटाङ्कुरा मस्राश्च व्यङ्गघा मुखकान्तिदाः ॥ १७:।

(paste of) raktacandana, manjista, kustha, rodhra, priyangu, vatankura and masura (individually or together) cure vyanga and bestow complexion to the face. 17.

> द्वे जीरके कृष्णतिलाः सर्पेषाः पयसा सह। पिष्टाः कुर्वन्ति वक्त्रेन्दुमपास्तव्यङ्गलाब्छनम्॥१८॥ श्रीरपिष्टा घृतश्रौद्रयुक्ता वा भृष्टनिस्तुषाः। मस्रः श्रीरपिष्टा वा तीक्ष्णाः शाल्मलिकण्टकाः॥१९॥

सगुडः कोलमज्जा वा शशासुक्क्षोद्रकितः। सप्ताहं मातुलुङ्गस्थं कुष्ठं वा मधुनाऽन्वितम्॥२०॥ पिष्टा वा छागपयसा सक्षौद्रा मौशली जटा। गोरस्थि मुशलीमूलयुक्तं वा साज्यमाक्षिकम्॥२१॥

The two jīraka, kṛṣṇatila and sarṣapa made into a paste with milk and applied makes the face like the moon and cures vyanga and lānchana.

Masūra macerated with milk, mixed with ghee and honey, or masūra fried, dehusked and macerated with milk, or sharp thorns of śālman added with guḍa or kola majjā these made into a paste with rabbit blood and mixed with honey; kuṣtha, kept inside the fruit of mātulunga for seven days, added with honey, mauśilijaṭā (roots of śalmali) macerated with goat's milk and mixed with honey, (ash of) bones of a cow together with the roots of musali or with ghee and honey. (these pastes cure vyanga, lānchana and nīlīka). 18-21.

जम्ब्याम्रपल्लवा मस्तु इरिद्रे द्वे नवी गुडः। लोपः सवर्णकृत् पिष्टं स्वरसेन च तिन्दुकम्॥२२॥

Paste of tender leaves of jambū and āmra, the two haridrā along with fresh guḍa and macerated with water of curds imparts natural colour to the discoloured area; so also the paste of tinduka macerated with its own juice. 22.

उत्पलमुत्पलकुष्ठं प्रियङ्गुकालीयकं बदरमजा। इदमुद्धर्तनमास्यं करोति शतपत्रसंकाशम्॥२३॥

Rubbing the paste of utpala, priyangu, kaliyaka and marrow of badara over the face cures utpalakustha (a variety of leprosy) and makes the face resemble a lotus flower. 23.

एभिरेवौषधैः पिष्टर्मुखाभ्यङ्गाय साधयेत्। यथादोषर्तुकान् स्नेहान् मधुककाथसंयुर्तेः॥ २४॥

Medicated oils should be prepared with the drugs mentioned above and with the decoction of madhuka, suitable to the aggravated dosa and the season and used for anointing/massaging the face. 24.

यवान् सर्जरसं रोध्रमुशीरं मदनं मधु।

धृतं गुडं च गोमृत्रे पचेदादविक्षेपनात्॥२५॥

तदभ्यङ्गान्निहन्त्याशु नीक्षिकाव्यङ्गदृषिकान्।

मुखं करोति पद्माभं पादौ पद्मदलोपमौ॥२६॥

Yava, sarjarasa, rodhra, uśīra, madana, madhu, ghrta and guḍa—all these should be cooked in cow's urine till the liquid begins to adhere to the ladle. By anointing this on the face, it cures nīlikā, vyañga, dūṣikā etc. makes the face and feet (beautiful and red) like the petals of a lotus. 25-26.

कुङ्कुमोशीरकालीयलाक्षायष्टयः ह्वचन्दनम् ।
नयप्रोधपादांस्तरुणान् पद्मकं पद्मकेसरम् ॥ २७ ॥
सनीलोत्पलमञ्जिष्ठं पालिकं सिसलाढके ।
पक्त्वा पादावशेषेण तेन पिष्टेश्च कार्षिकैः ॥ २८ ॥
लाक्षापत्तङ्गमञ्जिष्ठायष्टीमधुककुङ्कुमैः ।
अजाक्षीरं द्विगुणितं तैलस्य कुडवं पचेत् ॥ २९ ॥
नीलिकापलितन्यङ्गवलीतिलकदृषिकान् ।
हन्ति तन्नस्यमभ्यस्तं मुखोपचयवर्णकृत् ॥ ३० ॥

Kuńkuma, uśira, kaliya, lakṣa, yaṣṭhyahva, candana, tender areal roots of nyagrodha, padmaka, padmakesara, nilotoala and manjiṣṭhā each one pala are boiled in one aḍhaka of water and decoction reduced to one-fourth; to it are added the paste of lakṣā, pattanga, manjiṣṭhā, yaṣ himadhuka and kumkuma each one karṣa, goat's milk double the quantity of oil and oil one kuḍava in quantity and medicated oil cooked. This oil used as nasal drops habitually cures, nilikā, palita, vyanga, valī, tila and mukhadūṣaka; develops the face and improves the colour. 27-30.

मिल्रिष्ठा शबरोद्भवस्तुवरिका लाक्षा हरिद्राह्यं नेपाली हरितालकुङ्कुमगदा गोरोचना गैरिकम्। पत्रं पाण्डु घटस्य चन्दनयुगं कालीयकं पारदं

पत्तक्षं कनकत्वचं कमलजं बीजं तथा केसरम् ॥ ३१ ॥ सिक्थं तृत्थं पद्मकाद्यो वसाऽऽज्यं मज्जा क्षीरं क्षीरिवृक्षाम्बु चाग्नौ । सिद्धं सिद्धं व्यक्षनीव्यादिनारो वक्त्रे छायामैन्दवीं चाग्नु धक्ते ॥ ३२ ॥

Mañjiṣṭhā, śābarodbhava, tuvaraka, lākṣā, the two haridrā nepālī, haritāla, kumkuma, gada, gorocana, gairika, leaves of pāṇḍu vaṭa, the two cañdana, kāliyaka, pārada, pattañga, bark of kanaka, kamala bīja, kamala kesara, siktha, tuttha, drugs of padmakādi gaṇa (chapter 15 of sūtrasthāna), vasā (muscle fat) ājya, majjā, kṣīra and decoction of bark of trees having milky-sap-all these are cooked over fire and medicated fat prepared. This is sure to cure vyañga, nīla, etc. and impart moonlike rediance to the face. 31-32.

मार्कवस्वरसञ्चीरतोयानीष्टानि नावने।

Fresh juice, juice mixed with milk or with water of markava is ideal for nasal medication. 33a.

Treatment of prasupti:-

प्रसुप्ती वातकुष्ठोक्तं कुर्याद्दाहं च बह्निना।। २३।।

For prasupti, the treatments advocated for vātajakustha (vide chapter 19 of cikitsāsthāna) should be done and the cauterised by fire. 33b.

Treatment of utkotha and kotha :--

उत्कोठे कफिपसोक्तं कोठे सर्वे च कौष्टिकम् ॥ ३३ई ॥

All treatments mitigating kapha and pitta should be done in utkotha and in kotha all treatments prescribed for kustha (leprosy). $33\frac{1}{2}$.

इति श्रीवैद्यपितिसिंहगुप्तस्तुश्रीमद्वाग्भटिवरिचितायामधाङ्गहृद्य-संद्वितायां षष्ठे उत्तरस्थाने श्रुद्ररोगप्रतिषेघो नाम द्वापित्रोऽध्यायः ॥ ३२ ॥

Thus ends the chapter-Kṣudraroga pratiṣedha-the thirty-second in Uttarasthāna of Aṣṭāngahṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

त्रयस्त्रिशोऽध्यायः ।

Chapter -33

GUHYAROGA VIJNANIYA
(Knowledge of diseases of genital organs)

श्रथातो गुह्यरोगविश्वानीयं ब्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महुर्षयः।

We shall now expound the chapter-Guhyaroga vijñānīya-knowledge of diseases of secret organs/genital organs; thus said Atreya and other great sages.

Nidana (causes):--

स्त्रीव्यवायिनवृत्तस्य सहसा भजतोऽथवा।
दोषाः युषितसङ्कोणं मिलिनाणुरज्ञः पथाम् ॥१॥
अन्ययोनिमनिच्छन्ती मगम्यां नवस्तिकाम्।
दूषितं स्पृशतस्तोयं रतान्तेष्विप नैव वा॥२॥
विवर्धिषया तीष्ट्णान् प्रलेपादीन् प्रयच्छतः।
मुष्टिदन्तनस्रोत्पीडाविषवच्छूकपातनैः॥३॥
वेगनिग्रहदीर्घातस्र गुद्धां त्रयोविष्ठातिमामयान्॥४॥
दोषा दुष्टा गता गुद्धां त्रयोविष्ठातिमामयान्॥४॥

Indulging in copulation suddenly (for the second time) immediately after retiring from the first, copulating with women having their menstrual tract (vagina) vitiated by the dosās, congested, contaminated and greatly narrowed, copulating with the other vagina (of animals); with the woman who is unwilling, who is forbidden, who has just delevered; touching (washing the penis in) dirty water, not washing it at all after copulation, applying strong acting pastes (of drugs etc.) on the penis desiring its increase in size; (penis) getting injured (bruised) from assault by the fist, teeth, nails and application of paste of poisonous insects, suppression of the urges, long contact with very rough materials, hit or blow (by accident)-by these causes the dosās become aggravated, get localised in the genital organ (penis) and produce twentythree diseases such as upadamśa etc. 1-4.

Upadamśa:--

जनयन्त्युपदंशादीन् इपदंशोऽत्र पञ्चधा।
पृथग्दोषः सरुधिरैः समस्तैश्च अत्र मारुतात्।। ५ ॥
मेढ्रे शोफो कजिश्चत्राः स्तम्मस्त्वकपरिपोटनम्।
पक्षोदुम्बरसङ्काशः पित्तेन श्वयथुर्ज्वरः॥ ६ ॥
श्लेष्मणा किंदनः किंग्धः कण्ड्रमान् शीतळो गुरुः।
शोणितेनासितस्फोटसम्भवोऽस्रस्नुतिर्ज्वरः ॥ ७ ॥
क्वंजे सर्वेळिङ्गत्वं श्वयथुर्मुष्कयोरिष ।
तीवा दगाशुपचनं दरणं कृमिसम्भवः॥ ८ ॥
याप्यो रक्तोद्भवस्तेषां मृत्यवे सन्निपातजः।

Upadamśa is of five kinds; one from each doşa seperately, one from blood and the fifth from all the doṣās together.

In that caused by māruta (vāta), there is swelling, different kinds of pain in the penis, loss of movement and formation of blebs on the skin.

In that caused by pitta, the penis appears like a ripe fruit of udumbara, associated with swelling and fever.

In that caused by ślesma (kapha), penis is hard, greasy, itching, cold and heavy; that due to blood, is prone to develop black coloured vescicles, bleeding and fever.

That caused by all the dosas has features of all the dosas, swelling even of the scrotum, severe pain, ripens (suppurates) quickly, putrefaction and appearance of worms are likely.

Among these, that born from blood is controllable but persist long, that born from all the dosas together is going to kill the person. 5-9a.

Medhrarsas-yonyarsas :--

जायन्ते कुपितैदींषैगुंह्यास्कापिशिताश्रयेः ॥ ९ ॥ अन्तर्बहिर्वा मेद्रस्य कण्डूला मांसकीलकाः । पिष्डिलास्रस्रवा योनौ तद्वच च्छत्रसन्मिभाः ॥ १० ॥ तेऽर्शास्युपेक्षया झन्ति मेद्र्पुंस्त्वं भगार्तवम् ।

Māmsakīlaka (projections of muscle) produced by the aggravated doṣās, localised in the blood and muscle of the

penis, developing either inside or outside, having itching and discharge of slimy blood. It occurs in the same way in the vagina, resembling an umbrella. These are called as Arsas. When neglected medhrārsas causes loss of masculine potency and yonyarsas causes loss of menstruation. 9b-11a.

Sarşapika :--

गुह्यस्य बहिरन्तर्वा पिटिकाः कफरक्तजाः ॥ ११ ॥ सर्वपामानसंस्थाना घनाः सर्वपिकाः स्मृताः ।

Piţikā (eruptions) developing either inside or outside the genitals (penis and vagina) caused by kapha and rakta (blood) resembling saiṣapa (mustard seed) in size and shape and hard-is known as Sarṣapikā. 11b-12a.

Avamantha:--

पिटिका बहवो दीर्घा दीर्यन्ते मध्यतश्च याः॥ १२॥ सोऽवमन्थः कफासुग्भ्यां वेदनारोमहर्षवान्।

Piţikās (eruptions) caused by kapha and blood, more than one in number, elongated, tearing of in the middle, accompanied with pain and horripilations is Avamantha. 12b-13a.

Kumbhika:--

कुम्भीका रक्तपित्तोत्था जाम्बवास्थिनिभाऽऽशुजा।। १३।।

Kumbhikā (pitikā-eruptions) is born from rakta (blood) and pitta, resembles the kernel (seed) of jambu fruit and develops rapidly. 13b.

Alajī:—

अलर्जी मेहवद्विद्याद्

Alaji is similar to the alaji belonging to prameha (piţikā).

Uttamā:--

उत्तमां पित्तरक्तजाम्।

पिटिकां भाषमुद्राभां

Uttamā is piţikā (eruptions) born from pitta and rakta (blood) resembling māṣa (black-gram) or mudga (green-gram). 14a.

Puskarika :--

पिटिका पिटिकाचिता॥ १४॥ कर्णिका पुष्करस्येव क्षेया पुष्करिकेति सा।

Piţikā (eruptions) surrounded by small eruptions like the puşkara karnikā (central bulb of the lotus flower) is known as Puşkarikā. 14b-15a.

Samvyudha pitika :--

पाणिभ्यां भृशसंब्यूढे संब्यूढिपिरिका भवेत्।। १५।।

Piţika (eruptions) caused by hard rubbing of the penis by the hands (masturbation) is Samvyūdha piţikā. 15b.

Mṛdita:-

मृद्दितं मृद्दितं वस्त्रसंरब्धं वातकोपतः।

Mrdita is contusion of the penis caused by rubbing it with rough cloth etc. and caused by aggravation of vata. 16a.

Aşthılika :--

विषमा कठिना भुग्ना वायुना अष्टीलिका स्मृता ॥ १६ ॥

The penis becoming curved/distorted, hard and bent caused by vāyu (vāta) is known as Aşṭhīlikā. 16b.

Nivetta (mani):-

विमर्दनादिदुष्टेन वायुना स्वर्म मेढ्जम्। निवर्तते सरुग्दाहं कचित्पाकं च गच्छति॥१७॥ पिण्डितं ग्रन्थितं चर्म तत्प्रसम्बमधो मणेः। निवृत्तसंत्रं सककं कण्डूकाठिन्यवत्तु तत्॥१८॥

Vāta undergoing aggravation by hard rubbing etc. the fore-skin of the penis (prepuce) goes back associated with pain, burning sensation and sometimes suppuration, the skin becomes folded, knotted and hangs below the glans, having kapha, itching and hardness. This is known as Nivṛttā. 17-18

Avapatika:---

दुरूढं स्फुटितं चर्म निर्दिष्टमयपाटिका।

The skin which does not heal properly, which is cracked is known as Avapāţikā. 19a.

Niruddhamani :--

वातेन दूषितं चर्म मणी सक्तं रुणि चेत्।। १९॥ स्रोतो मूत्रं ततोऽभ्येति मन्द्धारमवेदनम्। मणेर्विकाशरोधस्य स निरुद्धमणिर्गदः॥ २०॥

The skin vitiated by vāta, adhereing to the penis obstructs the channel of urine (urethra) then the urine flows out slowly and without cognisance, there is obstruction to the exposure of the glans. This disease is called Niruddhamani.

19b-20.

Gratitha :--

छिङ्गं शूकैरिवापूर्णं प्रथितास्यं कफोद्भवम्।

The penis appearing as though full of thorns - is known as Gratithā and is of kapha origin. 21a.

Sparasahani :-

शुकदृषितरक्तोत्था स्पर्शद्दानिस्तदाह्नया ॥ २१ ॥

Sparśahāni is that which arises from blood vitiated by poisonous worms, 21b.

Śataponaka :--

छिद्रैरणुमुखैर्यस् मेहनं सर्वतश्चितम्। वातशोणितकोपेन तं विद्याच्छतपोनकम्॥ २२ ॥

Penis developing small holes all over its surface caused by the aggravation of vāta and śonita (blood) is known as Śataponaka. 22.

Tvakpaka:--

पित्तासम्भयां त्वचः पाकस्त्वक्पाको उवरदाहवान्।

The skin undergoing pāka (suppuration ulceration) caused by pitta and asrk (blood) accompanied with fever and burning sensation is Tvakpāka. 23a.

Māmsapāka :--

मांसपाकः सर्वजः सर्ववेदनो मांसशातनः॥२३॥

Māmsapāka is caused by all the dosas together having all the features and leads to the muscles falling off. 23b.

Raktarbuda-mamsarbuda-vidradhi: -

सरागैरसितैः स्फोटैः पिटिकाभिश्च पीडितम्। मेहनं वेदना चोप्रा तं विद्यादसृगर्बुदम्॥ २४॥

Penis developing red and black vesciles and eruptions, having severe pain should be understood as Asrgarbuda. 24.

मांसार्धुदं प्रागुदितं विद्वधिश्च त्रिदोषजः।

Māmsārbuda has been described earlier (chapter 29.) so also vidradhi which arises from all the three doṣās (chapter 11 of nidana sthāna). 25a.

Tilaknlaka:---

कृष्णानि भूत्वा मांसानि विशीर्यन्ते समन्ततः॥२५॥ पकानि सन्निपातेन तान् विद्यात्तिलकालकान्।

Black moles developing on the penis, undergoes suppuration/ulceration) soon, caused by all the dosas together is known as Tilakalāka. 25b-26a.

Sadhyasadhya-(prognosis):-

मांसोत्थमर्बुदं पाकं विद्रिधि तिस्रकास्रकान् ॥ २६॥ चतुरो वर्जयेदेषां शेषांश्छीव्रमुपाचरेत्।

Māmsārbuda, māmsapāka vidradhi and tilakālka-these four diseases should be rejected, the remaining should be treated quickly. 26b-27a.

YONI VYAPAT (disorders of the vagina):--

विश्वतिर्व्यापदो योनेर्जायन्ते दुष्टभोजनात् ॥ २७ ॥

Twenty diseases of the vagina arise because of consuming bad food. 27b.

Vatiki :--

विषमस्थाङ्गशयनभृशमैथुनसेवनै ।
दुष्टार्तवादपद्रव्यैंबीजदोषेण दैवतः ॥ २८ ॥
योगी क्रुद्धोऽनिलः कुर्याद् रुक्तोदायामसुप्तताः ।
पिपीलिकासृप्तिमिव स्तम्भं कर्कशतां स्वनम् ॥ २९ ॥
फेनिलारुणकृष्णास्पतनुरुक्षार्तवस्रतिम् ।

स्रंसं वङ्कणपार्श्वादौ व्यथां गुल्मं क्रमेण च ॥ ३०॥ तांस्तांश्च स्वान् गदान् व्यापद्वातिकी नाम सा स्मृता।

Improper postures during lieing/sleeping, excess of sexual intercourse, vitiation of the menstrual flow, use of bad materials (as substitutes for the phallus), disorders of the seed (ovum) and effects of actions of previous lives-by these causes vāta gets aggravated and produces pain, pricking and dilating types of pain, loss of sensation, feeling of ants crawling, loss of movement, roughness and noise (gas coming out with noise) and discharge of menstrual blood which is frothy, slight reddish black, thin and dry (non-unctous) drooping of groins and flanks, discomfort and gradual development of abdominal tumour. All these different kinds of diseases are called as vātiki (yoni vyāpat). 27b-31a.

Aticarana: -

सैवातिषरणा शोफसंयुक्ताउतिव्यवायतः ॥ ३१ ॥

Aticarana is a similar one accompanied with swelling (of the vagina) caused by excess of copulation. 31b.

Prakcarana :-

मैथुनादतिबालायाः पृष्ठजङ्घोरुवङ्कणम् । रुजन् सन्दूषयैद्योनि वायुः प्राक्त्ररणेति सा ॥ ३२ ॥

Copulation in a very young girl produces pain in her back, calves, thighs and groins and vayu (vāta) vitiates the vagina. It is known as Prākcaraṇā. 32.

Udavitta :---

वेगोदावर्तनाद्योनि प्रपीडयति मारुतः। सा फेनिलं रजः कुच्छ्रादुदावृत्तं विमुञ्जति ॥ ३३॥ इयं व्यापदुदावृत्ता

Māruta (vāta) aggravated by suppression of the urges, torments the vagina and expels frothy menstrual blood with difficulty, this diseases is Udāvrttā. 33.

Jataghni:-

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जातमी तु यहाऽनिलः। नातं जातं सुतं हन्ति रोक्यादशर्तवोञ्जयम्॥ ३४॥

3

Jātaghnī is caused by anila (vāta) which, by increasing the dryness of the vitiated menstrual blood, kills every child that is born. 34.

Antarmukhi:-

भत्याशिताया विषमं स्थितायाः सुरते महत्। अन्नेनोत्पीडितो योनेः स्थितः स्रोतिस वन्नयेत्॥ ३५॥ सास्थिमांसं मुखं तीवहजमन्तर्मुकीति सा।

Indulging in copulation after a heavy meal or adopting abnormal postures, vata localised in the vagina gets aggravated, leading to distortion of the orifice, the bones and muscles, and severe pain, this is called Antarmukhi. 35-36a.

Sūcimukhī:-

वातलाहारसेविन्यां जनन्यां कुपितोऽनिलः॥३६॥ स्त्रियो योनिमणुद्वारां कुर्यात्स्चीमुस्नीति सा।

Vāta getting aggravated in those women who indulge in foods which cause increase of vāta, producing narrowing of the vaginal passage-this called Sūcīmukhī. 36b-37a.

Śuska yoni :--

वेगरोधाहतौ वायुर्दुधो विष्मूत्रसङ्ग्रहम् ॥ ३७ ॥ करोति योनेः शोषं च शुष्काख्या साऽतिवेदना ।

Due to the habit of suppressing the urges during the period of menstruation, vāta getting aggravated causes accumilation of faeces and of urine and causes dryness of the vagina, accompanied with severe pain. This known as Suşka voni. 37b-38a.

Vamini:-

षडहात् सप्तरात्राद्वा शुक्तं गर्भाशयान्मरुत्।। ३८॥ वमेत्सरुङ् नीरुजो वा यस्याः सा वामिनी मता।

Either on the sixth or seventh day, the semen is vomitted (expelled) out of the uterus, either accompanied with pain or without pain by vāta-this is called Vāminī. 38b-39a.

Sandhā:-

योनौ वातोपतप्तायां स्त्रीगर्भे बीजदोषतः॥ ३९॥ मृद्वेषिण्यस्तनी च स्यात् षण्ढसंश्वाऽनुपक्रमा।

The woman who presents features of aggravation of vāta in her vagina and uterus due to defect in the seed, who hates men and has no (developed) breasts is known as \$andhā and cannot be cured. 39b-40a.

Mahayoni :--

दुष्टो विष्टभ्य योन्यास्यं गर्भकोष्टं च मारुतः । ४०॥ कुरुते विवृतां स्नस्तां वातिकीमिव दुःखिताम् । उत्सन्नमांसां तामाहुर्महायोनि महारुजाम् ॥ ४१॥

Vāta getting aggravated, obstructing the vaginal passage, the mouth and cavity of the uterus, causes them to dilate, droop down and painful like that of vātiki (described earlier) the muscles protrude out and cause severe pain. This known as Mahāyoni. 40b-41.

Paittiki (yoni vyāpat):--

यथास्वैद्भूषणेर्दुष्टं पित्तं योनिमुपाश्चितम्।
करोति दाइपाकोषापृतिगन्धिज्वरान्विताम्।। ४२॥
भृशोष्णभूरिकुणपनीरुपीतासितार्त्वाम् ।
सा व्यापत पैत्तिकी

Pitta getting aggravated by its own causes getting localised in the vagina produces burning sensation, suppuration/ulceration, warmth, foul smell, fever, discharge of menstrual blood which is very hot, large in quantity, of cadaveric smell, blue, yellow or black in colour. These are features of paittika (yoni vyāpat). 42-43a.

Raktayoni: -

रक्तयोन्याख्याऽसगतिस्रुतेः ॥ ४३ ॥

When there is copious discharge of blood it is known as Raktayoni. 43b.

Ślaismikī (yoni vyapat):-

कफो अभव्यन्दिभिः कृद्धः कुर्याचोनिमवेदनाम्। शीतलां कण्डुलां पाण्डुपिच्छिलां तद्विधस्नुतिम्।। ४४॥ सा व्यापच्छ्लेष्मिको Kapha getting aggravated by use of foods which increase moisture leads to ślaismiki (kaphaja yoni vyāpat) charactorised by absence of pain, feeling of cold, itching and discharge of pale, slimy blood. 44.

Lohitakşaya :--

वातिपत्ताक्यां क्षीयते रजः। सवाहकाइयेवैवण्यं यस्याः सा स्रोहितश्रया॥४५॥

Loss or decrease of menstrual blood is caused by aggravation of vatapitta together and is accompanied with burning sensation, emaciation, discolouration. This is called Lohitaksaya, 45.

Paripluta:---

पिक्तलाया नृसंवासे श्रवधृद्वारधारणात्।
पिक्तयुक्तेन मस्ता योनिर्भवति दृषिता॥ ४६॥
शूना स्पर्शासहा सार्तिर्नीलपीतास्रवाहिनी।
वस्तिकुक्षिगुरुत्वातिसारारोचककारिणी ॥ ४७॥
ओणिवङ्कणस्कृतोद्दवरकृत् सा परिभ्रता

The woman belonging to pitta constitution who suppresses the urges of sneezing and belching during copulation, goes in for aggravation of vāta along with pitta which together vitiate the vagina, which becomes swollen, intolerant to touch, painful, exuding blue, yellow blood, associated with feeling of heaviness of the urinary bladder and abdomen, diarrhoea, loss of taste/appetite, pain in the waist, groin, pricking pain and fever. This disease is Pariplutā. 46-48a.

Upaplutā:--

वातऋष्मामयन्यासा श्वेतपिच्छिलवाहिनी ॥ ४८ ॥ उपमुता स्मृता योनिर्

This having the features of increase of vata and kapha, exudes blood which is white and slimy, this is Upapluta you. 48b.

Vipluta:--

विस्ताख्या स्वधावनात्। सञ्जातजन्तुः कण्डूला कण्डा चातिरतिप्रिया।। ४९॥ Viplutā is due to, not washing (cleaning the vagina), gives rise to growth of worms (bacteria etc.) and itching, because of itching the woman desires copulation often. 49.

Karnint :--

श्रकालवाहनाद्वायुः श्रेष्मरक्तविमूर्विछतः। कर्णिकां जनयेद्योनौ रजोमार्गनिरोधिनीम्॥५०॥ सा कर्णिनी

By premature initiation of the urges, vāta getting aggravated along with ślesma (kapha) and rakta (blood) produces karņikā (sprouts of muscles) obstructing the channel of the menstrual blood. This is known as Karņinī. 50.

Sannipatiki (yoni vyapat):-

त्रिभिद्धें धेंयोंनिगर्माशयक्षितैः । यथास्वोपद्ववकरैन्यापत्सा सान्निपातिकी ॥ ५१ ॥

Diseases arise along with secondary affections from the aggravation of all the dosas together, having all the features, 51.

> इति योनिगदा नारी यैंः शुक्रं न प्रतीच्छति। ततो गर्भे न गृह्वाति रोगांध्वाप्नोति दारुणान्।। ५२॥ असुन्दराशोंगुल्मादीनावाधांश्चानिकादिभिः ॥५२३॥

These are the diseases of the vagina, by which the woman does not retain the semen, nor develop the embryo and becomes a victim of difficult diseases such as menorrhagia, haemorrhoids, abdominal tumour etc. produced by vāta etc. 52-52.

इति श्रीवैद्यपतिसिंहगुप्तस् नुश्रीमद्वाग्भटविरचितायामष्टाङ्गह्रद्यः संहितायां षष्ठे उत्तरस्थाने गुह्यरोगविद्यानीयो नाम त्रवस्त्रिकोऽध्यायः ॥ ३३॥

Thus ends the chapter-Guhyaroga vijñānīya-the thirty-third in Uttarasthāna of Astānga hrdaya samhitā composed by srimad Vāgbhata, son of sri vaidyapati Simhagupta.

चतुस्त्रिशोऽध्यायः ।

Chapter-34

GUHYA ROGA PRATISEDHA
(Treatment of diseases of genital organs)

अथातो गुद्यरोगप्रतिषेधं ब्यास्यास्यामः । इति इ समाहुरान्नेयादयो महर्षयः ।

We shall now expound the chapter Guhya roga Pratisedhatreatment of diseases of genital organs; thus said Atreya and other great sages.

Treatment of upadamsa:-

मेढ्रमध्ये सिरां विध्येदुपद्दे नवोत्थिते। शोतां कुर्यात् कियां शुद्धि विरेकेण विशेषतः॥ १॥ तिलकल्कष्टतक्षोद्रैलेंपः पके तु पाटिते।

In upadamsa of recent onset, the vein in the centre of the penis should be cut and (blood let out), cold therapies done, purification of the body especially purgations; if the swelling is ripe it should be cut open and then a paste of tila mixed with ghee and honey is applied. 1-2a.

जम्ब्वाम्रसुमनोनीपश्वेतकाम्बोजिकाङ्कुरान् ॥ २ ॥ शास्त्रकोबद्रीविख्वपलाशितिनशोद्भधाः । त्वचः श्लीरिद्रुमाणां च त्रिफलां च पचेज्ञलं॥ ३ ॥ स क्वायः श्लालनं, तेन पक्षं तैलं च रोपणम्।

Sprouts of jambū, sumanā, nīpa, śveta kāmbojī, bark of śallakī, badarī, bilva, palāśa, tiniśa and trees yeilding milky-sap and triphalā should be boiled in water and decoction prepared. This decoction should be used for washing the leison; medicated oil prepared from the decoction is beneficial for healing. 2b-4a.

तुत्थगैरिकलोध्रैलामनोह्वालरसाअनैः ॥ ४ ॥ हरेणुपुष्पकासीससौराष्ट्रोलवणोत्तमैः । लेपः श्रीद्रयुतैः सूक्ष्मैदपदंशवणापदः॥ ५ ॥ Application of fine paste of tuttha, gairika, lodhra, elā, manohvā āla, rasānjana, hareņu, puspakāsīsa, saurastri and lavaņottama mixed with honey cures the ulcers of upadamsa. 4b-5.

कपाले त्रिफला दग्धा सघृता रोपणं परम्।

Triphalā burnt to ash on a pan and applied mixed with ghee is best for healing. 6a.

सामान्यं साधनमिदं मतिदोषं तु शोफवत्॥ ६॥

This is the general line of treatment, treatment of each dosa is similar to that described for sopha (swelling). 6b.

न च याति यथा पाकं प्रयतेत तथा भृशम्। पक्षैः स्नायुसिरामांसैं प्रायो नश्यति हि भ्वजः॥ ७ ॥

All efforts should be made to prevent ripening (suppuration) because, by suppuration of tendons, vein and muscles, the penis itself gets destroyed. 7.

Treatment of Arsas :-

अर्शसां छिन्नद्ग्धानां क्रिया कार्योपदंशवत्।

Arsas should be cut (excised), burnt (cauterised) and then treatment prescribed for upadamsa adopted. 8a.

Treatment of sarsapa :--

सर्षपा लिखिताः सूक्ष्मैः कषायैरवचूर्णयेत्॥ ८॥ तैरेबाभ्यञ्जनं तैलं साधयेद् व्रणरोपणम्।

Sarsapa should be scraped (by the knife) and then rubbed with the nice powder of drugs used for decoction; oil for anointing also should be prepared from those drugs to heal the ulcer. 8b-9a.

Treatment of Avamantha:-

क्रियेयमयमन्थेऽपि रक्तं स्नाव्यं तथोभयोः॥ ९॥

Even in Avamañ ha, the same treatment, blood letting should be done in both. 9b.

Treatment of kumbhika :--

कुम्भीकायां हरेद्रक्तं पकायां शोधिते वर्णे। तिन्दुकत्रिफलारोब्रेलेंपस्तैल च रोपणम्।। १०॥ In kumbhīkā which is ripe, the blood should be let out, wound cleaned and paste and oil prepared with tinduka, triphalā and rodhra-applied to heal the ulcer. 10.

Treatment of Alaji:-

अलज्यां स्तरकावासयमेघ कियाकमः।

In Alaji also blood should be let out and then the same treatment adopted. 11a.

Treatment of uttama:-

उत्तमाख्यां तु पिटिका सञ्चित्र विद्योद्धताम् ॥ ११ ॥ कल्कैभ्रणेः कषायाणां क्षोद्रयुक्तेरुपाचरेत्।

The eruption of uttamā should be pulled out holding it with the forceps and then excised, then treated with application of paste and powder of drugs used for decoction added with honey. 11b-12a.

Treatment of puşkarika and samvyudha piţika:-

क्रमः पित्तविसर्पोक्तः पुष्करन्यूढयोर्हितः ॥ १२ ॥

The treatments advocated for pittaja visarpa (chapter 18 of cikitsā sthāna) is beneficial for puṣkarikā and samvyūdha piṭikā. 12b.

Treatment of Tvākpāka, Sparšahāni and Mīdita:-

त्वक्षाके स्पर्शहान्यां च सेचयेद्मृदितं पुनः। बलातैलेन कोष्णेन मधुरैश्चोपनाहयेत्॥१३॥

In tvakpāka and sparšahāni, the penis should be bathed with Balātaila (described in verse no-42-44a) even so the Mṛdita should be bathed in Balā taila made warm and warm poultice of drugs of sweet taste applied. 13.

Treatment of Asthilika:-

अष्ठीलिकां हते रक्ते श्रेणेग्रन्थिवदाचरेत्।

In Aşthīlikā, blood letting followed by treatment same as those prescribed for granthi (tumour) of kapha origin should be done. 14a.

Treatment of Nivṛtta and Avapaţika :--

निवृत्तं सर्पिषाऽभ्यज्य स्वेद्यित्वोपनाह्येत् ॥ १४ ॥ त्रिरात्रं पञ्चरात्रं वा सुक्षिग्धैः शास्त्रसादिभिः । स्वेदयित्वा ततो भूयः स्निग्धं चर्म समानयेत् ॥ १५॥ मणि प्रपीड्य शनकैः प्रविष्टे चोपनाइनम् । मणौ पुनःपुनः स्निग्धं भोजनं चात्र शस्यते ॥ १६॥

In Nivṛttā, the penis should be anointed with ghee, given fomentation and warm poultice of śālvala etc. added with fats should be applied for three or five days. Next, it is again given fomentation and the lubricated skin pulled forward slowly, pressing the glans penis (and pushing it back) and after it has gone in, poultice should be applied again and again on the glans penis. Fatty foods are ideal during treatment. 14b-16.

अयमेष प्रयोज्यः स्याद्वपाट्यामपि क्रमः।

The same treatment should be adopted even for Ava-pāţikā. 17a.

Treatment of Niruddha:--

नाडीमुभयतोद्वारां निरुद्धे जनुना सताम् ॥ १७॥ स्रोहाक्तां स्रोतिस न्यस्य सिञ्चेरस्रहिश्चलापृहैः। ज्यहाज्यहात्स्थृष्ठतरां न्यस्य नाडीं विवर्धयेत्॥ १८॥ स्रोतोद्वारमसिद्धौ तु विद्वान् शस्त्रेण पाटयेत्। सेवनीं वर्जयन् युज्यात् सद्यःक्षतविधि ततः॥ १९॥

In niruddha, a tube which has openings at both ends, smeared with lac and lubricated with fat is inserted into the urethra and bathed with oil which mitigate vāta. Every three days big sized tubes should be inserted. If by this method the passage does not get formed (dilated) then the physician should make the opening with the knife, avoiding the site of the sevani (raphea), and then adopt the treatment of a fresh wound. 17b-19.

Treatment of granthita :--

ग्रन्थितं स्वेदितं नाङ्या स्त्रिग्धोष्णैरुपनाहयेत्।

Granthita should be exposed to steam through pipes and unctous warm poultice applied over. 20a.

Treatment of sataponaka :--

लिम्पेत्कषायः सक्षौद्रैर्लिखित्वा शतपोनकम् ॥ २०॥

Sataponaka should be scraped well and powder of drugs of astringent taste added with honey applied on. 20b.

Treatment of sonitarbuda:-

रक्तविद्रधिवत्कार्या चिकित्सा शोणितार्बुदे।

Sonitārbuda should be treated just as treating rakta vidradhi (chapter 13 of ciķitsāsthāna). 21a.

व्रणोपचारं सर्वेषु यथावस्थं प्रयोजयेत्।। २१॥

In all diseases (of the penis) ulcer treatment appropriate to the stage should be resorted to. 21b.

YONI VYAPAT CIKITSA-(Treatment of diseases of the vagina)
Treatment of vātaja yoni vyāpat :--

योनिब्यापत्सु भूयिष्ठं शस्यते कर्म वातजित्। स्नेहनस्वेदवस्त्यादि वातजासु विशेषतः॥२२॥

In diseases of the vagina of vātā origin-oleation, sudation, enema and such other therapies, which mitigate vāta are highly valuable, especially in those which are caused by vāta. 22.

न हि वाताहते योनिर्वनितानां प्रदुष्यति। अतो जित्वा तमन्यस्य कुर्यादोषस्य भेषजम्॥२३॥

Without the aggravation of vata, the vagina does not get disordered in women; hence that should be won over (mitigated) first and the others treated next. 23.

पाययेत(त्तां) बलातेलं मिश्रक सुकुमारकम्। स्निग्धस्वित्रां तथा योनि दुःस्थितां स्थापयेत्समां॥ २४॥ पाणिना नमयेजिह्यां संवृतां व्यध्ययेत् पुनः। प्रवेशयेन्निःस्तां च विवृतां परिवर्तयेत्॥ २५॥ स्थानापवृत्ता योनिर्हि शल्यभूता स्त्रियो मता।

The woman should be given either balā taila (chapter 21), miśraka sneha (chapter 14), sukumāra ghṛta (chapter 14 of cikitsāsthāna) to drink (as internal oleation therapy). The vagina should be anointed with fats given fomentation and then the distortions corrected by the hand, the curved one should be straightened, narrowed one widened, protruded, one pushed back; a displaced vagina is like a foreign body itself to the woman. 24-26a.

कर्मभिर्वमनाचैश्च मृदुभिर्योजचेत्स्त्रियम् ॥ २६ ॥ सर्वतः सुविशुद्धायाः शेषं कर्म विधीयते । बस्त्यभ्यक्षपरीषेकप्रस्रेपपिचुषारणम् ॥ २७ ॥

Emesis and other purificatory therapies should be administered in mild way for women. After proper purification, the remaining treatments such as enema, anointing, bathing with decoction, application of pastes and wearing diapers (medicated) should be adopted. 26b-27.

काश्मर्यत्रिफलाद्राक्षाकासमर्दिनशाद्वयैः ।
गुद्धचीसैर्यकामीरुशुकनासापुनर्नवैः ॥ २८ ॥
पक्किश्च विपचेत्प्रस्थमक्षसमैर्घृतात् ।
योनिवातिवकारमं तत्पीतं गर्भदं परम्॥ २९ ॥

Medicated ghee should be prepared by cooking one prastha of ghee along with (the decoction and) paste of kāśmarya, triphalā, drākṣā, kāsamarda, the two niśā, guḍūcī, sairyaka, abhīru, śukanāsā, punarnavā and parūṣaka—each one akṣa in quantity; this consumed orally cures diseases of the vagina and effectively helps the formation of the embryo.

28-29.

वचोपकुञ्चिकाजाजीकृष्णावृषकसैन्धवम् । अजमोदायवक्षारशर्कराचित्रकान्वितम् ॥ ३०॥ पिष्ट्वा प्रसन्नयाऽऽलोख्य स्नादेत्तद्वतभर्जितम् । योनिपार्श्वार्ति हृद्दोगगुल्माश्चोविनिवृत्तये ॥ ३१॥

Vacā, upakuncikā, ajājī, kṛṣṇā, vṛṣaka, saindhava, ajmodā, yavakṣāra, śarkarā and citraka are macerated in prasannā (scum of beer) fried in ghee and consumed for the cure of pain of the vagina and flanks, heart diseases, abdominal tumour and haemorrhoids. 30-31.

वृषकं मातुलुङ्गस्य मूलानि महयन्तिकाम्। पिवेन्मद्यैः सलवणस्तथा कृष्णोपङुश्चिके॥३२॥

Vṛṣaka, root of mātulunga and madayantikā should be consumed along with wine added with salt or kṛṣṇā and upakuncikā may be consumed similarly. 32.

रास्नाभ्वदं घृावृषकैः श्रृतं शूलहरं पयः।

Milk boiled with rāsnā, śvadamstrā and vṛṣaka relieves pain. 33a.

गुद्भचीत्रिफकादन्तीकाथैश्व परिषेचनम् ॥ ३३ ॥

Decoction of guducī, triphalā and dantī is suitable for bathing (the vagina). 33b.

नतवार्ताकिनीकुष्ठसँन्धवामरदार्वामः । तैलात्मसाधिताद्वार्यः पिचुर्योनौ रुजापदः॥ ३४॥

Diaper (piece of cotton cloth) soaked in oil prepared with nata, värtäkini, kuṣṭha, saindhava and amaradāru, kept in the vaginal relieves pain. 34.

Treatment of pittaja yoni vyāpat:-

पित्तकानां तु योनीनां सेकाभ्यक्षपिचुक्रियाः। शीताः पित्तजितः कार्याः स्नेहनार्थे वृतानि च ॥ ३५ ॥

For diseases of the vagina caused by pitta aggravation, bathing, anointing, keeping diaper and other pitta mitigating therapies should be done in cold state and medicated ghee recipes used for oleation therapy. 35.

Satavari ghrta:--

शतावरीमूळतुलाचतुष्कात् श्लुण्णपीडितात्।
रसेन श्लीरतुल्येन पाचयेत घृताढकम्॥ ३६॥
जीवनीयः शतावर्या मृद्धोकामः पक्षकः।
पिष्टः प्रियालैश्चाक्षांशैद्धिवलामधुकान्वितः॥ ३७॥
सिद्धशीते तु मधुनः पिण्णल्याश्च पलाष्टकम्।
शक्राया दशपलं क्षिपेक्षिद्धात्पिचुं ततः॥ ३८॥
योन्यस्क्शुक्रदोषघ्नं वृष्यं पुंसवनं परम्।
श्लतं क्षयमस्कृपित्तं कासं श्वासं हलोमकम्॥ ३९॥
कामलां वातरुधिरं विसर्पे हृज्छिरोग्रहम्।
अपस्मारार्दितायाममदोन्मादांश्च नाशयेत्॥ ४०॥

The milky juice taken out by pounding four tula of roots of satavari is cooked with one adhaka of ghee, adding the paste of drugs of jivaniya gana (chapter 15 of sutrasthana), satavari, mrdvika, parūsaka, priyala, the two bala and madhuka, After it cools, eight pala each of honey and pippali and ten pala of sugar are added and stored. Consumed in

doses of one picu (akṣa) it cures diseases of the vagina, menstrual blood, semen; is an aphrodisiac; helps to beget male children, cures wound, consumption, bleeding disease, cough, dyspnoea, halīmaka, (severe jaundice), gout, herpes, pain of the heart and head, epilepsy, facial paralysis, tetanus, intoxication and insanity. 36-40.

एवमेव पयःसर्पिजीवनीयोपसाधितम् । गर्भदं पित्तजानां च रोगाणां परमं हितम् ॥ ४१ ॥

Ghee prepared with milk cooked in the same (above) manner with drugs of jīvanīya gaṇa (chapter 15 of sūtrasthāna) helps conception and best suited for diseases of pitta origin. 41.

बलाद्रोणद्वयकाथे घृततैलाढकं पचेत्। श्लीरे चतुर्गुणे कृष्णाकाकनासासितान्वितैः॥ ४२॥ जीवन्तीश्लीरकाकोलीस्थिरावीरधिजीवकः। पयस्याश्रावणीसुद्रपीलुमाषाख्यपणिभिः॥ ४३॥ वातिषत्तामयान् हत्वा पानाद् गर्भे द्धाति तत्।

In two droṇa of decoction of balā, one āḍhaka of ghee and oil (together) along with four parts of milk and paste of kṛṣṇā, kākanāsa, sitā, jīvañtī, kṣīrakākolī, sthirā, virā, ṛddhi, jīvaka, payasyā, śrāvaṇī, mudgaparṇī piluparni, and māṣaparṇī—all are cooked together and medicated oil prepared. This consumed daily cures diseases caused by vāta and pitta and helps conception. 42-44a.

Treatment of raktaja yoni vyapat:-

रक्तयोन्यामसुग्वर्णेरनुबन्धमवेक्ष्य च ॥ ४४ ॥ यथादोषोद्यं युश्याद् रक्तस्थापनमौषधम्।

By noticing the colour of the discharged blood, the increase of the secondary dosa should be determined in diseases of vagina arising from vitiation of blood and then treatment to stop the bleeding should be administered. 44b-45a.

Puşyanuga curna: -

पाठां जम्ब्याम्रयोरस्थि शिलोक्नेदं रसाञ्जनम् ॥ ४५॥ अम्बष्टां शाल्मलीपिच्छां समङ्गां वत्सकत्वचम् । बाह्लीकबिस्यातिविषारोध्रतोयदगैरिकम् ॥ ४६॥ शुण्ठीमधूकमाचीकरकष्यन्दनकट्फस्म् ।
कटुक्नवत्सकानन्ताधातकीमधुकार्जुनम् ॥ ४७ ॥
पुष्ये गृहीत्वा सञ्जूण्यं सक्षोद्रं तन्दुलाम्मसा ।
पिवेदर्शःस्वतीसारे रक्तं यश्चोपवेदयते ॥ ४८ ॥
दोषा जन्तुकृता ये च बालानां तांश्च नाशयेत् ।
योनिदोषं रजोदोषं द्यावश्वेतारुणासितम् ॥ ४९ ॥
चूर्णं पुष्यानुगं नाम हितमात्रेयपृज्ञितम् ।

Pāţhā, kernel of seeds of jambū and āmra, śilodbheda, rāsāñjana, ambaṣṭhā, śālmalīpicchā, samañgā, bark of vatsaka, bāhlīka, bilva, ativiṣā, rodhra, toyada gairika, śuṇṭhī, madhūka, mācīka, rakta-cañdana, kaṭphala, kaṭvañga, vatsaka, anañtā, dhātakī, madhuka and arjuna-all these drugs are collected during puṣya stellar constellation, converted to nice powder and consumed mixed with honey along with rice-wash. It cures haemorrhoids and diarrhoea which have bleeding, diseases caused by worms, (intestinal parasites) in children, diseases of the vagina, menstrual disorders which have blue, white, crimson and black coloured fluid discharge. This formula known as Puṣyānuga cūrṇa, and extolled by Ātreya is beneficial. 45b-50a.

Treatment of kaphaja yoni vyapat:-

योन्यां बलासदुष्टायां सर्वे दक्षीष्णमीषधम्।। ५०॥

In diseases of vagina vitiated by balasa (kapha), all the treatments should be with drugs which are dry and hot (in potency). 50b.

धातक्यामलकीपत्रस्रोतोजमधुकोत्पलैः ।
जम्बाम्रसारकासीसरोधकटफलितन्दुकैः ॥ ५१ ॥
सौराष्ट्रिकादाडिमत्वगुदुम्बरशलादुमिः ।
अक्षमात्रैरजामूत्रे क्षीरे च द्विगुणे पचेत् ॥ ५२ ॥
तैलप्रस्थं तदभ्यङ्गपिचुबस्तिषु योजयेत् ।
तेन शूनोन्नता स्तब्धा पिच्छिला स्नाविणी तथा ॥ ५३ ॥
विस्तोपसुता योनिः सिद्धयेत्सस्फोटशूलिनी ।

Medicated oil should be prepared with the (decoction of) dhātakī, leaves of āmalaka, srotoja, madhuka, utpala, seed of jambu and āmra, kāsīsa, rodhra, kaṭphala, tinduka, sauraṣṭrikā, bark of dāḍima, tender fruits of udumbara—each one akṣa, added with two parts of goat's urine, cow's milk and one prastha of oil and cooked; this should be used for anointing, soaking the vaginal diaper and enema (vaginal douche) and by it, the vagina which is swollen, elevated, static (rigid) slimy, exudative, displaced, accompanied with eruptions and pain all get cured. 51-54a.

यवान्नमभयारिष्टं सीघु तैलं च शीलचेत्।। ५४॥ पिष्पल्ययोरजःपश्याप्रयोगांश्च समाक्षिकान्।

Food prepared from yava (barley), abhayāriṣṭa, sīdhu, and oil should be used habitually, so also recipes of pippali, ayoraja and pathyā mixed with honey. 54b-55a.

कासीसं त्रिफला काङ्की साम्रजम्ब्वस्थि धातुकी ॥ ५५ ॥ पैच्छित्ये श्रीद्रसंयुक्तश्चूर्णो वैशद्यकारकः।

Powder of kāsīsa, triphalā, kānkṣī, seeds of āmra and jambū and dhātakī mixed with honey (and applied) causes dryness when the vagina is slimy (exudative).

55b-56a.

पलाशधातकीजम्बूसमङ्गामोचसर्जजः ॥ ५६॥ दुर्गन्धे पिच्छिले क्लेदे स्तम्भनश्चर्णे इष्यते। आरग्वधादिवर्गस्य कषायः परिषेचनम्॥ ५७॥

Powder of palāśa, dhātakī, jambū, samangā, moca and sarjaja is desirable in bad smell, slimy and moistness of the vagina as a astringent powder; the decoction of drugs of āragvadhādhi varga (chapter 15 of sūtrasthāna) is good for bathing (the vagina). 56b-57.

स्तब्धानां कर्कशानां च कार्य मार्दवकारकम्। धारणं वेसवारस्य इसरापायसस्य च॥५८॥

In case of vagina being rigid and rough, it should be made soft by keeping a pad of vesavāra (cooked meat) kṛṣarā (rice boiled with green gram) or pāyasa (milk pudding). 58.

दुर्गन्धानां कषायः स्यात्तैलं वा कल्क एव वा। चूर्णो वा सर्वगन्धानां पृतिगन्धा(न्ध्य)पकर्षणः॥ ५९॥

In case of foul smell, use of decoction, oil, paste or powder of all fragrant drugs will help eliminate the foul smell. 59.

श्ठेष्मलानां कटुमायाः समृत्रा वस्तयो हिताः। पित्ते समधुकक्षीरा वाते तैलाम्लसंयुताः॥ ६०॥ सन्निपातसमुत्थायाः कर्म साधारणं हितम्।

In diseases caused by ślesma (kapha) aggravation, enema with fluids having pungent taste and mixed with cow's urine are suitable; in those caused by pitta (enema with fluids) having madhuka and milk are suitable and in those of vāta origin (enema with fluids) having oil and sours. In diseases caused by all the doṣās together, general line of treatment is suitable. 60-61a.

ववं योनिषु गुद्धासु गर्भ विन्दन्ति योषितः ॥ ६१ ॥ अदुष्टे प्राकृते बीजे जीबोपक्रमणे सति ।

Thus, when the vagina becomes purified, the woman conceives the embryo, if the seed is not vitiated, is normal and the jiva (atma/soul) enters into it. 61b-62a.

पञ्चकर्मविशुद्धस्य पुरुषस्यापि चेन्द्रियम्॥ ६२ ॥ परीक्ष्य वणेदींषाणां दुष्टं तद्ग्रैरुपाचरेत्।

The semen of the man, who has undergone the five purifactory therapies, should also be examined carefully by its colour and the aggravation of dosas determined. The vitiated (semen) then treated by therapies which mitigate the aggravated dosa. 62b-63a.

Phala (sarpis) ghrta :-

मिश्रिष्ठाकुष्ठतगरित्रफलाशकरावचाः ॥ ६३ ॥ द्वे निशे मधुकं मेदां दीप्यकं कटुरोहिणीम् । पयस्याहिङ्गुकाकोलीवाजिगन्धाशतावरीः ॥ ६४ ॥ पिष्ट्वाऽक्षांशा घृतप्रस्थं पचेत्क्षीरचतुर्गुणम् । योनिश्रुकप्रदोषेषु तत्सर्वेषु प्रशस्यते ॥ ६५ ॥

आयुष्यं पौष्टिकं मेध्यं धन्यं पुंसवनं परम्।
फलसर्पिरिति ख्यातं पुष्पे पीतं फलाय यत्॥ ६६॥
म्रियमाणप्रजानां च गर्भिणीनां च पूजितम्।
पतत्परं च बालानां ग्रहम्नं देहवर्धनम्॥ ६७॥

Mañjiṣthā, kuṣtha, tagara, triphalā, śarkarā, vacā, the two niśā, madhuka, medā, dīpyaka, kaṭurohiṇi, payasyā, hiñgu, kākolī, vājigañdhā, śatāvari-each one akṣa made into (decoction) and paste, added with one prastha of ghee, four parts of milk and medicated ghee cooked. It is very valuable in all disorders of the vagina and semen, it bestows longevity, nourisment, intellegence, auspiciousness and male children; known as Phalasarpiṣ, it helps the woman to bear children when consumed during menstrual period. It is beneficial for those women whose children die prematurely and also for the pregnant; it is best to ward off Bālagraha (disease of children) and promotes growth of their body. 63b-67.

इति श्रीवैद्यपतिसिंहगुप्तस्तुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृद्य-संहितायां षष्ठे उत्तरस्थाने गुह्यरोगप्रतिषेधो नाम चतुस्त्रिशोऽध्यायः ॥ ३४॥

Thus ends the chapter Guhyaroga pratiședha-the thirty-fourth in Uttara sthāna of Aṣṭāñga hṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

इति शल्यतन्त्रं नाम पञ्चममङ्गं समाप्तम्।

Thus ends the Salya tantra (surgery)-the fifth branch of Ayurveda.

पञ्चित्रशोऽध्यायः ।

Chapter--35

VIȘA PRATIȘEDHA (Treatment of poisoning)

अथातो विषप्रतिषेधं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

Now, we shall expound the chapter Visa pratisedha-treatment of poisoning; thus said Atreya and other great sages.

Visotpatti-origin of poison :--

मध्यमाने जलनिधावमृतार्थे सुरासुरैः।
जातः प्रागमृतोत्पत्तेः पुरुषो घोरदर्शनः॥१॥
दीसतेजाश्चतुर्देष्ट्रो हरिकेशोऽनलेक्षणः।
जगद्विषण्णं तं दृष्ट्वा तेनासौ विषसंक्षितः॥२॥
दुंकृतो ब्रह्मणा मूर्ती ततः स्थाधरजङ्गमे।
सोऽध्यतिष्ठक्षिजं रूपमुज्झित्वा वञ्चनात्मकम्॥३॥

When the suras (gods) and asuras (non-gods) churned the ocean of milk for the sake of obtaining nector, a person dreadful in appearance, with glowing lustre, four teeth, brown hair and firy eyes was born, before the birth of the nector. Seeing him, the whole world became grief striken, hence he was named as 'vişa'; cursed by Brahma, he discarded his real physical form and resides in his deceptive form in both sthavara (inanimate, inorganic, vegetable) and jangama (animate, organic, animal) substances. 1-3.

स्थिरमत्युरुवणं वीर्ये यत्कन्देषु प्रतिष्ठितम् । कालकूटेन्द्रवत्सारूयश्रङ्गोद्दालाहलादिकम् ॥ ४ ॥

The powerful poison present in tubers (roots etc.) such as kālakūţa, indravatsa, śrñgī, hālāhala etc. is called Sthāvara vişa. 4.

सर्पेलूतादिदं घ्रासु दारुणं जङ्गमं विषम्।

That poison which is powerful present in the teeth of snakes, spiders etc. is called Jangama visa. 5a.

स्थावरं जङ्गमं चेति विषं प्रोक्तमकृत्रिमस्। ५॥

Thus natural poisons are of two kinds-sthāvara (vegetable) and jangama (animal). 5b.

क्रित्रमं गरसंबं तु कियते विविधीषधैः। इन्ति योगवदोनाशु विराधिरतराध तत्॥६॥ शोफपाण्डूदरोन्माद्दुर्नामादीन् करोति वा।

Artificial poison is known as Gara and is prepared from different drugs; some may kill the person quickly due to certain combination of drugs, while some others after a long time or may only produce swelling, anaemia, enlargement of the abdomen, insanity, haemorrhoids etc. 6-7a.

Vişa guna (properties of poison):—

तीक्णोष्णरूक्षविशदं व्यवाय्याशुकरं छघु॥ ७॥ विकाषि स्क्ममन्यकरसं विषमपाकि च।

Tikṣṇa (penetrating), uṣṇa (hot in potency), rūkṣa (dry), viśada (viscid, non-unctous), vyavāyi (spreads all over the body quickly), āśukāri (quick acting), laghu (light), vikāsī (causing looseness of joints dilating the tissue pores) sūkṣṁa (capacity of enter into minute pores), avyakta rasa (inperceptable taste) and apākī (not undergoing digestion) are the properties of poison. 7b-8a.

बोजसो विपरीतं तत् तीक्ष्णाद्यरिक्षतं गुणः॥ ८॥ वातिपत्तोत्तरं नृणां सद्यो हर्रात जीवितम्।

It is opposite of ojas; because of its properties such as tiksna (penetrating) etc. it takes away the life of persons who have predominace of vata and pitta. 8b-9a.

विषं हि देहं सम्प्राप्य प्राग् दृषयति शोणितम् ॥ ९ ॥ कफिपत्तानिकांश्चानु समं दोषान् सहाशयान् । ततो हृदयमास्थाय देहोच्छेदाय कल्पते ॥ १० ॥

Poison having entered the body vitiates the blood first, next the kapha, pitta and anila (vāta) along with their

respective seats, then it invades the heart and leads to the death of the body. 9b-10.

Sthavara visa vega (stages of vegetable poisoning):-

स्थावरस्योपयुक्तस्य वेगे पूर्वे प्रजायते । जिद्वायाः श्यावता स्तम्भो मूर्च्छा त्रासः क्रमो विमः ॥ ११ ॥

During the first stage of sthavara visa, there is blue colour of the tongue, rigidity of the body, fainting, fear (anxiety), exhaustion and vomiting. 11.

द्वितीये वेपथुः स्वेदो दाहः कण्ठे च वेदना। चिषं चामाशयं प्राप्तं कुरुते हृदि वेदनाम्॥ १२॥

In the second stage, rigors, perspiration, burning sensation, pain in the throat; poison getting into the stomach leads to pain in the heart. 12.

तालुशोषस्तृतीये तु शूलं चामाशये भृशम्।
दुर्बले हरिते शूने जायते चास्य लोचने।। १३।।
पक्षाशयगते तोदहिष्माकासास्त्रकृजनम्।

In the third stage, there is dryness of the palate, severe pain in the stomach, his eyes become weak, green in colour and swollen; poison reaching the large intestine produces priccking, pain, hiccup, cough and intestinal gurgling. 13-14a.

चतुर्थे जायते वेगे शिरसन्धातिगौरवम् ॥ १४ ॥

In the fourth stage, there is feeling of great heaviness of the head. 14b.

> कप्तप्रसेको वैवर्ण्यं पर्वभेदश्च पश्चमे। सर्वदोषप्रकोपश्च पकाधाने च वेदना॥१५॥

In the fifth stage, dribbling of kapha (from the mouth, nose etc.) discolouration, cutting pain in the joints, agravation of all the dosas and pain in the large intestine. 15.

षष्ठे संद्राप्रणाशस्य सुभृशं चातिसार्यते।

In the sixth stage, there is loss of consciousness and very severe diarrhoea. 16a.

स्कन्धपृष्ठकटीमङ्गो भवेनमृत्युश्च सप्तमे ॥ १६ ॥

In the seventh stage, bending of the shoulders, back and waist and death manifest. 16b.

Sthavara visa cikitsa (treatment for vegetable poisoning):-

प्रथमे विषयेगे तु वान्तं शीताम्बुसेचितम्। सर्पिमेधुभ्यां संयुक्तमगदं पाययेद् द्रुतम्॥१७॥

In the first stage, the patient should be made to vomit, sprinkled with cold water and administered the agada (antidote, antipoisonous recipe) mixed with ghee and honey quickly. 17.

द्वितीये पूर्ववद्वान्तं विरिक्तं चातु पाययेत्।

In the second stage, vomiting followed by purgation both should be done and then the antidote given. 18a.

तृतीयेऽगद्पानं तु हितं नस्यं तथाऽञ्जनम् ॥ १८ ॥

In the third, consuming of the antidote, nasal medication and collyrium to eyes are needed. 18b.

चतुर्थे होइसंयुक्तमगदं प्रतियोजयेत्।

In the fourth, the antidote mixed with (medicated) fats should be administered. 19a.

पञ्चमे मधुककाथमाक्षिकाभ्यां युतं हितम् ॥ १९॥

In the fifth, the antidote, mixed with decoction of madhuka and honey is beneficial. 19b.

षष्टेऽतिसारवत्सिद्धिर्

In the sixth stage, the treatment is similar to that of diarrhoea. 20a.

अवपीडस्तु सप्तमे । मूर्झि काकपदं कृत्वा सास्त्रुवा पिशितं क्षिपेत् ॥ २० ॥

In the seventh stage, drops of juice of herbs should be put into the nose, a small wound should be made on the scalp and a piece of flesh (of an animal) dribbing blood should be placed on it. 20b.

कोशातक्यक्रिकः पाठा सूर्यवल्यमृताभयाः। शेखः शिरीषः किणिहो हरिद्रे शौद्रसाह्या॥२१॥ पुनर्नवे त्रिकटुकं बृह्दत्यौ सारिवे घळा। एषां यवागूं निर्यूहे शीतां सघृतमाक्षिकाम् ॥ २२ ॥ युअयाद्वेगान्तरे सर्वविषश्ली इतकर्मणः।

Koṣātaki, agnika, pāṭhā, sūryavallī, amṛtā, abhayā, selu, śirīṣa, kiṇihī, the two haridrā, kṣaudrasāhva, the two punarnavā, tṛkaṭuka, the two bṛhatī, the two sārivā and balā—all are boiled in water and decoction prepared; using this decoction, yavāgu (thin gruel) is prepared, allowed to cool, then mixed with ghee and honey and consumed in between the stages of poison and kinds of therapies, cures all poisons. 21-23a.

तद्वन्मधूकमधुकपद्मकेसरचन्दनः

॥ २३॥

Similarly madhūka, padmakeśara and cañdana may also be used (for preparing decoction). 23b.

Candrodaya agada :---

कुष्ठं हरितालं मनःशिला। तगरं फिलनी त्रिकटु स्पृका नागपुष्पं सकेसरम् ॥ २४ ॥ हरेणुर्मधुकं मांसी रोचना काकमालिका। श्रीवेष्टकं सर्जरसः शताहा कुङ्कमं बला॥ २५॥ तमालपत्रतालीसभूजीशीरनिशाद्वयम् कन्योपवासिनी स्नाता शुक्कवासा मधुद्रतैः॥ २६॥ द्विजानभ्यच्यं तैः पुष्यं कल्पयेदगदोत्तमम्। वैद्यश्चात्र तदा मन्त्रं प्रयतातमा परेदिमम्।। २७॥ "नमः पुरुषसिंहाय नमो नारायणाय यथाऽसौ नामिजानाति रणे कृष्णपराजयम् ॥ २८ ॥ पतेन सत्यवाक्येन अगदो मे प्रसिद्धयत्। पिष्टे च द्वितीयो मन्त्रः-नमो वैद्वर्यमाते दुलुदुलु रक्ष मां सर्वविषेभ्यः ॥ २९ ॥ गौरि गान्धारि चाण्डालि मातङ्गि स्वाहा।" "हरिमायि स्वाहा ॥ ३० ॥" **अरो**षविषवेतालग्रहकार्मणपाप्मस्र मरकव्याधिदुर्भिक्षयुद्धाशनिमयेषु च॥ ३१॥ पाननस्याञ्जनात्तेपमणिबन्धादियोजितः एष चन्द्रोवयो नाम शान्तिस्वस्त्ययनं परम् ॥ ३२ ॥ िवासवो वत्रमवधीत्समालितः किलामुना।

Añjana, tagara, kuṣṭha, haritāla, manaśsilā, phalini, trikaṭu, spṛikkā, nagapuṣpa, nāgakesara, hareṇu, madhūka, māmsī, rocanā, kākamalīkā, śriveṣṭaka, sarjarasa, śatāhvā, kuṁkuma, balā, tamālapatra, talīsa, bhūrja, uśīra and the two niśā-these are to be macerated and Agada prepared by a virgin who has abstained from food, taken bath, put on white dress, the preparation done during pusya stellar constellation; the physician having worshipped the twice born (brāhmaṇās) should sit nearby and chant the following hymns.

"Salutation to the Purusa simha (lion among men), salutations to Nārāyaṇa, just as the true statement "kṛṣṇa knows no defeat in war" let this agada (antidote) bestow good to me."

The second hymn during maceration-

"Salutation to Vaidūrya mātā, haluhulu, protect me from all poisons Svāhā to Gauri, Gāndhārī, Cāndāli and Mātangī. "Svāhā to Harimāyī".

Used in the form of internal potion, nasal medication, collyrium, external application, wearing as amulet, etc. this protective hymn known as Cañdrodaya śañtī (antidote) wards off the evil effects of all kinds of poisons, ghosts, demons, sinful acts, deadly diseases, famine, war, lightening, thunderbolt etc. [smeared by this only Vāsava (Indra) killed (the demon) Vṛtra]. 24-32.

Dūsī visa :-

जोणं विषद्मोषघिभिर्द्दतं वा दावाग्निवातातपशोषितं वा ।
स्वभावतो वा न गुणः सुयुक्तं दूषीविषाख्यां विषमभ्युपैति ॥ ३३ ॥
वीर्यालपभावादविभाव्यमेतत् कफावृतं वर्षगणानुवानेष ।
तेनार्दितो भिन्नपुरीषवर्णो दुष्टास्ररोगी तृडरोचकार्तः ॥ ३४ ॥
मूर्च्छन् वमन् गद्भदवाक् विमुद्धन् भवेच दूष्योदरिष्ठङ्गजुष्टः ।
आमाशयस्थे कफवातरोगी पकाशयस्थेऽनिलिपत्तरोगी ॥ ३५ ॥
भवेन्नरो ध्वस्तशिरोकहाङ्गो विल्नपक्षः स यथा विहङ्गः ।
स्थितं रसादिष्वथवा विचित्रान् करोति धातुप्रभवान् विकारान् ॥३६॥

(Any) poison which has become old, killed (made ineffective) by other antipoisonous medicines, dried (or acted

upon) by forest fire, breeze and sunlight or that which by its very nature is not endowed well with (all) the properties (of the poison) derives the name Dūṣīviṣa. Though of its mild potency, it is not to be neglected, since it continues to exist in the body for many years getting enveloped by kapha. Troubled by it, the person eliminates faeces which is liquid of different colours, becomes a patient of vitiated blood, having thirst and loss of taste, appetite; faints, vomits, stammers, loses consciousness and develops symptoms of dūṣyodara (chapter 12 of nidāna sthāna).

If the dūṣīviṣa is in the stomach the person is a patient of (increase of) kapha-vāta, if it is in the large intestine he is a patient of vāta-pitta, if localised in the rasa etc. (dhātus-tissues) the person loses his hairs on the head, becomes emaciated in the body, appearing like a bird without its wings, or leads to different kinds of peculiar diseases arising in the tissues. 33-36.

प्राग्वाताजीर्णशीताभ्रदिबास्वप्राहिताशनैः । दुष्टं दूषयते धातूनतो दूषीविषं स्मृतम् ॥ ३७ ॥

It is called as dūṣī viṣa since it gets vitiated (aggravated) by direct breeze, use of uncooked foods, cold, cloudy weather, sleeping during day, and ingestion of unsuitable foods and then vitiates the dhātus (tissues). 37.

Treatment of dusivisa :--

दूषीविषार्ते सुस्विन्नमूर्ध्वं चाधम्य शोधितम् । दूषीविषारिमगदं सेद्दयंन्मधुनाى सुतम् ॥ ३८॥

The patient of dūṣīviṣa should be administered sudation therapy and then emesis and purgation therapies, followed by licking of dūṣīviṣāri agada (antidote) mixed with honey. 38.

Dūsivisāri agada :-

पिष्पल्यो ध्यामकं मांसी रोधमेला सुवर्षिका। कुटक्षटं नतं कुष्ठं यष्टी चन्दनगैरिकम्॥३९॥ दूषीविषारिर्नाम्नाऽयं न चान्यत्रापि वार्यते।

Pippalī, dhyāmaka, māmsī, rodhrā, elā, suvarcikā, kuţanaţa, nata, kuṣṭha, yaṣṭī, candana and gairika-converted into nice paste with water and consumed in suitable dose along with honey. This known as Dūṣī viṣāri (agada) cannot be avoided even in others (poisons). 39.

Visalipta salya-(poisoned arrow):-

विषिष्णेमावं मजते विषादं वाशु गच्छति ।

कीटैरिवावृतं चास्य गात्रं चिमिचिमायते ॥ ४१ ॥

श्रोणिपृष्ठशिरःस्कन्धसन्धयः स्युः सवेद्नाः ।

कृष्णदुष्टास्रविद्यावी तृष्मूच्छांच्चरदाद्यान् ॥ ४२ ॥

दृष्टिकालुष्यवमथुश्वासकासकरः क्षणात् ।

आरक्तपौतपर्यन्तः श्याचमध्योऽतिक्ष्वणः ॥ ४३ ॥

शूयते पच्यते सद्यो गत्वा मांसं च कृष्णताम् ।

प्रक्लिसं शीर्यते अभिक्णं सिपिच्छलपरिस्रवम् । ४४ ॥

When the person gets injured by a poisoned arrow, he faints often, becomes discoloured, grief stricken, feels tingling sensation all over the body as though insects are crawling on it, there is pain in the pelvis, back, head, shoulders and joints; the blood coming out from the wound is black and vitiated (with bad smell); thirst, fainting, fever, burning sensation, turbidity of vision, vomiting, dyspnoea and cough develop instantaneously; the wound has reddish yellow edges and bluish central portion, with severe pain, gets swollen, ripens (pus formation) quickly makes the muscle tissue black, moist, slimy and liquified (decomposition) very soon. 40b-44.

Treatment of vişaja vraņa :--

कुर्यादमर्मविद्यस्य हृदयावरणं द्रुतम्।

If vital spots are not injured (by the poisoned arrow) then Hrdayāvaraņa-therapy to protect the heart (vide-chapter 7 of sūtrasthāna) should be done immediately. 45a.

शल्यमाकृष्य तप्तेन लोहेनानु दहेद्वणम् ॥ ४५ ॥ अथवा मुष्ककश्वेतासोमत्वक्ताम्रविह्नतः । शिरीषाद् गृधनस्थाश्च क्षारेण प्रतिसारयेत् ॥ ४६ ॥ शुक्रनासाप्रतिविषाव्याधीमूलैश्च होपयेत् । The arrow should be pulled out and the wound burnt (cauterised) with heated iron rod or kṣāra (caustic alkali) prepared from muṣkaka, śvetā, somatvak, tāmravalli, śirīṣa and gṛdhranakha should be applied to the wound; and paste of śukanāsa, prativiṣā and vyāghrimūla should be applied.

46-47a.

कीटदष्टचिकित्सां च कुर्यात्तस्य यथाईतः॥४७॥

Treatment prescribed for bites of kīţa (insects) (chapter 37 of uttarasthāna) should be adopted as found suitable. 47b.

वणे तु पृतिपिशिते क्रिया पित्तविसर्पवत्।

In case of wounds having foul smelling muscle, treatment is like that of pittaja visarpa (chapter 18 of cikitsā sthāna).

48a.

Gara vișa-(artificial poison) :-

सौभाग्यार्थं स्त्रियो भर्त्रं राज्ञे वाउरातिचोदिताः॥ ४८॥ गरमाहारसम्पृक्तं यच्छन्यासम्नवर्तिनः।

Women in order to gain the love of their husbands and women who are intimate with the king instigated by foes, administer Gara (artificial poison) to the king, mixed with food. 48b-49a.

नानाप्राण्यङ्गरामलविरुद्धौषधिभस्मनाम् ॥ ४९ ॥ विषाणां जाल्ववीर्याणां योगो गर इति स्मृतः।

Combination of parts of the body and excreta of different animals, incompatable drugs, ashes and poisonous substances of mild potency is known as Gara visa (artificial poison).

49b-50a.

तेन पाण्डुः छशोऽल्पाग्नः कासभ्वासज्वरार्दितः ॥ ५० ॥ वायुना प्रतिलोमेन स्वप्नचिन्तापरायणः । महोद्रयकृत्मोही दीनवाग्डुर्वलोऽल्सः ॥ ५१ ॥ शोफवान् सतताध्मातः शुष्कपादकरः क्षयी । स्वप्ने गोमायुमार्जारनकुल्व्यालवानरान् ॥ ५२ ॥ प्रायः पश्यति शुष्कांश्च वनस्पतिजलाशयान् । मन्यते कृष्णमात्मानं गौरो, गौरं च कालकः ॥ ५३ ॥ विकर्णनासानयनं पश्येक्तिहृहतेन्द्रियः ।

By that, the person becomes pale, emaciated, of weak digestive capacity; suffers from cough, dyspnoea, fever, upward movement of vāta, spending more time in sleeping and worrying; suffers from enlarged abdomen, liver and spleen, disorders of liver and spleen; has timid, feeble voice, is debilitated, lazy, develops swellings, distention of the abdomen always, dryness of the feet and hand emaciation, generally dreams of seeing the jackal, cat, mungoose, snake, monkey, trees and reservoirs which are dry; thinks that he has become black instead of his original white colour or that he has become white instead of his original black colour; sees his ears, nose, eyes etc. as rough and distorted. 50b-54a.

पतरन्येश्च बहुभिः क्किष्टो घोरैरुपद्रवैः॥ ५४॥ गराती नाशमाप्नोति कश्चित्सचोऽचिकित्सितः।

Suffering from these and many other difficult and dreadful secondary affections, the patient of artificial poisoning. dies, very soon who does not get urgent treatment. 54b-55a.

Treatment of garavisa :--

गरातों वान्तवान् भुक्त्वा तत्पथ्यं पानभोजनम् ॥ ५५ ॥ शुद्धहृच्छीक्रयेद्धेम सूत्रस्थानविधेः स्मरन् ।

The patient of artificial poisoning should be made to vomit and then resort to healthy foods and drinks. In order to purify the heart he should lick gold remembering the procedure prescribed in starsthana (Chapter 7). 55b-56a.

शर्कराक्षौद्रसंयुक्तं चूर्णं ताप्यसुवर्णयोः ॥ ५६ ॥ लेहः प्रशमयत्युत्र सर्वयोगकृतं विषम् ।

Powder of tapya and suvarna mixed with sugar and honey and licked cures poisons of all kinds of combinations.

56b 57a.

मूर्घामृतानतकणापटोलोचन्यचित्रकान् ॥ ५७॥ वचामुस्तविडङ्गानि तक्रकोष्णाम्बुमस्तुभिः। पिवेद्रसेन वाऽम्लेन गरोपहतपायकः॥ ५८॥

Powder of mūrvā, amṛtā, nata, kaṇā, paṭolī, cavya, citraka, vacā, mustā and viḍanga, mixed with either buttermilk,

warm water, water of curds, meat soup or a sour liquid should be consumed by the person having digestive fire destroyed by artificial poison. 57b-58.

पारावतामिषशठीपुष्कराह्मश्रतं हिमम्। गरतःणारुजाकासभ्यासहिभ्माअवरापहम् ॥ ५९ ॥

Decoction prepared from the meat of the peigon, sathi and puskarahva cooled and consumed cures artificial poisoning, thirst, pain, cough, dyspnoea, hiccup and fever. 59.

Visa sankaţa-(critical | fatal period) :--

विषप्रकृतिकालान्नदोषदृष्यादिसङ्गमे । विषसङ्कटमुद्दिष्टं शतस्यैकोऽत्र जीवति ॥ ६० ॥

(The duration of) coming together of the prakrti (category, kind, properties and actions) kāla (season of poisoning, its nature) food (effect of poison on digestion of food) doşa (increased by the poison) etc. is known as vişa sañkaţa (fatal period); one out of a hundred (persons reaching this period) survives. 60.

Notes:—If prakṛti, kāla etc. each is supporting the other, then the effect of poison becomes very profound and causes death soon. This is called as viṣa sankaṭa. If on the other hand, the factors mentioned above are of opposite nature and not supportive, then death may occur after a long time.

Visaguna viddhi-(increase of effect of poisons):-

श्चर्रणाघर्मदौर्बल्यकोघशोकमयश्रमैः । अज्ञीर्णवर्चोद्रवतापित्तमारुतवृद्धिभः ॥ ६१ ॥ तिलपुष्पफलाझाणम्बाष्पघनगर्जितेः । इस्तिमृषिकवादित्रनिःस्वनैर्विषसङ्कद्रैः ॥ ६२ ॥ पुरोवातोत्पलामोदमद्गैर्वर्घते विषम्।

The effect of poison increases from these-hunger, thirst, increased heat weakness, anger, grief, fear, exertion, indigestion, watery, faeces, increase of pitta and vāta, smelling the flowers and fruits of tila, by fumes of the earth, thunder, sound of roaring of the elephant, squecking of mice, sound of musical instruments, during visa sankaṭa (fatal period) direct

breeze, fragrance of utpala and madana (sexual desire)
61-63a

वर्षासु चाम्बुयोनित्वात्संक्लेदं गुडवद्गतम् ॥ ६३ ॥ विसर्पति घनापाये, तदगस्त्यो हिनस्ति च । प्रयाति मन्दवीर्यत्वं विषं तस्माद्धनात्यये ॥ ६४ ॥

Poison being born from water becomes very moist like jaggery (treacle) during varṣā (rainy season) and spreads to all places during the rainy season. It is made to become weak by star Agastya and so during sarat (autumn the next season) poison is mild in potency. 63b-64.

Visa cikitsa-(general treatment of poisons):--

इति प्रकृतिसात्म्यर्तुस्थानवेगब्छाब्छम्। बालोच्य निपुणं बुद्धवा कर्मानन्तरमाचरेत्॥ ६५॥

The wise physician should determine the appropriate treatment only after considering the nature, accustomisation, season, location, stage, strength and weakness (of the poison and the patient). 65.

श्लेष्मिकं वमनैरुणहश्लतीक्ष्णैः प्रलेपनैः। कषायकद्वतिक्तेश्च भोजनैः शमयेद्विषम्॥ ६६॥

Poisons of kapha nature should be mitigated by emesis and application of paste of drugs possessing hot, dry and penetrating properties and by foods of astringent, pungent and bitter tastes. 66.

पैत्तिकं स्रंसनेः सेकप्रदेष्टैर्भशशीतलैः। कषायतिकमध्रौर्भृतयुक्तेश्च भोजनैः॥ ६७॥

Poisons of pitta nature, by mild purgations, sudations, poultices applied very cold and foods which are astringent, bitter and sweet in taste, added with ghee. 67.

वातात्मकं जयेत्स्वादुश्चिग्धाम्ललवणान्वितैः। समृतेभोजनैलेंपैस्तथैव पिशिताद्यनैः॥ ६८॥

Poisons of vāta nature should be won over by foods which are sweet, unctous (fatty) sour; salty and added with ghee,

application of drugs of the same properties and also by use of meat as food. 68.

नापृतं स्रंसनं शस्तं प्रलेपो भोज्यमौषधम्। सर्वेषु सर्वावस्थेषु विषेषु न घृतोपमम्॥ ६९॥ विद्यते भेषजं किञ्चिद्विशेषात् प्रवलेऽनिले।

Purgation, external application of paste of drugs, food and medicine without the addition of ghee is not suitable (in the treatment of poisons). There is no medicine better than ghee in all kinds of poisons and in all stages of poisoning, especially it is best when anila (vata) is very powerful 69-70a.

अयताच्छ्तेषागं साध्यं, यतात् पित्ताशयाश्रयम् ॥ ७० ॥ सुदुःसाध्यमसाध्यं वा षाताशयगतं विषम् ॥७०३॥

Poison which has got localised in the seat of slesma (āmāsaya-stomach) is curable even without much treatment; that localised in the seat of pitta (small intestine) is curable with great effort and that localised in the seat of vāta (large intestine) is either very difficult to cure even with great effort or not curable at all. 70b-70½.

इति भोवैद्यपतिसिंहगुप्तस् नुभीमद्वाग्मटिवरिचतायामष्टाङ्गहृद्य-संहितायां षष्ठे उत्तरस्थाने विषप्रतिषेधो नाम पर्श्वात्रकोऽध्यायः ॥ ३५॥

Thus ends the chapter—Visa pratisedha—thirtyfifth in Uttara sthāna of Astānga hrdaya samhitā, composed by srimad Vāgbhata, son of sri vaidyapati Simhagupta.

षट्त्रिशोऽध्यायः ।

Chapter-36

SARPAVIŞA PRATIŞEDHA (Treatment of snake bite poison)

भथातः सर्पविषप्रतिषेधं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter Sarpa visa Pratisedhatreatment of snake poisoning; thus said Atreya and other great sages.

> दर्धीकरा मण्डलिनो राजीमन्तश्च पन्नगाः। त्रिधा समासतो भौमाः, भिद्यन्ते ते त्वनेकधा॥ १॥ व्यासतो योनिभेदेन नोच्यन्तेऽनुपयोगिनः।

Snakes living on earth are, in brief, of three kinds viz. Darvikara (those having a hood); Mandalina (those having patches on their body) and Rājīmanta (those having lines on their body); considered species—wise they are of many kinds, which are not described in detail here since it is not useful (for Ayurveda). 1-2a.

विशेषाद्रूक्षकदुकमम्लोष्णं स्वादुशीतलम् ॥ २ ॥ विषं द्वीकरादीनां क्रमाद्वातादिकोपनम् ।

Dry (non-unctous, viscid) and pungent, sour and hot, sweet and cold are the qualities respectively, of poison especially of dārvīkara, etc. these cause aggravation of vāta etc. respectively. 2b-3a.

Notes:—The poison of hooded snake is dry, pungent and aggravates vāta; that of the snake with patches is sour, hot in potency and aggravates pitta; that of the snake with stripes is sweet, cold in potency and aggravates kapha; these qualities have been inferred by the symptoms, appearing when they bite.

तारुण्यमध्यवृद्धत्वे वृष्टिशीतातपेषु च ॥ ३ ॥ विषोल्बणा भवन्त्येते व्यन्तरा ऋतुसन्धिषु ।

They (darvikara etc.) become loaded with more poison during their youth, middle age and old age, rainy, cold and

summer seasons respectively, while the hybrid (cross breed) snakes during inter-seasonal period. 3b-4a.

Notes:—Darvikara snakes will be having more poison during their youth and rainy season, māndali snakes in their middle age and cold season, rājimanta snakes in their old age and summer season.

Darvikara sarpa lakşana-(features of snake with hood):-

रथाङ्गलाङ्गलच्छत्रस्वस्तिकाङ्कुराधारिणः ॥ ४ ॥ फणिनः शीव्रगतयः सर्पा दर्वीकराः स्मृताः।

Snakes which have the mark of either a wheel, plough, svastika, or hook/goad of the elephant; on their hood; which move very fast are known as Darvikara. 4b-5a.

क्षेया मण्डलिनोऽभोगा मण्डलैर्विविधैश्चिताः॥ ५॥ प्रांशवो मन्दगमनाः

Snakes which have no hood, covered with patches of different sizes on their body, big in size, and slow in movement are known as Mandalina. 5b.

राजीमन्तस्तु राजिभिः। स्निग्धा विविश्रवर्णाभिस्तिर्यगुर्षे च चित्रिताः॥ ६ ॥

Snakes which have shining lines, running sidewards and upwards, of different colours on their body are known as Rājīmanta. 6.

गोघासुतस्तु गौधेरो विषे दर्वीकरैः समः। चतुष्पाद

The young one of godhā (iguana lizard) is known as Gaudhera and is equal to the hooded snake in respect of its poison. It has four legs. 7a.

व्यन्तरान् विद्यादेतेषामेव सङ्करात् ॥ ७ ॥ व्यामिभ्रलक्षणास्ते हि सन्निपातप्रकोपनाः ।

Born from the mingling of these species (male of one species mating with female of the other) are born the snakes which are vyañtara (cross breed, hybrid), they have mixed features and cause aggravation of all the doṣās. 7b-8a.

Notes:—Darvikara snakes are the common cobra and the king cobra, these have the capacity to expand their neck on either side and thus produce the 'hood', whenever they are enraged, mirthful, at the time of

striking its prey etc; the common cobra grows to a length of 5-6 feet, is usually brown in colour, the neck and back are often spackled with small golden spots. Head is of the same width as of the neck and pupils of the eye are circular. On the hood there is predominant mark resembling a double spectacle, scissors or single spectacle. It moves very fast and zigzag with the help of its belly (since it has no legs). The king cobra is usually jet black (kṛṣṇa sarpa) grows to a length of 12 to 15 feet. It can also produce the hood but there will be no mark on it. Belly may be mottled or having bars; both these kinds lay eggs which hatch.

- 2. Mandali (spotted with patches) are the vipers and pythons; two kinds of vipers are found in India, (1) the pit viper-this has a pit or depression on either side of the head between the eye and the nostril. (2) the pitless viper-this has no pit or depression in the sides of the head. The head of vipers is broad and lozenge shaped, the neck is narrow and tail short. The pupils of the eyes are vertical slits. These snakes cannot make the hood. Two species of pitless vipers found in India are-(a) Russel's viper—grows to a length of 4-5 feet, of light brown colour head is flat, traingular and heavy and has a V shaped mark. Body is whitish with dark circular, or semicircular patches in three rows. It make a terrible hissing sound during the attack. (b) Saw scaled viper—is a small snake growing to a length of $1\frac{1}{2}$ to $2\frac{1}{2}$ feet brown or grey in colour, usually inhabiting sandy regions. Head is triangular with a white mark resembling an arrow, a wavy line on each flank, the back covered with rough scales which produce sound when the animal moves.
- 3. Rājimañta—(snake with stripes) are known as Kraits; two species commonly found in India are—(a) Common krait—grows to a length of 3-5 feet, has a shining grey colour, the back has single or double white or brown coloured stripes across, the belly is creamy white in colour. It cannot make the hood. (b) Branded krait—grows to a length of 5-6 feet it has alternate black and yellow bands across the back. It also cannot make the hood.
 - 4. Vyantara—snake of mixed breeds (cross breed).

Snakes are also classified as 1. poisonous and 2. non-poisonous. Cobra, king cobra, krait and the two vipers are poisonous. Among the non-poisonous are the python (ajagara sarpa), tree snakes, water snakes, coral snakes etc.

Dasana kāraņa-(reasons for biting):--

आहारार्थं भयात् पादस्पर्शादितिविषात् क्रुधः ॥ ८ ॥ पापवृत्तितया वैराद्देविषयमचोदनात् । दशन्ति सर्पास्तेषुक्तं विषाधिक्यं यथोत्तरम् ॥ ९ ॥

Snakes bite man for the sake of food, out of fear when touched by the foot, by more (accumulation) of poison, by अ.इ.-२३

anger, to those who indulge in sinful acts, by hatredness and from instigation by gods, sages and the Lord of death. Among these, effect of poison is greater in the successive order. 8b-9.

आदिष्टात् कारणं ज्ञात्वा प्रतिकुर्याचथायथम्।

Ascertaining the reason by inviting the snake (by the power of mantra-magical rites) appropriate treatment should be done. 10a.

क्यन्तरः पापशोलत्वान्मार्गमाश्रित्य तिष्ठति ॥ १० ॥

Hybrid snakes, being sinful by nature, dwell near the roads (awaiting men). 10b.

Dasana bheda-(kinds of bite) :--

यत्र लालापरिक्लेदमात्रं गात्रे प्रदश्यते।
न तु दृष्टाकृतं दंशं तत्तुण्डाहृतमादिशेत्।। ११॥
एकं दंष्ट्रापदं हे वा व्यालीढाव्यमशोणितम्।
दंष्ट्रापदं सरके हे व्यालुतं, त्रीणि तानि तु॥ १२॥
मांसव्लेदाद्विच्छिन्तरकवाहीनि दृष्टकम्।
दंष्ट्रापदानि चत्वारि तह्रदृष्टिनिपीडितम्॥ १३॥
निविषं ह्रयमत्राद्यमसाध्यं पश्चिमं वदेत्।

If only deposit of saliva (of the snake) is seen at the site of the body, then it is not caused by biting by the teeth but only rubbed by its mouth; this is known as Tundāhata.

If one or two marks of bite by the teeth are seen but there is no bleeding, it is to be known as Vyālidha damśa. Two such biting marks accompanied with bleeding is Vyālipta damśa; three such marks accompanied with tearing away of the muscle and blood vessels is Daṣṭaka damśa; four biting marks with the same fectures is Daṣṭanipīdita damśa. Out of these the first two (tuṇḍāhata and vyālidha) are not having poison in them (so is curable); the last two (daṣṭaka and daṣṭakanipīdita), are incurable (the middle one-vyālipta is curable with difficulty). 11-14a.

Notes :- Snakes bite marks-

Cobras, kraits--

two lacerated puncture marks about $\frac{1}{2}$ inch deep, many times marks may be invisible to the naked eye.

Vipers —
Non-poisonous snakes—

two puncture marks about 1 inch deep. several shallow marks may be seen.

विषं नाद्देयमप्राप्य रक्तं दूषयत वपुः॥१४॥ रक्तमण्वपि तु प्राप्तं वर्धते तैलमम्बुवत्।

Poisons do not vitiate the body without reaching the blood, mixing with blood even on atom of it spreads like oil on water (to all places quickly). 14b-15a.

भीरोस्तु सर्पसंस्पर्शाद्भयेन कुपितोऽनिलः॥ १५॥ कदाचित्कुरुते शोफं सर्पाङ्गाभिहतं तु तत्।

In those who are very frieghtful, vāta getting aggravated by the fear of touch of snakes, gives rise to a swelling (at the place of contact; this condition is known as Sarpāngābhihata.

15b-16a.

दुर्गान्धकारे विद्यस्य केनविद्दष्टशङ्कया ॥ १६॥ विषोद्वेगो व्वरश्छिदिर्मूच्छी दाहोऽपि वा भवेत् । ग्लानिर्मोहोऽतिसारो वा तच्छङ्काविषमुच्यते ॥ १७॥

Bitten by any other animal (other than snake) during profound darkness, the person suspects it to be snake only and develops symptoms of poisoning, such as fever, vomiting, fainting, burning sensation or exhaustion, delusion and diarrhoea. This condition is known as Sankāvişa. 16b-17.

तुद्यते सविषो दंशः कण्डूशोफरुजान्वितः। दह्यते प्रथितः किञ्चिद्विपरीतस्तु निर्विषः॥१८॥

Bite containing poison has pricking pain, itching, swelling, pain, burning sensation and knotted (at the site); opposite of these are the features of the bite not containing poison. 18.

Darvikara vişa vega-(stages of poisoning from bite by hooded snakes:--

पूर्व दर्वीकृतां वेगे दुष्टं श्यावीभवत्यस्कः।
श्यावता तेन वक्त्रादौ संपन्तीव च कीटकाः॥ १९॥
द्वितीये प्रन्थयो वेगे, तृतीये मूर्भि गौरवम्।
द्वितीये प्रन्थयो वेगे, तृतीये मूर्भि गौरवम्।
द्वितीये प्रन्थयो वेगे, तृतीये मूर्भि गौरवम्।
सिन्धविद्देलेषणं तन्द्रा पश्चमे पर्वभेदनम्।
साहो द्विभा च, षष्टे तु हृत्पीडा गात्रगौरवम्॥ २१॥
मूर्च्छा विपाकोऽतीसारः, प्राप्य शुक्रं तु सप्तमे।
स्कन्थपृष्ठकटीभकः सर्वचेष्टानिवर्तनम्॥ २२॥

In the first stage of darvikara visa, the blood becomes blue; because of that, there is blue colour of the mouth etc. and the person feels as though insects are crawling on his body.

In the second stage there is appearance of enlarged glands; in the third, feeling of heaviness of the head, obstruction of vision, moistness at the site of tite; in the fourth stage there is expectoration, vomiting, looseness of joints and stupor. In the fifth stage, cutting pain in the joints, burning sensation and hiccup. In the sixth stage pain in the region of the heart, heaviness of the body, fainting, indigestion and diarrhoea; in the seventh stage, the poison reaches the semen produces distortions of the shoulders, back and waist and loss of all activities (death) 19-22.

Mandalī vişavega-(stages of poisoning from bite by snakes with patches):--

अथ मण्डलिद्षस्य दुष्टं पीतीसवत्यस्क्। तेन पीताङ्गता दाहो, द्वितीये श्वयथूद्भवः॥२३॥ तृतीये दंशविष्केदः स्वेदस्तृष्णा च जायते। चतुर्थे उवर्यते, दाहः पञ्चमे सर्वगात्रगः॥२४॥

Bitten by mandali, the blood becomes yellow first and from that the body also becomes yellow and has burning sensation, in the first stage. In the second stage, appearance of swelling; in the third, there is moistness at the site of the bite, sweating and thirst; in the fourth there is fever and in the fifth there is burning sensation all over the body. 23-24.

Rajimanta vişa vega-(stages of poisoning from bite by snake with stripes:-

दश्स्य राजिलैर्दुष्टं पाण्डुतां याति शोणितम्।
पाण्डुता तेन गात्राणां, द्वितीये गुरुताऽति च ॥ २५ ॥
तृतीये दंशविक्तेदो नासिकाक्षिमुखस्रवाः।
चतुर्थे गरिमा मृधीं मन्यास्तम्मश्च, पश्चमे॥ २६ ॥
गात्रभक्षो ज्वरः शीतः शेषयोः पूर्ववद्वदेत्।

Bitten by rajila, in the first stage the blood becomes pale yellow, by that the body also becomes pale in the second stage, there is feeling of too much of heaviness of the body; in the third, there is moistness at the site of the bite, exuda-

tion from the nose, eyes and mouth; in the fourth there is feeling of heaviness of the head and stiffness of the neck; in the fifth stage distortions of the body, fever and cold; in the remaining (sixth and seventh stages) features are same as of the earlier (darvikara). 25-27a.

कुर्यात्पञ्चसु वेगेषु चिकित्सां, न ततः परम्॥ २७॥

Treatment should be done in the first five stages but not in the next (since these are incurable). 27b.

Notes: -Symptoms of poisoning from the bits of cobras and kraits-

Immediate local burning or tingling pain, redness, swelling, after an interval ranging from 15 minutes to 1 or 2 hours, giddiness, muscular weakness, intoxication, nausea and vomiting develop; paralysis of the lower limbs, then of the trunk and next the head, muscles of the lips, tongue and throat also get paralysed; speech and swallowing become difficult, saliva collects at the mouth, breathing becomes slow and laboured and finally stops; heart continues to beat for some time. Consciousness is retained till the end. In case of bite from krait there may be violent abdominal pain and convulsions which precede death.

Symptoms of poisoning fram bits of vipers-

Local symptoms are severe pain, swelling, discolouration and oozing of bloody serum from the punctures of bite, within fifteen minutes, nausea, vomiting and signs of collapse, cold and clammy skin, thready pulse, dilated pupils insensible to light etc. develop; this is followed by complete unconsciousness. If the patient recovers from these, haemorrahages occur from the rectum and other orifices or the body. Extensive local suppuration, sloughing, gangrene, malignant oedema or tetanus may supervene or death may occur from septicaemia.

Alpavisa sarpa-(snakes with little quantity of poison) :-

जलामुता रितक्षीणा भीता नकुलिनिर्जताः। शीतवातातपन्याधिश्चन्तृष्णाश्रमपीडिताः ॥२८॥ तूर्णं देशान्तरायाता विमुक्तविषकश्चकाः। कुशौषधीकण्टकवद्ये चरन्ति च काननम्॥२९॥ देशं च दिव्याध्युषितं सर्पास्तेऽल्पविषा मताः।

Snakes which are drenched in water, debilitated by mating, frieghtened, vanquished by mungoose, suffering from cold breeze, sunlight, disease, hunger, thirst and exertion, just arrived from a foreign land, cast off its poison and peel (skin), move in forests full of kuśa, medicinal plants and

thorny plants, which dwell in places where gods reside-are known to possess very little (quantity) of poison. 28-30a.

Tyājya damša-(rejectable bites):-

इमशानिबितिचैत्यादौ पञ्चमींपक्षसिन्धषु॥ ३०॥ अष्टमीनवमीसन्ध्यामध्यरात्रिदिनेषु च। याम्याग्नेयमघारकेषाविशाखापूर्वनैर्त्राते ॥ ३१॥ नैर्त्याख्ये मुद्दुर्ते च दष्टं मर्मसु च त्यजेत्।

Bite happening at the burial ground, place of fire sacrifice, sacred tree, on the fifth day, full moon and new moon days, eighth and ninth days, during evenings, midnight and middays, during the constellation of yamya (bharaṇī), āgneyi (kṛttikā), maghā, aśleṣā, viśākhā and purvāniruta (mūla) and niruta muhūrta (the time of commencement of the evening), should be rejected. 30b-32a.

Tyajyarogi-(rejectable patient) :-

द्ष्यमात्रः सितास्याक्षः शोर्यमाणशिरोरुद्दः ॥ ३२ ॥ स्तब्धिजिक्षो मुहुर्मूच्छन् शीतोच्छासो न जीवति ।

The person bitten (by snakes) who has white coloured face and eyes, hairs falling off, loss of movement of the tongue, faints again and again and cold expiration does not survive. 32b-33a.

हिध्मा श्वासो विमः कासो दष्टमात्रस्य देहिनः ॥ ३३॥ जायन्ते युगपद्यस्य स हुच्छूळो न जीवति।

He who develops hiccup, dyspnoea, vomiting and coughall these simultaneously and also pain in heart, does not survive. 33b-34a.

फेनं वमित निःसंज्ञः श्यावपादकराननः ॥ ३४ ॥ नासावसादो भक्कोऽक्वे विड्मेदः ऋथसिन्धता । विषपीतस्य द्रष्टस्य दिग्धेनाभिहतस्य च ॥ ३५ ॥ भवन्त्येतानि रूपाणि सम्प्राप्ते जीवितक्षये ।

Vomiting of froth, unconsciousness, blue colour of the feet, hands and face; pinched nose, distortion of body parts, diarrhoea, looseness of joints are the symptoms manifesting just before death in persons who have consumed poison by mouth, bitten by snakes or injured by poisoned arrow. 34b-36a.

न नस्येश्चेतना तीक्णैर्न झतात् क्षतजागमः॥ ३६॥ दण्डाहतस्य नो राजिः प्रयातस्य यमान्तिकम्।

He who does not regain consciousness by strong nasal medication, who does not bleed from the wound (specially made) and who does not develop linear marks when hit by the baton are all going near the Lord of death. 36b-37.

Sarpadasta cikitsa-(treatment of the person bitten by snake):-

अतोऽन्यथा तु त्वरया प्रदीप्तागारचद्भिषक् ॥ ३७ ॥ रक्षन् कण्ठगतान् प्राणान् विषमाश्च शमं नयेत् ।

The remaining kinds of persons should be treated expeditiously by the physician, just as saving a house on fire, protecting the life reaching the throat, by all efforts and mitigating the poison. 37b-38a.

मात्राशतं विषं स्थित्वा दंशे दष्टस्य देहिनः ॥ ३८ ॥ देहं प्रक्रमते धातून् रुधिरादीन् प्रदूषयत् । पतस्मिन्नन्तरे कर्म दंशस्योत्कर्तनादिकम् ॥ ३९ ॥ कुर्याच्छीन्नं यथा देहे विषवल्ली न रोहति ।

The poison remains for a period of one hundred mātra only at the site of the bite and then spreads throughout the body vitiating the blood and other tissues. Within this period itself, incising the site of the bite and other treatments should be done, quickly so that the creeper of poison does not grow in the body. 38b-40a.

द्ष्यात्रो द्रोदास्य तमेव पवनाशिनम् ॥ ४०॥ हो। हो। महीं वा द्शनैश्छित्वा चातु ससम्भ्रमम् । निष्ठीवेन समालिम्पेदशं कणमलेन वा॥ ४१॥

The person bitten should immediately bite the same snake or a stone or ball of mud by his teeth and smear the dribbling saliva (spittle) over the site of the bite or smear it with the excretion of the ears (cerumen, earwax). 40b-41.

दंशस्योपरि बधीयादरिष्टां चतुरङ्गुले। श्लौमादिभिर्वेणिकया सिद्धर्मन्त्रेश्च मन्त्रवित्।। ४२॥ अम्बुवत् सेतुवन्धेन बन्धेन स्तभ्यते विषम्। न वहन्ति सिराश्चास्य विषं वन्धाभिपीडिताः॥ ४३॥ Arista (tourniquet) should be tied four angula (fingers breadth) above the bite, with the rope of flax etc. and then fortified by potent hymns by those skilled in it. By this (tourniquet) the poison stops spreading just as the flow of water by the dam; blood vessels do not transport the poison, being subjected to pressure by the binding. 42-43.

निष्पौड्यान् द्वरेद्दंशं मर्मसन्ध्यगतं तथा। न जायते विषाद्वेगो बीजनाशादिवाङ्करः॥ ४४॥

Next, the site of the bite should be massaged and the teeth (fangs of the snake) removed from places other than the vital spots. By so doing further stages by poisoning do not develop just as the sprout (does not develop) from the destruction of the seed. 44

दंशं मण्डिकनां मुक्त्वा पित्तलत्वादथापरम्। प्रतत्तेर्हेमलोडाचैर्दहेदाशूल्मुकेन वा ॥ ४५ ॥ करोति भस्मसात्सचो विक्षः कि नाम तु क्षतम्।

Except in the bite of mandali snakes because of they possessing qualities of pitta, in the bites of all others the site of the bite should be burnt with heated rods of gold, iron etc. or even by burning charcoal. Fire turns every thing into ash, what to say of a wound; (even that is burnt away along with poison). 45-46a.

शाचूषेत् पूर्णवक्त्रो वा मृद्भस्मागदगोमयः ॥ ४६ ॥ प्रच्छायान्तररिष्टायां मांसलं तु विशेषतः । अङ्गं सहैव दंशेन लेपयेदगदैर्मुहुः ॥ ४७ ॥ चन्दनोशीरयुक्तेन सलिलेन च सेचयेत् ।

Or (in case of predominance of pitta) incision should be made in between two tourniquets (bindings) and blood sucked through the mouth filled earlier with mud, ash, antipoisonous drugs or cowdung; this should be done specially in fleshy parts; the bitten part should be applied with paste of antipoisonous drugs again and again and bathed with water added with candana and usira. 46b-48a.

विषे प्रविस्तते विष्येतिसरां सा परमा क्रिया ॥ ४८ ॥ रक्ते निर्हियमाणे हि कृत्स्नं निर्हियते विषम्।

When the poison has spread in the body, the vein should be cut (and blood let out). This is the best treatment, when the vitiated blood is taken out the poison also comes out. 48b-49a.

हुर्गन्धं सविषं रक्तमग्नौ चटचटायते ॥ ४९ ॥ यथादोषं विशुद्धं च पूर्ववल्लक्षयेदसक् ।

Blood containing poison is foul smelling and makes crackling noise when thrown on fire; the pure blood has features as described previously (chapter 27 of sūtrasthāna). 49b-50a.

सिरास्वदृश्यमानासु योज्याः श्रृङ्गजलौकसः॥५०॥

When the veins are invisible (for venesection) then blood should be taken out by using a sucking horn or a leech. 50b.

शोणितं स्नुतशेषं च प्रविलीनं विषोध्मणा। लेपसेकैः सुबहुशः स्तम्मयेद्भशशीतलैः॥५१॥

The blood containing poison which has remained inside (even after venesection) undergoing dissolution by the heat of the poison, should be prevented from spreading by frequent cold applications and bathings. 51.

अस्कन्ने विषवेगाद्धि मूच्छीयमदहृद्रवाः। भवन्ति तान् जयेच्छीते वीजेचारोमहर्षतः॥ ५२॥

If the blood has not clotted (at the site of the bite) due to the effect of poison, fainting, toxicity pain and palpitation in the heart occur; these should be controlled by cold therapies, he should be fanned (exposed to cold air) till he develops horripilations. 52.

स्कन्ने तु रुघिरे सद्यो विषवेगः प्रशास्यति।

If the blood clots the effects of poison subsides immediately. 53a.

Hrdayavarana-(protecting the heart):-

विषं कर्षति तीक्ष्णत्वाद् हृद्यं तस्य गुप्तये ॥ ५३ ॥ पिबेद्धृतं घृतक्षीद्रमगदं वा घृताप्नुतम् । हृद्यावरणे चास्य श्लेष्मा हृद्युपचीयते ॥ ५४ ॥

Because of penetrating action, poison weakens the heart; in order to protect it, the patient should drink either ghee,

mixture of ghee and honey or antipoisonous recipe mixed with ghee; by this Hrdayāvaraņa, śleşma (kapha) gets increased in the heart, 53b-54.

प्रवृत्तगौरवोत्क्लेशहस्रासं वामयेत्ततः। द्रवै: काञ्जिककौलत्थतैलमद्यादिवाजितैः॥ ५५॥ वमनैर्विषहद्भिश्च नैव व्याप्नोति तद्वपुः।

When feeling of heaviness, salivation, nausea, (excess of) appear, he should be made to vomit using liquid emitics avoiding kānjika (fermented gruel); kulatthayusa, (soup of horse gram), taila (oil), madya (wine) and which are antipoisonous. By this, the poison does not spread all over the body. 55-56a.

भुजङ्गदोषप्रकृतिस्थानवेगिवशेषतः ॥ ५६॥ सुसूक्ष्मं सम्यगालोच्य विशिष्टां चाचरेतिकयाम्।

After carefully considering the dosa predominance, constitution (nature) place of dwelling (and of biting) stage of poisoning etc. minutely, special treatments should be adoppted. 56b-57a.

सिन्दुवारितमूलानि श्वेता च गिरिकर्णिका ॥ ५७ ॥ पानं दवींकरैर्द्धे नस्यं मधु सपाकलम् ।

(Fresh juice of) roots of sinduvarita and śvetagirikarnikā should be consumed in case of bite by hooded snake and pākala (kuṣṭha) mixed with honey should be used as nasal drops, 57b-58a.

> कृष्णसर्पण दृष्टस्य लिम्पेइंशं हते. उस्ति ॥ ५८ ॥ चारटीनाकुलीभ्यां वा तीक्ष्णम् लिवषेण वा । पानं च क्षोद्रमिश्रष्टागृहधूमयुतं घृतम् ॥ ५९ ॥

If bitten by a black snake, blood should be removed (from the site) and smeared with the paste of either cāraţī and nākulī or of any strong/powerful poisonous root and made to drink ghee mixed with honey, manjiṣṭhā and gṛhadhūma. 58b-59.

तन्दुस्रीयककाश्मर्यकिणिहीगिरिकणिकाः । मातुलुङ्गी सिता शेलुः पाननस्याञ्जनैर्हितः॥६०॥ अगदः फणिनां घोरे विषे राजीमतामपि। Tañduliyaka, kāśmarya, kiņihī, girikarņikā, mātulungī, sita and selu—these used for drinking, nasal drops and collyrium is an agada (antipoisonous remedy) for powerful poisons of darvīkara snakes and also for rājīmata snake.

60-61a.

समाः सुगन्धामृद्वीकाश्वेतास्यागजदन्तिकाः ॥ ६१ ॥ अर्घोशं सौरसं पत्रं कपित्थं बिल्वदाहिमम् । सक्षौद्रो मण्डलिविषे विशेषादगदो हितः ॥ ६२ ॥

Equal parts each of sugandhā, mṛdvīkā, śvetā and gaja-dantīkā, half part each of leaves of surasā, kapittha, bilva and dāḍima made into a paste and used, mixed with honey is an agada (anti-poisonous remedy) especially for poison of manḍali snakes. 61b-62.

Himavan agada:-

पञ्चनत्कवरायष्टीनागपुष्पैलवालुकम् । जीवकर्षभकौ शीतं सिता पश्चकमुत्पलम् ॥ ६३ ॥ सक्षौद्रो हिमवान्नाम हन्ति मण्डलिनां विषम् । लेपाच्छ्रयथुवीसर्पविस्फोटज्वरदाहहा ॥ ६४॥

Pañcavalkala, varā, yaṣṭī, nāgapuṣpa, elāvāluka, jīvaka, ṛṣa-bhaka, śīta, sitā, padmaka and utpala-made into a paste and used internally mixed with honey, known as Himavān agada it cures poison of maṇḍali snake. Applied externally it cures swelling, herpes, vescicles, fever and burning sensation. 63-64.

काइमर्ये वटशुङ्गानि जीवकषंभकौ सिता। मिलाष्टा मधुकं चेति दृष्टो मण्डलिना पिबेत्।। ६५॥

The person bitten by maṇḍalī snake should drink the (decoction of) kāṣmarya, vaṭasuñga, jīvaka, ṛṣabhaka, sitā, mañjiṣṭhā and madhuk : 65.

Astanga agada :--

वंशत्वग्बीजकदुकापाटलीबीजनागरम् । शिरीषबीजातिविषे मूलं गावेधुकं वचा॥ ६६॥ पिष्टो गोवारिणाऽष्टाङ्गो हन्ति गोनसजं विषम्।

Bark and seeds of vamśa, kaţukā, seeds of pāţalī, nāgara, seeds of śirīṣa, ativiṣā, root of gavedhuka and vacā—macera.

ted in cow's urine (and consumed internally); this known as Aşţānga agada, cures the poison of gonasa (a kind of cross breed snake). 66-67a.

कटुकातिविषाकुष्ठगृहधूमहरेणुकाः ॥ ६७ ॥ सक्षौद्रव्योषतगरा प्रन्ति राजीमतां विषम्।

Kaţuka, ativişā, kuṣṭhā, gṛhadhūma, hareņuka, vyoṣa and tagara—made into paste and consumed mixed with honey destroys the poison of rājimata snakes. 67b-68a.

निखनेत्काण्डिकाया दंशं यामद्वयं भुवि॥६८॥ उद्धत्य प्रच्छितं सिपिधान्यमृद्भयां प्रलेपयेत्। पिबेत्पुराणं च घृतं वराचूर्णावचूर्णितम्॥६९॥ जीर्णे विरिक्तो भुक्षीत यवात्रं सूपसंस्कृतम्।

The part bitten by kāṇḍacitra (a kind of snake) should be buried for two yāma (six hours) in the ground, afterwards it is taken out, incised (to cause bleeding) and then given a coating of ghee and soil in which grains are grown; drinking old ghee mixed with the powder of varā, after it is digested and after taking a purgative he should partake food prepared from yava (barley) processed with soups, 68b-70a.

Sarvakarmika agada:-

करवीरार्केकुसुममूळलाङ्गलिकाकणाः ॥ ७०॥ कल्कयेदारनालेन पाठामरिचसंयुताः। एष व्यन्तरदृष्टानामगदः सार्वकार्मिकः॥ ७१॥

Flowers and roots of karavīra, arka, lāngalī and kākanikā along with pāṭhā and marica are made into a paste with fermented rice wash and consumed. This Sārvakārmika agada is best for bites of vyantara (cross breed) snakes.

70b-71.

शिरीषपुष्पस्वरसे सप्ताहं मरिचं सितम्। मावितं सर्पदृष्टानां पानमस्याञ्जने हितम्॥ ७२॥

Sitamarica (śvetamarica or śigrubija) soaked and macerated in the juice of flowers of śirisa for seven days is beneficial for drinking, nasal drops and collyrium for persons bitten by snake. 72.

द्विपलं नतकुष्ठाभ्यां घृतक्षोद्रं चतुष्पलम् । अपि तक्षकदृष्टानां पानमेतत्सुस्वप्रदम् ॥ ७३ ॥

Two pala of nata and kustha and four pala of ghee and honey consumed internally bestows happiness even if bitten by Taksaka (mythical serpent). 73.

Darvikara vişa cikitsā: ---

अथ दर्वीकृतां बेगे पूर्वे विस्नाव्य शोणितम्।
अगदं मधुसपिंभ्यां संयुक्तं त्वरितं पिबेत्॥ ७४॥
द्वितीये वमनं कृत्वा तद्वदेवागदं पिबेत्।
विषापद्दे प्रयुक्षीत तृतीयेऽञ्जननाथने॥ ७५॥
पिबेचतुर्थे पूर्वोक्तां यथागूं वमने कृते।
षष्ठपञ्चमयोः शीतैर्दिग्धं सिक्तमभीष्ट्णशः॥ ७६॥
पाययेद्वमनं तीष्ट्णं यथागूं व विषापद्देः।
अगदं सप्तमे तीष्ट्णं युअयादञ्जननस्ययोः॥ ७७॥
कृत्वाऽवगाढं शस्त्रेण मूर्धि काकपदं ततः।
मांसं सरुधिं तस्य वर्ष वा तत्र निश्चिपेत्॥ ७८॥

In the first stage of poisoning from bite of darvikara snake, blood should be let out (by incising near the site) and then agada (antipoisonous recipe) mixed with honey and ghee should be given to drink immediately.

In the second stage, emesis therapy should be administered and use of antipoisonous recipe as before.

In the third stage, application of anti-poisonous collyriums and nasal medications should be adopted.

In the fourth stage, emesis should be administered and yavāgū (thin gruel) described earlier consumed as food.

In the fifth and sixth stages, he should be sprinkled and bathed with cold water, administered a strong emetic and made to drink yavāgū (gruel) prepared with antipoisonous drugs.

In the seventh stage, strong agada (antipoisonous recipe) should be used, so also collyrium and nasal medication, a deep incision should be made on the head (scalp) and a piece of muscle or skin (of any animal) containing blood should be placed over the wound. 74-78.

Mandali vişa cikitsā:—

स्तीये विमतः पेयां वेगे मण्डलिनां पिवेत्। अतीक्णमगदं षष्ठे गणं वा पद्मकादिकम्।। ७९।।

In the third stage of poisoning of mandali snake peyā (thin gruel) should be consumed after vomiting.

In the sixth stage, a mild agada (antipcisonous recipe) or (decoction of drugs of) padmakādi gaṇa (vide chapter 15 of sūtrasthāna) may be made use of. 79.

Rajimonta visa cikitsa:-

भाषेऽवगाढं प्रच्छाय वेगे दष्टस्य राजिलैः। अलादुमा हरेद्रकं पूर्ववश्वागदं पिवेत्।। ८०।।

In the person bitten by rājīmañta snake, in the first stage, blood should be let out either by a deep incision or by the use of a sucking gourd and then agada (antidote) consumed. 80.

षष्ठे अनं तीक्षणतममवपी दं च योजयेत्।

In the sixth stage strong collyrium and very strong avapida (nasal drops) should be resorted to. 81a.

बतुक्तेषु च वेगेषु कियां दर्वीकरोदिताम्॥८१॥

The treatments of those stages not described, is same as prescribed for darvīkara vişa. 81b.

गर्भिणीबालवृद्धेषु मृदुं, विध्येत्सिरां न च।

In case the persons bitten are the pregnant lady, children and old men, only mild treatments should be given, venesection should not be done. 82a.

Vajra curna agada :---

त्वस्त्रानोह्ना निशे वक्षं रसः शार्दृल्जो नसः॥८२॥
तमालः केसरं शीतं पीतं तन्दुल्वारिणा।
हन्ति सर्वविषाण्येतद्वज्ञं वज्रमिषासुरान्॥८३॥

Tvak, manohvā, the two niśā, vakra, rasa, nails of a śārdūla (tiger), tamāla, kesara and śīta (made into nice powder) and consumed with rice wash; this Vajra (cūrņa agada) destroys all kinds of poisons, just as the vajra (weapons of Indra) destroys all the asurās. 82b-83.

Bilvadi guțikā :--

निस्वस्य मूल सुरसस्य पुष्पं फलं करञ्जस्य नतं सुराह्मम्।
फलित्रकं न्योपिनशाद्वयं च वस्तस्य मूत्रेण सुसूक्ष्मिपष्टम्॥ ८४॥
भुजङ्गलुतोन्दुरवृश्चिकाद्यैर्विस्चिकाजोर्णगरुवरैश्च ।
सार्तात्ररान् भूतविधर्षितांश्च स्वस्थीकरोत्यञ्जनपाननस्यैः॥ ८५॥

Roots of bilva; flowers of surasā, fruits of karanja, nata, surāhvam, phalatrikā, vyoṣa, the two niṣā—all macerated in goat's urine and made into a nice paste. Used as collyrium, internal potion, and nasal medication, this medicine cures the poison of bites of snake, spider, mice, scorpion, etc. viṣūcikā, (simultaneous vomiting and diarrhoea), indigestion, artificial poison and fevers, makes the persons suffering from possession of evil spirits healthy again. 84-85.

प्रतेपाद्येश्च निःशेषं दंशाद्य्युद्धरेद्विषम्। भूयो वेगाय जायेत शेषं दूषीविषाय घा॥ ८६॥

The poison should be removed completely without leaving any residue from the site of bite, because such a residue either increases again and produces stages of poison or becomes a dūṣīviṣa (slow acting poison). 86.

विषापायेऽनिलं कुद्धं स्नेहादिभिरुपाचरेत्। तैलमद्यकुलत्थाम्लवज्येः पवननाशनैः॥ ८७॥ पित्तं पित्तज्वरहरैः कषायस्नेहबस्तिभः। समाक्षिकेण वर्गेण कफमारम्बधादिना॥ ८८॥

After the elimination of poison, vāta that gets aggravated should be treated with oleation and other vāta mitigating therapies but avoiding the use of oil, wine, kulattha and sours; pitta that gets aggravated by treatments which cure pitta jvara by use of decoctions and oil enema; kapha should be treated by decoction of drugs of āragvadhādi gaṇa (vide chapter 15 of sūtrasthāna) mixed with honey. 87-88.

सिता वैगन्धिको द्राक्षा पयस्या मधुकं मधु। पानं समन्त्रपूताम्बु प्रोक्षणं सान्त्वहर्षणम्।। ८९॥ सर्पाङ्गाभिहते युक्ष्यात्तथा शङ्काविषार्दिते।

Sitā, vaigañdhikā, drākṣā, payasyā, madhuka and madhu (honey) should be consumed (internally) sprinkling with water sanctified by holy hymns, assurances and creating

pleasure—these treatments should be administered to person suffering from sarpāūgābhihata (touched by the snake), śañkāviṣa (fear of bite as that of a snake). 89-90a.

कर्कतनं मरकतं वज्रं वारणमौक्तिकम् ॥ ९० ॥ वैद्वर्यं गर्दभर्माणं पिचुकं विषमूषिकाम् । हिमवद्गिरिसम्भूतां सोमराजीं पुनर्नवाम् ॥ ९१ ॥ तथा द्वोणां महाद्रोणां मानसीं सर्पजं मणिम् । विषाणि विषशान्त्यर्थं वीर्यवन्ति च धारयेत् ॥ ९२ ॥

Karketana, marakata, vajra, varaņa, mauktika, vaidūrya, gardabha maņi, picuka, visamūsika, himavadgiri, sambhūta, somarājī, punarnava, droņā, mahadroņā, mānasī, sarpamaņī—these powerful poisons should be worn on the body (as amulets) to mitigate the effect of poison. 90b-92.

छत्री झर्झरपाणिश्च चरेद्रात्री विशेषतः। तच्छायाशब्दवित्रस्ताः प्रणश्यन्ति भुजङ्गमाः॥९३॥

The person should move out at night holding an umbrella and a drum (rattle); frieghtened by their shade and sound, the snakes get destroyed (run away). 93.

इति श्रीवैद्यपतिसिंहगुप्तसृजुश्रीमद्वाग्मटविरचितायामष्टाङ्गहृदय-संहितायां षष्ठे उत्तरस्थाने सर्पविषप्रतिषेघो नाम षटित्रशोऽध्यायः ॥ ३६॥

Thus ends the chapter Sarpavişa pratişedha—the thirtysixth in Uttarasthāna of Aṣṭāñga hṛdaya samhitā composed by śrimad Vagbhaṭa, son of śri vaidyapati Simhagupta.

सप्ततिशोऽध्यायः।

Chapter-37

KIŢALŪTĀDI VIŞA PRATIŞEDHA (Treatment of poison of insects, spiders etc.)

अथातः कीटलूतादिविषप्रतिषेघं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter Kīṭalūtādi viṣa pratiṣedha-treatment of poison of insects, spiders etc; thus said Ātreya and other great sages.

Kıta damsa-(insect bite):--

अ.ह.-२४

सर्पाणामेव विष्मूत्रश्रुकाण्डराघकोधजाः। दोषैर्व्यस्तैः समस्तैश्च युक्ताः कीटाश्चतुर्विधाः॥ १ ॥

Kīţa (insects) are born from the putrified urine, faeces, semen, egg and cadaver of snakes only and are of four types; viz (three) with the features of individual doṣās and the (fourth) with the features of all of them combined together. 1.

दष्टस्य कीटैर्वायव्यैर्दशस्तोद्दकोल्बणः। अ ग्नेयैरल्पसंस्रावो दाहरागविसर्पवान्॥ २ ॥ पक्कपीलुफलप्रस्यः सर्जूरसह्योऽथवा। कफाधिकैर्मन्दरुजः पकोतुम्बरसन्निभः॥ ३ ॥ स्रावाद्ध्यः सर्विलिङ्गस्तु विषद्धः सान्निपातिकः।

When bitten by kita (insects) with the predominance of vāyu (vāta) pricking and pain are greatly increased; when bitten by āgneyi (pitta) predominant insects, there is less of exudation (but more of) burning sensation, redness, spreading and appears like a ripe fruit of pīlu or kharjūra; when bitten by kapha predominant insects, there is enild pain and the swelling appears like a ripe fruit of udumbara; when bitten by those of all the dosās, there is copious exudation, presence of all the symptoms, this is to be rejected. 2-4a.

वेगाश्च सर्पवच्छोफो बर्घिष्णुर्विस्नरकता ॥ ४ ॥ शिरोक्षिगौरवं मूर्च्छा भ्रमः श्वासोऽतिवेदना । सर्वेषां कर्णिका शोफो ज्वरः कण्डूररोचकः ॥ ५ ॥ Stages of poisoning increases just like those of the stages of snake bite poisoning, swelling increases, the blood becomes foul smelling, feeling of heaviness of the head and eyes, fainting, dizziness, dyspnoea and severe pain also manifest. In all types there is a ring-like swelling, fever, itching and loss of taste/appetite, 4b-5.

Vzscika damsa-(scorpion bite) :--

वृश्चिकस्य विषं तीक्ष्णमादौ दहति विह्नवत्। ऊर्ध्वमारोहति क्षिप्रं दंशे पश्चान् तिष्ठति॥ ६॥ दंशः सद्योऽतिरुक् श्यावस्तुचते स्फुटतीव च।

The poison of the scorpion is penetrating, causes burning sensation in the beginning just like fire, spreads upwards quickly and then gets stabilised at the site of the bite; there is severe pain, blue colour, pricking and bursting pain at the site. 6-7a.

ते गवादिशकृतकोथादिग्धद्दष्टादिकोथतः ॥ ७ ॥ सर्पकोथाद्य सम्भूता मन्दमष्यमहाविषाः ।

They (scorpions) are born from the putrified dung of cow etc. cadaver of animals killed by poisoned arrow and cadaver of snakes and are of three kinds, viz manda vişa (of mild poison), madhyavişa (of moderate poison) and mahavişa (of powerful poison). 7b-8a.

मन्दाः पीताः सिताः इयावा रुक्षाः कर्बुरमेचकाः ॥ ८ ॥ रोमशा बहुपर्वाणो छोहिताः पाण्डुरोदराः । धूम्रोदरास्त्रिपर्वाणो मध्यास्तु कपिलारुणाः ॥ ९ ॥ पिराङ्गाः रावस्त्रिश्चाः शोणितामा महाविषाः । अन्यामा द्वश्वेकपर्वाणो रक्तासितसितोदराः ॥ १० ॥

Mañda visa vrścika (scorpions of mild poison) are yellow, white-blue, of many colours of black, dry, hairy, has many joints, and their abdomen being red and pale.

Madhyavisa vrścika-scorpions of moderate poison-have smoke coloured abdomen, three joints, brown, slight red, reddish brown body-spotted, variegated and resembling blood.

Mahāvisa vṛścika-scorpions of powerful poison-appear like fire, have one joint, their belly is either red, black or white. 8b-10.

तैर्देष्टः श्रुनरसनः स्तब्धगात्रो ज्वरार्दितः। स्वैर्वमन् शोणितं कृष्णमिन्द्रियार्थानसंविदन्॥११॥ स्विद्यन् मृर्च्छन् विश्रुष्कास्यो विद्वलो वेदनातुरः। विशीर्यमाणमांसक्ष प्रायशो विज्ञहात्यसून्॥१२॥

Bitten by them (scorpions) the person develops swelling of the tongue, rigidity of the body, fever, black coloured blood comes out from all the orifices, there is loss of sensory perceptions, sweating, fainting, dryness of the mouth, unsound mind; suffers from discomfort, wasting of the muscles (emaciation) and probably even death. 11-12.

Ucciținga damsa-(bite of poisonous crab):-

उच्चिटिङ्गस्तु वक्त्रेण दशत्यभ्यधिकव्यथः। साध्यतो वृश्चिकात् स्तम्भं शेफसो हृष्टरोमताम्॥ १३॥ करोति सेकमङ्गानां दंशः शीताम्बुनेय च। उष्टृधूमः स प्योको रात्रिचाराच रात्रिकः॥ १४॥

Uccitinga (crab) bites by its mouth which causes severe pain, curable easily than the bite of scorpion, produces loss of movement/rigidity of the penis, horripilation and the person bitten pours cold water on the site of the bite. It (crab) is also known as ustradhūma and also as rātrika since it prowls only at nights. 13-14.

Visa dosa relationship:-

वातिपत्तोत्तराः कीटाः, श्लैष्मिकाः कणभोन्दुराः। प्रायो वातोल्वणविषा वृश्चिकाः सोष्ट्रधूमकाः॥ १५॥

Kīţa vişa has predominance of vāta pitta, that of kaṇabha (wasp) and uñdura (mouse) has predominance of ślesma (kapha), that of vṛścīka (scorpion) and uṣṭradhūmaka (crab) probably has predominance of vāta. 15.

यस्य यस्यैव दोषस्य लिङ्गाधिक्यं प्रतर्क्येत्। तस्य तस्यौषधैः कुर्याद्विपरीतगुणैः क्रियाम्।। १६॥

The dosa, which soever presents, more number of symptoms should be assessed and treatment done for it, with drugs possessing opposite qualities. 16.

हत्पीडोध्वीनिलस्तम्भः शिरायामोऽस्थिपर्वरुक्। घूर्णनोद्धेष्टनं गात्रश्यावता वातिके विषे॥१७॥

Pain in the (region of the) heart, stoppage of movement of anila (vāta) in the upward direction (expiration), engorgement, dilation or formation of net work of veins, pain in the bones and joints; rolling on the ground, twisting pain in the calves and blue discolouration of the body-are the features of poison (of scorpions) predominant of vāta. 17.

संज्ञानाशोष्णिनश्वासौ हदाहः कटुकास्यता। मांसावदरणं शोफो रक्तपीतश्च पैत्तिके। १८॥

Loss of consciousness, warm expiration, burning sensation in the heart, bitter taste in the mouth, scales in the muscles, swelling which is reddish yellow in colour, are the features of predominance of pitta. 18.

छर्चरोचकद्वज्ञासप्रसेकोत्क्केशापीनसैः । सशैत्यमुखमाधुर्यिर्वचाच्छ्लेष्माधिकं विषम्॥ १९॥

Vomiting, loss of taste/appetite; nausea, excess of salivation, running in the nose, feeling of cold and sweet taste in the mouth-by these the predominance of kapha in the poison should be understood. 19.

Vęścika vişa cikiisā-(treatment of scorpion bite):--

पिण्याकेन व्रणालेपस्तैलाभ्यङ्गश्च वातिके। स्वेदो नाडीपुलाकाद्यैर्नृहणश्च विधिर्हितः॥२०॥ पैत्तिकं स्तम्भयेत्सेकेः प्रदेहेश्चातिशीतलेः। लेखनच्छेदनस्वेद्वमनेः स्त्रैष्मिकं जयेत्॥२१॥

In poison predominant of vāta, the wound should be smeared with piņyāka (oil cake of tila) anointing with (medicated) oil, fomentation by steam coming out from a tube or by application of boiled rice etc. and therapies which are bṛmhaṇa (nourishing) are beneficial.

In that predominant of pitta, the poison should be restrained with cold baths and application of pastes which are very cold.

That predominant of kapha should be won by scraping, incising, fomentations and emesis therapies. 20-21.

कीटानां त्रिप्रकाराणां त्रेविध्येन किया हिता। स्वेदालेपनसेकांस्तु कोष्णान् प्रायोऽवचारयेत्॥ २२॥ अन्यत्र मूर्ज्छिताइंशपाकतः कोथतोऽथवा।

For the three kinds of insects (vāta, pitta, kapha pradhāna) three kinds of treatments (usual to each doṣā) are suitable, sudation/fomentation, application of drugs and bathing (the leison) should be done warm, except when the person has lost consciousness, when there is ulceration by the bite or putrefaction by the bite. 22-23a.

नृकेशाः सर्षेषाः पीता गुडो जीर्णेश्च धूपनम् ॥ २३ ॥ विषदंशस्य सर्वस्य काश्यपः परमववीत् ।

Nṛkeśa (human hairs), pītasarṣapa and jīrnaguda—used for fumigation (of the bite) is best for him bitten by all kinds of poisonous animals, so said Kāśyapa. 23b-24a.

विषम्नं च विधि सर्वे कुर्यात्संशोधनानि च॥ २४॥

All antipoisonous therapies should be administered along with purifactory therapies. 24b.

साधग्रेत्सर्पयद्दष्टान् विषोग्रैः कीटवृश्चिकैः। तन्दुलीयकतुल्यांशां त्रिवृतां सर्पिषा पिवेत्॥२५॥ याति कीटविषेः कम्पं न केलास इवानिलैः।

Equal quantities of tanduliyaka and trivit should be consumed mixed with ghee, such a person does not get shaken by the poison of insects just as the mountain Kailāsa by the wind. 25-26a.

क्षीरिवृक्षत्वगालेपः ग्रुद्धे कीटविषापहः॥ २६॥

Application of paste of bark of trees of milky sap (on the site of bite) after the person has undergone purifactory therapies, destroys the poison of insects. 26b.

मुक्तालेपो वरः शोफतोददाहज्वरप्रणुत्।

Applications of paste of mukta (pearls) is best to cure swelling, pricking pain, burning and fever. 27a.

Dasanga agada :---

वचा हिङ्गु विडङ्गानि सैन्धवं गजपिष्पली ॥ २७ ॥ पाठा प्रतिविषा ब्योषं काश्यपेन विनिर्मतम् । दशाङ्गमगढं पीत्वा सर्वकीटबिषं जयेत ॥ २८ ॥ Vacā, hingu, vidanga, saindhava, gajapippalī, pāṭhā, prativiṣā and vyoṣā (are made into nice paste and rolled into pills); this Daśānga agada formulated by Kāśyapa cures the poison of all kinds of insects. 27b-28.

सद्यो वृश्चिकजं दंशं चक्रतैलेन सेचयेत्। विदारिगन्धासिद्धेन कवोष्णेनेतरेण वा॥२९॥ स्वणोत्तमयुक्तेन सर्पिषा वा पुनः पुनः। सिञ्चेत्कोष्णारनालेन सक्षीरस्वणेन वा॥३०॥

The site of scorpion bite should be bathed with cakra taila (oil fresh from the oil mill which is warm) or by oil boiled with drugs of vidārigandhagana (vide chapter 15 of sūtrasthāna) or any other which is slightly warm or with warm ghee added with lavanottama (saindhava salt) or with rice gruel added with milk and salt, this process repeated often. 29-30.

उपनाहो घृते भृष्टः कल्कोऽजाज्याः ससैन्धवः।

Application of warm poultice of ajājī fried in ghee and added with saifidhaya is ideal, 31a.

आदंशं स्वेदितं चूणेंः प्रच्छाय प्रतिसारयेत् ॥ ३१ ॥ रजनीसैन्धवच्योषशिरोषफळपुष्पजैः ।

The site of bite should be incised (to cause bleeding) and then rubbed with the nice powder of rajani, saindhava, vyoṣa, fruits and flowers of śiriṣa. 31b-32a.

मातुलुङ्गाम्लगोमूत्रपिष्टं च सुरसाम्रजम् ॥ ३२ ॥ स्तेपः सुक्षेत्रलक्ष्य हितः पिण्याको गोमयोऽपि वा ।

The flowers of surasā made into a paste with mātulungā and cow's urine, or piņyāka (oil cake of tila) or fresh cowdung—these may be applied warm over the site. 32b-33a.

पाने सर्पिर्मधुयुतं श्लीरं वा भूरिशर्करम्॥३३॥

Ghee mixed with honey or misk added with more of sugar are best for drinking, (milk added with ghee and honey or with more quantity of sugar is best for drinking). 33b.

पारावतशकृत् पथ्या तगरं विश्वभेषजम्। बीजपूररसोन्मिश्रः परमो वृश्चिकागदः॥३४॥ Pāravata śakrt (excreta of pigeon) pathyā, tagara and viśvabheṣaja, mixed with juice of bījapūra is a best antidote for scorpion bite. 34.

सरीवलोष्ट्रदंष्ट्रा च हन्ति वृश्चिकजं विषम्।

Ustra damstrā (tooth of a camel) paste mixed with saivāla destroys, the poison of scorpion. 35a.

हिङ्गुना हरितालेन मातुलुङ्गरसेन च॥३५॥ स्रेपाञ्जनाभ्यां गुटिका परमं वृश्चिकापहा।

Pill prepared with hingu and haritala along with the juice of matulunga, used for application on the bite and collyrium is best to remove the poison of the scorpion. 35b-36a.

करञ्जार्जुनशेलनां कटभ्याः कुटजस्य च ॥ ३६ ॥ शिरीषस्य च पुष्पाणि मस्तुना दंशलेपनम् ।

Karañja, arjuna, śelu, kaṭabhī, kuṭaja and flowers of śirīṣa macerated with mastu (water of curds)—is a paste to be applied on the site of the bite. 36b-37a.

यो मुद्यति प्रश्वसिति प्रलपत्युत्रवेदनः ॥ ३७ ॥ तस्य पथ्यानिशाक्तणामञ्जिष्ठातिविपोषणम् । सालाबुवृन्तं वार्ताकरसपिष्टं प्रलेपनम् ॥ ३८ ॥

The patient who becomes unconscious, breathes heavily, talks irrelevently and has severe pain should be anointed with the paste of pathyā, niśā, kṛṣṇā, mañjiṣṭhā, ativiṣā, ūṣaṇā and alābū vrñta macerated with juice of vārtāka. 37b-38.

सर्वत्र चोत्रालिविषे पाययेद्धिसर्पिषी । विध्येत्सिरां विद्ध्याच वमनाञ्जननावनम् । उष्णिक्षिम्धाम्लम्भुरं भोजनं चानिलापहम् ॥ ३९ ॥

In severe cases of scorpion poisoning, the patient should be made to drink dadhi (curds) and sarpi (ghee); vein should be cut and blood let out emesis, collyrium and nasal medication therapies should be administered, partake food which is warm, unctous, sour, sweet and mitigating vata. 39.

> नागरं गृहकपोतपुरीषं वीजपूरकरसो हरितालम् । सैन्धवं च विनिहन्त्यगदोऽयं लेपतोऽलिकुलजं विषमाशु ॥ ४० ॥

Nāgara, excreta of a domestic pigeon, haritāla and saindhava, macerated in the juice of bījapāra; this agada (antidote) immediately destroys the poison of the scorpions of all kinds. 40.

अन्ते वृश्चिकद्द्यानां समुदीर्णे भृशं विषे। विषेणालेपयेदंशमुचिटिङ्गेऽप्ययं विधिः॥ ४१॥

In the end (when other treatments have failed) if the poison is found to be increasing in its effect, then the site of the bite should be applied with a paste of visa (sthāvara visa or vegetable poison); even in case of bite of uccaţīnga (poisonous crab) this is the treatment. 41.

नागपुरीषच्छत्रं रोहिषमूलं च शेलुतोयेन। कुर्याद्गुटिकां लेपादियमलिधिषनाशनी श्रेष्ठा॥ ४२॥

Mushroom growing on elephant's dung and root of rohisa, are made into a paste with water (decection) of selu and then rolled into pills. This is best to remove the poison of scorpion etc. by external application. 42.

अर्कस्य दुग्धेन शिरीषबीजं त्रिभावितं पिप्पछिचूर्णमिश्चम्। एषोऽगदो हन्ति विषाणि कीटमुजङ्गलुतोन्दुरवृश्चिकानाम्॥ ४३॥

Seeds of sirisa soaked and macerated for three times in the milky sap of arka and then mixed with powder of pippali; this agada (antidote) destroys the poison of insects, snakes, spiders, mice and scorpions. 43.

शिरीषपुष्पं सकरञ्जवीजं काश्मीरजं कुष्ठमनःशिले च। एषोऽगदो रात्रिकवृश्चिकानां संक्रान्तिकारी कथितो जिनेन !! ४४॥

Flowers of śirīṣa, seeds of karañja, kāṣmīraja, kuṣṭha and manśsilā are converted into paste and rolled into pills; this agada (antidote) described by Jina, destroys the poison of scorpions which prowl in the night. 44.

Luta-(spiders) :-

कीटेभ्यो दाकणतरा ल्ताः षोडश ता जगुः। अष्टाविशतिरित्येके ततोऽप्यन्ये तु भूयसीः॥ ४५॥ सहस्ररदम्यनुचरा वदन्त्यन्ये सहस्रशः। बहुषद्रवद्भषा तु लृतैकेव विशक्तिका॥ ४६॥ Lūtā (spider) are more dreadful than the kīţa (insects) and are said to be of sixteen kinds; some others say they are of twenty-eight kinds; some that they are innumerable; yet others say that they are the retinue of the sun and of thousands of kinds; since they produce many diseases (by their venomous bite) they are of one kind only viz poisonous. 45-46.

रूपाणि नामतस्तस्या दुक्वैयान्यतिसङ्करात्। नास्ति स्थानव्यवस्था च दोषतोऽतः प्रचक्षते। ४७॥

Knowing/distinguishing them by their name is very difficult since they are heterogeneous, there is no specificity regarding their habitat, hence they are described only on the dosa (predominent following the bite). 47.

कुच्छ्रसाध्या पृथग्दोणेरसाध्या निचयेन सा।

Aggravation of each dosa individually is difficult to cure and of all the dosas together is incurable. 48a.

तदंशः पैत्तिको दाहतृट्स्फोटज्वरमोह्यान् ॥ ४८ ॥ भृशोष्मा रक्तपीताभः क्लदी द्राक्षाफलोपमः ।

Bite causing aggravation of pitta producing burning sensation, thirst, vescicles, fever, delusion, great heat (at the site) red and yellowish colour, exudation, swelling resembling a grape fruit. 48b-49a.

श्लेष्मिकः कठिनः पाण्डुः परूषकफलाकृतिः॥ ४९॥ निद्रां शीतज्वरं कासं कण्डूं च कुरुते भृशम्।

Bite causing aggravation of slesma (kapha) produces hard pale swelling resembling a fruit of parusaka, more of sleep, rigors and fever, cough and se ere itching. 49b-50a.

वातिकः परुषः इयावः पर्वभेदज्वरप्रदः॥ ५०॥

Bite causing aggravation of vata is rough, blue accompanied with cutting pain in the joints and fever. 50b.

तद्विभागं यथास्वं च दोषिळिई विभावयेत्।
भसाध्यायां तु हृन्मोहश्वासिहध्माशिरोग्रहाः॥५१॥
श्वेतपीतासितारकाः पिटिकाः श्वयथूद्भवः।
वेपथुर्वमथुर्दाहस्तृडान्ध्यं वक्षनासता॥५२॥
इयावौष्ठवकत्रदन्तत्वं पृष्ठग्रीवावभञ्जनम्।
पक्षजम्बूसवर्णं च दंशात्स्रवित शोणितम्॥५३॥

By these symptoms the subdivisions of the dosas should be determined.

All kinds produce aggravation of all the dosās generally, but designation is by the predominant dosā.

In case of spider bites which are incurable there is delusion, dyspnoea, hiccup, catching pain in the head, appearance of eruptions which are white, yellow, black or red, swelling, shivering, vomiting, burning sensation, thirst, blindness, distortion of the nose, blue colour of the lips, mouth and teeth, bending of the back and neck, blood of the colour of ripe jambu fruit (dark blue) flows from the site of the bite.

51-53.

सर्वाऽपि सर्वजा प्रायो व्यपदेशस्तु भूयसा। तीक्ष्णमध्यावरत्वेन सा त्रिधा हन्त्युपेक्षिता॥५४॥ सप्ताहेन दशाहेन पक्षेण च परं क्रमात्।

It (bite) is of three kinds. (1) Tikṣṇa-powerful/strong/severe, (2) Madhya-medium/moderate and (3) Avara-poor/mild/weak; by neglecting (without treating) these kill the person in seven, ten or fifteen days respectively. 54-55a.

Lutadamsa lakşana-(features of spider bite) :-

लूतादंशश्च सर्वोऽपि दद्यमण्डलसिन्नाः॥ ५५ ॥ सितोऽसितोऽरुणः पीतः दयावो वा मृदुरुन्नतः । मध्ये कृष्णोऽथवा दयावः पर्यन्ते जालकावृतः॥ ५६ ॥ विसर्पवांद्रछोफयुतस्तप्यते बहुवेदनः । ज्वराश्चपाकविक्नेदकोथावदरणान्वितः ॥ ५७ ॥ क्नेदेन यत्सपृशत्यङ्गं तत्रापि कुरुते वणम्।

In the bite of all types of spiders, the site develops swelling like a dadrumandala (circular, raised patch) white, blackish, red, yellow or blue; soft, elevated, black or blue in the centre and sieve like at the edges, swelling spreads sidewards, torments the body greatly, fever, quick suppuration, exudation putrefaction and tissue loss, all develop; ulcers form on that part which comes in contact with the pus. 55b-58a.

श्वासदंष्ट्राशकुनमूत्रशुक्तलालानसार्तवैः ॥ ५८ ॥ अष्टाभिरुद्धमत्येषा विषं वक्त्राद्धिरोषतः। They (spiders) emit poison through their breath, teeth, excreta, urine, semen, saliva, nail and menstrual blood; especially by the mouth (bite), 58b-59a.

लृता नाभेर्दशत्युर्ध्वमूर्ध्वं चाधश्च कीटकाः॥ ५९॥ तह्षितं च चस्त्रादि देष्टे पृक्तं विकारकृत्।

Spiders bite (man) above the (level of the) umbilicus whereas insects bite both above and below; cloth and others contaminated by its (spiders) poison, produce diseases when these come in contact with the body. 59b-60a.

दिनार्घे रुक्ष्यते नैव दंशो स्तृताविषोद्भवः ॥ ६० ॥ स्वीव्यधवदाभाति ततोऽसौ प्रथमेऽहिन । अव्यक्तवर्णः प्रस्र का किञ्चित्कण्डूरुजान्वितः ॥ ६१ ॥

The leison of spider bite does not manifest till half a day, then on the first day it appears like a mark made by a needle, without any manifest colour, it is very unsteady with mild itching and pain. 60b-61.

द्वितीयेऽभ्युन्नतोऽन्तेषु पिटिकैरिव वाऽऽचितः। व्यक्तवर्णो नतो मध्ये कण्डूमान् ग्रन्थिसन्निभः॥६२॥

On the second day there is elevation at the edges or gets covered by numerous eruptions, with well manifest colour, depressed in the centre, has itching and appears like a tumour. 62.

तृतीये सज्बरो रोमहर्षकृद्धक्तमण्डलः। शरावक्रपस्तोदात्त्यो रोमकृपेषु सास्रवः॥६३॥

On the third day, there is fever, horripilation, red coloured, saucer shaped rashes with severe pricking pain and bleeding appear at the hair follicles. 63.

महांश्चतुर्थे श्वयथुस्तापश्वासभ्रमप्रदः। विकारान् कुरुते तांस्तान् पञ्चमे विषकोपजान्।। ६४॥ पष्ठे व्यामोति मर्माणि सप्तमे हन्ति जीवितम्। इति तीक्ष्णं विषं मध्यं हीनं च विभजेदतः॥ ६५॥

On the fourth day there is profound swelling, great heat, dyspnoea and dizziness; on the fifth day it gives rise to many symptoms of poisoning (enumerated so far) and on the sixth day, it spreads to the vital spots and on the seventh day, it destroys the life; this is mode of action of strong poison, from this the (modes of) moderate and mild poisons should be classified. 64-65.

पक्षविशतिरात्रेण विषं शाम्यति सर्वथाः

Poison (of spider bite) gets mitigated by twentyone days completely. 66a.

Latadamsa cikitsa-(treatment of spider bite) :-

अथाशु लृतादष्टस्य शस्त्रोणादंशमुद्धरेत् ॥ ६६ ॥ दहेच जाम्बवीष्ठाचैर्ने तु पित्तोत्तरं दहेत्।

The teeth of the spider should be removed with the help of a knife immediately, the place burnt (cauterised) by heated stone etc.; that which is pitta predominant should not be burnt (cauterised). 66b-67a.

कर्करां भिन्नरोमाणं मर्मसन्ध्यादिसंभितम्।। ६७॥ प्रसृतं सर्वतो दंशं न छिन्दीत दहेन्न च।

The bite site which is very rough, having damaged hairs, located on vital parts, bony joints etc. with copious exudation-should neither be cut nor burnt. 67b-68a.

त्तेपयेदग्धमगदैर्मधुसैन्धवसंयुतैः ॥ ६८॥ सुशीतैः सेचयेचानु कषायैः श्लीरिवृश्लजैः।

After cauterisation the place must be applied with a paste of agada (antipoisonous recipe) added with honey and saindhava; then the part bathed often with the decoction of (batk of) trees of milky sap made very cool. 68b-69.

सर्वतोऽपहरेद्रक्तं श्रङ्गाद्यैः सिरयाऽपि वा॥६९॥ सेकलेपास्ततः शीता बोधिश्लेष्मातकाक्षकैः।

Blood should be let out by using the sucking horn etc. or by cutting the vein, then bathing the part with the decoction of (bark of) bodhi, ślesmātaka and akṣaka often and applying their paste in cold condition. 69b-70a.

Padmaka agada:-

फिलनी द्विनिशाश्रीद्रसिंभं पद्मकाह्नयः ॥ ७०॥ अशेषल्वताकी दानामगदः सार्वकार्मिकः ।

Phalini, the two nisa, honey and ghee are made into a paste and rolled into pills, this known as Padmaka agada bestows all the good effects in poisons of spiders and insects of all kinds. 70b-71a.

Campaka agada:-

इरिद्राद्वयपत्तङ्गमञ्जष्ठानतकेसरैः ॥ ७१ ॥ सक्षोद्रसर्पिः पूर्वस्माद्धिकश्चम्पकाह्मयः।

The two haridra, pattanga, manjistha, nata, kesara, honey and ghee converted into pills; this known Campaka agada is more efficacious than the earlier. 71b-72a.

तद्वद्वोमयनिष्पौडशर्कराष्ट्रतमाक्षिकः ॥ ७२॥

Similarly the juice of fresh cow-dung mixed with sugar, ghee and honey and consumed. 72b.

Mandara agada and Gandhamadana agada:-

अपामार्गमनोह्वालदार्चीध्यामकगैरिकैः । नतैलाकुष्ठमरिचयष्ट्याह्ववृतमाक्षिकैः ॥ ७३ ॥ अगदो मन्दरो नाम तथाऽन्यो गन्धमादनः। नतरोध्रवचाकद्वीपाठैलापत्रकुङ्कुमैः ॥ ७४ ॥

Apāmārga, manohvā, āla, dārvī, dhyāmaka, gairika, nata, elā, kuṣṭha, marica, yaṣṭhyāhva, ghee and honey is made into agada known as Mañdara agada. Nata, rodhrā, vacā, kaṭvī, pāṭhā, elā, patra and kumkuma (added with ghee and honey) make Gañdhamādana agada. 73-74.

विषम्ं बहुदोषेषु प्रयुक्षीत विशोधनम्।

When there is great increase of dosas, then antipoisonous, purificatory therapies should be administered (as described further). 75a.

यष्ट्याह्मयदनाङ्कोल्लजालिनीसिन्दुवारिकाः ॥ ७५ ॥ कफे ज्येष्टाम्बुना पीत्वा विषमाशु समुद्रमेत्। शिरोषपत्रत्वस्त्रालकल वाऽङ्कोल्लमूलवत्॥ ७६ ॥

Kapha should be removed by producing vomiting by making the patient drink the powder of yasthyāhvā, madana, añkola, jālinī and sinduvārikā or of the leaves, bark, root

and fruit of śiriṣa added with the root of añkola-mixed with rice-wash. 75b-76.

विरेचयेच त्रिफलानीसिनीत्रिवृतादिभिः।

Purgation should be done by using triphalā, nīlinī, trivrt etc. 77a.

निवृत्ते दाहशोफादौ कर्णिकां पातयेद् वणात् ॥ ७७ ॥ कुसुम्भपुष्पं गोदन्तः स्वर्णक्षीरी कपोतविद् । श्रिवृता सैन्धवं दन्ती कर्णिकापातनं, तथा ॥ ७८ ॥ मूलमुत्तरवारुण्या वंशनिर्लेखसंयुतम् । तद्वच सैन्धवं कुष्ठं दन्तीकटुकदौष्धिकम् ॥ ७९ ॥ राजकोशातकीमूलं, किण्वो वा मथितोद्भवः । कर्णिकापातसमये वृहयेद्य विषापहैः ॥ ८० ॥

After burning sensation and swelling subside, the karnika (ring like muscular growth in the wound) should be made to fall off from the wound; flowers of kusumbhā, godanta (cow's tooth or gypsym), svarnakṣīri, kapotaviṭ (excreta of pigeon), trivṛtā, saindhava and dantī-are best for removing the muscular ring, also the root of uttamāraṇī, added with thin fibres of vamśā; similarly saindhava, kuṣṭha, dantī, kaṭukā, dugdhikā and root of rājakośātakī or kiṇva (yeast) produced from butter milk.

At the time of removal of the muscular ring the person should be given nourishing food and which are antipoisonous.

77b-80.

स्नेहकार्यमरोषं च सर्पिषैद समाचरेत्। विषस्य वृद्धये तैलमग्नेरिय तृणोलुपम्।। ८१॥

During the treatment of spider bite poisoning, only ghee should be used for all oleation/lubrication therapies, since oil increases the poison greatly, like a bundle of hay put on fire. 81.

ह्वीबेरवैकङ्कतगोपकन्यामुस्ताशमीचन्दनिष्टण्डकानि । शैवालनीलोत्पलवक्रयष्टीत्वङ्काकुलीपबकराठमध्यम् ॥ ८२॥ रजनीधनसर्पलोचनाकणशुण्ठीकणमूलचित्रकाः । वक्रणागुरुविव्वपाटलीपिचुमन्दामयशेलुकेसरम् ॥ ८३॥ विरवचन्दननतोत्पलगुण्ठीपिष्पलीनिचुलवेतसकुष्ठम् । गुक्तिशाकवरपाटलिमार्गीसिन्दुवारकरघाटवराङ्गम् ॥ ८४ ॥ पित्तकफानिलकूताः पानाञ्जननस्यतेपसकेन । अगद्वरा वृत्तस्थाः कुगतोरिव वारयन्त्येते ॥ ८५ ॥

Hrībera, vikankata, gopakanyā, mustā, śamī, candana, tiņţuka, śaivāla, nīlotpala, vakra, yaṣṭhī, tvak, nākulī, padmaka and seeds of rāṭha; rajanī, ghana, sarpalocana, kaṇā, śuṇṭhī, kaṇamūla, citraka, varuṇa, aguru, bilva, paṭola, picumanda, āmaya, śelu and kesara; bilva, candana, nata, utpala, śuṇṭhī, pippalī, nicula, vetasa, kuṣṭha, śukti, śākavarā, paṭolī, bhārgī, sindhuvāra, karaghāta and varāngam—these three efficacious recipes described in the three kinds of poetical metres—used for d inking, coilyrium, nasal medication, external application and bathing the part—cures the poison of spiders predominant of vāta, pitta and kapha respectively, just as a prosperous person dispels poverty. 82-85.

रोधं सेव्यं पद्मकं पद्मरेणुः कालीयास्यं चन्दनं यद्म रक्तम्। कान्तापुष्पं दुग्धिनीका मृणालं लूताः सर्वो व्रन्ति सर्विक्रयाभिः॥८६॥

Rodhra, sevya, padmaka, padmareņu, kālīyaka, raktacandana, kāntāpuṣpa, dugdhanīkā and mṛṇāla-made into agada (antidote) and used in all therapies destroys the poison of all kinds of spiders. 86.

इति श्रीवैद्यपतिसिंहगुप्तस् नुश्रीमद्वाग्मटिवरिचतायामष्टाङ्गहृद्य-संहितायां षष्ठे उत्तरस्थाने कीटलूतादिविषप्रतिषेधो नाम सप्तर्विद्योऽध्यायः॥ ३७॥

Thus ends the chapter Kīţa lūtādi viṣa pratiṣedha-thirty-seventh-in Uttarasthāna of Aṣṭāñga hṛdaya samhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

अष्टितिशोऽध्याय: ।

Chapter--38

MŪŞIKA-ALARKA VIŞA PRATIŞEDHA (Treatment of poison of mouse and dog bite)

अथातो मृषिकालर्कविषप्रतिषेधं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter-Mūṣika-alarka viṣa pratiṣedha—treatment of poison of mouse and (rabid) dog; thus said Ātreya and other great sages.

Mūşika bheda-(kinds of mīce|rats): -

लालनश्चपलः पुत्रो इसिरश्चिक्किरोऽजिरः। कषायदन्तः कुलकः कोकिलः कपिलोऽसितः॥१॥ अरुणः शबलः श्वेतः कपोतः पलितोन्दुरः। छुच्छुन्दरो रसालाच्यो दशाष्ट्रो चेति सृषिकाः॥२॥

Lālana, capala, putra, hasira, cikkira, ajira, kaṣāyadañta, kulaka, kokila, kapila, asita, aruṇa, śabala, śveta, kapota, palitaundura, chucuundara and rasāla—these are the eighteen kinds of mice/rats. 1-2.

Musika sukra sparsa laksana-(symptoms from contact of semen):-

शुक्तं पतित यत्रेषां शुक्तदिग्धैः स्पृशन्ति वा।
यद्क्रमक्केस्तत्रास्त्रे दूषिते पाण्डुतां गते॥३॥
प्रन्थयः श्वयथुः कोठो मण्डलानि स्रमोऽक्चिः।
शीतज्वरोऽतिकक्सादो वेपथुः पर्वभेदनम्॥४॥
रोमहर्षः स्नृतिर्मृच्छां दीर्घकालानुबन्धनम्।
रहेण्मानुबद्धबद्धाखुपोतकच्छर्दनं सतृद्॥५॥

The part of the body which comes in contact with their semen directly or through cloth contaminated by it, there the blood becomes vitiated and pale (white); small nodules, swelling, rashes and pigmented patches appear, accompanied with dizziness, loss of taste/appetite, cold and fever, severe pain, debility, rigors, cutting pain in the joints, horripilations, bleeding, fainting, persistence of symptoms for long time,

vomiting of kapha with plenty of masses resembling rats and thirst. 3-5.

व्यवाय्याखुविषं कृच्छूं भूयो भूयश्च कुप्यति।

Poison of mice is vyavāyī (spreads all over the body quickly), difficult to cure, gets aggravated often, 6a.

मूच्छोङ्गरोफवैवर्ण्यक्केदशन्दाश्रुतिज्वराः ॥ ६ ॥ शिरोगुरुत्वं लालास्वछर्दिश्चासाध्यलक्षणम्।

Fainting, swelling of the body, discolouration, exudation/moistness, loss of hearing, fever, feeling of heaviness of the head, excess of salivation and vomiting of blood-are the symptoms of incurable stage. 6b-7a.

शूनबस्ति विवर्णोष्ठमारूवाभैर्श्रन्थिभिश्चितम् ॥ ७ ॥ छुच्छुन्दरसगन्धं च वर्षयेदाखुद्वितम् ।

Swelling of the urinary bladder, discolouration of the lips, body covered with nodules resembling rats and emitting smell like that of rat-such a patient should be rejected. 7b-8a.

Alarka-(rabid dog) :--

गुनः रहेष्मोल्वणां दोषाः संज्ञां संज्ञावहाश्रिताः ॥ ८ ॥
मुष्णन्तः कुर्वते क्षोभं धातूनामितदारुणम् ।
लालावानन्धविधरः सर्वतः स्रोऽभिधावित ॥ ९ ॥
स्रस्तपुच्छहनुस्कन्धः शिरोदुःस्रो नताननः ।

The dosas among which kapha is predominant get aggravated, invade the samjña vaha srotas-(channels carrying sensation vis a vis nerves) and produce serious disorders of the mind and the tissues in the body of the dog. It runs all over the place with saliva dribbling, blind and deaf, with its tail, lower jaw and shoulders drooping (hanging loose) troubled in the head, and with its face bent down. 8b-10a.

दंशस्तेन विद्वष्टस्य सुप्तः कृष्णं क्षरत्यसुक् ॥ १०॥ हृच्छिरोरुगज्वरस्तम्भतृष्णामुच्छीद्भवोऽन्त च।

Bitten by such a dog, the person gets into stupor (or even unconsciousness), black coloured blood flows out from the site of bite, pain in the (region of the) heart and head, fever, rigidity of the body, thirst and fainting develop gradually. 10b-11a.

अनेनाम्येऽपि बोद्धन्या व्याला दंष्ट्राप्रहारिणः॥ ११॥ श्वरालाश्वतराश्वक्षद्वीपिन्याध्रवकादयः ।

By these (symptoms) the bites of other biting animals such as the śṛgāla (jackal), aśvatara (mule), aśva (horse), ṛkṣa (bear), dvīpī (leopard), vyāghra (tiger), vṛka (wolf) etc. should be recognised. 11b-12a.

कण्डूनिस्तोदवैवर्ण्यसुप्तिक्लोद्ज्वरभ्रमाः ॥ १२॥ विदाहरागरुक्पाकरोोफग्रन्थिविकुञ्चनम् । दंशावदरणं स्फोटाः कर्णिका मण्डलानि च॥ १३॥ सर्वत्र सविषे लिङ्गं, विपरीतं तु निर्विषे।

Itching, constant pain, discolouration, loss of sensation, exudation, fever, dizziness, burning sensation all over the body, red colour, pain, ripening (suppuration) swelling, development of tumour and its receding, tearing of the site of bite, appearance of vescicles, ring like muscular growth and round rashes—are the features of bites if poison is present in them; the opposite of these if poison is not present. 12b-14a.

द्धो येन तु तश्चेष्टास्तं कुर्वन् चिनश्यति ॥ १४ ॥ पश्यंस्तमेच चाकस्मादादर्शसिळळादिषु ।

The person imitates the animal in its actions and crywhich has bitten him, sees them accidently in the mirror, water etc. and dies. 14b-15a.

योऽद्भयस्रस्येदद्धोऽपि शब्दसंस्पर्शदर्शनैः॥ १५॥ जलसम्त्रासनामानं दृष्टं तमपि वर्जयेत्।

That person who becomes afraid of water even by its sound, touch and sight, even though not bitten (by rabid dog etc.) is also designated as afflicted by Jalasañtrāsa and should be refused treatment. 15b-16a.

Maşika vişa cikitsa-(treatment of rat bite):-

आखुना दष्टमात्रस्य दंशं काण्डेन दाह्येत् ॥ १६ ॥ दर्पणेनाथवा, तीव्रकता स्यात्कर्णिकाऽन्यथा । दग्धं विस्नावयेद्दंशं प्रच्छितं च प्रतेपयेत् ॥ १७ ॥ शिरोषरजनीवककुङ्कृमामृतविस्निभः ।

The site of bite by the rat should be burnt either by a stem of a plant or a mirror (lens); if not done so there will

be severe pain and development of a round muscular growth. After burning the wound it should be incised with a knife (fluid removed) and applied with a paste of śiriṣa, rajanī, vakra, kumkuma and amṛtavallī. 16b-18a.

अगारधूममञ्जिष्ठारजनीलवणोत्तमैः ॥ १८ ॥ सेपो जयत्याखुविषं कर्णिकायाश्च पातनः।

Application of paste of agaradhama, mañjistha, rajani and lavanottama destroys poison of mice and makes the muscular growth to fall off. 18b-19a.

ततोऽम्हैः क्षान्नियत्वाऽमु तोयैरनु च लेपयेत्॥ १९॥ पालिन्दोश्वेतकटभीविन्बम्तूलगुडू चिभिः । अन्यैश्च विषशोफग्नैः सिरां षा मोक्षयेद्रुतम्॥ २०॥

Next, it should be washed with any sour liquid and applied with the paste of pālindī, śvetakaṭabhī, root of bilva and guḍūcī or other drugs which destroys poison and mitigate swelling; then the vein should be cut (to let out blood) urgently. 19b-20.

छर्दनं नीलिनीकाथैः शुकाख्याङ्कोस्रयोरिप ।

Vomiting should be produced by administering the decoction of nīlinī, śukākhyā and or ankola. 21a.

> कोशातक्याः शुकाख्यायाः फलं जीमृतकस्य च ॥ २१ ॥ मदनस्य च सञ्चर्ण्य दश्चा पीत्वा विषं वमेत् ।

Poison should be got vomitted out by drinking curds (yoghart) added with the powder of fruits of kośātakī, śukākhya, jīmūtaka and madana. 21b-22a.

घचामदनजोमृतकुष्ठं वा मूत्रपेषितम् ॥ २२ ॥ पूर्वकरपेन पातव्यं सर्वोन्दुरविषापहम् ।

Vacā, madana, jīmūta and kuṣṭha macerated with cow's urine consumed in the earlier method cures the poison of all kinds of rats. 22b-23a.

विरेचनं त्रिवृत्तीलीत्रिफलाकल्क इष्यते ॥ २३ ॥

Purgation is desirable by the administration of trivet, nili and triphala made into a paste. 23b.

शिरोविरेचने सारः शिरीषस्य फळानि च। अञ्जनं गोमयरसो ब्योषसृक्षमरजोन्वितः॥ २४॥ For purgation of the head, sirisa sara and phala; for use as collyrium juice of fresh cowdung mixed with fine powder of vyosa are suitable. 24.

किपित्थगोमयरसो मधुमानवलेहनम् । तम्दुलीयकमूलेन सिद्धं पाने हितं घृतम् ॥ २५॥ द्विनिशाकटभीरकायष्ट्याहेर्वाऽमृतान्वितैः । आस्फोतमूलसिद्धं चा, पञ्चकापित्थमेव वा ॥ २६॥

Kapittha and juice of fresh cowdung mixed with honey is good for licking; ghee cooked with the root of tanduliyaka is suitable for drinking; or ghee prepared with the two nisā, kaṭabhī, raktayaṣṭī and amṛta, or that prepared with roots of āsphota or that prepared with the five products (root, bark, leaves, flower, fruit) of kapittha is suitable for drinking. 25-26.

सिन्दुवारं नतं शिग्रुबिल्यमूलं पुनर्नवा। वचाश्वदंष्ट्राजीमूतमेषां काथं समाक्षिकम्।। २७॥ विवेच्छाल्योदनं द्धा भुञ्जानो मूषिकार्दितः। तक्षेण शरपुङ्काया बीजं सञ्चर्णये वा विवेत्॥ २८॥

The person suffering from rat bite poison should drink the decoction of sinduvara, nata, sigru, root of bilva, punarnava, vaca, svadamstra and jimuta added with honey; partake boiled sali rice along with dadhi (curds) or drink the powder of seeds of sarapunkha mixed with takra (butter milk). 27-28.

अङ्गोत्तम्लकरको वा बस्तम्त्रेण करिकतः।
पानालेपनयोर्युक्तः सर्वाखुविषनाशनः॥ २९॥
कपित्थमध्यतिलकतिलाङ्गोत्तज्ञाः पिबेत्।
गयां मृत्रेण, पयसा मञ्जरीं तिलकस्य वा॥ ३०॥
अथवा सैर्यकान्मूलं सक्षीद्रं तन्तुलाम्बुना।
कदुकालाबुविन्यस्तं पीतं वाऽम्बु निशोषितम्॥ ३१॥

Root of ankola made into a paste with goat's urine and used for drinking and external application destroys the poison of all varieties of rats. Or drink the paste of the marrow of kapittha fruit, tilaka, tila and roots of ankola along with cow's urine or paste of tilakamanjari along with milk. Or

36b-37.

paste of roots of sairyaka along with rice-wash added with honey, or drink the water put inside the shell of kaţukālabu fruit and kept overnight. 29-31.

सिन्दुवारस्य मूलानि विडालास्थि विषं नतम् । जलपिष्टोऽगदो हन्ति नस्याचैराखुजं विषम् ॥ ३२ ॥

Root of sinduvara, bones of the cat, vişa and nata, made into paste with water and used as nasal medication etc. destroys the poison of rats. 32.

सरोषं मूषिकविषं प्रकुष्यत्यभ्रदर्शने । यथायथं वा कालेषु दोषाणां वृद्धिहेतुषु ॥ ३३ ॥

Residue of rat poison remaining inside the body gets aggravated when the clouds accumilate in the sky or at such time when the dosas become increased by causes which increase them. 33.

तत्र सर्वे यथावस्थं प्रयोज्याः स्युरुपक्रमाः। यथास्वं ये च निर्दिष्टास्तथा दूषीविषापहाः॥ ३४॥

At such time, all treatments appropriate to the dosas should be administered and also those indicated in the treatment of dusivisa (chapter 35 of uttarasthana). 34.

Alarka damsa cikitsa-(treatment of rabid dog bite) :--

दंशं त्वलर्कदष्टस्य दग्धमुण्णेन सर्पिषा। प्रदिह्यादगदैस्तैस्तैः पुराणं च घृतं पिबेत्॥३५॥

The site of bite by the rabid dog should be burnt by hot ghee and covered with warm paste of agada (antipoisonous recipe); old ghee should be given to drink. 35.

अर्कक्षीरयुतं चास्य योज्यमाग्रु विरेचनम्।

He should be given a purgative therapy quickly, mixing the milky sap of arka with the purgative drug. 36a.

अङ्कोस्नोत्तरम्लाम्बु त्रिपलं सहिवःपलम् ॥ ३६ ॥ पिबेत्सघत्तरफलां श्वेतां वाऽपि पुनर्नवाम् ।

Juice of root ankola spreading northwards, three pala in quantity mixed with one pala of ghee, or juice of fruit of svetadhattura, or punarnava with water-should be consumed.

ऐकध्यं पललं तैलं रूपिकायाः पयो गुडः॥ ३७॥ मिनन्ति विषमालर्के घनवृन्दमिवानिलः।

Palala (dry meat) or powder of fried sesame (Arunadatta), taila (sesame oil) milky sap of rüpika (arka) and guḍa-all mixed together and consumed breaks (destroys) the poison of rabid dog just like the wind breaks the clouds, 37b-38a.

समन्त्रं सौषधीरत्नं स्नपन च प्रयोजयेत्॥३८॥

(Wearing of) herbs and precious stones and bathing fortified with mantra (sacred hymns) should be administered. 38b.

चतुष्पाङ्गिर्द्धिपाङ्गिर्वा नखदन्तपरिश्चतम् । शूयते पच्यते रागउवरस्रावरुजान्वितम् ॥ ३९ ॥

Scratches/abrasions/wounds caused by the nails and teeth of quadrapeds or bipeds, become swollen, undergoes suppuration accompanied with the redness, fever, exudation and pain. 39.

सोमवरकोऽश्वकर्णश्च गेजिहा हंसपादिका। रजन्यो गैरिकं लेपो नखदन्तविषापहः॥४०॥

Application of paste of somavalkā, aśvakarnā, gojihvā, hamsapādikā, the two rajānī and gairika wards off the poison of nails and teeth. 40.

इति श्रीवैद्यपति सिंहगुप्तसृतुत्रीमद्वाग्भटविरचितायाम<mark>ष्टाङ्गहृद्य-</mark> संहितायां षष्ठे उत्तरस्थाने मूषिकालकेविषप्रतिषेधो नामाष्ट्रिज्ञोऽध्यायः ॥ ३८॥

Thus ends the chapter Mūṣikā-alarka viṣa prariṣedha-the thirtyeighth in Uttarasthāna of Aṣṭāñgahṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

इति विचतन्त्रं नाम षष्ठमङ्गं समाप्तम् ।

Thus ends the Damstra (visa) cikitsā-the sixth branch of Ayurveda.

एकोनचत्वारिंशोऽध्यायः।

Chapter - 39

RASAYANA VIDHI-(Rejuvination therapy)

अथातो रसायनविधिमध्यायं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter Rasāyana vidhi-procedure of rejuvination therapy; thus said Atreya and other great sages.

Rasayana phala-(benefits of rejuvination therapy):-

दीर्घमायुः स्मृति मेधामारोग्यं तरुणं वयः।
प्रभावर्णस्वरीदार्य देहेन्द्रियबळोदयम्॥१॥
वाक्सिद्धि वृषतां कान्तिमवाप्नोति रसायनात्।
ळाभोणायो हि शस्तानां रसादीनां रसायनम्॥२॥

Long life (good), memory, (great) intellegence, (perfect) health, youthfulness, (bright) complexion and colour, (bold) voice and magnanimity, increase of strength of the body and the sense organs, perfection in speech, sexual prowess and brilliance—are all obtained from Rasāyana therapy. It is the best means of keeping the rasa and other dhātus in excellent condition. 1-2.

पूर्वे वयसि मध्ये वा तत्त्रयोज्यं जितात्मनः। स्निग्धस्य स्नृतरक्तस्य विशुद्धस्य च सर्वथा॥३॥

It should be administered to persons in their early age or middle age and always to those who are self-controlled, who have undergone oleation, blood letting and purificatory therapies. 3.

अविशुद्धे शरीरे हि युक्तो रासायनो विधिः। वाजीकरो वा मलिने वस्त्रे रङ्ग इवाफलः॥ ४॥

Rasāyana (rejuvination) or vājīkara (aphrodisiac) therapies administered to those whose body has not been purified becomes useless, just as colouring a dirty cloth. 4. Rasayana bheda-(kinds of rejuvination):-

रसायनानां द्विविधं प्रयोगमृषयो विदुः। कुटीप्रावेशिकं मुख्यं वातातिपकमन्यथा॥ ५॥

Rasāyana (rejuvination) therapy is of two kinds-as known to the sages. (1) Kuṭīprāveśika-the important one (greatly beneficial) and (2) Vātātapika-the other (less beneficiāl). 5.

Kutipravesika krama:-

बुरे प्राप्योपकरणे इर्म्यनिर्वातनिर्भये। दिश्युदीच्यां शुभे देशे त्रिगर्भी स्क्ष्मलोचनाम्।। ६।। धूमातपरजोव्यालस्त्रीमृकाद्यविलङ्किताम् । सज्जवैद्योपकरणां सुमृष्टां कारयेत्कुटीम्॥ ७॥

In a city, at an auspicious place, where articles required are available and which is devoid of too much of breeze and other causes of fear, a white house (made white by painting with slaked lime) having three apartments one inside the other; with small openings (doors and windows) should be got constructed, facing north (or in the north side of the city), free from smoke, sunlight, dust, wild animals, women, idots etc. It should be equipped with all the necessary medical equipments (including the medicines) and made clean (by washing, painting etc.). 6-7.

भथ पुण्येऽिह सम्पूज्य पूज्यांस्तां प्रविशेच्छुचिः ।
तत्र संशोधनैः ग्रुद्धः सुस्ती जातव्रः पुनः ॥ ८ ॥
ब्रह्मचारी धृतियुतः भ्रद्दधानो जितेन्द्रियः ।
दानशीलद्यासत्यव्रतधर्मपरायणः ॥ ९ ॥
देवतानुस्मृतौ युक्तो युक्तस्वप्रप्रजागरः ।
वियोषधः पेशलवाक् प्रारमेत रसायनम् ॥ १० ॥

Next, on an auspicious day, after worshipping those who are to be worshipped; he should enter that house (specially built), clean (in body and mind). There he should get purified by purificatory therapies (emesis and purgation) become comfortable (free from diseases) and obtain his earlier strength. He should lead a life of celibacy, courage,

faithfulness, controlling the senses, granting gifts, compassion, truthfulness and righteous activities; always thinking of divine beings, sleeping and keeping awake in proper manner; be fond/desirous of medicine and speaking pleasant words-such a person should then start consuming medicines. 8-10.

हरीतकीमामलकं सैन्धवं नागरं वचाम्। हरिद्रां पिष्पलीं वेक्षं गुडं चोष्णाम्बुना पिबेत्॥११॥ स्निम्धस्विज्ञो नरः पूर्वं, तेन साधु विरिच्यते।

(Then the person who has undergone snehana (oleation) and svedana (sudation) therapies earlier should drink hot water added with the paste of harītakī, āmalakī, saindhava, nāgara, vacā, haridrā, pippalī, vella and guḍa; by this, he purges without any difficulty. 11-12a.

ततः ग्रुडशरीराय कृतसंसर्जनाय च॥१२॥ त्रिरात्रं पञ्चरात्रं वा सप्ताहं वा घृतः न्वितम्। दचाचावकमाशुद्धेः पुराणशकृतोऽथवा॥१३॥

Next, the person who has thus been purified and who has followed the samsarjana (regimen of liquid diet after purification) should be given food prepared from yava only added with ghee for three, five or seven days till the old faeces (lurking inside) gets purified. 12b-13.

इत्थं संस्कृतकोष्ठस्य रसायनमुपाहरेत्। यस्य यद्यौगिक पश्येत्सर्वमालोच्य सात्म्यवित । १४॥

Having conditioned the alimentary tract in this manner, the person should begin to consume that rasāyana (rejuvinatory medicine) whichever formula is found suitable, after considering his habits etc. 14.

Brahma rasayana :--

पथ्यासद्दसं त्रिगुणधात्री । लसमन्वितम् ।
पञ्चानां पञ्चमूलानां सार्घ पलशतद्वयम् ॥ १५ ॥
जले दशगुणे पक्त्वा दशभागस्थिते रसे ।
आपोथ्य कृत्वा व्यस्थीनि विजयामलकान्यथ ॥ १६ ॥
विनीय तस्मिन्निर्यूष्टे योजयेत्कुडवांशकम् ।
त्वगेलामुस्तरजनीपिप्पत्यगुरुचन्दनम् ॥ १७ ॥

मण्डूकपणींकनकराङ्कपुष्पीयचाप्तयम्
यष्टयाह्वयं विह्नः च चृणितं तुलयाऽधिकम् ॥ १८ ॥
सितोपलार्धभारं च पात्राणि त्रीणि सर्पिषः ।
हे च तेलात् पचेत्सर्चे तद्ग्नौ लेहतां गतम् ॥ १९ ॥
अवतीर्णे हिमं युञ्ज्याहिरोः क्षोद्रशतेक्तिमः ।
ततः खजेन मधितं निद्ध्याद् घृतमाजने ॥ २० ॥
या नोपरुन्ध्यादाहारमेकं मात्राऽस्य सा स्मृता ।
पष्टिकः पयसा चात्र जीर्णे भोजनिम्ध्यते ॥ २१ ॥
वैद्यानसा वालखित्यास्तथा चान्ये तपोधनाः ।
ब्रह्मणा विहितं धन्यमिदं प्राप्त्य रसायनम् ॥ २२ ॥
तन्द्राश्रमक्रमवलीपलितामयवर्जिताः ।
मेधारमृतिबलोपेता चभृतुरमितायुषः ॥ २३ ॥

Pathyā, one thousand by count, dhātriphala three times (of pathyā i. e. three thousand) and drugs of the five pañcamula-two and half pala (by weight) are boiled in ten times of water and decoction reduced to one-tenth part. To this decoction is added a paste of vijayā (harītakī) and āmalakī stirred well and then filtered. Next, one kudava (by weight) of the powder of tvak, elä, musta, rajani, pippali, aguru, cañdana, maṇdūkaparṇī, kanaka, śañkhapuṣpī, vacā, plava, yastyāhvā and vidanga; sitopalā (sugarcandy) half a bhāra and one hundred pala more; three patra of ghee and two of taila (oil of sesame) are added and cooked over fire to form a confection. After it cools, three hundred and twenty pala of honey is added, stirred well with a churner and put into a pot smeared inside with ghee. It should be consumed daily. Its dose is that which does not make for skipping of meal of even one time. The food should consist of sastika rice and milk and should be taken after proper digestion (of the medicines). Vaikhānasa, Vālakhilyā and other great sages have made use of this auspicious rasāyana (rejuvinatory confection) formulated by Brahma and became free of stupor, exertion, exhaustion, wrinkles of the skin, grey hairs and disease, gained great intellegence, memory strength and unlimited life. 15-23.

अभयामलकसहस्रं निरामयं पिष्पलीसहस्रयुतम्।
तरुणपलाशक्षारद्रवीकृतं स्थापयेद्भाण्डे ॥ २४ ॥
उपयुक्ते च क्षारे छायासंग्रुष्कचूर्णितं योज्यम् ।
पादांशेन सितायाश्चतुर्गुणाभ्यां मधुपृताभ्याम् ॥ २५ ॥
तद्भृतकुम्मे भूमौ निधाय षण्माससंस्थमुद्भृत्य ।
प्राह्णे प्राश्य यथानलमुचिताहारो भवेत्सततम् ॥ २६ ॥
इत्युपयुश्वयाशेषं वर्षशतमनामयो जरारहितः।
जीवति बलपुष्टिवपुःस्मृतिमेधाद्यन्वितो विशेषेण ॥ २७ ॥

Disease-free abhayā and āmalaka one thousand (each), pippalī one thousand are powdered and added to the solution of kṣāra (ash) of fresh palāśa tree kept in a pot. When the ash become utilised (absorbed), powder of sugar dried in shade, one-fourth the quantity and honey and ghee four times the quantity are added and filled into a pot smeared inside with ghee, the mouth of the pot is sealed; pot is buried in the ground for six months. Afterwards, it is taken out and consumed daily in the morning depending on the strength of his digestive fire and suitable foods only partaken always. Using this (confection) in this manner, the person can live for hundred years without any disease and old age, endowed especially with strength, nourishment, physique, memory and intellegence. 24-27.

नीरजाईपलाशस्य छिन्ने शिरसि तत्क्षतम् ।
अन्तर्धिहस्तं गम्भीरं पूर्यमामलकैनैवः ॥ २८ ॥
अमूलं वेष्टितं दमें पिद्यानीपङ्कलेपितम् ।
आदीष्य गोमयैर्वन्यैर्निर्वाते स्वेदयेत्ततः ॥ २९ ॥
स्विन्नानि तान्यामलकानि तृष्ट्या खादेन्नरः क्षौद्रपृतान्वितानि ।
क्षीरं श्वतं खानु पिवेत्प्रकामं तेनव वर्तत च मासमेकम् ॥ ३० ॥
वर्ज्यानि वर्ज्यानि च तत्र यलात् स्पृत्यं च शीताम्बु न पाणिनाऽपि ।
पकादशाहेऽस्य ततो व्यतीते पतन्ति केशा दशना नलाश्च ॥ ३१ ॥
अथालपकैरेव दिनैः सुरूपः स्त्रीष्वक्षयः कुञ्जरतुल्यवीर्यः ।
विशिष्टमेधावलबुद्धिसन्त्वो भवत्यसौ वर्षसहस्रजीवी ॥ ३२ ॥

A pit (crater, hollow), two hasta in depth is made on the head (top) of a disease-free moist palāśa log and filled with fresh āmalaka fruits. The whole log should then be wrapped

with darbha grass and given a coating of mud from a lotus pond and allowed to dry. Afterwards it is placed inside a heap of cowdung collected from the forest, set fire to and cooked. Later the cooked amalaka are taken out and consumed along with honey and ghee, to the full satisfaction of the person. He should then drink boiled milk as much as he wants. In this manner the person should follow the use of the medicine for one month, avoiding the forbidden things with all efforts, not touching cold water even by the hands. After the lapse of eleven days in this way, his (old) hairs, teeth and nails fall off (and new ones erupt); within a few days afterwards he attains beautiful appearance, no defeat with women, vigour resembling that of an elephant, special kind of intellegence, strength, wisdom and right attitude; and he becomes a person living for a thousand (hundred) years. 28-32.

Cyavanaprasa:---

दशमूळबळामुस्तजीवकर्षभकोत्पळम् पर्णिन्यौ पिप्पली श्रङ्की मेदा तामलकी त्रिटः ॥ ३३ ॥ जीवन्ती जोङ्गकं द्राक्षा पौष्करं चन्दनं राठी। पुनर्नवर्द्धिकाकोलीकाकनासामृताद्वयम् 11 38 11 विदारी वृषम्लं च तदैकध्यं पलोन्मितम। जलदोणे पचेत्पञ्ज धात्रीफलशतानि पादशेषं रसं तस्माद्वश्वस्थीन्यामलकानि च। गृहोत्वा भर्जयेत्तैलघृताद् द्वादशिमः पलैः॥ ३६॥ मत्स्यिण्डकातुलार्धेन युक्तं अल्लेहवत् पचेत्। स्नेहार्घ मधु सिद्धे तु तवशीर्याश्चतुष्पलम् ॥ ३७॥ पिप्पल्या द्विपलं दद्याचतुर्जातं कणार्धितम्। कुटीस्थः **अतो**ऽचलेहयेन्मात्रां पथ्यभोजनः ॥ ३८ ॥ इत्येष च्यवनप्राशो य प्राश्य च्यवनो मुनिः। जराजर्जरितोऽप्यासीन्नारीनयननन्दनः ॥ ३९॥ कासं श्वासं ज्वरं शोषं हृद्रोगं वातशोणितम्। व्यपोहति ॥ ४० ॥ मत्रशकाश्रयान दोषान वैस्वर्य ज बालवृद्धक्षतक्षीणकृशानामङ्गधर्धनः मेघां स्मृति कान्तिमनामयत्वमायुःप्रकर्षे पवनानुस्रोम्यम्। स्त्रीषु प्रहर्षे बलमिन्द्रियाणामग्नेश्च कुर्याद्विधिनोपयुक्तः ॥ ४१ ॥

Daśamūla, balā, mustā, jīvaka, rṣabhaka, utpala, the two parņī, pippalī, śrīngī, medā, tāmalakī, truţī, jīvañtī, jongakā, drākṣā, pauṣkara, candana, śaṭhī, punarnavā, the two kākolī, kākanāsā, amṛtādvaya (gudūcī and harītakī), vidārī, root of vrsa-each one pala are boiled in one drona of water and decoction reduced to one-fourth and filtered. To this decoction is added fruits of dhātri (āmālaka) five hundred by count and cooked. When the decoction gets reduced to a quarter, the cooked dhātriphala are squeezed and their seeds removed (obtaining only the soft pulp). This is fried in oil and ghee, twelve pala each and then half tula of matsyandika (sugar candy) is added to the mass and cooked to form a confection. After it cools, honey, half the quantity of oil, four pala of tavaksīrī, two pala of pippalī and caturjāta halfthe quantity of kaṇā (pippalī) should be added. This avaleha (confection) should be consumed in suitable dose, daily by the person who is residing in the special apartment and partaking only suitable foods. This is Cyavana prasa; by consuming which the sage Cyavana, who though tormented by old age became the darling of the woman. It cures cough, dyspnoea, fever, consumption, heart disease, gout, diseases of urine and semen and disorders of speech. It helps the growth of the body of the children, the aged, the wounded and emaciated. It bestows great intellegence, memory, complexion, healthy state, long life, downward movement (normal) of pavana (vāta), sense organs and digestive fire, desire for women (sex), strength of the body, if used in the proper manner. 33-41.

Triphala yogas-(recipes of triphala):--

मधुकेन तदक्षीर्या पिष्पत्या सिन्धुजन्मना। पृथग्लोहैः सुवर्णेन वचया मधुसर्पिषा॥ ४२॥ सितया वा समा युक्ता समायुक्ता रसायनम्। त्रिफला सर्वरोगन्नी मेघायुःस्मृतिबुद्धिदा॥ ४३॥

Triphalā mixed with equal quantity of madhuka, tavakṣīrī, pippalī, saindhava, each one of the lohās, suvarṇa, vacā added with either honey, ghee or sugar in equal quantity and used acts as a rejuvinator, cures all diseases, bestows intellegence, longlife and good memory. 42-43.

Mandukaparni-sankhafuspi yoga:-

मण्डूकपण्याः स्वरसं यथात्रि श्लीरेण यष्टीमधुकस्य चूर्णम्। रसं गुडूच्याः सहमूलपुष्याः बत्कं प्रयुक्षीत च शङ्खपुष्याः॥ ४४॥ आयुःप्रदान्यामयनाशनानि बलान्निवर्णस्वरवर्धनानि। मेध्यानि चैतानि रसायनानि मेध्या विशेषेण तु शङ्खपुष्यी॥ ४५॥

Fresh juice of maṇḍūkaparṇī or powder of yaṣṭīmadhuka should be administered along with milk, considering his digestive fire; similarly fresh juice of guḍūci mixed with paste of śañkhapuṣpī with its roots and flowers should be given. These recipes give long life, cure discases, improves the strength digestive power, colour and complexion, voice and intellegence, acts a rejuvinators; śañkhapuṣpī is medhya (improves intellegence) especially. 44-45.

Naladadi ghrta :--

नलदं कटुरोहिणी पयस्या मधुकं चन्दनसारिवोग्रगन्धाः। त्रिफला कटुकत्रयं हरिद्रे सपटोलं लवणं च तैः सुपिष्टैः॥ ४६॥ त्रिगुणेन रसेन शङ्खपुष्प्याः सपयस्कं घृतनत्वणं विपक्तम्। उपयुष्य भवेजाडोऽपि वाग्मी श्रुतधारी प्रतिभानवानरोगः॥ ४७॥

Medicated ghee prepared with the (decoction of) nalada, kaţurohin, payasyā, madhuka, cañdana, sārivā, ugragandhā, triphalā, kaṭutraya, the two haridrā, paṭola and lavaṇa and also the paste of these drugs, three parts of fresh juice of śankhapuṣpi, payas (milk) and one nalvaṇa (aḍhaka) of ghṛta (ghee). By its use even a mute person becomes talkative, gains power of rememberance, talent and health. 46-47.

Pañcaravinda ghṛta :--

पेष्यैर्मुणालिबसकेसरपत्रबीजैः सिद्धं सहेमशकलं पयसा च सर्पिः। पञ्चारिबन्दमिति तत्प्रथितं पृथिव्यां प्रश्रष्टपौरुषबलप्रतिभैर्निषेव्यम्॥ ४८॥

Paste of mṛnāla, bisa (padma), kesara (padma), patra (lotus petals) and (padma) bija, thin flakes of hema (gold), payas (milk) and sarpis (ghee) cooked together is known as Pañcaraviñda ghṛta, very beneficial to those who have lost their potency, strength and intellegence. 48.

Catuskuvalaya ghrta:--

यत्रालकन्द्दलकेसरवद्विपकं नीलात्पलस्य तद्पि प्रथितं द्वितीयम्। सर्पिश्चतुःकुवलयं सिंहरण्यपत्रं मेध्यं गवामपि भवेत् किमु मानुषाणाम्॥ ४९॥

Paste of nāla (stalk), kanda (tubes), dala (petal), kesara (stamen) of nilotpala, thin flakes of niranya (gold) and ghee-all cooked together is known as Catuhkuvalaya ghṛta, is a bestower of intellegence even to the cows, then what to say of men. 49.

Brahmayadi ghṛta:-

ब्राह्मीवचासैन्धवराङ्खपुष्पीमत्स्याक्षकब्रह्मसुवर्चलैन्द्रयः । वैदेहिका च त्रियवाः पृथक्स्युर्यवौ सुवर्णस्य तिलो विषस्य ॥ ५० ॥ सर्पिषश्च पलमेकत एतद्योजचैत्परिणते च घृताळ्यम् । भोजनं समधु वत्सरमेवं शीलयन्नधिकधोस्मृतिमेधः ॥ ५१ ॥ अतिकान्तजराज्याधितन्द्रालस्यश्रमक्कमः । जीवत्यब्द्शतं पूर्ण श्रीतेजःकान्तिदीतिमान् ॥ ५२ ॥ विशेषतः कुष्ठकिलासगुल्मविषज्वरोन्मादगरोहराणि । श्रथवीमन्त्रादिकृताश्च कृत्याः शाम्यन्त्यनेनातिवलाश्च वाताः ॥ ५३ ॥

Brāhmī, vacā, saiñdhava, śañkhapuṣpē, matsyākṣaka, brahmasuvarcala, aiñdrī and vaidehikā-each three yava in quantity, two yava of suvarṇa, viṣa (vatsanābha) equal to one tila and ghee one pala, are mixed and medicated ghee is prepared. Consumed along with honey for one year, the person attains increase of intellegence, memory, courage, gets over old age, disease, stupor, lassitude, exertion, exhaustion; lives for full hundred years with wealth, brilliance and reputation. It especially cures leprosy, lucoderma, abdominal tumour, poison, fever, insanity, artificial (homicidal) poisoning, abdominal enlargement, diseases caused by Atharvan (magical rites) sorecery and diseases of great increase of vāta. 50-53.

Nagabala yoga :-

शरन्मुखे नागबलां पुष्ययोगे समुद्धरेत्। अक्षमात्रं ततो मूलाचूर्णितात्पयसा पिबेत्।। ५४॥ लिह्यान्मधुष्यताभ्यां वा क्षीरवृत्तिरनन्नभुक्। एवं वर्षप्रयोगेण जीवेद्वर्षशतं बली॥ ५५॥

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Roots of nagabala should be dug out and collected at the commencement of sarad rtu (autumn) and in pusya (star constellation). It should then be powdered and preserved, this powder one aksa in quantity should be consumed either mixed with milk or licked with honey and ghee; the person should only consume milk and no solid food. By adhering to this regimen for one year the person lives for hundred years, strong (and healthy). 54-55.

Goksura yoga :--

फलोन्मुखो गोक्षुरकः सम्लक्ष्यायाविशुष्कः सुविचूर्णिताङ्गः।
सुभावितः स्वेन रसेन तस्मान्मात्रां परां प्रासृतिकीं पिबेद्यः॥ ५६॥
क्षीरेण तेनैव च शालिमश्रन् जीर्णं भवेत्स द्वितुलोपयोगात्।
शक्तः सुरूपः सुभगः शतायुः कामी ककुद्यानिव गोकुलक्थः॥ ५७॥

Goksura plant which is going to bear fruit shortly is collected along with its roots and dried in shade. It is powdered nicely and macerated (for one day) in its own juice (fresh juice of goksura plant). This powder one prasta in quantity should be consumed along with milk; śāli rice well boiled should be partaken as food along with milk; by the time he consumes two tulā (two hundred pala) in course of time, he becomes capable of any activity, attains good appearance, long life and sexually active like the bull of Gokula. 56-57.

Varahīkanda yoga :-

वाराहोकन्दमाद्रार्द्धं श्लीरेण श्लीरपः पिवेत्। मासं निरन्नो मासं च श्लीरान्नादो जरां जयेत्॥ ५८॥

Root (rhizome) of vārāhīkanda which is in its moist condition should be consumed along with milk, subsisting on milk only for one month and without solid food and on milk and boiled rice for another month. By this regimen, the person gets over his old age. 58.

तत्कन्दश्रक्षणचूर्णे वा स्वरसेन सुभावितम्। घृतक्षौद्रप्रुतं लिह्यान्तत्पकं वा घृतं पिबेत्॥ ५९॥

Or, the nice powder of its root (vārāhīkanda) soaked in it own fresh juice, added with ghee and honey should be

licked, or, medicated ghee prepared with it (root of vārāhī-kanda) may be licked. 59.

तद्वद्विदार्यतिवलाबलामधुकवायसीः । श्रेयसीश्रेयसीयुक्तापथ्याधात्रीस्थिरामृताः ॥ ६० ॥ मण्डूकीशङ्ककुसुमावाजिगन्धाशतावरीः । उपयुर्जीत मेधाधीवयःस्थैर्यबलश्रदाः ॥ ६१ ॥

In the same manner, vidārī, atibalā, balā, madhuka, vāyasī, śreyasī (rāsnā), śreyasī (kākamācī), yuktā, pathyā, dhātri, sthirā, amṛtā, maṇḍūkī, śañkakusama, vājigañdhā and śatāvarī (each seperately) may be used, to attain great intellegence, courage, long life, steadfastness and strength. 60-61.

Citraka yoga :--

यथास्वं वित्रकः पुष्पेक्षेयः पीतसितासितैः। यथोत्तरं स गुणवान् विधिना च रसायनम्॥ ६२॥

Citraka with flowers of yellow, white and black-more effective in successive order, used in proper procedure, acts as a rejuvinator. 62.

छायाग्रुष्कं ततो मूल मासं चूर्णीइतं लिह्न। सर्पिषा मधुसर्पिभ्यां पिबन् वा पयसा यतिः ॥ ६३ ॥ अम्भसा वा हितान्नाशी शतं जीवति नीरुजः । मेधावी बलवान् कान्तो वपुष्मान् दीसपावकः ॥ ६४ ॥

Its roots dried in shade, converted into nice powder, should be licked with ghee or mixture of ghee and honey or consumed along with milk, or water, for one month and partaking only healthy/suitable foods, the person lives for hundred years without any diseases, endowed with intellegence strength, radiance, pleasant look and good digestive power. 63-64.

तैलेन लीढो मासेन वातान् हन्ति सुदुस्तरान्। मृत्रेण श्वित्रकुष्ठानि पीतस्तक्रेण पायुजान्॥६५॥

Licked with oil (of sesame) for a month it cures diseases caused by increase of vata which are difficult to cure, consumed along with cow's urine, it cures leucoderma and

leprosy and with butter milk it cures diseases arising in the rectum. 65.

Bhallataka yoga: —

भञ्जातकानि पुष्टानि धान्यराशौ निधापयेत्। ग्रीष्म संगृह्य हेमन्ते स्वादुस्मिग्धहिमैवंपुः ॥ ६६ ॥ संस्कृत्य तान्यष्टगुणे सिळलेऽष्टी विपाचयेत। अष्टांशशिष्टं तत्कार्थं सक्षीरं शीतलं पिवेत्।। ६७॥ तत्रैकैकमरुष्करम् । वर्धयेत्प्रत्यहं चानु सप्तरात्रत्रयं यावत् त्रीणि त्रीणि ततः परम् ॥ ६८ ॥ **धाच**त्वारिशतस्तानि हासयेद्वज्ञिवत्ततः। सहस्रमुप्युश्चीत सप्ताहैरित सप्तिभः॥ ६९॥ घतक्षीरशालिषष्टिकभोजनः । यन्त्रितात्मा कालं प्रयोगान्तेऽपि चाचरेता ७०॥ तद्वचिग्रणितं आशिषो लभतेऽपूर्वी वहेर्दांति विशेषतः। प्रमेहकुमिकुष्टाशों मेदोदोषविवर्जितः 11 98 11

Well grown Bhallataka (fruits) should be collected during grīsma (summer) and buried in a heap of corn. During hemanta (autumn) the person who has got his body conditioned by the use of sweet, unctous and cold things (foods) etc. should boil bhallataka fruits-eight in number-in eight times of water and reduce the decoction to one-eight part and when it cools it should be mixed with milk and consumed. One bhallataka should be increased every day, till three weeks and after that period it should be increased by three, every day till it becomes forty; then onwards, it should be decreased in the same way it was increased. In this manner in a course of seven weeks one hundred bhallataka should be made use of. The person should control himself, partake ghee, milk, śali, or sastika rice only as food. Even after the therapy this regimen of diet should be followed for two or three days. By this unique recipe, the person gets great benefits, increase of digestive power more than previously, gets cured of diabetes, worms, leprosy, heamorrhoids and disorders of fat tissue. 66-71.

पिष्टस्वेदनमरुजैः पूर्णं भक्कातकैर्विजर्जरितैः।
भूमिनिस्नाते कुम्मे प्रतिष्ठितं कृष्णमृक्कितम्।। ७२ ॥
परिवारितं समन्तात्पचेत्ततो गोमयाग्निना मृदुना।
तत्स्वरसो यश्यवते गृद्धीयात्तं दिनेऽन्यस्मिन् ॥ ७३ ॥
अमुमुपयुम्य स्वरसं मध्वष्टमभागिकं द्विगुणसर्पिः।
पूर्वविधियन्त्रितात्मा प्राप्नोति गुणान् स तानेव ॥ ७४ ॥

A vessel used for cooking the paste (of rice etc.) is filled with good bhallataka, slightly crushed. It is placed on a pot buried in the ground and both sealed with black mud. (After it dries) it is cooked by mild fire of a small heap of cowdung cakes. The juice that drops into the pot is taken out the next day. This is used mixed with eight parts of honey and two parts of ghee; the person should follow the regimen described previously. By this recipe also he obtains all the benefits as told earlier, 72-74.

Notes:—Two earthen saucers are required. Three or four small holes should be made in the saucer into which bhallātaka is to be filled. This should be covered with another saucer which has no holes. Both these should be sealed with mud and kept on the pot buried in the ground. So that the saucer with holes sits tight on the mouth of the pot.

पुष्टानि पाकेन परिच्युतानि भक्षातकान्याढकसम्मितानि ।

घृष्ट्रेष्टिकाचूर्णकणैर्जलेन प्रक्षात्य संशोष्य च मारुतेन ॥ ७५ ॥

जर्जराणि विपचेज्ञलकुम्भे पादशेषधृतगालितशीतम् ।

तद्गसं पुनरिप श्रपयेत श्लीरकुम्भसहितं चरणस्थे ॥ ७६ ॥

सिर्पः पक्षं तत्र तुल्यप्रमाणं युक्ष्यात्स्वेच्छं शर्कराया रजोभिः ।

पक्षीभूतं तत्लजक्षोभणेन स्थाप्यं घान्ये सप्तरात्रं सुगुप्तम् ॥ ७७ ॥

तममतरसपाकं यः प्रगे प्राशमश्चन् अनु पिबति यथेष्टं घारि दुग्धं रसं वा ।

समृतिमतिबलमेधासत्त्वसारैरुपेतः कनकनिचयगौरः सोऽश्चते दीर्घमायुः॥ ७८ ॥

Well-grown bhallātaka, one āḍhaka in quantity is boiled in water, dried, macerated along with the powder of a brick, washed in water and dried in the air. It should then be crushed and boiled in one kumbha of water and decoction reduced to a quarter and filtered. This liquid is boiled again adding one kumbha of milk, when it gets reduced to a quarter equal quantity of ghee and powdered sugar are added. It is taken out, put into a container which is kept hidden inside a heap of corn for a week.

This, similar to nector, consumed in the morning daily, followed by drinking either warm milk or meat juice, bestows good power of memory, intellect, strength, ingeneity, good thought, golden colour to the skin and long life. 75-78.

द्रोगेऽम्भसो वणकृतां त्रिशताद्विपकात् काथाढके पलसमैस्तिलतैलपात्रम्। तिकाविषाद्वयवरागिरिजन्मताक्ष्यैः सिद्धं परं निक्किलकुष्टनिबर्हणाय ॥ ७९ ॥

Three hundred (by number) of bhallātaka, slightly crushed are boiled in one drona of water and decoction reduced to one āḍhaka. To this are added one pātra (āḍhaka) of taila and a paste of one pala each of tiktā, the two viṣā, varā, girijanmā and tārkṣyā and medicated oil cooked. This cures all types of leprosy. 79.

सहामसक्शिक्तिभिर्विधसरेण तैलेन वा गुडेन पयसा घृतेन यवसक्तिर्भावां सह। तिलेन सह माक्षिकेण पललेन सूपेन वा वपुष्करमरुष्करं परममेध्यमायुष्करम्॥ ८०॥

Āruşkara (bhallātaka) consumed (in suitable form of recipes) with either the husk of āmalaka, dadhisara, taila, guḍa, payas, ghṛta, yavasaktu, tila, mākṣika, palala, or sūpamakes the body strong, bestows great intellegence and long life. 80.

भक्षातकानि तीक्ष्णानि पाकीन्यग्निसमानि च । भवन्त्यमृतकल्पानि प्रयुक्तानि यथाविधि ॥ ८१ ॥

Bhallātaka possesses the property of tīkṣṇa (penetrating) and similar to fire in digestion; used in proper manner, it is sīmilar to nector in effect. 81.

कफजो न स रोगोऽस्ति न विबन्धोऽस्ति कश्चन। यं न भन्नातकं इन्याच्छीव्रमग्निबलप्रदम्॥ ८२॥

There is no disease born of kapha and no obstruction which bhallātaka does not cure and bestow strength to the digestive fire quickly. 82.

बातातपविधानेऽपि विशेषेण विवर्जयेत्। कुळत्थद्धिश्चक्तानि तैलाभ्यङ्गाग्निसेवनम् ॥ ८३ ॥ Even in vātātapika (rasāyana) method (where bhallātaka is used) the following should be specially avoided, kulattha, dadhi, śukta, tailābhyanga (oil bath) and agnisevana (sitting near the fire). 83.

Tuvaraka yoga :--

पश्चिमार्णवतीरजाः। वृक्षास्तुवरका नाम वीचीतरङ्गविक्षोभमारुतोद्धतपञ्चवाः 11 82 11 फलान्याददीत सुपकान्यम्बदागमे । मज्ज्ञः फलेभ्यश्चादाय शोषयित्वाऽवचूर्ण्यं च॥ ८५॥ तिलवत् पीडयेद् द्रोण्यां, काथयेद्वा कुसुम्भवत्। तत्तेलं सम्भृतं भूयः पचेदासिक्कक्षयात्॥ ८६॥ भवतार्थं करीषे च पक्षमात्रं निधापरेत्। स्निग्धस्वित्रो हतमलः पक्षादुद्धत्य तत्ततः॥ ८७॥ चतुर्थभक्तान्तरितः प्रातः पाणितलं पिबेत। मन्त्रेणानेन पृतस्य तैलस्य दिवसे ग्रुभे॥ ८८॥ "मज्जसार महावीर्य सर्वान् धातून् विशोधय। राङ्खचकगदापाणिस्त्वामाञ्चापयतेऽच्युतः तेनास्योध्वमधस्ताश्च यान्त्यसकृत्ततः। दोषा सायमस्रोहस्रवणां शीतलां पिबेत ॥ ९० ॥ यवाग्रं पञ्जाहानि पिबेत्तैलमित्थं वर्ज्यान् विवर्जयन्। सर्वकुष्ठैर्विमुच्यते ॥ ९१ ॥ मुद्ररसान्नाशी पक्षं

Trees by name tuvaraka, grow on the coast of western ocean, their tender leaves swinging by the winds caused by the tidal waves. Well ripened fruits of these trees should be collected during cloudy or rainy season. The marrow of the fruits should then be seperated, dried, powdered and oil extracted from it in the manner of pressing tila (sesame) in a mill or of boiling in the manner of kusumbha. This oil is again boiled in the fire of cowdung till all the water gets evaporated. It is filled into a container which is concealed in a heap of (ash of) cowdung for a fortnight.

The person who has undergone oleation, sudation and purifactory therapies, should consume this oil, one pāṇitala (karṣa) in quantity in the morning, in between the morsels of foods, after sanctifying the oil with the following sacred

hymn,—"Oh, you, the essence of the marrow, the valiant, purify all the dhatus (tissues) you are ordered thus by Achyuta who holds the śankha, cakra and gada in his hands".

Soon afterwards, the dosas begin to come out (of the body) from above (through vomiting) and below (through) purgation). In the evening he should drink yavagu (thin gruel) without fats and salts and made cool. In this manner, oil (of tuvaraka) should be consumed for five days, avoiding the forbidden (foods etc.) consumed for a fortnight and partaking soup of mudga and boiled rice as food and the person gets relieved of all the varieties of leprosy. 84-91.

तदेव खदिरकाथे त्रिगुणे साधु साधितम्। निद्धितं पूर्ववत्पक्षं पिवेन्मासं सुयन्त्रितः॥९२॥ तेनाभ्यक्तशरीरश्च कुर्वन्नाहारमीरितम्। [भिन्नस्वरं रक्तनेत्रं शीर्णाङ्गं कृमिभक्षितम्।] अनेनाशु प्रयोगेण साधयेत्कुष्ठिनं नरम्॥९३॥

The same (oil of tuvaraka) boiled with three times of its quantity of decoction of khadira, kept in the heap of (ash of) cowdung for a fortnight and then consumed for a period of one month, adhering to the regimen of diet etc. as earlier and anointing the body with this oil itself; by this method the patient of leprosy should be treated quickly. 92-93.

सिर्पर्मेषुयुतं पीतं तदेव खदिराद्विना। पक्षं मांसरसाहारं करोति द्विशतायुषम्।। ९४।।

The same (oil of tuvaraka) added with ghee and honey, without adding decoction of khadira, consumed for a fortnight, partaking meat juice (soup) as food; makes the life of man to be two hundred years. 94.

तदेव नस्ये पञ्चाशिद्वसानुपयोजितम्। [वळीपळितनिर्मुक्तं स्थिरस्मृतिकचद्विजम् ।] वपुष्मतं श्रुतधरं करोति त्रिशतायुषम् ॥ ९५ ॥

The same used, in the form of nasal drops, for fifty days, makes the person free of wrinkles of the skin and grey hairs, have firm and smooth hair, good physique, good memory and three hundred years of life. 95.

Pippali yoga: -

पञ्चाष्टी सप्त दश वा विष्पलीर्मधुसर्पिषा। रसायनगुणान्वेषी समामेकां प्रयोक्त्येत्। ९६॥

He who is desirous of rasāyanaguņa (effect for rejuvination) should consume for one year, daily, pippalī-five, eight, seven or ten in number added with honey and ghee. 96.

तिस्रस्तिस्रस्तु पूर्वाह्वे भुत्तवाउग्रे भोजनस्य च। पिष्पल्यः किंशुकक्षारभाविता घृतभर्जिताः॥ ९७॥ प्रयोज्या मधुसम्मिश्चा रसायनगुणीवणा।

Pippali soaked and macerated with the solution of kṣāra (ash) of kimśuka and fried in ghee, should be consumed in the morning daily before food, three in number mixed with honey, by the person who is in search of rejuvination effect. 97-98a.

Sahasra pippali yoga:-

क्रमवृद्धया दशाहानि दशपैष्पिष्ठकं दिनम् ॥ ९८ ॥ वर्धयेत्पयसा सार्ध तथैवापनयेत्पुनः । जीणौषधश्च भुञ्जीत पष्टिकं क्षीरसिष्धा ॥ ९९ ॥ पिष्पळीनां सहस्रस्य प्रयोगोऽयं रसायनम् । पिष्टास्ता बिलिभः पेयाः श्रुता मध्यवलैर्नरैः ॥ १००॥ [शोतीकृता हीनवलैर्वोक्ष्य दोषामयान् प्रति ।]

Pippali, commencing with ten by number increased by ten on each succeeding day, should be consumed along with milk for ten days. It should be decreased in the same manner (reducing by ten each day). After it gets digested, sastika rice boiled well should be consumed with milk and ghee. This Sahasra pippali recipe is a rasayana (rejuvinator). It can be taken in the form of a paste by persons who are strong. (By the weak it can be taken, in the form of cold infusion, considering the condition of the dosas and the diseases. 98-100.

तद्वच छागदुग्धेन द्वे सहस्रे प्रयोजरेत।

In the same way, two thousand pippali can be administered along with goat's milk. 101a.

पितः प्रयोगैः पिष्पत्यः कासभ्वासगरुप्रहान् ॥ १०१ ॥ यक्समेहप्रहण्यशैःपाण्डुत्विषमज्वरान् । घन्ति शोफं वर्षि हिश्मां सीहानं वातशोणितम् ॥ १०२ ॥

By these recipes of pippali, diseases such as cough, dyspnoea, pain in the throat, consumption, diabetes, disease of the duodenum, haemorrhoids, anaemia, intermittent fevers, swelling, vomiting, hiccup, diseases of the spleen and gout, get cured. 101b-102.

विल्वार्धमात्रेण च पिष्पलीनां पात्रं प्रलिम्पेद्यसो निशायाम् । प्रातः पिबेत्तत्सलिलाञ्जलिभ्यां वर्षे यथेष्टाशनपानचेष्टः ॥ १०३ ॥

(The paste of) pippali, half-bilva in quantity (two karsa) should be smeared to the interior of an iron vessel, which is filled with water and kept over-night. Next morning two anjali of this water should be consumed. This should be continued for one year, the person indulging in foods and drinks of his liking. 103.

शुण्ठीविडङ्गिप्रस्तागुङ्ग्वीयष्टीहरिद्रातिबलावलाश्च । मुस्तासुराह्मागुङ्ग्वित्रकाश्च सौगन्धिकं पङ्क्रसमुत्पलानि ॥ १०४॥ धवाश्वकर्णासनबालपत्रसारास्तथा पिष्पलिवत् प्रयोज्याः। लोहोर्पालप्ताः पृथगेव जीवेत्समाः शतं ब्याधिजराविमुक्तः॥ १०५॥

Sunthī, vidanga, triphalā, gudūcī, yaṣṭī, haridrā, atibalā, balā, mustā, surāhvā, aguru, citraka, saugandhikā, pankaja, utpala, dhava, aśvakarṇa, asana and balapatrasāra—each one can be used individually like pippalī, coated to iron vessel; by their use the person lives for a hundred years without diseases and old age. 104-105.

क्षीराञ्जलिभ्यां च रसायनानि युक्तान्यमृत्यायसलेपनानि । कुर्वन्ति पूर्वोक्तगुणप्रकर्षमायुःप्रकर्षे द्विगुणं तसश्च॥ १०६॥

These (above mentioned rejuvinators drugs) coated to iron vessel and consumed along with two anjali of milk, augment the benefits enumerated earlier and double the span of life. 106.

Somarāji yoga :---

श्वसनखदिरयूपैर्भावितां सोमराजीं मधुष्टतिशिखपथ्यालोहचूणैरूपेताम्। शरदमवलिहानः पारिणामान् विकारांस्त्यजित मितहिताशी तद्वदाहारजातान्॥ १०७॥

Somarāji soaked and macerated in the d coction of asana and khadira, added with the powder of śikhī, pathyā and lohacūrņa, cooked to form a avaleha (confection) honey and ghee are added after it cools. Consumed for one year this confection cures disorders of old age and by partaking suitable foods in limited quantity, it relieves even the disease caused by bad diet. 107.

तीवेण कुष्ठेन परीतमृर्तिर्यः सोमराजी नियमेन खादेत्। संवत्सरं कृष्णतिलद्वितीयां स सोमराजी वपुषाऽतिदोते ॥ १०८॥

He who is suffering from leprosy spread all over the body, should consume somaraji added with kṛṣṇa tila in the prescribed manner for one year, becomes not only cured of it but even exceels moonlight in complexion. 108.

ये सोमराज्या वितुषीस्रतायाश्च्रणैंस्पेतात् पयसः सुजातात्। उद्धत्य सारं मधुना लिहन्ति तक्षं तदेवानु पिबन्ति चान्ते ॥ १०९ ॥ कुष्ठिनः सीर्यमाणाङ्गास्ते जाताङ्गुलिनासिकाः। भान्ति वक्षा इव पुनः प्रस्टनवपञ्चवाः॥ ११०॥

Somarājī seeds, dehusked and powdered are added to milk, which is curdled and churned. Its essence (ghee) is then prepared and licked along with honey, followed by drinking of the same buttermilk. By doing this, patients of leprosy whose body parts are withering away, who have loss of fingers and nose, regain them soon, like trees bringing new sprouts. 109-110.

Lasuna yoga:-

[शीतवातिहमदग्धतन्नां स्तन्धभग्नकुदिलन्यथितास्थ्राम् । भेषजस्य पवनोपहतानां वक्ष्यते विधिरतो लशनस्य ॥ १ ॥]

(Now, will be described the recipes of lasuna which is the best remedy for those suffering from diseases due to cold breeze and snow, whose body is rigid (loss of movement) fractured, curved and painful bone and joints, who are struck by aggravated vāta (diseases of vāta). 1.

राहोरमृतचौर्येण ल्नाद्ये पतिता गलात्। अमृतस्य कणा भूमौ ते रसोनत्वमागताः॥ १९९॥ द्विजा नाश्चन्ति तमतो दैत्यदेहसमुद्भवम्। साक्षादमतमम्भूतेर्शामणोः स रसायनम्॥ १९२॥

Drops of nector which fell on the ground from the severed neck of Rāhu who stole the nector become transformed into rasona; the twice born (brāhmaṇās) do not eat it because it is born from the body of a demon. Since it is actually born out of nector, it is a best rasāyana (rejuvinator). 111-112.

शीख्येसगुनं शीते, वसन्तेऽपि कफोख्बणः। घनोद्येऽपि वातार्तः, सदा वा श्रीष्मळीळ्या ॥ ११३ ॥ स्निम्धगुद्धतनुः शीतमधुरोपस्कृताशयः। तदुत्तंसावतंसाभ्यां चर्चितानुचराजिरः॥ ११४ ॥

Lasuna should be consumed during cold season, even during spring if kapha is greatly increased, during rainy seasons by persons suffering from aggravation of vāta, or at all seasons if the regimen advocated for summer is adhered to. The person should have his body oleated and purified, partake foods which are cold (in potency) sweet in taste etc. surrounded by attendants who have adorned themselves with garlands, ear-rings and ungents, moving quickly nearby, 113-114.

तस्य कन्दान् वसन्तान्ते हिमवच्छकदेशजान्।

अपनीतत्वचो रात्रौ तिमयेन्मदिरादिभिः॥ ११५॥

तत्करुकस्वरसं प्रातः शुचितान्तवपीडितम्।

मदिरायाः सुरूढायास्त्रिभागेन समन्वितम्॥ ११६॥

मयस्यान्यस्य तक्रस्य मस्तुनः काञ्जिकस्य वा।

तत्काळ एव वा युक्तं युक्तमाळोच्य मात्रया॥ ११७॥

तैळसपिवसामण्जक्षीरमांसरसैः पृथक्।

काथेन वा यथाव्याधि रसं केवळमेव वा॥ ११८॥

पिबेद्रण्डूषमात्रं प्राक् कण्ठनाडीविद्युद्धये।

Its tubers (bulbs of lasuna) obtained at the end of spring season either from the regions of the Himavat or Saka country, should be removed of its husk and soaked in madira (a kind of wine) etc. in the night. Next morning it should be macerated with the same liquid, filtered through cloth. The filtered juice mixed with three times its quantity of either wine, buttermilk, water of curds, or gruel, or oil, ghee muscle, fat, marrow, milk, meat juice or any decoction of drugs appropriate to the diseases or the filtered juice alone should be consumed in the morning. Before this, gandusa (holding liquids in the mouth) should be done to purify the passage of the throat. 115-119a.

प्रततं स्वेदनं चानु वेदनायां प्रशस्यते ॥ ११९ ॥ शौताम्बुसेकः सहसा विमम्च्छीययोर्मुखे ।

If the person develops pain, frequent fomentations and in case of vomitting and fainting sprinkling/cold water on the face should be done. 119b-120a.

शेषं पिबेत् क्रमापाये स्थिरतां गत ओजिस ॥ १२०॥

The remaining portion of the juice should be consumed after steadiness and relief of exhaustion, 120b.

विदाहपरिहाराय परं शीतानुलेपनः। धारयेत्साम्बुकणिका मुक्ताकपूरमालिकाः।। १२१।।

To get rid of burning sensation all over the body it is ideal to smear the paste of drugs in cold condition, wear garland of pearls and camphor sprinkled with water. 121.

कुडवोऽस्य परा मात्रा तदर्घ केवलस्य तु। पलं पिष्टस्य तन्मज्ज्ञः सभक्तं शक च शीलयेतु ॥ १२२ ॥

Its juice (of lasuna) along with madira, maximum dose is one kudava and half of it, the minimum dose, one pala is the dose of the paste of its marrow which should be consumed before food and along with food also. 122.

जीर्णशाल्योदनं जीर्णे शङ्खकुन्देन्दुपाण्डुरम्। भुक्षीत यूषेः पयसा रसैर्वा धन्वचारिणाम्॥ १२३॥ After its digestion, boiled rice of old sali which is white like the conchshell, jasmine and moon, should be consumed either with soups, milk or juice of meat of animals living in desert like lands. 123.

मद्यमेकं पिषेत्तत्र तृट्पवन्धे जलान्वितम्। अमद्यपस्त्वारनालं फलाम्बु परिस्क्थिकाम्॥१२४॥

Wine mixed with water only should be consumed to relieve the thirst; those not addicted to wine should drink fermented ricewash, fruit juices and thin gruel. 124.

तत्करकं वा समघृतं घृतपात्रे सजाहतम्। स्थितं दशाहादश्लीयात्तद्वद्वा वसया समम्॥१२५॥

Its paste (of lasuna) added with equal quantity of ghee mixed well by churning it inside a vessel, should be kept undisturbed for ten days and then consumed later, similarly vasā (muscle fat) may also be added and used. 125.

विकञ्चकप्राज्यरसोनगर्भान् सश्रूल्यमांसान् विविधोपदंशान्। निमर्दकान् वा घृतशुक्तयुक्तान् प्रकाममद्यान्नघु तुच्छमश्रन्।। १२६।।

He who consumes, meat containing dehusked lasuna inside, pierced with an iron rod and roasted on fire along with different kinds of side dishes, or who consumes nimardaka (a menu of cooked meat added with spices) along with sukta (vinegar) and ghee to his utmost satisfaction, should eat very light foods in very less quantity (on that day). 126.

पित्तरक्तिमिर्कक्तसमस्तावरणावृते । शुद्धे वा विद्यते वायौ न द्रव्यं लग्जनात्परम् ॥ १२७॥

There is no drug better than lasuna for the treatment of all types of avarana vata except from pitta and rakta and of all kinds of suddhavata (diseases caused by vata not associated with other dosas). 127.

प्रियाम्बुगुबदुग्धस्य मांसमद्याम्लविद्विषः। अतितिक्षोरजीर्णं च रसोनो ब्यापदे ध्रुवम् ॥ १२८ ॥

Rasona (lasuna) is definitely harmful to those who are fond of water, jaggery and milk, who hate meat, wine and sours and who neglect indigestion. 128.

पित्तकोपभयादन्ते युज्यान्मृदु विरेचनम्। रसायनगुणानेवं परिपृणीन् समश्रुते॥ १२९॥

At the end of rasona (lasuna) therapy, a mild purgation should be administered, to dispel the fear of increase of pitta. By this, the effect of rejuvinatory therapy becomes complete. 129.

Śilajatu yoga :--

ग्रीष्में ऽर्कतप्ता गिरयो जतुतुल्यं वमन्ति यत् । हेमादिषड्घातुरसं प्रोच्यते तच्छिलाजतु ।। १३०॥

In summer, due to the heat of the sun, the mountains vomit out (exude) a juice of the six metals such as gold etc. resembling lac; that is spoken of as śilājatu. 130.

सर्वे च तिक्तकडुकं नात्युष्णं कडु पाकतः। छेदनं च विशेषेण छोहं तत्र प्रशस्यते॥१३१॥

All (varieties of it) are bitter, pungent, not very hot in potency, pungent at the end of digestion and especially possess the property of chedana (excision), among these, that coming out from iron is best. 131.

गोम्त्रगन्धि कृष्णं गुग्गुल्वाभं विशक्तं मृत्स्नम् । स्निग्धमनम्लकषायं मृदु गुरु च शिलाजतु श्रेष्ठम् ॥ १३२ ॥

Smell like that of cow's urine, black colour, resembling guggulu (in consistence), devoid of stones, softness, unctousness, non-sour, non-astringent, soft and heavy—are the properties of a good śilājatu. 132.

ब्याधिव्याधितसात्स्यं समनुस्मरन् भावयेदयःपात्रे । प्राक् केवलजलधौतं शुष्कं काथैस्ततो भाष्यम् ॥ १३३ ॥

It should be washed first with only water and dried and then soaked in the decoction of drugs suitable to the disease and the diseased, and then kept in an iron vessel. 133.

समगिरिजमष्टगुणिते निःकाथ्यं भावनौषधं तोये।
तिन्नर्यूहेऽष्टांशे पूतोष्णे प्रक्षिपेद् गिरिजम्॥ १३४॥
तत्समरसतां यातं संशुष्कं प्रक्षिपेद्रसे भूयः।
स्वैः स्वैरेवं काथैर्भाग्यं वारान् भवेत्सप्त॥ १३५॥

Girija (śilājatu) one part should be soaked in eight times that quantity of decoction, boiled till the decoction gets reduced to one-eighth part, then it is filtered and śilajatu dried. In this way it should soaked in own decoction (of the same drugs prepared fresh) for seven times (afterwards it is dried and preserved for use). 134-135.

अथ सिग्धस्य गुडस्य घृतं तिककसाधितम्।

ग्यहं युश्चीत गिरिजमेकैकेन तथा ग्यहम्॥ १३६॥

फलत्रयस्य यूषेण पटोल्या मधुकस्य च।

योगं योग्यं ततस्तस्य कालापेक्षं प्रयोजयेत्॥ १३७॥

शिलाजमेवं देहस्य भवत्यत्युपकारकम्।

गुणान् समग्रान् कुरुते सहसा व्यापदं न च॥ १३८॥

Next, the person who has been administered oleation and purificatory therapies, should be made to consume ghee prepared with drugs of bitter taste for three days; then he should consume girija (śilājatu) with the decoction of triphalā, paţola and madhuka, for three days (each one seperately and on succeeding days) this is the way of śilājatu administration which is highly beneficial to the body, bestows all the good effects immediately but not any disease. 136-138.

एकत्रिसप्तसप्ताहं कर्षमर्थपलं पलम्। इीनमध्योत्तमो योगः शिलाजस्य क्रमान्मतः॥१३९॥

The minimum, moderate and maximum dose of silājatu are karşa, half-pala and pala respectively; and the duration of use, one week, three weeks and seven weeks respectively. 139.

संस्कृतं संस्कृते दे**हे** श्युक्तं गिरिजाह्वयम् । युक्तं व्यस्तैः समस्तैर्वा ताम्रायोद्धय्यहेमभिः ॥ १४० ॥ क्षीरेणालोडितं कुर्याच्छीम्नं रासायनं फलम् । कुलत्थान् काकमाचीं च कपोतांश्च सदा त्यजेत् ॥ १४१ ॥

Girija (śilājatu) properly processed, administered to persons who have been properly prepared/purified either alone or mixed with bhasma (ash) of tāmra (copper) ayas (iron) rūpya (silver) hema (gold) stirred in milk bestows the benefits of rejuvination quickly. During its use, kulattha,

kākamāci and kapota (pigeon meat) should be avoided (as food) always. 140-141.

न सोऽस्ति रोगो भुवि साध्यस्यो जत्वदमजं यं न जयेत् प्रसद्य। तत् काळयोगैर्विधिवत् प्रयुक्तं स्वस्थस्य चोर्जा विपुलां द्रधाति ॥ १४२ ॥

There is no curable disease on earth which silājatu does not cure, used in proper manner and time; it bestows uncomparable strength and vigour even to the healthy person. 142.

Vatatapika rasayana vidhi:-

कुटीप्रवेशः क्षणिनां परिच्छद्वतां हितः। सतोऽन्यथा तु ये तेषां सौर्यमारुतिको विधिः॥ १४३॥

Kuţiprāvesa method is suitable only to those who are free of all encumberances and who can afford all the paraphernalia required. For others who do not have these, the best is suryāmārutika (vātātapika) method. 143.

वातातपसहा योगा वक्ष्यन्तेऽतो विशेषतः। सुस्रोपचारा श्रंशेऽपि ये न देहस्य बाधकाः॥ १४४॥

Hence, further on will be described, medicinal formulae which can be consumed especially by those persons who are prone to be exposed to sun and wind and which do not cause harm to the body even though deficiencies occur in providing comfort (during the treatment). 144.

शीतोदकं पयः क्षौद्रं घृतमेकैकशो द्विशः। त्रिशः समस्तमथवा प्राक् पीतं स्थापयेद्वयः॥१४५॥

Cold water, milk, honey and ghee—each one separately or in combination of two. Three or all together, consumed before food with holds ageing. 145.

Harītakī yoga :--

गुडेन मध्ना शुण्ठ्या सम्जया स्वणेन वा। द्वे द्वे खादन् सदा पथ्ये जीवेद्वर्षशतं सुन्नी।। १४६॥

Consuming two pathyā daily along with either jaggery, honey, śunthi, kṛṣṇa or lavaṇa (saindhava) lives happily for hundred years, 146.

हरोतकीं सर्पिष सम्प्रताप्य समञ्जतस्तत् पिवतो घृतं च। भवेचिरस्थायि वलं शरीरे सकृत् कृतं साघृ यथा कृतक्षे॥१४७॥

Frying haritaki in ghee, eating it, followed by drinking ghee, makes the strength to stay long in the body, just as the memory of help done even once, stays long in a grateful person. 147.

धात्रीरसक्षौद्रसिताघृतानि हिताशनानां लिहतां नराणाम्। प्रणाशमायान्ति जराविकारा ग्रन्था विशाला इव दुर्गृहीताः॥ १४८॥

Diseases of old age disappear in the person who licks the juice of dhātrī, added with honey, sugar and ghee and then consumes healthy/suitable foods only, just as the person (perishes) who does not read a great treatise properly. 148.

धात्रीकृमिद्रासनसारचूर्णं सतैकसिर्पर्मधुकोहरेणु । निषेवमाणस्य भवन्नरस्य तारुण्यलावण्यमविप्रणष्टम् ॥ १४९ ॥

The person regains his youth and good complexion though lost, by consuming daily the powder dhātrī, kṛmighna and asana sāra mixed with oil of sesame, ghee, honey and powder (ash) of loha (iron). 149.

लौहं रजो वेल्लभवं च सर्पिःक्षौद्रदुतं स्थापितमब्दमात्रम्। समुद्रके बीजकसारक्कृते लिहन् बली जीवति कृष्णकेशः॥ १५०॥

Powder (ash) of loha and of vella mixed with ghee and honey, kept sealed inside saucers prepared from bijasara and kept for one year. Used afterwards, the person lives with good strength and black hairs. 150.

विडङ्गभव्छातकनागराणि येऽश्नन्ति सर्पिर्मधुसंयुतानि। जरानदीं रोगतरिङ्गणीं ते छावण्ययुक्ताः पुरुषास्तरन्ति॥१५१॥

Persons who habitually, consume vidanga, bhallataka and nagara added with ghee and honey can swim across the river of old age and ocean of disease and live happily. 151.

खदिरासनयूषभावितायास्त्रिफलाया घृतमाक्षिकस्रुतायाः। नियमेन नरा निषेवितारा यदि जीवन्त्यरुजः किमत्र चित्रम्।। १५२।।

What wonder is there if the persons who consume triphala soaked and macerated in the decoction of khadira and asana

and then added with ghee and honey, in the proper manner, lead a life free of diseases? 152.

बीजकस्य रसमङ्गुलिहार्ये शर्करां मधु घृतं त्रिफलां च। शीलयासु पुरुषेषु जरत्ता स्वागताऽपि विनिवर्तत एव॥ १५३॥

Juice of bijaka made suitable to be lifted by the finger (made solid by boiling) added with sugar, honey, ghee and powder of triphalā and consumed daily as a habit by a person who is afflicted by old age even dislikes welcome (honourable welcome) as a old man (but prefers to be called young). 153.

ुनर्नवस्यार्घपलं नवस्य पिष्टं पिवेद्यः पयसाऽर्घमासम्। मासद्वयं तित्रगुणं समां वा जीणौऽपि भूयः स पुनर्नवः स्यात्॥ १५४॥

Half-pala of fresh punarnavā made into a paste and consumed with milk for half a month, two months, six months or one year—such a person though old, becomes young again. 154.

मृषिवृह्दत्यंग्रुमतीबलानामुशीरपाठासनसारिवाणाम् । कालानुसार्यागुरुचम्दनानां वदन्ति पौनर्नवमेष कल्पम्॥१५५॥

Mūrvā, bṛhatī, amśumatī, balā, uśīra, pāṭhā, asana, sārivā, kalanusāri, aguru and cañdana-each can also be used in the same manner as of punarnavā. 155.

शतावरोकरःकषायसिद्धं ये सर्पिरश्नन्ति सिताद्वितीयम्। तान् जीविताध्वानमभिप्रपन्नान्न विप्रलुम्पन्ति विकारचौराः॥ १५६॥

Medicated ghee prepared with the paste and decoction of satāvarī added with two parts of sugar-consumed by the person daily will not be waylaid by theives/robbers known as diseases. 156.

पीताऽभ्वगन्धा पयसाऽर्घमासं घृतेन तैलेन सुखाम्बुना वा। क्रशस्य पुष्टि वपुषो विधत्ते बालस्य सस्यस्य यथा सुवृष्टिः॥१५७॥

Aśvagañdhā consumed along with either ghee, oil or warm water for a period of half a month makes a emaciated body of a child well grown just as the rain makes the plant. 157.

दिने दिने कृष्णतिलप्रकुञ्जं समश्रतां शीतजलानुपानम्। पोषः शरीरस्य भवत्यनस्पो दृढीभवन्त्यामरणाच दन्ताः॥१५८॥

He who consumes one prakuñca (palā) of kṛṣṇa tila followed by drinking cold water every day gets his body, nourished well and his teeth becomes firm till death. 158.

चूर्णं श्वदंष्ट्रामलकामृतानां लिहन् ससिर्पर्मधुभागिमश्रम्। वृषः स्थिरः शान्तविकारदुःखः समाः शतं जीवति स्रष्णकेशः॥ १५९॥

He who consumes the powder of śvadamstrā, āmalakā and amrtā, added with ghee and honey daily, leads a life of virility, stability, free of both disease and misery, having black hair and hundred years. 159.

सार्घे तिलेरामलकानि कृष्णैरक्षाणि संक्षुद्यः हरीतकीर्घा। येऽद्युर्मेयूरा इव ते मनुष्या रम्यं परीणाममवाप्नुवन्ति॥१६०॥

Amalaka should be boiled along with kṛṣṇatila and also with either akṣa (vibhitakī) or harītakī and (all these made into a confection); he who consumes this, becomes transformed like a peacock (becomes pleasing to look at). 160.

शिलाजतुक्षौद्रविडक्सपिलीं हाभयापारदताप्यभक्षः । आपूर्यते दुर्वलदेहधातुस्त्रिपञ्चरात्रेण यथा शशाङ्कः ॥ १६१ ॥

Śilājatu, honey, vidanga, ghee, loha (iron), abhayā, pārada (mercury) and tāpya-consumed replenishes the debilitated tissues of the body within fifteen days just like the moon. 161.

ये मासमेकं स्वरसं पिबन्ति दिने दिने भृङ्गरज्ञःसमुत्यम्। श्लीराशिनस्ते बळवीर्ययुक्ताः समाः शतं जीवितमाप्नुवन्ति॥ १६२॥

Those who drink the fresh juice of bhrfigaraja, for one month and consume milk as food attain a life of hundred years endowed with strength and valour. 162.

मासं घवामप्युपसेत्रमाताः श्लीरेण तैलेन घृतेन वाऽपि। भवानेत रक्षोभिरधुष्यद्भपा मेधाविनो निर्मळमृष्टवाक्याः॥१६३॥

Those who make use of vacā with either milk, oil or ghee, for a period of one month, become resistant to possession by demons, obtain great intellegence, good and clear speech. 163.

मण्डूकपर्णोमपि भक्षयन्तो भृष्टां घृते मासमनन्नभक्षाः । जीवन्ति कालं विपुलं प्रगल्भास्तारुण्यलादण्यगुणोद्यस्थाः ॥ १६४ ॥

Those who consume even mandakaparni fried in ghee, for a period of one month and not eating boiled rice as food (but drinking only milk) lives for a long time enjoying youth, good appearance and virtues. 164.

लाङ्गलीत्रिफलालोहपलपञ्चाराता कृतम्।

मार्कवस्वरसे षष्ट्या गुलिकामां रातत्रयम्।। १६५।।

छायाविशुष्कं गुलिकार्धमद्यात् पूर्वं समस्तामपि तां क्रमेण।

भजेद्विरिक्तः क्रमशश्च मण्डं पेयां विलेपीं रसकौदनं च।। १६६।।

सर्पिः छिग्धं मासमेकं यतात्मा मासादृष्वं सर्वथा स्वैरवृत्तिः।

वर्ज्यं यतात्सवैकालं त्वजीणं वर्षेणैवं योगमेवोपयुक्षयात्।। १६७।।
भवति विगतरोगो योऽण्यसाध्यामयार्तः

प्रबलपुरुषकारः शोभते योऽपि वृद्धः । उपचितपृथुगात्रश्लोत्रनेत्रादियुक्तः

स्तरुण इव समानां पञ्च जीवेष्छतानि ॥ १६८ ॥

Lāngalī, triphalā and loha (bhasma) together fifty pala, are macerated in the fresh juice of mārkava and made into three hundred and sixty pills and dried in shade. Half a pill should be consumed first and then gradually all the pills. When purgations occur, he should drink manda, peyā, vilepī, rasuadana added with ghee one after the other, for a period of one month. After one month, he can resort to any food he likes, avoiding indigestion always. By one year of this therapy the person becomes cured of all diseases which are even incurable, obtains good strength his body well developed and firm, sense organs like the ear and eye are keen, the old man shines like a youth and lives for five hundred years. 165-168.

Narasimha rasayana:-

गायत्रीशिक्षिशिशिपासनशिवावेत्लाक्षकारुकरान् पिष्ट्वा अष्टादशसंगुणे अम्मस्ति धृतान् सण्डैः सहायोमर्यैः । पात्रे लोहमये व्यहं रिवकर रालोडयन् पाचये-द्ग्री बादु मृदौ सलोहशकलं पादस्थितं तत्पचेत् ॥ १६९॥ पूतस्यांशः श्लीरतों ऽशस्तथां उशो भार्ङ्गान्निर्यासाद् हो वरायास्त्रयों उशाः। अंशाश्चत्वारश्चेह द्वियङ्गवीना देकी कृत्यतत्साधयेत्कृष्णकी हे।। १७०॥ विमल खण्डसितामध्भिः पृथक् यूतमयुक्तमिदं यदि वा घृतम्। स्वरुचिभोजनपानविचेष्टितो भवति ना पलशः परिशीलयन्।। १७१॥ श्रीमान्निर्धृतपाप्मा वनमहिषवलो वाजिवेगः स्थिराङ्गः

केशैर्भुद्गाङ्गनीलैर्मधुसुरिममुखो नैक्योषिन्निषेत्री। वाद्धोधाधीसमृद्धः सुपदुदुतवहो मासमात्रोपयोगाद् धत्तेऽसौ नार्रासहं वपुरनलशिखातप्तचामीकराभम्॥ १७२॥ अत्तारं नार्रासहस्य व्याधयो न स्पृशन्त्यपि। चक्रोजवलभुजं भीता नार्रासहिमवासुराः॥ १७३॥

Gayatrī, śikhi, simśipā, asana, śivā, vella, akṣaka and āruskara are made into a paste, put into eighteen parts of water kept in an iron cauldron placed in sunlight and be stirred constantly with an iron laddle for three days. Afterwards, it should be cooked with mild fire till the quantity is reduced to a quarter. It is then filtered and mixed with equal quantity of milk, two parts of decoction of varā (triphala) and four parts of ghec-all mixed well and medicated ghee cooked in an iron vessel. This ghee consumed either with the powder of pure sugarcandy and honey or without it, in doses of one pala, the person indulging in foods, drinks and activities which he likes, becomes wealthy, devoid of sins, strong as a wild buffalo, swift like a horse, with steady physique, with hair having the blue colour like the bee, face shining like nector, liked by many women, brimming with speech, intellect, wisdom, keen digestive power, strong body like that of Nārasimha, shining like the molten gold by use within one month. Diseases will not affect the person who consumes this Nārasimha (rasāyana) just as the Asurās do not attack Lord Narasimha adorned with the shining disc in his hand, being terrified. 169-173,

> भृक्तप्रवात्नामुनैव भृष्टान् घृतेन यः खाद्ति यन्त्रितात्मा । विशुद्धकोष्ठोऽसनसारसिद्धदुग्धानुपस्तत्कृतभोजनार्थः ॥ १७४ ॥ मासोपयोगात् स सुखी जीवत्यब्द्दातत्रयम् । गृह्वाति सकृद्ध्युक्तमविद्धप्तस्मृतीन्द्रियः ॥ १७५ ॥

Tender sprouts of bhrfiga fried in this ghee only consumed by the person who has purified his alimentary tract and drinking milk boiled with asanasāra and food along with that milk. By its use of month, in this way, the person becomes happy, healthy, lives for three hundred years, remembers things once told or left untold and even extra-sensory knowledge. 174-175.

अनेनैव च कल्पेन यस्तैलमुपयोजयेत्। तानेवाप्नोति स गुणान् कृष्णकेशश्च जायते॥ १७६॥

Even the medicated oil prepared in this manner bestows the same benefits and black hair also. 176.

उक्तानि शक्यानि फलान्वितानि युगानुद्धपाणि रसायनानि । महानुशंसाम्यपि चापराणि प्राप्त्यादिकष्टानि न कीर्तितानि ॥ १७७॥

Only those rejuvinatory recipes which are easily available, which bestow benefits and suitable to the age (period of the author) were described so far and not others, though yeilding great benefit and are difficult to procure, 177.

रसायनविधिभ्रंशाज्जायेरन् व्याधयो यदि। यथास्वमौषधं तेषां कार्यं मुक्त्वा रसायनम्।। १७८॥

If by lapse or trangression of rules of rejuvinatory therapy, diseases were to appear, then they should be treated suitably, suspending the use of rejuvinatory recipes. 178.

सत्यवादिनमकोधमध्यात्मप्रवणेन्द्रियम् । शान्तं सद्वृत्तनिरतं विद्यान्नित्यरसायनम् ॥ १७९ ।

The person who speaks the truth, who does not become angry, who engages his sense organs (and mind) in the pursuit of knowledge of soul etc. who is calm and who always undulges in good activities only should be considered as receiveing Nitya rasāyana (daily) rejuvinatory therapy. 179.

गुणैरेमिः समुदितः सेवते यो रसायनम्। स निवृत्तात्मा दीर्घायः परत्रेद्व च मोदते॥ १८०॥

He who endowed with these qualities, consumes the rejuvinatory recipes, becomes free from the bondage of birth and death, enjoys long life in this life and also in the next. 180.

शास्त्रानुसारिणी चर्या चित्तश्वाः पार्श्ववर्तिनः। बुद्धिरस्खलिताऽर्थेषु परिपूर्णे रसायनम्॥१८१॥

Rejuvinatory therapy is complete when indulgence in activities as ordained by the scriptures, under-standing of the mind of the persons nearby, mind unwavering by the (effect of) objects (of sense organs) become possible. 181

इति श्रीवैद्यपतिसिंहगुप्तस्नुश्रीमद्वाग्मटिवरिवतायामष्टाङ्गहृदय-संहितायां षष्ठे उत्तरस्थाने रसायनविधिनीम पकोनस्वारिकोऽध्यायः ॥ ३९॥

Thus ends the chapter Rasāyana vidhi-the thirtyninth in Uttara-sthāna of Aṣṭāñgahṛdaya samhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

इति रसायनाच्यं सप्तममङ्गं समाप्तम् ।

Thus ends the Jarā cikitsā/Rasāyana tañtra-the seventh branch of Ayurveda.

चत्वारिशोऽध्याय:।

Chapter-40

VAJIKARAŅA VII)HI—(Virilification · herapy)

भथातो वाजीकरणिविधिमध्यायं व्याख्यास्यामः। इति इ स्माद्धरात्रेयादयो महर्षयः।

We shall now expound the chapter-Vājikaraņa vidhiprocedure of Virilification therapy; thus said Atreya and other great sages.

> **वाजीकरणमन्विच्छेत्सततं** विषयी तृष्टिः पृष्टिरपत्यं च गुणवत्तत्र संश्रितम् ॥ १ ॥ संप्रहर्षणम् । **अप**त्यसन्तानकरं यत्सद्यः वाजीवातिबलो चेन यात्यप्रतिहतोऽङ्गनाः ॥ २ ॥ भवत्यतिप्रियः येकोपश्चीयते । स्त्रीणां येन নব্ৰি देहस्योर्जस्करं तद्वाजीकरणं परम् ॥ ३ ॥

Man who is seeking pleasure should resort to Vājikaraņa (virilification) therapy constantly. It bestows contentment, nourishment, children of good qualities, continuity of progeny and great happiness immediately.

That (medicine or therapy) by which the man becomes capable of copulating with the woman with great strength like a horse, by which he becomes loved by women and by which the body of the person gets nourished is known as Vājīkaraņa, it is the best promoter of strength and vigour. 1-3.

धर्म्य यशस्यमायुष्यं लोकद्वयरसायनम्। अनुमोदामहे ब्रह्मवर्यमेकान्तनिर्मलम् ॥ ४ ॥

We approve Brahmacarya-celebacy, which is the cause of righteousness, success in life, long life, good for both the worlds/lives (the present and future lives) and always pure. 4.

अरुपसत्वस्य तु क्लेशैर्बाध्यमानस्य रागिणः। शरीरक्षयरक्षार्थं वाजीकरणमुच्यते॥ ५॥ For those who are of weak mind, those who are suffering from miseries, those and who are afflicted by diseases, vājikaraņa (virilifactory recipes/aphrodisiac recipes) will be described to protect the wasting of their body. 5.

कल्यस्योदप्रवयसो वाजीकरणसेविनः। सर्वेष्वृतष्वहरहर्म्यवायो न निवार्यते॥६॥

Those who are strong, who are in their youth, and who consume aphrodisiac recipes, need not avoid copulation everyday in all seasons. 6.

अथ स्निम्धविशुद्धानां निकहान् सातुवासनान्। घृततैलरसङ्गीरशकराक्षीद्रसंयुतान् ॥ ७ ॥ योगविद्योक्षयेत्पूर्वं क्षीरमांसरसाशिशम्। ततो वाजीकरान् योगान् शुकापत्यबलप्रदान्॥ ८ ॥

The person should be administered oleation, purification, decoction enema, lubricating enema etc. along with ghee, oil, meat juice, milk, sugar and honey adopting proper procedure; food should be milk, meat soup and boiled rice etc. after these therapies, he should be asked to consume vajikara recipes which gives strength to the semen and the offspring. 7-8.

अच्छायः पृतिकुसुमः फत्तेन रहितो दुमः। यथैकश्चैकशास्त्रश्च निरुपत्यस्तथा नरः॥९॥

A man without children, is like a tree which has no shade, bearing flowers of foul smell, and not bearing fruits, not having branches, and standing alone. 9.

स्खळद्रमनमन्यक्तवचनं धूलिधूसरम्। अपि छालाविलमुखं दृदयाह्णादकारकम्॥१०॥ अपत्यं तुल्यतां केन दर्शनस्पर्शनादिषु। कि पुनर्यद्यशोधममानश्रीकुलवर्धनम्॥११॥

Stumbling walk, incomplete speech, body covered with dust, mouth/face dirty with saliva—inspite of all these (the child) is gladdening to the heart; which other thing is equal to it in its sight and touch? which is equal to it, in enhancing the reputation, righteousness, prestige, wealth, dignity and lineage of the family? 10-11.

शुद्धकाये यथाशक्ति वृष्ययोगान् प्रयोजयेत्।

Aphrodisiac recipes should be administered after purifying the body and considering one's strength. 12a.

शरेक्षक्रशकाशानां विदार्या वीरणस्य च॥ १२॥ मूलानि कण्टकार्याश्च जीवकर्षभकौ बलाम्। मेदे द्वे द्वे च काकोल्यौ शूर्पपण्यौ शतावरीम् ॥ १३॥ पुननेवाम्। अश्वगन्धामतिबलामात्मग्रतां वीरां पयस्यां जीवन्तीमृद्धि रास्नां त्रिकण्टकम् ॥ १४ ॥ मधुकं शालिपणीं च भागांस्त्रिपलिकान् पृथक्। माषाणामाढकं चैतद् द्विद्रोणे साधयेदपाम् ॥ १५ ॥ रसेनादकशेषेण पचेत्तेन घताढकम् । विदारोधात्रीक्षरसानामाढकाढकम् ॥ १६॥ घृताचतुर्गुणं श्लीरं पेष्याणीमानि चावपेत। बीरां स्वग्नप्तां काकोल्यौ यष्टीं फलगुनि पिष्यलीम् ॥ १७ ॥ द्राक्षां विदारीं खर्जूरं मधुकानि शतावरीम्। तित्सद्धपृतं चूर्णस्य पृथक् प्रस्थेन योजयेत्।। १८॥ शर्करायास्त्रगायाश्च पिप्पल्याः कुडवेन च। पृथगर्घपछोन्मितैः ॥ १९ ॥ प्रकञ्जेन मरिचस्य त्वगेलाकेसरैः ऋक्णैः क्षौद्रद्विकुडवेन च। पलमात्रं ततः खादेत प्रत्यहं रसद्ग्धभुक॥२०॥ तेनारोहति वाजीव कुलिङ्ग इव हृष्यति।

Root of śara, ikṣu, kuśa, kāśa, vidārī, vīraṇa and kaṇṭakārī, jīvaka, ṭṣabhaka, balā, the two medā, two kākolī, two śūrpaparṇi, vīrā, payasyā, jīvañtī, ṛddhi, rāsnā, trikaṇṭaka, madhuka and śāliparṇī—each three pala and māṣa—one āḍhaka are boiled in two droṇa of water and decoction reduced to one āḍhaka. To this are added one āḍhaka each of ghṛta (ghee), juice of vidārī, dhātrī, and ikṣu, cow's milk four times the quantity of ghee and the paste of virā, śvagupta, both the kākolī, yaṣṭī, phalgu, pippalī, drākṣā, vidārī, kharjūra, madhuka and śatāvarī—each one prastha and medicated ghee prepared. After it cools it is filtered and nice powder of sugar, tugā and pippalī—each one prastha; of marica one prakuñca; of tvak, elā, and katāra—each half-pala and honey two kuḍava are all added and preserved. Consumed in doses

of one pala every day the person mounts on the woman like a horse and copulates like a sparrow. 12b-21a,

विदारीपिप्पछीशास्त्रिपियालेक्षुरकाद्रजः ॥ २१॥ पृथक् स्वगुप्तामूलाच कुडवांशं तथा मधु। तुलार्घं राकराचूर्णात् प्रस्थार्धं नवसर्पिषः॥ २२॥ सोऽक्षमात्रमतः खादेत् यस्य रामाशतं गृहे।

Powder of vidārī, pippalī, ṣāli, piyāla, ikṣuraka and root of śvaguptā each one kuḍava, honey one kuḍava, powder of sugar half-tulā, fresh ghee half-prastha—are all cooked to form a medicated ghee. It should be consumed in the dose of one akṣa by the person who has a hundred women in his house. 21b-23a.

सारमगुप्ताफलान् क्षीरे गोधूमान् साधितान् हिमान्॥२३॥ माषान् दा सपृतक्षौद्रान् खादन् गृष्टि पयोऽनुपः। जागर्ति राप्त्रि सकलामखिन्नः खेदयन् स्त्रियः॥ २४॥

Fruits of ātmaguptā along with wheat flour or flour of māṣa cooked well, with cow's milk and added with ghee and honey and consumed followed by drinking of griṣṭipaya (milk of the cow which has delevered within a week) keeps awake all through the night without fatigue but causing exhaustion to the woman. 23b-24.

बस्ताण्डिसिक्के पयसि भावितानसकृत्तिलान् । यः खादेत्ससितान् गच्छेत्स स्त्रीशतमपूर्ववत् ॥ २५ ॥

He who consumes white tila soaked in milk boiled with the testes of the goat, copulates with hundred women as never before, 25.

> चूर्णं विदार्या बहुशः स्वरसेनैव भावितम्। श्रीद्रसर्पिर्युतं लीढा प्रमदाशतमृच्छति॥ २६॥

Powder of vidārī soaked many times in its own fresh juice and consumed, mixed with honey and ghee, makes the person enjoy hundred women. 26.

कृष्णाघात्रीफलरजः स्वरसेन सुभावितम्। शर्करामधुसर्पिर्मिलींदा योऽनु पयः पिबेत्॥२७॥ स नरोऽशीतिवर्षोऽपि युवेव परिहृष्यति। Powder of kṛṣṇa and fruits of dhātrī soaked well (many times) in its own juice and licked mixed with sugar, honey and ghee, followed by drinking of milk, such a man though aged eighty years, copulates like a youth. 27-28a.

कर्षं मधुकचूर्णस्य घृतक्षौद्रसमन्वितम् ॥ २८ ॥ पयोऽनुपानं यो लिह्यान्नित्यवेगः स ना भवेत् ।

He who licks one karşa of powder of madhuka added with ghee and honey followed by drinking milk, remains powerful always. 28b-29a.

कुलीरश्रङ्गया यः कल्कमालोड्य पयसा पिवेत् ॥ २९॥ सितावृतपयोन्नाशी स नारीषु वृषायते ।

He who consumes the paste of kulirasrñgi dissolved in milk and partakes food along with sugar, ghee and milk behaves like a bull with women. 29b-30a.

यः पयस्यां पयःसिद्धां स्नादेग्मधुघृतान्विताम्।। ३०।। पिवेद्वाष्क्रयणं चानु स्रोरं न क्षयमेति सः।

He who consumes payasyā cooked in milk and added with honey and ghee followed by drinking of baṣkāyaṇa kṣīra (milk of a cow which has delivered the calf before one year) does not have decrease (of semen). 30b-31a.

स्वयंगुप्तेक्षुरकयोबींजचूर्णं सशक्रिम् ॥ ३१॥ धारोष्णेन नरः पीत्वा पयसा रासभायते । उच्चटाचूर्णमप्येवं शतावर्याश्च योजयेत्॥ ३२॥

Powder of seeds of svayamguptā and iksuraka added with sugar consumed with warm milk makes the person act like a donkey (during copulation). In the same manner the powder of uccatā or śatāvari may also be used. 31b-32.

चन्द्रशुभ्रं दिधसरं ससिताषष्टिकौदनम्। पटे सुमार्जितं भुक्तवा वृद्धोऽपि तरुणायते॥ ३३॥

Dadhisara (solid part of curdled milk) white like the moon, mixed to boiled sastika rice, added with sugar, pressed through clean cloth. By consuming this even an aged man becomes a youth. 33.

श्वदंष्ट्रेक्षुरमाषात्मगुप्ताबीजशतावरीः । पिबन् श्लीरेण जीर्णोऽपि गच्छति प्रमदाशतम् ॥ ३४॥

Powder of śvadamstrā, iksura, māsa, ātmaguptā bīja and śatāvarī added to milk and consumed makes even an old man go to (copulate) hundred women. 34.

यत्किञ्चिनमघुरं स्निग्धं बृंद्दणं बलघर्धनम्। मनसो दर्षणं यच तत्सर्वः वृष्यमुच्यते॥ ३५॥

Any substance which is sweet, unctous, stoutening the body, increasing strength and pleasing to the mind-all of them are called as Vṛṣya (aphrodisiac). 35.

द्रव्येरेचं विधेस्तस्माद्दर्पितः प्रमदां वजेत्। आत्मवेगेन चोदीर्णः स्त्रीगुणैश्च प्रदर्षितः॥३६॥

Fortified by substances of these properties, stimulated by his own urge and getting satisfied with the feminine qualities, the man should copulate with the woman, 36.

सेव्याः सर्वेन्द्रयसुखा धर्मकल्पद्रमाङ्कराः। विषयातिशयाः पश्च शराः कुसुमधन्वनः॥३७॥

All the (five) sensory pleasures should be enjoyed to the maximum, they are the sprouts of the kalpa vrksa and the five arrows of the cupid. 37.

इष्टा होकैकशो अप्यर्था हर्षप्रीतिकराः परम्। कि पुनः स्रीशरीरे ये सङ्घातेन प्रतिष्ठिताः॥ ३८॥

Each one of the objects of the sense organs yeilds happiness and love, what to say when all of them are present together in the body of the woman. 38.

नामापि यस्या हृदयोत्सवाय यां पश्यतां तृतिरनाप्तपूर्वा। सर्वेन्द्रियाकर्षणपाशभूता कान्तानुवृत्तिव्रतदीक्षिता या ॥ ३९॥ कळाविळासाङ्गवयोविभूषा श्रुचिः सळजा रहसि प्रगल्भा। प्रियंबदा तुल्यमनःशया या सास्री वृष्टवाय परं नरस्य॥ ४०॥

The very hearing of her name is gladdening to the heart (mind), her sight is satisfying as never before, she is the thread of attraction of all the sense organs, who considers it her duty to follow her husband, who is adorned with the

knowledge of fine arts, beautyful body and young age, who is clean, bashful, skilled in sex; who speaks lovingly and equals the mind born god (cupid)—such a woman is the best aphrodisiac to man. 39-40.

आवरेच सक्छां रतिचर्या कामसूत्रविहितामनवद्याम्। देशकाळवळशत्त्यतुरोघाद्वैद्यतन्त्रसमयोत्त्यविरुद्धाम् ॥ ४१ ॥

All actions of sex play, which are extolled in the (texts of) science of erotics, which are appropriate to the country, time, strength and capacity of the person and which are not opposite to the rules of the science of medicine-should be resorted to. 41.

भभ्यञ्जनोद्वर्तनसेकगन्धस्नक्चित्रवस्नाभरणप्रकाराः ।
गान्धर्षकाव्यादिकथाप्रवीणाः समस्वभावा वश्गा वयस्याः ॥ ४२ ॥
दीर्घिका स्वभवनान्तिनिष्णा प्रयरेणुमधुमत्तविहङ्गा ।
नीलसानुगिरीकूटिनितम्बे काननानि पुरकण्डगतानि ॥ ४३ ॥
दिष्टिसुखा विविधा तरुजातिः श्रोत्रसुखः कलकोकिलनादः ।
अङ्गसुखर्तुवरोन विभूषा चित्तसुखः सकलः परिवारः ॥ ४४ ॥
त म्बूलमच्छमदिरा कान्ता कान्ता निशा शशाङ्काङ्का ।
यद्यच किञ्चिदिष्टं मनसो वाजीकरं तत्तत्॥ ४५ ॥

Anointing, massaging and bathing of the body, wearing different kinds of beautiful garlands, dress and jewels; friends of similar nature (as of himself), well versed in music, poetry, story telling, and who are obedient attending on him; swimming inside his own house full of lotus; bees humming intoxicated by the nector of those flowers; or sojourn in the green forests on the slopes of the mountains, different species of trees providing happiness to the eye, the pleasant note of the cuckoo gladdening to the ears, the climate of the season pleasant to the body, and all the attendants and others providing for happiness of the mind; betel chewing, wine and madira (another kind of wine), beautiful wife on his lap, in the night shining by moonlight, these and any other thing also which is desired by the mind-are also an aphrodisiacs. 42-45.

मधु सुखमिव सोत्पलं प्रियायाः कलरणना परिवादिनी प्रियेव। कुसुमचयमनोरमा च शय्या किसलयिनी लितिकेव पुष्पिताग्रा॥ ४६॥ The face of the beloved lady is like the utpala with madhu (lily flower full of nector), her voice like the soft musical notes of the lute, her bed the collection of flowers spread elegently, and she is like a creeper with flowers. 46.

देशे शरीरे च न काचिदतिरथेषु नाल्पोऽपि मनोविघातः। वाजीकराः सम्निहिताश्च योगाः कामस्य कामं परिपूरयन्ति॥ ४७॥

Though there is no pain/discomfort/displeasure either in the country (habitat) or the body, not any defficiency in wealth still mental break down happens sometimes. At that time these aphrodisiac recipes help to satisfy the desires of lust. 47.

Agryasangraha-group of best things:-

मुस्तापर्पटकं ज्वरे, तृषि जलं मृद्भृष्टलोष्टोद्भ्यं, लाजारछिद्यु, बस्तिजेषु गिरिजं, मेहेषु धात्रीनिशे। पाण्डौ श्रेष्ठमयोऽभयाऽनिलकफे, मीहामये पिष्पली, सन्धाने कृमिजा, विषे शुकत्वर्मेदोनिले गुग्गुलुः॥ ४८॥ घृषोऽस्रपिसे, कुटजोऽतिसारे, भल्लातकोऽशंःसु, गरेषु हेम। स्थूलेषु तास्य, क्रिमिषु कृमिन्नं, शोषे सुरा च्लागपयोऽथ मांसम्॥ ४९॥ अक्ष्यामयेषु त्रिफला, गुडूची वातास्ररोगे, मथितं ग्रहण्याम्। कुष्टेषु सेव्यः खदिरस्य सारः, सर्वेषु रोगेषु शिलाह्मयं च॥ ५०॥

उन्मादं घृतमनवं, शोकं मधं, व्यपस्मृति ब्राह्मी। निद्रानारां क्षीरं जयति. रसाला प्रतिस्यायम् ॥ ५१ ॥ मांसं कार्यं, रुग्रनः प्रमञ्जनं, स्तब्धगात्रतां स्वेदः। गुरमञ्जर्याः खपुरो नस्यात् स्कन्धांसवाद्वरुजम् ॥ ५२ ॥ नवनीतखण्डमदितमौष्टं मूत्रं पयश्च हन्त्युदरम्। नस्यं मुर्धविकारान्, विद्वधिमचिरोत्थमस्रविस्रायः ॥ ५३ ॥ नस्य कवलो मुखजान्, नस्याञ्जनतर्पणानि नेत्ररुषः। बृद्धत्वं श्लीरघृते, मूर्च्छा शीताम्बुमारुतच्छायाः॥ ५४॥ समग्रकार्द्रकमात्रा मन्दे वही, श्रमे सुरास्नानम्। दः खसहत्वे स्थैर्यं स्यायामो. गोक्षरुहितः कुच्छे ॥ ५५ ॥ कासे निदिग्धिका, पार्श्वशूले पुष्करजा जटा। वयसः स्थापने धात्री त्रिफला गुग्गुलुर्वणे॥५६॥ बस्तिवतिविकारान्, पैत्तान् रेकः, कफोद्भवान् वमनम्। क्षौद्रं जयति बलासं, सर्पिः पित्तं समीरणं तैलम् ॥ ५७ ॥ रोगाणामौषधं यत्रप्रोक्तं शमायालम् । यथायोगम् ॥ ५८ ॥ तदेशकालबलतो विकल्पनीयं

AGRYASANGRAHA—Collection of the best | chief-

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best in the treatment of
        Materials
                         -jvara ( fever )
 1. Mustā
                         -jvara (fever)
 2 Parpataka
 3. Jala (water) immer-
      sed with heated
                         -tṛṣā (thirst)
      mud and stone
                         -chardi (vomiting)
 4. Lāja
                         -bastija (diseases of the urinary
 5. Girija ( śilājatu )
                            bladder)
                         -prameha (diabetes)
 6. Dhātrī and Nisā
                         -meha (diabetes)
                         -pandu (anaemia)
 7. Ayas (iron)
                         -anila (vāta) and kapha aggravation
 8. Abhayā
                         -plihāmaya (diseases of the spleen)
 9. Pippali
                         -urassandhāna ( healing the wound
10. Krmija (lākṣā)
                           of the lungs )
                         -visa (poison)
11. Śukataru
                         -medas (fat) and anila (vāta)
12. Guggulu
                           aggravation
                         -asrapitta (bleeding disease)
13. Vṛṣi
                         -atīsāra (diarrhoea)
14. Kutaja
                         -arsas (haemorrhoids)
15. Bhallataka
                         -gara (artificial poison)
16. Hema (gold)
                         -sthūla (obesity)
17. Tārkṣya (rasānjana)
                         -krmi (internal parasites)
18. Kṛmighna
19. Surā (beer)
20. Chāga paya
                        -śosa (consumption)
      (goat's milk)
    Chaga māmsa
      ( goat's meat )
                         -akṣyāmaya (diseases of the eye)
21. Triphalā
                         -vātāsra (gout)
24. Gudūcī
23. Matitha (buttermilk) –grahanī ( duodenal disease )
                        -kuṣṭha (leprosy and other
24. Khadira sāra
                          diseases)
      (extract of)
                        -sarvaroga (every diseases)
25. Śilāhvaya (śilajatu)
26. Purāņaghṛta (ghee
      old by many years) - unmāda (insanity)
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Materials
                               best in the treatment of
27. Madya (wine)
                        -soka (grief, sorrow)
28. Brāhmī
                        -apasmrti (epilepsy)
29. Ksīra (milk)
                        -nidranaśa (loss of sleep)
30. Rasāla
                        -pratiśyāya (running in the nose,
                            common cold)
31. Māmsa ( meat )
                        -kārśya (emaciation)
32. Lasuna
                        -prabhañjana (vāta aggravation)
33. Sveda (fomentation,
                        -stabdhagātra ( rigidity of the body )
      sudation }
34. Gudamañjari kha-)
      pura (extract/
      resin of used as
                      > -pain of neck, shoulders and arms
      nasya (nasal
      drops)
35. Uştramütra (came-)
      l's urine) mixed
                       -udara (enlargement of the
      with butter
36. Camel's milk used 1
                           abdomen)
    during treatment J
37. Nasya (nasal
                         -mūrdha vikāra (diseases of the
      medication)
                           head)
38. Asrasrāva (blood
                        -acira vidradhi (abscess of recent
      letting )
                           onset )
39. Nasya ( nasal medi-
      cation) and kavala -mukharoga (diseases of the mouth)
      (mouth gargles)
40. Nasya, añjana (col-
      lyrium) and tar-
      pana (satiating
                        -aksi roga ( eye diseases )
      the eyes )
41. Kşira (milk) and
                        -vrddhtva (oldage)
      ghṛta (ghee)
42. Śitambu (cold
      water) sprink-
                         -marchā (fainting)
      ling
43. Māruta (fanning
      air)
44. Chāyā (shade)
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Materials

best in the treatment of

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47. Ardraka (green gin-
     ger) mixed with
     equal quantity of
     sukta (vinegar)
                       -mañdagni (dyspepsia)
48. Surā (beer) and
     snana (bath)
                       -śrama (exertion)
49. Vyāyāma (exercise) -to bear sorrow and for steadiness
50. Goksura
                       -mūtrakrichra (dysuria)
51. Nidigdhikā
                       -kāsa (cough)
52. Puskara jatā
                       -pārśvaśūla (pain in the flanks)
                       -vayasthāpana (rejuvinator)
53. Dhätri
54. Triphalā
                    -vraņa (ulcers)
55. Guggulu
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Basti (enema therapy) cures all diseases caused by aggravated vāta; reka (purgative therapy) all the diseases of pitta and vamana (emesis therapy) all the diseases born from kapha Honey cures balāsa (kapha) ghee cures pitta and oil cures samīraņa (vāta).

These chief/best drugs described so far, are sufficient to alleviate/subside/mitigate the diseases; these should be administered in combinations/formulations suitable and appropriate to the desa (habitat), kāla (time, season, age) and bala strength of the patient, his digestive power etc.). 48-58.

इत्यात्रेयादागमय्यार्थस्त्रं तत्स्कानां पेशलानामतृप्तः । भेडाद्दीनां सम्मतो भक्तिनम्रः पत्रच्छेदं संशयानोऽग्निवेशः ॥ ५९ ॥

Having learnt from Atreya (the preceptor) the meanings of the doctrines (of the kāya cikitsā branch of Ayurveda) and being not satisfied with their charm, Agniveśa (the chief pupil) bowing with devotion, requested him to clear these doubts, endorsed by Bheda and others (co-pupils). 59.

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हश्यम्ते भगवन् केचिदात्मवन्तोऽपि रोगिणः।
द्रव्योपस्थातृसम्पन्ना वृद्धवैद्यमतानुगाः॥ ६०॥
श्रीयमाणामयप्राणा विपरीतास्तथाऽपरे।
हिताहितविमागस्य फलं तस्माद्गिश्चितम्॥ ६१॥
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र्षि शास्ति शास्त्रमस्मिन् इति कल्पयतोऽग्निवेशमुख्यस्य । शिष्यगणस्य पुनर्वसुराचस्यो कारस्वर्यतस्तरसम् ॥ ६२ ॥

Worshipful sir, it is seen that patients who are self-controlled, equipped with medicines and attendants of excellent qualities and who adhere to the instructions of the elderly physicians become relieved of the diseases and of life; so also others of opposite nature; hence the result of the suitable and the unsuitable is indefinite. What then is the purpose of this science? To this group of pupils lead by Agniveśa, which was doubting as above, Punarvasu (Atreya) explained the secret as follows. 60-62.

Notes:—Though the best medicine, nursing care and good treatment by an experienced physician are available to some patients, still they do not get cured of the diseases. While some others who do not have any of these get cured of the diseases. This observation made Agnivesa doubt the very need of treatment.

न चिकित्साऽचिकित्सा च तुल्या भवितुमहैति । विनाऽपि क्रियया स्वास्थ्यं गच्छतां षोडशांशया ॥ ६३ ॥

Treatment and no treatment cannot become equal/similar/same, even in those who regain their heal h without any treatment (they could have regained it even earlier) by the presence of the sixteen qualities (four virtues of each of the four limbs of treatment-vide chapter-1 of sūtrasthāna). 63.

आतङ्कपङ्कमग्रानां हस्तालम्बो भिषग्जितम्। जीवितं म्रियमाणानां सर्वेषामेव नौषधात्॥६४॥ न ह्यपायमपेक्षन्ते सर्वे रोगा, न चान्यथा। उपायसाध्याः सिध्यन्ति, नाहेतुहेतुमान् यतः॥६५॥ यदुकं सर्वसम्पत्तियुक्तयाऽपि चिकित्सया। मृत्युर्भवति, तज्ञैवं नोपायेऽस्त्यनुपायता॥६६॥

Medicine (medical science) is just a supporting hand to the person sinking in the quagmire/slush of diseases/miseries; life of all those who are dieing cannot be restored by medicine. All diseases do not require treatment, all those which are treated (properly) do not get cured, since 'no cause' (cause unknown) is the cause for these; your statement that, "death occurs even when all the requirements are found to be excellent and the treatment very proper" is not so (does not happen so always)". There is no danger (bad effect, risk) from treatment. 64-66.

Daiva iccha-(god's will) :-

अपि चोपाययुक्तस्य घीमतो जातुचित् क्रिया। न सिध्येदैववैगुण्याच त्वियं षोडशात्मिका॥ ६७॥

If the treatment done to an intellegent person (though properly planned and executed) does not succeed, then it is due to disapproval by the Gods and not concerned with the sixteen qualities, 67.

कस्यासिद्धोऽशितोयादिः स्वेदस्तम्भादिकर्मणि।
न प्रीणनं कर्षणं वा कस्य श्लीरं गवेधुकम्॥६८॥
कस्य माषात्मगुप्तादौ वृष्यत्वे नास्ति निश्चयः।
विण्मृत्रकरणाक्षेपौ कस्य संशियतौ यवे॥६९॥
विषं कस्य जरां याति मन्त्रतन्त्रविषक्तिम्।
कः प्राप्तः कल्यतां पथ्यादते रोहिणिकादिषु॥७०॥

In whom do fire and water not cause sveda (sweating) and sthambha (stopping / with holding / etc.) respectively? (cause these in all persons defenitely); in whom do milk and gavedhuka not cause prinana—(satisfaction) and karṣaṇa—(emaciation) respectively? why—aphrodisiac property is not present in māṣa and definitely present in ātmaguptā? who can doubt the property of yava (barley) to produce (more of) faeces, urine and convulsions? does viṣa (poison) get digested (becomes inactive) without the (use of) spells and charms? who will get cured of rohiṇaka etc. (an incurable diseases of the throat) without the use of pathyā (harītakī/or regimen of food and activities suitable to the diseases)? 68-70.

Notes:—By these examples, the preceptor conveys his opinion that treatment is definitely beneficial.

थपि चाकास्त्रमरणं सर्वसिद्धान्तनिश्चितम्। महताऽपि प्रयत्नेन वार्यतां कथमन्यथा॥ ७१॥ Further, existence of untimely/premature death is definitely accepted by all the sciences. How else can it be avoided except through great effort (of medical treatment).? 71.

चन्दनाद्यपि दाहादौ रूडमागमपूर्व रूम्। शास्त्रादेव गतं सिद्धि ज्वरे लङ्गनबृंहणम्॥ ७२॥

For (the mitigation of) burning sensation etc. the use of candana which is in vogue has the approval of the scriptures; (similarly) in fever the adoption of both langhana (fasting) and brimhana (stoutening, nourishing therapy) (which are in vogue) are approved by the science (of medicine) itself. 72.

चतुष्पाद्गुणसम्पन्ने सम्यगालोच्य योजिते। मा कथा व्याधिनिर्धातं विचिकित्सां चिकित्सिते॥ ७३॥

With all the four limbs of treatment being in excellent state, when the treatment has been well planned and administered properly, its ability to eradicate the diseases need not be doubted. 73.

पतिद्ध मृत्युपाशानामकाण्डे छेदनं दृढम् । रोगोच्चासित भीतानां रक्षासूत्रमसूत्रकम् ॥ ७४ ॥

It is sure to cut the rope of death and act as a protective thread to those terrified by disease, though not a thread actually. 74.

एतत्तदमृतं साक्षाज्जगदायासवर्जितम् । याति हाळाहलत्वं तु सद्यो दुर्भाजनस्थितम् ॥ ७५ ॥

Thus it (science of medicine) is the nector for the universe to ward off its exertions (miseries, diseases); deposited is unsuitable vessels (studied and practiced by unscrupilous persons) it becomes hālāhala-the powerful poison-immediately (is more harmful). 75.

अञ्चातशास्त्रसद्भावान् शास्त्रमात्रपरायणान्। त्यजेद्दराद् भिषक्पाशान् पाशान् वैवस्वतानिव ॥ ७६ ॥

Those who know only the (sentences of the) texts of this science, but not the good intention of it (philosophy and ethics) should be avoided from a distance itself, just like avoiding the rope of the Lord of death. 76.

भिषजां साधुवृत्तानां भद्रमागमशाखिनाम् । अभ्यस्तकर्मणां भद्रं भद्रं भद्रामिलाषिणाम् ॥ ७७ ॥

Let the physicians who practice medicine rightly/honourably become prosperous, let those who adhere to the science (including its philosophy and ethics) become efficient, let those who gain knowledge by constant practice (practical work, experimentation etc.) become skillful; let those who desire the good of all the living beings of the world become blessed. 77.

Origin of this text :-

इति तन्त्रगुणैर्युक्तं तन्त्रदोषैर्षिवर्जितम् । चिकित्साशास्त्रमस्त्रिलं न्याप्य यत् परितः स्थितम् ॥ ७८ ॥ विपुलामलविद्यानमहामुनिमतानुगम् ॥ महासागरगम्भीरसङ्ग्रहाथौपस्रक्षणम् ॥ ७९ ॥

This texts (Astāngahrdaya) endowed with Tantragunās— (merits/virtues of a treatise) and devoid of Tantra dosās— (demerits/blemishes) and comprising of all other texts of the science (of medicine), stands equal to them. Following the teachings of great sages, who possessed unlimited and unvitiated knowledge arose the Sangraha (Astānga sangraha) which is deep like the great ocean, this text (Astānga hrdaya) is an epitome of it. 78–79.

अष्टाङ्गवैद्यकमहोद्धिमन्थनेम योऽष्टाङ्गसङ्ग्रहमहासृतराशिराप्तः । तस्माद्वरूपफलमल्पससुद्यमानां प्रीत्यर्थमेतदुद्तिं पृथगेव तस्त्रम्॥ ८०॥

By churning the great ocean of the eight branches of medical science, a great store of nector-the Aṣṭānga sangraha was obtained. From that (Aṣṭānga sangraha) is born this text (Aṣṭānga hṛdaya) seperately, which is greatly beneficial, for satisfying the less studious. 80.

Notes:—The following eighte n Tantraguna-- (merits, good qualities of a scientific text) which have been mentioned in Caraka samhita (vimanasthana-chapter-8) are furnished here for the benefit of those interested.

1. Constantly chosen for study by reputed, efficient and courageous persons.

- 2. With plentiful meaning.
- 3. Praised by experts.
- 4. Understandable by the three types of students viz. the very intellegent, the moderate and the dull.
- 5. Free of repetitions.
- 6. Work (written or revealed) of a sage/expert.
- 7. Having well composed aphorisms, explanations, commentaries and summaries.
- 8. Self-supportive (not requiring help from other texts),
- 9. Free from bad usage of words.
- 10. Devoid of difficult words.
- 11. Rich in names/synonyms.
- 12. With sequential order of meanings.
- 13. Devoted to determine the true spirit/purpose of the subjects.
- 14. Relevent to the subject.
- 15. Properly arranged topics, chapters, sections etc.
- 16. Understandable quickly.
- 17. Rich in captains, definitions etc.
- 18. Rich in examples, similies, illustrations etc.

The following are the fifteen Tantra dosās or demerits, bad qualities of a scientific treatise, enumerated by Arunadatta in his commentary on Asţānga hṛdaya.

- 1. Use of uncommon, obsolete words
- 2. Bad composition—without headings, aphorisms, definitions, explanation, summary, purpose, etc. without arrangement of the chapters, sections etc.
- 3. Words or sentences having inconsistent, irrelevent or untenable meaning.
- 4. With words which are difficult to pronounce.
- 5. With words, sentences, doctrines etc. which are contradictory.
- 6. Very elaborate.
- 7. Very brief.
- 8. Not having a specific aim/purpose.
- 9. Different from accepted custom/tradition/order of sequence.
- lo. With ambiguous, uncertain, or disputed statements.
- 11. With frequent repetitions.
- 12. With unauthentic views, indefinite opinions etc.
- 13. Without conclusive proofs.
- 14. With non-sensical, worthless, or even opposite meanings.
- 15. With contradictory/conflicting statements.

इदमागमसिङ्ख्यात्प्रत्यक्षफलदर्शनात् । मन्त्रवत्संप्रयोक्तव्यं न मीमांस्यं कथञ्चन ॥ ८१॥

Since these (informations described in this text) are approved by the ancient scriptures and since the benefits (accruing by following them) are perceptible (noticeable clearly within a short time) these are to be administered like sacred hymns without any discussion (of their efficacy). 81.

दीर्घजीवितमारोग्यं धर्ममर्थ सुस्नं यशः। पाठावबोधानुष्ठानैरिधगच्छत्यतो ध्रुवम्॥८२॥

By studying, understanding and making use of these tenets (of the text daily) the person is sure to acquire long life, health, virtuousness, wealth, happiness and reputation. 82.

एतत्पठन् सङ्ग्रहबोधशक्तः स्वभ्यस्तकर्मा भिष्गप्रकम्प्यः। आकम्पयत्यन्यविशालतन्त्रकृताभियोगान् यदि तन्न चित्रम्॥८३॥

By studying this text, the physician will be able to understand the Sañgraha (Aṣṭāñga sañgraha), becomes well versed and dextrous in his professional work. What is strange if he makes others (physicians) who have read still bigger texts tremble (become afraid of)? 83.

यदि चरकमधीते तद् ध्रुवं सुश्रुतादिः
प्रणिगदितगदानां नाममात्रेऽपि बाह्यः।
अथ चरकविद्दीनः प्रक्रियायामिकत्रः
किमिव खलु करोतु व्याधितानां वराकः॥ ८४॥

He (physician) who reads only the Caraka (samhitā) is deprived of even the names of the diseases which are described by Suśruta (samhitā) etc.; and he who is devoid of (not studied) Caraka (samhitā) becomes inefficient in giving treatment; what good can such an unintellegent mando to the patient.? 84.

अभिनिवेशवशादभिज्युते सुभणिते अपि न यो हृदमृदकः। पठतु यत्तपरः पुरुषायुषं स खलु वैद्यकमाद्यमनिर्विदः॥ ८५॥

He the stubborn fool, who, filled with prejudice, does not appreciate a text even though it is well composed, let him,

study with all effort throughout his life, the first medical text itself composed by Lord Brahma. 85.

नातं पित्ते श्रेष्मशान्तौ च पथ्यं तैलं सर्पिर्माक्षिकं च क्रमेण। एतद् ब्रह्मा भाषतां ब्रह्मजो वा का निर्मन्त्रे वक्त्तभेदोक्तिशक्तिः॥ ८६॥

"Taila (oil), sarpis (ghee) and māksika (honey) are suitable for the mitigation of vāta, pitta, and ślesma (kapha) respectively". What (difference does it make) if this statement is made either by Brahma or by the son of Brahma? Is there any (special) power in words which are not hymns, when spoken by different persons? 86.

असिधात्वशात् किंवा द्रव्यशक्तिर्विशिष्यते। अतो मत्सरमुत्सुज्य माध्यस्थ्यमचलम्ब्यताम्॥८७॥

Is there any special difference in the power (action) of the drugs, if described by any specific person? Hence adopt the middle path (avoiding both extremes), casting away the jealosy (prejudice against Aṣṭānga hṛdaya and its author). 87.

ऋषिप्रणीते प्रीतिश्चेन्सुक्त्वा वरकसुश्रुतौ। भेडाद्याः किं न पट्यन्ते तस्माद्ग्राह्यं सुभाषितम्॥ ८८॥

If there is love for the works of sages only, then why don't people read the works of Bheda etc., keeping away the works of Caraka and Suśruta.? So, any good word (text) should be accepted. 88.

Notes:—Through the above verses, the author makes an appeal to the scholars of Ayurveda of his day, to accept his books as reliable texts of Ayurveda, suitable for study. Similar verses are found in Aṣṭāñga sangraha, also. This appeal makes it imperative for us, to assume that Vāgbhaṭa had not attained an authoritative status during his life time and that his works were not accepted as scriptures of Ayurveda. The reason for this was the strong view among the tradition-bound/orthodox Ayurveda scholars of that period "that the words of Rsis (sages) only are reliable, and Aṛṣa granthas (works written by sages) only are to be studied." Vāgbhaṭa was not Rsi (sage) but a common man, that too with greater leaning towards Buddhism-a non-vedic religion. Hence Vāgbhaṭa inspite of his great familial reputation was not accepted as an authority. This must have hurt the feelings of Vāgbhaṭa greatly. So he admonishes those who blindly adhere to the habit of accepting only the works of sages though some such works are not worthy and of not accepting any work

simply because it is written by a common man, ignoring its merits. Hence his appeal to cast-off prejudices, study his books and appreciate their utility.

Vāgbhaţa's appeal brought the desired change, though after some time, for we find Vāgbhaṭa and his works being named and referred to by authors later than 8th cent A. D.

हृदयमिव हृदयमेतत्सर्वायुर्वेदवास्त्रयपयोधेः। कृत्वा यच्छभमातं शुभमस्तु परं ततो जगतः॥ ८९॥

This Hṛḍaya (Aṣṭānga hṛdaya) is like the heart (essence) of the entire ocean of literature of Ayurveda. From the good fortune that accrues from it, let the whole world attain happiness. 89.

इति श्रीवैद्यपतिसिंहगुप्तस्तुश्रीमद्राग्भटविरचितायाम हाङ्गहृद्यसंहितायां षष्ठे उत्तरस्थाने वाजीकरणविधिनाम चत्वारिशोऽध्यायः॥ ४०॥

Thus ends the chapter-Vājīkaraņa vidhi-the fortieth in Uttarasthāna of Astānga hrdaya samhitā, composed by śrimad Vāgbhaţa, son of śri vaidyapati Simhagupta.

इति वाजीकरणमष्टममङ्गं समाप्तम्।

Thus ends Vṛṣa (vājīkaraṇa) cikitsā-the eighth branch of Ayurveda.

समाप्तं चेदं षष्ठमुत्तरस्थानम्।

Thus ends Uttarasthana-the sixth section.

समाप्तेयमष्टाङ्गहृदयसंहिता ।

Thus ends Astanga hrdaya samhita.

Table-1.

Names of persons and treatises mentioned as authorities by Vagbhața.

Adya vaidyaka ... ut. 40/85 ... ci. 3/132, 6/55. Agastya ... sū. 1/4, ni 2/62, ut 40, 59, 62. Agniveśa ... sū. 13/26, 19/43, sa. 4/45 etc. Anye (others) ... \$ā. 3/65, ni. 2/27 etc,. Apare (others) ... ut. 40/80. Astānga samgraha ... sū. 1/3, ci. 3/118. Aśvinau Atharva (veda) ... ci. 5/83, ut. 39/53. $s\bar{u}$. 1/3 sa. 3/49, 5/127, 3/17, Atreya (Atriputra/ ... ut. 34/50, 40/59. Atrinandana) ... ci. 21/72, ut. 40/88. Bheda ... ci. 6/55, ut. 39/22, 40/83. Brahma (Cakşuşyena ... ut. 13 prksepa sloka 2) ... sū. 9/13, ut. 40/84, 40/88. Caraka Cyavana/Bhārgava ... ut. 39/39;, ci. 22/66. ni, 2/1. Daksa ... śa. 2/52, 3/16, ci. 10/63, 12/24. Dhanvantari (Divodāsa) ... 17/14. Eke (others) ... sū. 9.9/12, 19/87, ut. 26/43. Hārīta ni. 2/62. ... utt. 37/44. Jina Kāśyapa ... ut. 37/24; 37/28. Kecit (some others) ... sū. 19/21, śā. 3/65, ni. 15/37. etc,. Māṇibhadrayakṣa ... ci. 19/32. Muni (Caraka) ks. 6/11. Nimi ... ut, 11/27, 13/16, 13/100, 30/31. Pare (others) \$ā. 3/65.

.... sū. 1/3.

Prajāpati

TABLE-1

Punarvasu ... ut. 40/62. Sahasrāksa ... sū. 1/3.

Samgraha (Astānga

samgraha) ... ut. 40/79, 40/83.

Śaunaka ... ks. 6/15.

Suśruta (samhitā) ut. 30/31, 40/84, 40/88.

Vaikhānasa ... ut. 39/22. Vālakhilya ... ut. 39/22. Vaistha ... ci. 3/140.

Videhapati ut. 13/27, 22/83.

Vrddha Kāśyapa ut. 2/43. Vrddha vaidyā ut. 40/60.

Table-2.

Geographical Information.

Mountains.

Himavat. *Mahendra*

(Himalaya mountains) sū. 5/10.

The whole range of hills extending from Orissa to the district of Madras was known by the name of Mahendra Parvata. It included the Eastern Ghats and the range extending from the northern Circars to Gondwana, part of which near Ganjam is still called Mahendra Malai. The name is principally applied to the range of hills seperating Ganjam from the valley of Mahanadi. sū. 5/11.

Malaya

The southern part of the Western Ghats, south of river Kaveri and the Annamalai hill including Cardamom hill extending from Coimbatore gap to Cape Camorin, are generally called *Malaya*. Chittar and Vaigai rivers have their sources in Malaya. sū. 5/11.

Pariyatra

It is the Western part of the Vindhya range extending from the south of the Chambal to the Gulf of Cambay. It comprises Aravali, other hills of Rajasthana including Satpura range of Vindhya. Chambal, Betwā, Vidishā, Mahi and Kṣiprā rivers originate from it. sū. 5/12.

Sahya

The mountain forming the northern part of the Western Ghats north of river Kaveri and extending upward from Coimbatore is known as Sahyādri. Its range extends from Cape Camorin to the valley of Tāpti. Godāwari, Bhīmā, Krishnā, Tungabhadrā and Kāveri rivers rise from it. sū. 5/11.

Viñdhya

(mountain ranges of central India)

sū. 5/11.

Oceanz

Paścimodadhi Purvodadhi

(western ocean/Arabian sea) sū. 5/9. (eastern ocean/Bay of Bengal) sū. 5/9.

Provinces and people.

Añdhra

It is a name of a people and their country. It is said to be the same as the modern Telangana and the mouths of Godāwari were in the possession of the Andhras. But the limits were probably confined to the Ghats on the west and the rivers Gcdāwari and Krishnā on the north and south. It bordered on Kalinga and its capital Andhra nagar is probably the old town of Vengi or Vegi. §ā. 6/50.

Aparanta

It is western coast spread from Gujrat to

Maharastra. sū. 5/9.

Avanti

Modern Malwa region of Madhya Pradesh is the actual Avanti whose capital once was Māhişmati and otherwise Ujjain

sa. 5/9.

Dravida

Part of the Deccan from Madras to Shrirangapattam and Cape Camorin; the country south of the river Pennar or rather Tripati. Its capital was Kanchipuram. It was also called Chola. At the time of Mahābhārata, its northern boundery was the Godāvari. §ā. 6/50.

Himavat

(provinces of the Himalayan ranges)

ut. 39/119.

Pracya

In the seventh century, Prācya comprised Bengal and Assam. Prof. D. C. Sircar holds that the land of Prācya people comprised Bihar and Bengal together with the eastern parts of the U. P. and eastern fringes of Orissa. Pāṇinī knew the Prācya janapadas, which according to Kāśikā comprised Pancāla, Videha, Anga and Banga. sū. 5/9.

Śaka

The literary and epigraphic texts of ancient India often mentions the Śakas (Scythians) and Pahalvas (Parthians) together with the Yavanas (Greeks) among the foreign rulers.

According to Greek geographers, the Sakas lived to the east of Pamir, the country between Bokhara and Samarkand. The Scythians, being a tribe of Central Asian nomads, founded their settlement in different regions from central Asia to the north of the Caspian sea and Black sea.

As regards the Saka settlement in eastern Iran, some scholars beleive that after the dispersal of the Saka tribe from the oxus valley by the Yueh Chi (Rṣika), their main movement, checked by the Greek Kingdom of Kabul, went westward in the direction of Herat and thence southward to Seiustan. After being defeated by the Parthians King Mithrodates (133-88 B. C.) the Saka fled towards the valley of the Sindhu (115 B. C.). There is no doubt that the Saka-occupations of the western part of northern India was mainly the work of the Sakas of the eastern Iran. Some scholars hold the Shiraz of Iran is the nucleus of the Sakas. Their earliest. reference goes back to the Achaemenian dynasty, belonging to the 6th Cent. B. G. and the latest is the 1st Century B. C. ut. 39/115.

Table-3.

Anatomical information in brief:

Sarīra-body and its parts. (śā. 3.) Aṅga-(major parts) 1. Śiras (head including the neck) 2. Antarādhi (trunk) 34. Two bāhu (two arms) 56. Two sakthi (two legs) Pratyaṅga-(minor parts) which are attached to the major parts such as the eyes, heart etc. Āśaya (ādhāra)-(receptacle, seat) 7. Rasa-Raktāśaya-(heart, liver and spleen) 2. Kaphāśaya (chest/lungs) 3. Āmāśaya (stomach, small intestine) 4. Pittāśaya (liver, stomach) 5. Pakvāśaya (large intestine) 6. Vātāśaya (large intestine; rectum) 7. Mūtrāṣaya (urinary bladder) 8. Garbhāśaya (uterus) in women only Asthi (bones)-including dañta (teeth) and
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Astui (bones)-including danta (teeth) and
11 / 11)
nakha (nails) 360
Asthi sandhi (bony joints) 210
Asthi sanghāta (confluence of bones) 14
Dhamanī (arteries/nerves) 24
1. Urdhvaga-(upward) -10
2. Adhoga-(downward) -10
3. Tiryagga-(sideward) - 4
Dhātu-(primary/basic tissues) 7
1. rasa (plasma)
2. rakta (blood)
3. māmsa (muscle)
4. medas (fat) 5. asthi (bone)
6. majja (marrow)
7. śukra (semen/reproductive tissue)
Jāla (net-like structures) 16
Jīvitadhāma (seats of life) 10
Kalā (membranes) 7
Kaṇḍarā (tendons)
Koşţhānga (viscera)
Kūrca (brush like structures) 6

Māmsarajju (mascular cords) Māmsapeśī (muscles)	4 500 in males 20 more in females
Marma (vital points/spots) (śā. 4/38; 52-59) Classification:	107
(a) Structurewise:	
1. Asthi marma (bony point)	8
2. Dhamani marma (artery)	9
3. Māmsa marma (muscular)	10
4. Sañdhi marma (bony joint)	20
5. Sirā marma (vein)	37
6. Snāyu marma (tendon)	23
	107
(b) Effectwise:	
1. Sadyahprāņahara (Injury causing death	3
very quickly)	19
2. Kālāntara (death after a long	
prāṇahara time)	3 3
3. Viśalyaghna (death occuring only	30
after the foreign body	
is removed)	3
	J
4. Vaikalyakara (injury causing only deformity)	44
	**
5. Rujākara (injury causing only pain)	8
	107
	18
Simantā-(borders, edges)-(śā. 3)	10
Sirā (veins/arteries)- Mūla sirā (root vessels at the heart)	10
	00
Sivani-(sutures, raphae)	7
	00
Srotas-(orifices, channels, pores)	
1. Bāhya-(external/sthūla) (big)	9
2. Abhyantara (internal/süksma	
(minute)	12
	13

Table-4.

CIKITSA KRAMA-Therapies.

I. Auşadha cikitsa krama-(kinds of medicinal therapies)

Santarpana or Brmhana -(therapy to stouten the body).

Apatarpana or Langhana -(therapy to make the body thin).

Snehana

-Oleation lubricating therapy.

Rūksaņa

-Dryness causing dryness therapy.

Svedana Sthambhana -diaphorisis, sudation therapy.
-binding, stopping, with holding

õ

(i)

urt

Ξi

1.1

therapy.

Apatarpana (langhana) is of two kinds:

Sodhana
 Samana

-purificatory therapies-

-paliative therapies-

I. Sodhana (purificatory therapies), are of five kinds:

(1) Vamana

-emesis (producing vomiting) therapy.

(2) Virecana/Vireka

-purgation therapy.

(3) Basti

-enema therapy.

(a) āsthāpana basti/nirūha basti/kāṣāya basti

-(enema with decoction of drugs).

(b) anuvāsana basti/sneha basti/taila

basti

-(enema with medicated oil).

(4) Nasya karma/

Nāvana -nasal medication.

Vamana, Virecana, Āsthāpana (nirtha) basti, Anuvāsana (sneha) basti and Nasya Karma-these five therapies are known popularly as Pañca Karma.

Before administering each one of the above therapies, Snehana (oleation) and svedana (sudation) therapies should be done as purva karma (preparatory to main therapy). Sneha Karma (oleation, lubrication therapy) (a)-abhyanga (anointing the 1. Bāhya (external) (b)-picu (applying swab soaked 2. Abhyañtara (internal) in fat) (a) acchapana (drinking of fat alone eg. ghee, oil etc.). (b) vicāraņa (consuming fats mixed with foods). Sveda Karma (su. 17/1-28) -(sudation, fomentation therapy) (1) Agneya-(with the use of fire). -fomentation by warmed cloth, (a) tāpa palms, etc. -fomentation by warm poultice. (b) upanāha -fomentation by steam. (c) üşma -fomentation by warm liquids. (d) drava (1) pariseka/seka-pouring warm liquids on the body. -immersing the body in warm (2) avagāha liquid/tub bath. (2) Anagneya-(without the use of fire) by indulging in acts like remaining in air tight room, physical exercise, fighting, covering with thick cloth, creating fear, anger, hunger and drinking large quantity of alcoholic drinks etc. -enema therapy Basti Karma (sū. 19/4) Two kinds: -rectal enemal (1) guda basti (2) uttara basti (a) mütramärga -urethral douche -vaginal douche (b) yoni mārga II. Samana (palliative therapy)-mild therapies such as fasting exposure to sun, breeze, exercises, rest, etc. -nasal medication Nasya Karma (sa. 20/1-39) Three kinds: (1) virecana -purgatory -nourishing, lubricating (2) snehana/Brmhana -palliative (3) samana

Virecana nasya is of two kinds:

- (1) Avapīda —fresh juice or decoction of drugs used.
- (2) Dhmāna —fine powder of drugs is used as snuff.

Sneha nasya is of two kinds:

- 1. Marşa -more quantity of oil is instilled.
- 2. Pratimarşa —less quantity of oil is instilled.

Dhama pana (su. 21/22) (Inhalation of smoke of drugs)
Three kinds:

- 1. Śamana/snigdha palliative, lubricating smoke.
- 2. Madhya -smoke of drugs of medium/moderate strength.
- 3. Tīkṣṇa -smoke of drugs of strong action excitatory, purgative etc.

Dhūmavarti -medicinal eigar.

Dhūpana -fumigation-exposing the diseased part or the whole body to smoke of drugs.

Ganduşa-(su. 22/1-11) holding liquids in the mouth to the maximum without allowing for its movement inside

Kinds :

- 1. Snigdha -oleating, lubricating.
- 2. Samana -palliative.
- 3. Sodhana -purificatory, cleansing the mouth.
- 4. Ropana -healing the ulcer.

Kavala-(su. 22/12) gargling the mouth

Pratisāraņa (su. 22/13b) coating the interior of the mouth

Mukhalepa (su. 22/14) coating on the face

- 1. Doşa hara -removing the doşās
- 2. Vişa hara -removing the poison; antitoxic, anti-poisonous
- 3. Varna kara -bestowing colour/complexion.

Mūrdha taila (su. 22/23-31)	-anointing the head.
1. abhyanga	-anointing oil and massage
2. seka	-pouring warm oil over the
	head
3. picu	-keeping cloth/swab soaked in oil
4. Śiro basti	-making warm oil to stand on the head for some time.
Karņa pūraņa (su. 22/32)	-filling the ears with juice of drugs, oils and other liquids.
Aścyotana (su. 23/2-6)	-washing and bathing the eye with liquids.
Afijana (su. 23/10)	-application of collyrium/eye-salve
Kinds	
(1) Lekhana	-scarifying the extra tissue
(2) Ropana	-healing the ulcer
(3) Dṛṣti prasādana	-clearing the vision, cleansing.
Tarpana (su. 24/1-11)	-therapy of nourishing the eye
Putapāka (su. 24/13-15)	-instilling eye-drops
(1) snehana	-lubricating
(2) lekhana	-scarifying
(3) prasādana	-cleansing, clearing vision
II. Śastra Cikitsa	-Surgical Therapy
1. Rakta moksaņa methods	
(su. 26/34b-55)	-blood letting
1. Jalaukāvacāraņa	-using leeches to such blood
2 Alābu, ghaţī	-using hollow gourd or pot (cupping)
3. śrpga	-using cow's horn to such blood
4. pracchāna	-incising and allowing the flow
5. sirā vyadha	
	-cutting the vein (veinsection)
2. Kṣāra Karma (su. 30/1-34) -cauterisation by caustic

alkalies

1. pratisārana/bāhya

2. pāniya/abhyañtara

-external application -internal potion in the form of alkaline liquids, fats etc.

3. Agni/dāha Karma (su. 30/34-52) -burning by use of fire, thermal cauterisation

Śastra Karma-(su. 29/14)

-surgical operation.

Purva Karma :- Pre-operative procedures;

(a) śastrādi śuddhi

(b) Atura upakrama

samjña harana etc.

Pradhāna Karma Paścat Karma

(a) Vrana śodhana

sivana-bandhana

(c) Raksoghna Karma

-cleansing the instruments etc.

-preparing the patient.

-operation proper.

-post-operative procedure

-cleaning and dressing

(b) kavalikā, kuśa patta- -dressing, suturing, splints

-bandaging etc.

-protective rite, anti-bacterial fumigation etc., prevention of sepsis.

-food, rest, activities etc. (d) care of the patient

Table—5.

Upakarana—(Instruments and appliances).

I. Yantra and Anuyantra-(Blunt instruments and accessories). (Ref. su. 25/4-40).

I. Svastika yañtra-cruciform instruments; forceps, etc.

Kākamukha (crow-beak like), kanka

mukha (heron-beak like), rksa mukha (bear-face like), simha mukha
(lion-face like) etc., resembling the
face of many animals and birds.

II. Sandamsa yantra-instruments which bite; forceps, pincers etc., these have small teeth.

III. Tāla yantra -instruments with flat discs at their tip, in either one or both.

IV. Nādī yantra -tubular instruments;

Eka dvāra -one side opening
Aršoyantra -rectal speculum
Rhagandara vaštra -rectal speculum

Bhagandara yantra -rectal speculum Yoni viksana yantra -vaginal speculum

Basti yañtra -enema bag and nozzle

Alabu, ghați -gourd/pot used for cupping

Dvidvāra -opening at both ends

Vrhimukha -trocar and canula

Sami yañtra -rectal dilator Anguli trāṇaka -hnger gaurd

V. śalākā yantra –rod like instruments,

Pramārjana śālakā -rod for cleaning the skin etc.,

Karna śodhan śalākā - — for cleaning the ear

Kṣāra pātana śālākā - -- for placing caustic alkali

Agni(dahana) salākā - -- for branding,

Jambavostha śalākā - -- stone or hitting, beating etc.,

VI. Anu yantra -accessory instruments:

Ayaskānta -magnet Rajju -rope Vastra -cloth, swab
Aśma -stone
Mudgara -hammer

Vadhra -leather strap

Añtaa -intestine (of animals)

Jihvā -tongue
Bāla -hair
Nakha -nail
Dvija -teeth
Mukha -mouth

Kara-pada -hands and feet Śākha -branches of trees

Bhaya -fear Harṣa -joy

Yantra Karma (su. 25/41)-functions/uses of blunt instruments.

Acūṣaṇa -sucking
Aharaṇa -extraction
Bañdhana -binding
Bhaṅga -breaking

Cālana -moving, shaking
Mārga śuddhi -clearing the passage

Namana -bending

Nirghātana -pulling out after crushing Pīḍana -kneading, rubbing, squeezing

Pūraņa -filling

Rujūkaraņa -straightening

Unmathana -pulling out after twisting

Unnamana -elevating, raising

Vvāvartana -rotating

Vyūhana -bringing together, arranging, assembling

II. Sastra and Anusastra-Sharp instruments and accessories (Ref. su. 26/1-28)

Adhyardhya dhāra śastra -knife with sharp half portion

Añguli śastra -finger knife Añtarvaktra śastra -bistuary

Ārā -cutting disc, awl

Ardha cañdrikā śastra Āṭavadana/Āṭīmukha	-knife with semilunar edge
śastra	-hawk bill scissors
Badiśa-śastra	-sharp hook
Danta-lekhanaka sastra	-teeth scrapper
Eşapi śastra	-probe with sharp point
Karapatra śastra	-saw
Karnavedhanaka sastra	ear lobe puncturing needle
Kartarī śastra	-scissors
Khaja śastra	-churner with spikes
Kūrca śastra	-brush with spikes
Kuśapatra śastra	-bistuary
Kuţhārī śastra	-chisel axe
Maṇḍalāgra śastra	-knife with curved tip
Nakha śastra	-nail parer
Śalākā śastra	-poking needle
Śarārī mukha śastra	-scissors
Sarpa mukha sastra	-knife with two blades
Sūcī śastra	-needles
Trikūrcaka śastra	-brush with three spikes
Utpala patra śastra	-lancet
Vetasa patra śastra	-scalpel with thin edge
Vrddhi patra sastra	-scalpel
Vrīhimukha śastra	-trocar
Anusastra—accessory instrum	
Agni	-fire
Jalauka	-leech
Kṣāra	-caustic alkali
Kā ca	-glass bead, lens
Nakha	-nails
Upala	-(sharp edged) stones/sand.
Sastra Kārya—functions/uses	of sharp instruments
$(s\bar{u}. 26/28-29a)$	
Bhedana	-breaking
Chedana	-cutting, incising, splitting
Dahana	-burning, cauterising
Eșaņa	-probing by cutting, puncturing
Grahana	-holding

Kuttana -beating, pounding

Lekhana -scraping

Manthana -churning, twisting, wrinsing

Pātana -tearing, dividing

Pracchana -scratching, scrarifying

Sīvana -suturing

Utpātana -extracting, pulling out

Vyadhana -puncturing

Bandha-different kinds of bandages:

(Ref. sū. 29/57-61)

Anuvēllita -twisted inward bandage

Cīna -banner like
Dāma -belt like

Gophanā -like cow's head, with two

upward elevations

Khatvā -sling

Kośa -sac like, coccon like

Maṇḍala -circular, ring like

Muttoli -broad winding

Pañcāñgī -five tailed

Sthagikā -concealing, hiding, obstructing

Svastika -cruciform Utsanga -horizontal

Vibañdha -binding, restricting, immoba-

lising

Vitāna -canopy like Yamaka -twin, double.

Table-6.

List of Diet articles.

Classification-

I. Drava dravya-liquids (chapter 5 of Sütrasthana)

1. Jala varga -group of waters

2. Kşīra varga —group of milks

3. Iksu varga —group of sugarcane juice and its products, and madhu (honey)

4. Taila varga -group of oils (and other fats)

5. Madya varga -group of wines, and other fermented liquids

6. Mütra varga -group of urines.

II. Ghana dravya—solids (chapter 6 of Sūtrasthāna)

1. Dhānya varga -group of grains

a. śūka dhānya -cereals

b. trņa dhānya -millets

c. śimbi dhānya -legumes/pulses

2. Krtanna varga -group of processed foods

3. Māmsa varga -group of meats

a. mṛga -group of small animals like deer, rabbit, etc.

b. viskira -group of gallinaceous birds

c. pratuda -group of birds which peak at and then gobble their food

d. bileśaya -group of animals living in burrows

e. prasaha —group of birds and animals which bite, tear and swallow their food (raptores)

f. mahāmrga -group of animals of large body

g. apcara -group of animals and birds living in or

near water

h. matsya -group of fishes

i. miśrajāti -group of animals of mixed breed

4. Śaka varga -group of vegetables

5. Phala varga -group of fruits

6. Ausadha varga -group of medicines (salts, alkalies, some commonly used drugs etc.)

Detailed list-

I. Drava dravya -Liquids

1. Jala(toya)varga-group of waters (sū. 5/1-19)

gangāmbu/ -rain water before it falls on the ground aindrāmbu pure water/potable water

samudrāmbu/-sea water/salt water/non-potable/ sāgarāmbu impure water

bhumistha

jala

- ground water

a. nādī jala -river water

b. kūpa, tada-

ga etc. -water of well, tank, ponds, lake etc.

nārikelodaka -water of cocoanut

2. Ksira varga-group of milks-and its products-(Sa. 5/20-42)

Go Ksīra -cow's milk

Mahişa kşira —she buffalos milk Ajā kşīra —she goat's milk Ustra kṣīra —she camels milk

Mānuşa kṣīra -human (womans) milk Āvika kṣīra -sheeps milk/ewes milk Hastinī kṣīra -she elephants milk

Eka saphaprāni -milk of animals of unsplit hoof such

ksira as the horse, donkey etc.

Milk products—

Dadhi -coagulated milk, inspissated milk,

curds, yogurt

Dadhisara -solid portion of curds

Navanita -butter

Ghrta -butter fat, ghee

Ghrtamanda -scum of fat, thin liquid portion

Takra (also known as matitha, danḍāhata, kalaśeya,

ghola) -buttermilk Mastu -whey

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Morata/morana-soured milk when cooked, seperates
                   into two parts, the solid part is called
  Kilāta
                   kilāța (cheese) and the liquid is
                    Morața/Morana (whey)
  Piyūsa or
                 -cow's milk within seven days of
  Griști-kșira
                    calving
3. Iksu varga-sugarcane juice and its products-(sū. 5/42-54)
                  -sugarcane-varieties-paundraka.
  Ikşu
                    śaka, śataparvaka, kantara, naipala
                    etc.
                  -sugarcane juice
  Iksu rasa
                  -half cooked juice, molasses
  a. phānita
                   a. adhauta-unrefined treacle/jaggery
  b. guda
                   b. dhauta-refined jaggery
  Matsyandikā
                  -unrefined sugar
                  -sugarcandy
  Khanda sita
                 -white sugar, crystalline sugar
  Sita/śarkarā
                 -sugar prepared from yasa plant
  Yāsa śarkarā
  Madhu
                  -honey
  Madhuśarkarā -solidified honey
4. Taila varga—group of oils and fats—(su. 5/55-61)
                  -oil of sesame
  Tila taila
  Sarsapa taila
                  - - of mustard
                  - — of castor seeds
   Eranda taila
                  - - of vibhitaka
  Aksa taila
                  - -- of linseed
  Umā taila
  Kusumbha taila- - of safflower
                 - of neem
  Nimba taila
                  -bone marrow of animals
   Majjā
                  -muscle fat of animals
   Vasā
5. Madya varga-wines and other fermented liquids-(su.5/62-81)
   Madya/Madira -wine
   Asava & Arista -fermented infusions and decoctions
                  -prepared from jaggery/treacle
     gauda
                             from sugar
     śārkara
                             from dates
     khārjūra
                             from honey
     mādhava
                             from grapes
     mārdvīka
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Sidhu -wine prepared from sugarcane juice -from uncooked juice apakva rasa pakva rasa -from cooked juice Śukta -wine prepared from fermenting roots, tubers etc. sandāki śukta -prepared with vegetable cutlets Surā -beer, mild intoxicating drink prepared from grains like barley Surāmanda also known as vāruni, or prasannā -scum of surā (beer) -thick precipitate of surā (beer) Jagala Others-Avantisoma -a kind of sour gruel used as beverage (ci. 9/10) Āranāla -water in which grains have been washed -fermented liquid after boiling the Dhanyamla kāñjika grains -fermented gruel with dehusked barley Sauviraka **Srik**ukkuta -sour drink prepared from residue of (ci. 12/12) sesame Tuşodaka -fermented liquid from husk of barley 6. Mutra varga-group of urines-(these are used for medicinal purposes and not as items of foods) 1. Gomūtra -urine of cow 2. Ajā mūtra goat 3. Āvi mūtra sheep 4. Mahisi mütra - baffalo 5. Gaja mūtra elephant 6. Aśva mūtra horse 7. Ustra mūtra camel 8. Khara mütra donkey

II. Ghana dravyas (solids)

(A) Dhanya varga-group of grains

(a) Saka dhānya-grains with a spike/cereals (sū. 6/1-25). Sāli-paddy/rice-Oryza sativa Linn.

Varieties—dirghaśūka, dūṣaka, gaurasārivā, kalāma, kāncana, kardama, kusumāṇḍaka, lāngala, lohavāla, mahān, mahiṣa, pāṇḍu, patanga, promada, puṇḍarīka, rakta, rodhraśūka, śakunāhṛta, śaramukha, sītābhīru, sugandhika, śūkaśāli, tapanīya, tūrṇaka etc.

Vnhi-paddy/rice-Oryza sativa Linn.

Varieties—cīna, dardura, gandhana, jatumukha, kṛṣṇa vrīhi, kukkuṭā ḍaka, kuruvinda, lāvaka, mahāvrīhi, pārāvataka, pāṭalā, śārada, ṣaṣṭika, sūkara, uddālaka, ujvalā, varaka etc.

(b) Trna dhanya—(grains from grass like plants)— Millets—

Godhuma-wheat

-Triticum vulgare Linn.

a. nañdi mukhi

-another smaller variety of wheat

godhūma

Jūrņaka-su; 14/21 Kangu/priyangu -Sorgum vulgare Linn.
-Panicum italicum Linn.

Kodrova/Korodusa -Paspalum scorbiculatum Linn.

Nīvāra

-Hygroryza aristata Nees

Śyāmāka

-Panicum frumenticium Roxb.

Uddālaka-su. 16/34-Vigna catiang endl

Vamśa yava

-seeds of Bambusa arundinacea Willd

Yava-barley a. anuyava

-hardeum vulgare Linn.
-smaller variety of barley

(c) Śimbi dhānya (legumes, pulses)

 $\bar{A}dhak\bar{\imath}$

-Cajanus indicus Spreng

Canaka Kalaya -Cicer arietinum Linn -Pisium sativum Linn

Kulattha Kusumbha -Dolichos biflorus Linn
-Carthamus tinctorium Linn

Māṣa

-Phaseolus mungo Linn

Masūra

-Ervum lens Linn

Mudga Nispāva Rāja māsa -Phaseolus aureus Roxb
-Dolichos lablab Linn
-Vigna catiang walp

Tila Umā -Vigna cattang waip
-Sessamum indicum Linn
-Linum usitalissimum Linn

2 .	Krtanna	varga-group	of some	prepared	foods (st.	6/26-42)
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Apūpa (sa-6/47) cake

Dhāna fried gram

Kāmbalika (c. 6/4) curds boiled with sour vegetable,

spices and added with salt

Khala (c. 6/4) buttermilk cooked with sour vegeta-

bles, spice etc.

rice boiled with sesamum or green Krśara (su. 7/38)

gram and added with spices, salt,

ghee etc.

menu prepared from milk, grains Kşaireya -

boiled in milk

Kulmāsa (su. 7/42) grains, pulses, cooked by steam

Lāja fried paddy Manda scum of gruel

Mañtha beverage prepared from barley flour

and milk

Modaka (su. 8/45) balls of sweets made of flour etc.

Odana boiled rice Pānaka sweet syrup

Pañcasāra (su. 3/30) a drink prepared from mixture of five substances-honey, dates, grapes,

parusaka, fruit and sugar (c. 2/13)

Pāyasa (su. 7/38) sweet liquid pudding prepared from milk etc.

thin gruel with few boiled grains Peyā

Piņyāka oil cake of sesamum

Prthuka paddy soaked in salt water, fried and

then flattened by pounding

syrup prepared from fruits, which is Rāga

made sweet, sour and salty

Rasa soup of meat

curds, boiled with sugar, ginger, pep-Rasālā per, salt, fruit bits camphor and

cardamom

Saktu flour of corns, dehusked and fried

Sandākī (su. 5/78) vegetable cutlets dried in sun

Samitam (c. 3/75) flour of barley, wheat, rice or any grain

Śaśanka kirana) (su, 3/32)paste of grains/grams fried in oil Sașkuli (sa. 6/47) paste of grains/grams fried in oil/ghee Sūlyamāmsa meat roasted/burnt directly in fire (c. 12/13)Tarpana (c. 1/36) fried grains made into flour, mixed with ghee, sugar, honey etc. flour of barley mixed with more of Udamañtha water and sweetened (su. 3/48) j Utkārika (su. 8/45) pan-cake flour of grains, like barley mixed Vātya (c. 6/63) with water meat without bones, mineed, steam Veśavāra cooked added with spices, treacle, ghee etc. gruel with less of liquid and more of Vilepi solid (boiled grains) thick gruel Yavāgū (c. 1/21) Yüsa. soup of pulses

- a. akṛta-(unprocessed) spices, ghee, oil, salt, sugar, sour etc. not added
- b. kṛta-processed added with spices, etc. to suit the condition.
- B. Mamsa Varga-group of meats-(su. 6/43-71)
 - a. Mrga varga—group of deers, bucks etc.

Câruşka gazelle
Ena black deer
Gokarna cow.eared deer

Harina red deer

Mṛgamātṛka red deer, fawn Rṣya blue deer, buck Śambara sambhar deer, stag

Śarabha kashmir deer

Śaśa rabbit

b. Viskira varga-birds which scatter the food with their beaks or claws and then swallow (Gallinaceous birds)

Bakara small crane

37 E -30

Cakora greek phaesant
Girivartika mountain quail
Gonarda hill partridge
Iñdrābha hedge sparrow
Kapiñjala grey partridge
Krakara common partridge

Kukkubha wild cock
Kurubāhava wild foul
Lāva common quail
Rakta vartmaka red jungle fowl

Śārapada stork Śikhī peacock Tāmracūda cock

Tittiri black partridge
Varața kind of swan
Upacakra kind of partridge
Vartaka button quail
Vartikā bush quail
Vartīra rain quail

c. Pratuda varga—birds which pick up the food with their beak and then swallow.

Bhṛñgāhvā fork tailed shrike Cātaka house sparrow Datyūha gallinule

Hārīta a kind of pigeon

Jivañjivaka chukar

Kapota pigeon Kokila Indian cu

Kokila Indian cuckoo
Latvā a kind of sparrow
Sārikā common mynah

Ś**uka** parrot

d. Bilesaya varga-animals which live in burrows.

Ahi snake Bheka frog

Godhā iguana lizard Svāvid porcupine e. Prasaha varga-animals and birds which tear the food by their teeth and swallow.

Aśva horse Aśvatara mule

Babhru large mungoose

Bhāsa (bird) white headed vulture

Cāśa (bird) blue jay Dhūmika (bird) owlet

Dvīpī leopord/panther

Go cow
Grdhra (bird) vulture
Jambuka jackal
Khara donkey
Kulingaka (bird) tree sparrow

Kurara (bird) osprey Lopāka fox

Madhukā (bird) honey buzzard

Mārjāra cat
Mūṣaka mouse
Rkṣa bear

Śaśaghni (bird) golden eagle

Simha lion Śyena (bird) hawk Tarakşu hyena Ulāka (bird) owl Ustra camel Vānara monkey Vāntāda dog Vāyasa (bird) crow Vrka wolf Vyāghra tiger

f. Mahamiga varga-animals of large size

Camara yak
Gavaya goyal ox
Khadga rhinoceros
Mahisa buffalo
Nyañka hog deer
Rohita red deer, stag
Ruru barking deer

Srmara wild boar Varāha boar Varāna elephant

g. Apcara varga-aquatic birds.

Baka heron

Balāka demosaile crane Cakrāhva ruddy sheldrake

Hamsa swan

Kadamba grey legged goose

Kārandava coot

Krauñca pond curlew
Madgu small cormorant

Plava pelican
Sārasa saras crane
Utkrośa fishing eagle

h. Maisya varga-group of fishes.

Cañdrikā a kind of fish
Cilīcima a kind of fish
Culukī a kind of fish

Karkața crab

Kumbhira gharial-crocodile

Kūrma tortoise
Makara crocodile
Nakra alligator
Pāṭhīna boal fish

Rājī fish with stripes
Rohita red carp fish
Sambūka common snail

Sankha animal of conch shell saphari a kind of small fish

Siśumāra alligator Śukti oyster Timiñgila whale Udru otter

Varmi a kind of cat fish, others.

i. Misrayoni varga-animals of mixed species.

Ajā goat Āvi sheep

- N. B.:—Amagarbha (egg of birds) was also another item of food (sa. 2/17).
- 4. Śaka varga-group of pot herbs, vegetables, (su. 6/72-114), leaves, buds, flowers, shoots, tender fruits, etc.).

Ist group-

Amṛtā Tinospora cordifolia Miers Arista (nimba) Azadirachta indica Juss Avalgujā Psoralea corylifolia Linn Brhatī Solanum indicum Linn Cancu Corchorus fascicularis Lam Cāñgerī Oxalis corniculata Linn Onosma bracteatum Wall Gojihvā **Tivañti** Leptidenia reticulate W & A

Kākamāci Solanum nigrum Linn Kāravella Memordica chirantia Linn Karīra Capparis aphylla. Roth

Karkaśa Mallotus philippinesis Muell-Arg

Karkota Memordica mixa Roxb Kathilla Boerhavia diffusa Linn Kembuka Costus speciosus Koem Kosataka Luffa acutangula Roxb

Kucaila a variety of patha-Cissampelos periera

Linn

Kulaka Strychnos nuxvomica Linn Kutili Corchoras capsuļaris Linn Maņdūkaparņī Centella asiatica Linn Nādīkalāya Alternanthera sessales R. Br.

Muñjāta Orchis latifolia Linn
Pālankya Spinacia oleracea Linn
Parpaţa Fumaria officinalis Linn
Pāţhā Cissampelos periera Linn
Paţola Trichosanthes diocia Roxb
Rājakṣavaka Centipeda orbicularis Loud
Sakulādanī Picrorrhiza kurroa Royle

Saptalā Acacia concinna D. C.

Sārngestā Bharngi Clerodendron serratum Spreng Sathī Hedychium spicatum (ham) Smith

Satīna Pisium sativum Linn Sunisaņņa Marselia minute Linn

Sūṣā	Cassia occidentalis Linn
Taṇḍulīya	Amaranthus spinosus Linn
Tilaparnikā	Ziziphus jujuba Lam
	Spinacia olerecina Linn
•	Basella rubra Linn
Vanatiktaka 1.	Holerrhina antidysenterica Wal
	Swetia chirata Buch.
Vārtaka	Solanum melongena Linn
Vāsā	Adhatoda yasaka Nees
Vāstūka	Chenopodium album Linn
Vetra	Calamus tenuis Roxb
2nd group— Valli	phala—gourds melons—
Cinaka	
Cirbhata	Cucumis memordica Roxb
Ervāru	Cucumis urilissimus Roxb
Kaliñga	Citrullus vulgaris Schred, Water- melon
Karkāru	Cucumis melo Linn
Kūşmāṇḍa	Benincasa cerifera Savi
Tindiśa	Citrullus vulgaris Linn
Trapusa	Cucumis sarivus Linn, Cucumber
Tumba	Laganeriā vulgaris Ser.
vaniraka-vetasa-	1. calamus tenuis Roxb
	2. salix caprea Linn
3rd group— Roots,	rhizomes, tubers etc.
Bisa	Rhizome of Nelumbium speciosum Willd
Kālodya	Seeds of Nelumbium speciosum Willd
Kaseruka	Seirpus Kysoor Roxb
Kelūța	a variety of Ficus glomerate Roxb
Krauñcādaņa	Scirpus aeticulatus Linn
Kumuda	Nymphea alba Linn
Mṛṇāla	stem of lotus plant-Nelumbium speci-
army gave - we	osum Willd
Śālūka	Roots of lotus plant
Srņgātaka	Trapa bispinosa Roxb
Utpala kañda	tuber of Nymphea stellata Willd
- them merica	्रावक्त्र का गर्र सम्

4th group—roots and tubers, buds, shoots, etc.

Äluka Yam-tuber of many Dioscorea species
Cilli a variety of Chinopodium album Line

Cirabilya Haloptela integrifolia Planch

Edagaja Cassia tora Linn

Gavedhuka Coix lachrymajobi Linn Jhunjhu not identified correctly

Jivanti Leptedenia reticulata W & A

KalambaIpomea aquatica FroskKālaśākaCorchorus capsularis LinnKāsamardaCassia occidentallis LinnKausumbhaCarthamus tinctorium Linn

Kurutaka Marselia minuta Linn
Kutinjara Digeria muricata Linn
Kutumbaka Leucas cephalatus Spreng
Laksmana (yasthi) Glycerhiza glabra Linn
Latvāka (guggulu) Balsmo dendron mukul Hook

Lonikā Portulaca quadrifida Linn
Mārṣa Amaranthus blitum Linn
Mudga Phaseolus aurecus Roxb
Mūlaka Raphinus sativus Linn
Nalikā Ipomea quatica Frosk
Pattūra Alternanthera sessalis Linn

Piṇḍālu Dioseorea alata Linn
Sarṣapa Brassica compestris Linn
Śatāvarī Asparagus racemous Willd
Suvarcalā Gynandropis pentaphylla D. C.

Tarkāri Premna integrefolia Linn

Vamsa karīra young shoots of Bambusa arundinacea

Varsābhu Boerhavia diffusa Linn

Varuņa Crataeva nuevala Buch-Ham

Yavaśāka Hardeum vulgare Linn

5th group-

Ardraka Green coriander leaves-coriandrum

sativum Linn

Arjaka Ocimum gratissimum Linn

Asuri Brassica nigra Linn

Bhūkañda Mushroom

Bhūtṛṇa Cymbopogon citratus DC.

Gṛñjanaka Daucus carrota DC.
Jambira Citrus limon Linn/Lomon
Kutheraka Ocimum basilicum Linn
Lasuna Allium sativum Linn/garlic
Palāṇḍu Allium cepa Linn/onion

Phanijja Origanum majorana Linn

Sigru Moringa pterygospermum Gertn/

drumstick

Sumukhā Ocimum basilicum Linn

Sūraņa Amorphophallus companulatus Blume

Surașā Ocimum sanctum Linn

5. Phala varga—group of fruits—(su. 6-115/143)

Abhiṣuka Pisticai vira Linn/pista
Airāvata Citrus reticulata Blanch
Akṣoḍa Juglans regia Linn/Akhrot
Amlikā Tamarindus indicus Linn
Amra Mangifera indica Linn/Mango
Amṛta Spondias mangifera Willd
Añkola Alangium lamarki Linn

Añkola Alangium lamarki Linn

Aruşka (Bhallātaka) Semecarpus anacordium Linn

Badara Zizyphus jujuba Planch
Bilva Acgale marmelos Linn/Bel
Bhallātaka Semecarpus anacordium Linn

Dādima Punica granarum Linn/Pomegranate

Dantasatha

(Jambīra) Citrus limonum Dpreng Drākṣā Vitis vinifera Linn/Grape

Jambū Eugenia jambolana Lam/Roseapple Kapittha Feronia elephantum Correa/wood

apple

Karamardaka Carrissa carrandas Lam

Karkañdhu Zizyphus mummularis W & A

Kāśmarya Gmelina arborea Linn

Kharjūra Phonix sylvestris Linn/Dates

Kola Zizyphus jujuba Lam

Lakuca Artocarpus lakoocha Roxb

Madhūka Bassia latifolia Roxb Mātulunga Citrus medica Linn

TABLE—6 Moca Musa sapientum Linn/Plantain Mrgalindaka (vibhītaka) Terminalia belerica Roxb Mukulaka a kind of edible fruit Nārikela Cocos nucifera Linn/cocoanut Nikocaka Pinus longifolia Roxb Pālevata Psidium gvajava Linn (Guava fruit) Panasa Artocarpus integrifolia Linn/Jack fruit Parūşaka Grewia esiatica Linn Phalgu Ficus carica Linn Pilu Salvadora persica Linn Priyāla Buchanania latifolia Roxb Rājādana Mimuspos hexandra Roxb Śamī Prospopis cineraria Druce Sauvira Zizyphus sativus Geartn Śleşmātaka Cordia dichotoma Frost Tāla Borassus flabeliformis Linn/Palmyra palm Tüda Spondias mangifera Willd Urumāņa Prunus armeniaca Linn Prunus amygdalus Batch/Almonds Vātāma Vrksāmla Gercinia indica Chois 6. Auşadha varga—groups af salts, common drugs etc.— (su. 6-143/171)-Audbhida lavaņa salt obtained from soil Bida black salt, salt from mines Pāmśu salt from alkaline soil Romaka salt from salty lake Saindhava Rock salt Sāmudra sea salt, common salt

Sauvarca a kind of salt

Yava śūkaja kṣāra alkali (ash) obtained from burning

ear of barley

Hiñgu asafoetida-resin of Ferula foetida

Regel

Haritaki Terminalia chebula Retz Āmalaka Emblica officinarum Geartn

Terminalia belerica Roxb. Aksa/vibhitaka

above three together known as Triphalā.

Piper nigrum Linn Marica Piper longum Linn Pippali

Zinziber officinale Linn Nāgara

above three together known as Trikatu.

Cinnamomum zeylanica Blume Tvak

Cinnamonum tamala Nees & Eberm Patra

Elettaria cordomomum Maton Elā

Mesua ferrea Linn Nāgakeśara

The first three of the above together is known as Trijataka and all the four together is Caturjātaka.

Piper chaba Hunter Cavika

root of Piper longum Linn Pippalimüla Plumbago zeylanica Linn Citraka

Parcakola is the name for the combination of five-drugs viz; pippali, pippalīmūla, cavya, citraka and nāgara.

Pañcamula (mahat) is the combination of five.

Aegle marmelos Linn 1. bilva Genelina arborea Linn 2. kāśmarya

Clerodendon phlomoides Linn 3. tarkārī Steroe spermum suavelens DC. 4. pāţalā

Oroxylum indicum Vent 5. tintuka

Pañcamula (hṛsva) is the combination of

Solanum indicum Linn 1. brhatī

2. Ksudrabrhati/

Solanum xanthocarpum schard kantakārī Desmodium gangeticum DC

3. śaliparni Uraria picta DC

4. prsniparņi Tribulus terristris Linn 5. goksura

Pañcamula-(madhyama) is the combination of

Sida cordifolia Linn 1. balā Boerhavia diffusa Linn 2. punarnavā Ricinis communis Linn 3. eranda Teramnus labialis Spreng

4. Māşaparņī

Phaseolus trilobus Ait 5. Mudgaparni

Pañcamula (jivana) is the combination of

1. abhīru	Asparagus racemosus Willd	
2. vīrā	Roscoea Procera Wall	
3. jīvanti	Leptidenia reticulata W & A	
4. jivaka	Microstyllus wallachi Lindl	
5. rsabhaka	Microstyllus wallachi Lindl	

Pañcamola (tṛṇa) is the combination of

1. darbha	Cynodon dactulon (linn) Pers	
2. kāśa	Saccharum spointaneum Linn	
3. ikşu	Saccharum officinarum Linn	
4. śara	Saccharum munja Roxb	
5. śāli	Oryza sativa Linu.	

Table-7 (1)

Medicinal plants and plant products (without their synonyms)
mentioned in Astangahidayam. (for details refer next table).

Mentitolica in 213 fa	aganiaayam. (Jor act	aus rejer next sauce.
A	Asana	Brhatī
Abhişuka	Aśoka	Brahmasomā
Ādhakī	Aśvagañdha	Brahmasuvarcalā
Agnimantha	Aśvamāra	Brāhmī
Aguru	Aśvakar ņ a	Bṛhatī
Aileyaka	A śva t tha	Buka.
Airāvataphala	Atasī	
Ajagandhā	Atibalā	\boldsymbol{C}
Ajamodā	Atichatrā	Canaka
A jaśrngi	Atimuktaka	Cañcu
Akşodaphala	Ativișā	Candā
Alāb ū	Ātmaguptā	Cañdana (śveta)
Alarka	Āvartakī.	Cāngerī
Āluka	Andrew St. (1994)	Cāratī
Āmalakī	\boldsymbol{B}	Cavya
Amlavetasa	Badara	Chāgakarņā
Amlikā	Bākucī	Cilli
Amra	Balā	Cīnaka
Āmrāta	Balvaja	Cirabilva
Amrta	Bañdhūka	Cirbhita
Añkola	Bhallātaka	Citrā
Anuyava	Bhār ñg ī	Citraka
Apāmār g a	Bhavya	Coca
Aragvadha	Bhṛñga	Coraka
Ārdraka	Bhūkañda	Cukrikā.
Ārdrika śāka	Bhūnimba	
Arimeda	Bhūr j a	D
Aristaka	Bh ū tīka	Dāḍima
Arjuna	Bijapūra	Dantī
Arka	Bilva	Darbha
Arka puspi	Bimbī	Dāru
Āruka	Bisa	Dārvī

Devadāli
Devadhūpa
Dhāmārgava
Dhāmvana
Dhanvayāsa
Dhātakī
Dhattūraka
Dhavaka
Dhyāmaka
Drākṣā
Dravaūtī
Droņa
Dugdhikā
Dūrvā

 \boldsymbol{E}

Eḍagaja Elā-sūkṣma Ela-sthūla Elāvāluka Eraka Eraṇḍa Ervāru

G

Gaja cirbhita
Gaja dañtika
Gaja pippalī
Gauradaņda
Gaurasarṣapa
Girikadamba
Girikarņikā
Godhūma
Gojihvā
Gokṣura
Grdhranakhī

Guḍamañjarī Guggulu Guñdrā Guñjā Guṇṭha

H

Hālāhala
Hamsapādika
Hapuṣā
Hareņu
Haridrā
Harītakī
Hastikarņa
Haṭha
Himsrā
Hiñgu
Hrībera.

I Ikşu
Ikşuraka
Ikşvāku
Ikşvārika
Indravāruņī
Indrayava
Ingudī
Itkaţa,

Jambīra
Jambū
Jātī
Jātīpatra
Jātīphala
Jātīrasa
Jhuñjhu

Jīmūta
Jingiņī
Jīraka-śveta
Jīraka-kṛṣṇa
Jīvaka
Jīvantaśāka
Jīvantī
Jūrṇa
Jyotiṣmatī.

K

'Kadalī Kadamba Kadara Kākajañghā Kākamācī Kākamālika Kākanāsā Kākāndaki Kākāndola Kākatiktā Kākodumbarikā Kākolī Kalamba Kalamuskaka Kālānusārī Kālaśāka Kalāva Kalhāra Kāliñga Ka mala Kampilla Kanaka Kañgu Kañkola Kantakārī Kapitana

77	77 1 1.1	167
Kapittha	Kulattha	Mānasī Maziirka
Kapotavañka	Kumkuma	Mañjiṣṭha Marica
Karamardaka	Kumuda	
Karanja	Kuśa	Mārşa
Kāravella	Kūsmāņda	Māṣa
Karavira	Kusumbha	Māsaparņī
Karira	Kuṣṭha	Masūra
Karkañdhū	Kustumburu	Matsyāksika
Karkāruka	Kuţaja	Mātuluñga
K arkoța	Kuṭañjara	Medā
Kārmuka	Kuţumbaka.	Meşasrñgi
Kārpāsa		Miśi
Karpūra	L	Mocarasa
Kāśa	Lākṣā	Moksaka
Kāsamarda	Lakşmanā	Mṛgaliṇḍaka phala
Kaseruka	Lakuca	Mṛṇāla
Kāśmarya	Längali	Mṛṇālī
Kataka	Langan Lasuna	Mudga
K aţphala		Mudgaparni
Kattṛṇa	Latā Lavañga	Mukūlaka
Katutraya	Lavanga Lodhra	Mūlaka
Kaţukā	Lonikā.	Muñjāta
Kaţukālābū	rojira.	Murā
Kelūţa		Mūrvā
Khadira	<i>M</i>	Musalī
Khar j ūra	Macikā	Mustā.
Kirātatiktaka	Madana	Musta.
Kodrava	Madanaka	3.0
Kokilākṣa	Mādhavī	<i>N</i>
Kośāmra	Madhuka	Nāḍi kalāya
Kośātaki	Madhüka	Nāgabalā
Kovidāra	Mahā droņa	Nagadañii
Kramuka	Mahā medā	Nägakesara
Krauñcādana	Mahā picumañda	Nāgara
Kşavaka	Makuşţaka	Nahikā
Kşirini	Mālaţī	Nākuli
Kşīrakākolī	Mallikā	Nala
Kukkuți	Māmsī	Nalikā

Nandi	Priyañgu	Saptalā
Nārikela	Pṛśniparṇi	Śara
Nata	Prthvika	Saralā
Nīlī	Punarnavā	Śarapumkhā
Nilotpala	Punnāga	Sārasi
Nimba	Puşkara	Sārivā
Nirguņģi	Pūtīkā.	Sarja
Nirmālya	ipanin adam adah pisar adah pipah	Sarjarasa
Nișpāva	R	Śārngesta
Nivāra	Rā jā dana	Sarpagañdhā
N yagrodha.	Rājakṣavaka	Sarşapa
and an interest when	Rājamāṣa	Satāhvā
P	Rakta c añdana	Satāvarī
Padmaka	Rakta utpala	Ša th ī
Palāṇḍu	Rasāñjana	Satīna
Palankya	Rāsnā	Saugañdhika
Palāśa	Rasona	Siddhārth a
Pālēvata	Rddhi	Śigru
Panasa	Rodhra	Simsipā
Pāribhadra	Rohitaka	Śirişa
Paripēlava	Rşabhaka.	Śitivāraka
Parpața	Rapitara.	Śleşmātaka
Parūșaka -	<i>S</i>	Snuhī
Pāṣāṇabheda	Sahacara	Somavalkā
Pāţalā	Sā vāla	Sprkkā
Pāṭhā	-	Spį kk a Šrāvaņ ī
Pațola -	Śaka vrksa	Sravaņi Sr n g ā ṭaka
Patra	Sāla	Srngi Srngi
Pattañga	Śālī	Śrīvāsaka
Payasyā	Śāliparņī	Sruva vrksa
Phanijjaka	Śallakī	Stuva viksa Sthauņeya
Pīlu	Śālmalī	Śukanāsa
Pippali	Samañgā	Sumukha
Pippalī mūla	Śami	Sunişannaka
Plakşa	Saņā	
Prapaundarika	Sañkhapuşpi	Śunthi Sanchki
Prasāriņī	Sañkhini	Surabhī
Priyāla	Saptacchadā	Sūraņa

Surasā
Sūryavallī
Suvarcală
Śyāmā
Śyāmāka
Syōnāka.
·

Trāyañtī Triv_tt Tūda Turuşka Tuvaraka Tuvarī Tvak.

Vamsa yava Vārabī Varuna Vāsā Västūka Vasuka Vātāma Vetasa Vibhītaka Vidañga Vidārī Vikañkata Viralā Vișa Vişamuşta Vrddhi Vrīhi Vrksādanī Vrksāmla

T

Tagara Tāla **Tālisapatra Ta**māla Tāma laki Tāmbūla patra Tanduliyaka Tarkārī Tavaksīrī Tejohvā Tiktā Tila Tilaka Tindiśa Tinduka Tiniśa Tiñtidīka Trapusā

U
Uddālaka
Udumbara
Upakuncikā
Upodikā
Urumāņa
Ušīra
Utpala
Uttamāraņi
Uttuņdakī.

V

Vacā Vālaka Vāminī Vamśa Vamśalocana Vamśa karīra

Y

Yava Yavakşara Yavānī Yūthīkā,

Vṛṣcikālī.

Table-7 (2)

Detailed list of medicinal plants and plant products

N. B.: -Only one or two references are furnished.

Abbreviations—sū.-sūtrasthāna, śā.-śārīrasthāna, ni.-nidānasthāna, ci.-cikitsāsthāna, ks.-kalpasiddhisthāna, ut.-uttarasthāna, Aru-Arunadatta, Hem-Hemādri, Candra-Candranandana.

-A-

A bh ay am	ks-4/11	usira-Vetiveria zizanoides (Linn) Nash.
Abhayā	su-15/35	Terminalia chebula Retz.
Abda	ci-3/29	see synonym Musta.
Abhiru	su-6/170	see synonym Śatāvari.
Abhişuka	su-6/120	Pistacia Vera Linn.
Abja	sa-2/4	see syn. Kamala.
Āḍhakī	su-6/17	Cajanus indicus Spreng.
Adrikarņī	ut-5/20	see syn. Girikarnīkā.
Agni γ	su-15/17	
Agnika J	ci–3/64	see syn. Citraka.
Agnimañtha	su-14/23	Premna integrefolia Linn.
	su-3/11.15/43	Aquillaria agallocha Roxb.
Ahike s ara	ci-7/10 6	see syn. Nāgakesara.
Aileya (ka)	ut-11/24	see syn. Elāvāluka
Ahimāra	ut-22/82	see Arimeda.
Aiñ dr ī	ci-22/44	see syn. Indravaruni.
A irāvataphala	a su-6/138	Citrus reticulata Blanch.
Ajag añdhā	ci-1/160	Gynandropsis gynandra (Linn)
		Briq.
Ajājī	su–15/3 3	see syn. Jīraka
Ajalomī.	ut-5/2	Svetadurva (Aru)-see syn. Dürvä.
Ajam odā	su-14/33	Apium gravellens Linn.
Ajasrfigī	ci–8/57	Gymnema sylvestre R. Br.
Akhukarņī		see syn. Vṛṣakarṇī.
Aksa (taila)	su-5/60 7	
Akşaka	ut-37-70 J	see syn. Vibhītaka

A k şibhaişa j ya	ci-9/23	Pattikārodhra-Symplocos race- mosa Roxb.
Akşoda	su-6/120	Juglans regia Linn.
Alābu	su-25/3	Laganeria Bulgaris Linn.
Alambuşā	ci-8/12	Biophytum sensitivum Linn.
Alarka	su-15/28	Calotropis gigantea (Linn) R. Br.
Aluka	·su-6/94	Dioscroea tubers, Yam, sweet
Amalaka	su-6/156	potato Emblica officinalis Geartn.
	ut-5/20	Nirgundi (Iñdu)-Vitex nigundo
Amara	•	Linn.
Amaradāru sa-	2/60,ci-1/13	377
Amarāhva	su-15/43	> see syn. Devadāru
Amarataru	ut-24/29	J
Amaya	ci-44/36	see syn. Kustha
Ambasta	su-15/38	(1) pāṭhā (Aru)-Cissampelos pariera Linn.
		(2) mayurasikhā (Hem)-Temarix anticulata Vahl.
Aṁbhoda	ks-2/21	see syn. Mustā
Ambhoja	su-24/18	see syn. Kamala
Ambhoja renu	ci-2/46	Kamalakesara/stemen of lotus.
Ambu	ci-1/15	see syn. Vālaka.
Ambuda	ut-5/20	see syn. Mustā.
Amla	oi-1/34 7	
Amlavetasa	su-10/25	Garcinia pedunculata Roxb.
Amlika	su-6/139	Tamarindus indicus Linn.
Āmra	su-6 128	Mangifera indica Linn.
Amrāta	su-6/137	Spondias magnifera Willd.
Amrta	su-6/75	
Amrta valli	ut-38/18 J	Tinospora cordifolia Miers.
Amrtā dvaya	ut-39/34	gudüci and haritaki (Indu).
Amsumati	su-6/168	Šāliparņī-Desmodium gangeticum D. C.
Amsumatt dvay	a	Śāliparņī and prsniparņī.
Anala	ci-21/68	see syn. Citraka.
Anañta	su-15/67	
Anañta	ks-4/12	
Ananta	ut-1/13	Dürva-(Indu)-Cynodon dactylon Pers.

A11	61120	Alangium salvifolium Linn.
Añkolla	su-6/120	small barley-Hordeum vulgare
Aņuyava	su -6 /15	Linn.
Apāmārga	su-10/29	Achyranthes aspera Linn
Aragvadha	su-15/17	Cassia fistula Linn.
Araluka	sa-2/7	see syn. Syonāka
Āraņika	su-15/24	see syn Agnimañtha
Aranyakulattha		wild horsegram. Dolichos biflo-
	•	rus Linn.
Aravinda	ut-39/48	see syn Kamala
Ardraka	su-6/164	green ginger-Zinziber officinalis
22.01.00		Linn.
Ārdrikā	su-6/109	green coriander leaves.
Arevata	ut-32/9	see syn. Aragvadha
Arimedā	ut-22/90	Vitkhadira (Aru)-Acacia Fārne-
	•	siana Willd
Arișța	su-6/75	Nimba-Azadirachta indica Juss.
Aristaka	ci-1/134	Rithā-Sapindas trifolatus Linn.
Ar j a k a	su-6/106	see syn. Barbara.
Arjuna	su-15/41	Terminalia arjuna Roxb.
Arka	su-15/28	Calotropis Procera. Ait. R. Br.
Arka puspi	ut-1/47	Creeper, Holostemma rheedia-
_		num Spreng.
Ārtagāla	ci-5/36	see syn, Sahacara.
Āruka	su-6/135	Prunus persica Batsch.
Āruskara	su-7/37	see syn. Bhallātaka
Asana	su-15/19	Pterocarpus marsupium Roxb.
Asañga		1 Rasānjana (Indu)
Asita jīraka	ci-10-17	see syn. Kṛṣṇajiraka
Asita saroja	ci-7-85	see syn, Kamala
Aśmabheda	su-15/24	Bergenia ligulala Wall, Sazifragaligulata Wall.
Asmañtaka	ci-11/18	Mulaka parņa (Aru) Ficus cordi-
	•	folia Roxb.
Aśoka	ci-3/10	Saraca indica Linn.
Aśoka rohini	ut-2/47	see syn. Kaṭuka
Asphota	su-30/9	Girikarnika (Aru) Clitora terna-
rapparo em	,-	tes Linn. Kovidāra (Hem)
		Bauhinia variegata Linn.

Āsurī	su-6/106	see syn. Rājika
Aśvagañdha	sa-2/50	Withania somnifera Dunal.
Aśvaghna	ci-8/23	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,
hana	sa-1/61	see syn. Karavira
- mara	su-19/72)	•
Aśvakarņa	su-15/19	Kuşika-Dipterocarpus turbina-
-	•	tus Geartn.
Aśvakhurā	ut-3/28	see syn. Girikarņikā
Aśvattha	su-21/16	Ficus religiosa Linn.
Āṭarūş aka	su-10/29	see syn. Väsä
Atasī	sa-2/25	Linum usitatissimum Linn
Atibalā	ut-39/104	Abutilon indicum (linn) SW.
Aticchatrā	su-29/31	Viśanika (Aru) Gymnema sylves-
		tre R. Br. Śatapuspā (Hem)
		Anethem sowa Kurz.
Atiguhā	su-29/31	Śāliparni (Aru) Desmodium gan-
J	·	geticum DC. Prśniparnī (Hem)
		Uraria Picta Desv.
Atimuktaka	ut-6/58	see syn. Mādhavī
Ativişā	su-15/35	Aconitum heterophyllym Wall
Ātmaguptā	su-6/22	Mueuna pruriens DC.
Auşadha	ci-5/55	see syn. Śunthi
Avalgujā	su-6/75	Psoralea corylifolia Linn
Ävartaki	ci-19/22	Cassia auriculata Linn
	•	

-B-

Badara	su-6/120	Zizyphus jujube Plank
Bahala	su-15/457	, .
Bahala pallava	su-15-21 J	see syn. Śigru
Bāhlika	ut -34/36	see syn, Kumkuma
Bahurasā	su-15/45	see syn. Ikşu.
Bākucī	ci-9/21	Psoralia corylifolia Linn
Balā	su-6/169	Sida cordifolia Linn
Balā dvaya	su-15/5	1. balā
-	•	2. atibalā
Bala traya	su-10/23	1. balā
. *	•	2. atibalā-Abutilon indicum
		(Linn) SW

3.	nāgabalā-Sida	veronicaefolia
	Lam	

		Lalli
Balapatra	ut-39/105	see syn, Khadira
Balvaja	sa-1/87	a kind of grass. Imperata arun-
		dinacea Cyrill.
Bāṇa	su-15/17	nilasahacara-Barleria stringosa
		Will.
Ba ñ dhūka	ut-15/14	Pentapetes phoenicea Linn
Barbara	ut-3/59	vana tulasī-Ocimum basilicum
		Linn,
Barhiśikhā	ci–11/34	Elephantopus seaber Linn
Bāṣpikā	su-7/25	see syn. Pṛthvikā
Basta g añdha	ci-17/37	see syn. Ajagañdha
Bastāntrī	su-15/45	Vṛṣagandha (Aru) Ipomea pers-
		caprea SW. Vṛddhadāru
	4	(Hem) Argyrea speciosa Swet
Bhadra dāru	su-15/5	see syn. Devadāru
Bhadra elā	su–6/26	sthula elā-Amomum subulatum
		Roxb
Bhadra kāṣṭha	su-18/5	see syn. Devadāru
Bhadra mustā	ci-7/25	nāgaramusta-Cyperus scariosus
		R. Br.
Bhadra śrīh	ut-30/22	see syn. Cañdana.
Bhall ā ta ka	su-6/134	Semecarpus anacordium Linn.
Bhālluka	su-15/24	see syn. Syonāka
Bhaṇḍī	su-15/10	see syn. Sirişa
Bhārngī	su-15/28	Clerodendrum serrratum (Linn)
Bhavya	•	Delinia indica Linn
Bhrnga	ci-3/48	Eclipta alba Hassk.
Bhūkadamba		see syn. Srāvaņī
Bhūkañda	su-6/114	Mushroom
Bhūnimba	su-15/17	Andrographis paniculata Nees
Bhūrja	su-15/197	
Bhūrja granthi	ut-18/28 \	Betula Utilis D. Don
Bhūrja patra	ut-3/49)	
Bh ū takeśi	su-15/30	1. Māmsi (Aru) see Jatāmāmsi
		2. Nirgundi (Hem) see Nirgundi
Bhūtika	ci-1/139)	
Bhūtṛṇa	su-15/30 J	Cymbopogon citratus (DC) Stapf.

Bijaka	ci-3/134	see syn. Asana
Bijapūra	ci-6/20)	
Bijāhva	ci-6/33 J	Citrus medica Linn.
Bījogrā	u t -8/26	see syn. Vamśa.
Bilva	su-6/125	Aegle marmelos Corr
Bimbi	su-10/24	Coccinia indica W and A
Bisa	su-6/91	leaf stalk and root stalk of lotus
Bisa grañthi	ci-3/76	plant (kamala)
Bodhi	ut-37/70	see syn. Aśvattha
Boța	ci-3/135	Alambuṣā (Aru) Biophytum sen-
		sitivum (Linn) DE
Boţa sthavira	ci-3/135	Muṇḍī (Hem) Sphaeranthus indi-
ŕ		cus (Linn)
Brahmacāriņī	su-29/31	see syn. Śrāvāņī
-somā	ut-1/44	not correctly identified
-suvarcalā	ut-39/50	not correctly identified.
Brāhmī	ci-19/34	Bacopa monnieri (Linn) pennel.
B rhatī	su 6/76	Solanum indicum Linn
Brhati dvaya	su-6/79	Brhatī and kaņţakāri
Buka	su-15/24	Bakapuspa-Osmanthus fragrans
	•	Loud.

 C_{-}

Canaka	ni-7/46	Cicer arietinum Linn
Cañcu	su-6/25	Corchords fascicularis Lam
Canda	su-15/43	Angelica gla tk a Edgw
Cañdana	su-3/20	Santalum album Linn
Cañdra lekhā	ci-3/13 5 7	see syn. Bākucī
Cañdra sakala	ci-19/44 J	•
Cāñgerī	su -6/7 4	Oxalis corniculata Linn
Carmasāhvā	su-1 <i>5 4</i> 5	see syn. Sātalā
Capalā	ci-4/24	see syn. Pippali
Cārati	ci-6/34	padmacārinī (Aru) Cleroden-
		drum indicum (Linn).
Catascaparņī	su-10/23	Śaliparni, prsniparni, masaparni,
		mudgaparņī.
Caturañgula	ci-1/119	see syn. Erañda

Caturjāta (ka)	su-6/160	group of four drugs-viz. tvak, patra, elä, nägakeśara.
Cavikā	su-6/1657	• •
Cavya	ci-1/193 J	Piper chaba Hunter
Cetaki	ci-30/39	Kanguni-see syn. Jyotişmatī
Chāgakarņā	su-15/19	Diptocarpus turbinatus Geartn.
Chatrā	su-29/31	see syn. Śatapuspā.
Chinnaruhā	su-15/45)	•
Chinnodbhava	ci-1/6 0 J	see syn. Amrtavalli
Cillī	su - 6/93	a variety of Chenopodium album Linn.
Cina	su-6/9	a kind of paddy. Oryza sativa Linn.
Cinaka	su-6/87	Cucumis utilissimus Roxb
Cirabilvā	su-6/98	Haloptelia integrifolia Planch.
Cirbhata	su-6/87	Cucumis memordica Roxb.
Citrā	su-15/1	Mūṣakaparṇī (Aru) Ipomea
3.17 <i>u</i>		remiformi Chois.
		Katupatola (Hem) Trichosa- nthes diocia Roxb.
G itraka	su-6/166	Plumbago Zeylanica Linn
Coca	su-3/31	1. panasa (Aru) Aerocarpus hete-
		rophyllus Lam.
		2. nārikela (Hem) Cocos nuci- fera Linn.
Coca	su-15/43	3. tvak-Cinnamomum tamala Nees.
Coraka	su-15/43	granthiparni–Angelica glauca
		Edgw
Cukra 7 Cukrika J	ci-7/431	 Rumex vasicarius Linn Rumex acctosella Linn
Cuñcu/cuccu	su-6/85	see syn. Cañcu
Cūta	su-3/25	see syn. Amra.
		-D-
	-: 211.45	see syn. Kapittha
Dadhittha	ci-3/145	Punica granatum Linn
Dāḍima	su-6/117	see syn. Citraka
Dahana	su-15/1	see syn. Tamāla.
Dāla	ut-5/19	acc ayir. I amount

Dañtaśatha	su-6/138	see syn. Jambīra
Dafiti	su-15-45	Baliospermum monatum Muell-
D 11	- 15/01	Arg
Darbha Dardura	su-15/21	Eragrotis cynosuroides Beauv.
Dārdura Dāru	su-6/9 su-15/3	
Dārvī	su-15/4	see syn. Devadāru Berberis aristata DC.
Dasam ū la	su-15/3	a group of ten drugs viz.
Dapamara	54 15/5	1. bilva, 2. agnimantha, 3. syo-
		nāka, 4. kāsmarya, 5. pāţala,
		6. śaliparni, 7. prsniparni,
		8. brhatī, 9. kantakārī, 10, gok-
		sura, the first five are known as
		Brhat/Mahat pancamula and the
		second five as Ksudra/laghu
		pañcamūla.
Devadali	su-15/1	Luffa echinata Roxb
Devadāru	su-17/2	Cedrus deodaru (Roxb) Loud.
Devadhū pa	su-15/43	Sarjarasa/rala; resin of Vateria
D -1	1510	indica Linn.
Devāhva	su-15/3	see syn. Devadāru
Devahva ya	-: 10/01	Tarr. I D I
Dhāmaragava	ci-19/21	Luffa acutangula Roxb
Dhanaka/Dhanik Dhanya	$\frac{\text{a su}-13/10}{\text{su}-14/25}$	Coriandrum sativum Linn
Dhānyaka	sa-2/7	S Sorial and Sacryain Danie
Dhanañjaya	ut-22/82	see syn. Arjuna
Dhañvana	su-24/18	Grewia tiliaefolia Vahl.
Dhañva	ut-30/12)	1. Alhagi camelorum Fisch
Dhañvayāsaka	su-10/29 \	2. Fagonia arabica Linn
Dhañvayavasaka		YA7 C 11 C 11 C 11 C 11 C
Dhātakī	su-15/38	Woo fordia floribunda Salish
Dhātrī Diana	su-3/51	see syn. Amalaki
Dhatturaka	ut-24/30	1. Datura metal Linn
		2. Datura stramonium Linn
Dhava (ka)	su-15/19	Anogeissus latifolia Wall
Dhāvanī	su-20/38	see Kantakari
Dhyāmaka	su-15/43	rohisatṛṇa kaṭṛṇa; Cymbopogon- schonanthus Linn.

Dīpyakā su-6/9 see syn. Ajamodā Dīrghaṣūka su-6/9 see Śāli Su-17/8 see syn. Syonāka Drākṣā su-15/45 Croton tiglium Linn Droṇa ut-36/92 not correctly identified Dugdhikā/ dugdbinika ci-8/116 Euphorbia hirta Linn Durālabhā sa-2/8 Durālambhā ci-3/61 ci-1/45 Dūrvā su-15/16 Cynodon dactylon (Linn) Pers. Dūṣaka su-6/1 see Sāli Dvīpī su-15/32 see syn. Citraka Dvi niṣā su-15/40 haridrā and dāru haridrā Dvi tiktā 15/40 kaṭuka and kākatiktā (Aru) kaṭuka and karañjikā (Hem) -E- Eḍagaja su-6/94 Cakramarda, Cassia tora Linn see syn. Trivṛt Elā su-15/1 Elettaria Cordomomum Maton 1. sūkṣma elā-Elettaria cordomomum Maton Elā yugma su-15/43 2. sthūla elā, bhadra elā-Amomum subulatum Roxb.
Dīrghavṛntā Drākṣā Su-6/136 Vitis vinifera Linn Dravañtī Su-15/45 Groton tiglium Linn not correctly identified Dugdhikā/ dugdhinika Durālabhā Durālambhā Dusāparṣa Ci-3/61 Dūṣaka Dvīpī Su-15/16 Cynodon dactylon (Linn) Pers. see Sāli Su-15/40 haridrā and dāru haridrā Dvi tiktā Dvi tiktā Su-6/94 Ekaiṣika Ci-17/37 Elā Su-15/1 Elēttaria Cordomomum Maton Elā yugma Su-15/43 Sues syn. Syonāka Vitis vinifera Linn Croton tiglium Linn not correctly identified Cynodon dactylon (Linn) Pers. see syn. Citraka haridrā and dāru haridrā kaṭuka and kākatiktā (Aru) kaṭuka and kārañjikā (Hem) -E-
Drākṣā su-6/136 Vitis vinifera Linn Dravañtī su-15/45 Groton tiglium Linn Droṇa ut-36/92 not correctly identified Dugdhikā/ dugdhinika ci-8/116 Euphorbia hirta Linn Durālabhā sa-2/8 Durālambhā ci-3/61 ci-1/45 Dūrvā su-15/16 Cynodon dactylon (Linn) Pers. Dūṣaka su-6/1 see Sāli Dvīpī su-15/32 see syn. Citraka Dvi niṣā su-15/40 haridrā and dāru haridrā Dvi tiktā 15/40 kaṭuka and kākatiktā (Aru) kaṭuka and karañjikā (Hem) -E- Eḍagaja su-6/94 Cakramarda, Cassia tora Linn see syn. Trivṛt Elā su-15/1 Elettaria Cordomomum Maton Elā dvaya su-15/43 2. sthūla elā, bhadra elā-Amo-
Droṇa Dugdhikā/ dugdhinika Ci-8/116 Euphorbia hirta Linn Durālabhā Durālambhā Dusāparśa Dūrvā Dūrvā Dvipī Dvi niśā Dvi tiktā Dvi tiktā Edagaja Edagaja Ekaiṣika Ci-1/37 Elā dvaya su-15/43 Lunhorbia hirta Linn Euphorbia hirta Linn See syn. Dhanvayāsa Cynodon dactylon (Linn) Pers. See Šāli See syn. Citraka haridrā and dāru haridrā haridrā and kākatiktā (Aru) kaṭuka and karañjikā (Hem) -E- Edagaja Elā dvaya Su-15/14 Elettaria Cordomomum Maton Liā yugma Su-15/43 2. sthūla elā, bhadra elā-Amo-
Dūgdhikā/ dugdhinika ci-8/116 Euphorbia hirta Linn Durālabhā Durālambhā Dusāparśa ci-1/45 Dūrvā su-15/16 Cynodon dactylon (Linn) Pers. Dūṣaka su-6/1 see Sāli Dvīpī su-15/32 see syn. Citraka Dvi niśā su-15/40 haridrā and dāru haridrā Dvi tiktā 15/40 kaṭuka and kākatiktā (Aru) kaṭuka and karañjikā (Hem) -E- Eḍagaja su-6/94 Cakramarda, Cassia tora Linn see syn. Trivṛt Blā su-15/1 Elettaria Cordomomum Maton Elā dvaya su-15/43 1. sūkṣma elā-Elettaria cordomomum Maton Elā yugma su-15/43 2. sthūla elā, bhadra elā-Amo-
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dugdhinika ci-8/116 Euphorbia hirta Linn Durālabhā sa-2/8 Durālambhā ci-3/61 see syn. Dhanvayāsa Dūrvā su-15/16 Cynodon dactylon (Linn) Pers. Dūṣaka su-6/1 see Sāli Dvīpī su-15/32 see syn. Citraka Dvi niśā su-15/40 haridrā and dāru haridrā Dvi tiktā 15/40 kaṭuka and kākatiktā (Aru) kaṭuka and karañjikā (Hem) -E- Eḍagaja su-6/94 Cakramarda, Cassia tora Linn see syn. Trivṛt Blā su-15/1 Elettaria Cordomomum Maton Elā dvaya su-15/43 1. sūkṣma elā-Elettaria cordomomum Maton Elā yugma su-15/43 2. sthūla elā, bhadra elā-Amo-
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mum Maton Elā yugma su-15/43 2. sthūla elā, bhadra elā-Amo-
muni subulatum Koxb.
Elāvāluka su-15/26 Prunus cerasus Linn
Eraka ci-22/29 Typha elephantina Roxb
Eranda su-6/169 Ricinus communis Linn
Eranda taila su-5/57 oil of Ricinus Communis, castor
oil.
Ervāru su-6/89 Cucumus utilissimus Roxb.
- <i>G</i> -
Gada ut-5/20 see syn. Kustha
Gaja cirbhata ci-14/38 Cucumis memordica Roxb
Gaja dantika ci-36-61 not correctly identified
Gajāhva ut-5/8

Gajā kaņā Gajā kṛṣṇā Gajā pippalī Gajopakulyā Gāla Gaṇḍīra Gañdhana	ci-8/50 ut-22/6 ut-37/27 ci-21/59 ci-1/6 su-15/33 su-6/10	1. Piper chaba Gajapippali Hunter 2. Scindapsus officinalis Schott. see syn. Madana see syn. Snuhi see syn. Vrihi
Gañdhapalāsa	ci-10/46	Gañdhapatram/sathī; Hedychium spicatum. Ham-ex. Smith.
Gañdharvahasta	ci-11/21	see syn. Eranda
Gāngeyi	ci-1/54	see syn. Mustä
Gataśokā	su-15/26	see syn. Aśoka
Gaura daņda	sa-1/39	not correctly identified
Gaura śāli	su-6/2	see syn. Śāli
Gaura sarşapa	su-22/19	Brassica campestris, Var.
Gavāksī	su-15/2	see syn. Iñdravaruņī
Gavedhuka	su-6/93	Coix lachrymajobi Linn
Gāyatrī	ci-5/28	see syn. Khadira
Ghanā	su-14/22	see syn. Mustā
Ghoṇṭā	su-15/17	puga (Aru) Acacia catechu Willd
		badari (Hem) Zyziphus jujuba
		Lam.
Ghoṣā	ut-13/55	see syn. Satapuşpa
Ghuṇapriyā – vallabha – e s ṭā	su-15/33 ci-8/103 ci-19/40	see syn. Ativişā.
Girikadamba	ut-2/46	Mytragyna parvifolia Korth.
Girikarņikā	ut-36/57	Clitorea ternatea Linn
Godhuma	su-6/15	Triticum vulgarae Linn
Gojihvā	su-6/77	Onosma bracteatum Wall
Gokaņţaka Gokșurā	su-15/24 su-6/168	Tribulus terristris Linn.
Golomi	út-5/2	Dürvā (Aru) Cynodondaetylon (Linn) Pers.
Gopañganā Gopakanyā Gopasutā	ks-4/12 ci-2/28 su-15/9	see syn. Sārivā
Gopī	su-20/38	Kṛṣṇa sārivā-Ichnocarpus fruite- sen R. Br.

Gṛdhranakhi ut-35/46 not correctly identified Gṛñjanaka su-6/112 Daucus carrota DC Guḍa su-5/47 l. treacle/jaggery/molasses Guḍa ci-20/2 2. snuhi (Aru) see syn. Snuhi Guḍamañjari ut-40/52 Kālaśālmalī (Aru) Kūṭaśālmalī Cieba pentandra (Liun) Gertn. Guḍūcī su-10/29 see syn. Amṛtavalli. resin of Balsamodendron mukul Hook. Guhā su-29/31 see syn. Pṛsniparṇī see syn. Eraka Guñjā ci-8/20 Abrus precatorius Ltnn. Typha angustata Bory & Chaf. ———————————————————————————————————	Granthi	ci-3/64	see syn. Pippalimülä
Gṛñjanaka su-6/112 Daucus carrota DC Guḍa su-5/47 1. treacle/jaggery/molasses Guḍa ci-20/2 2. snuhi (Aru) see syn. Snuhi Guḍamañjari ut-40/52 Kālaśālmalī (Aru) Kūṭaśālmalī Cieba pentandra (Linn) Gertn. Guḍūcī su-10/29 see syn. Amṛtavalli. Guggulu su-15/43 resin of Balsamodendron mukul Hook. Guhā su-29/31 see syn. Pṛsniparṇī See syn. Eraka Guñjā ci-8/20 Abrus precatorius Ltnn. Guṇṭhā su-15/24 Typha angustata Bory & Chaf. ———————————————————————————————————			
Guda ci-20/2 2. snuhi (Aru) see syn. Snuhi Gudamañjari ut-40/52 Kālaśālmali (Aru) Kūtaśālmali Cieba pentandra (Linn) Gertn. Gudūcī su-10/29 see syn. Amṛtavalli. Guggulu su-15/43 resin of Balsamodendron mukul Hook. Guhā su-29/31 see syn. Pṛsniparnī Gundrā su-15/6 see syn. Eraka Gunjā ci-8/20 Abrus precatorius Ltnn. Gunthā su-15/24 Typha angustata Bory & Chaf. —H— Haimavatī su-15/40 see syn. Vacā Hālāhala ut-35/4 a poisonous tuber-not correctly identified Halinī ci-8/22 see syn. Lāngalī Hamsapādikā ci-5/38 Adiantum lunilatum Burm Harenu su-23/15 reņukā-Vitex agnuscastus Linn ci-2/18 2. satīna (Hem) Pisum sativum Linn. Haridrā su-26/46 Curcuma longa Roxb Haridrā dvaya su-15/35 haridrā and dāru haridrā Haridrā su-6/153 Terminalia chebūla Retz. Hastikarna ci-17/27 Leea macrophylla Roxb	•	•	•
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Hook. Guhā su-29/31 see syn. Pṛṣṇiparṇī Gundrā su-15/6 see syn. Eraka Guṇjā ci-8/20 Abrus precatorius Ltnn. Guṇṭhā su-15/24 Typha angustata Bory & Chaf. ———————————————————————————————————	•		resin of Balsamodendron mukul
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Haimavatī su-15/40 see syn. Vacā Hālāhala ut-35/4 a poisonous tuber-not correctly identified Halinī ci-8/22 see syn. Lāngalī Hamsapādikā ci-5/38 Adiantum lunilatum Burm Hapuṣā su-14/26 Juniperus communis Linn Harenu su-23/15 1 renukā-Vitex agnuscastus Linn ci-2/18 2, satīna (Hem) Pisum sativum Linn. Haricandana su-3/40 see syn. Candana Haridrā su-26/46 Curcuma longa Roxb Haridrā dvaya su-15/35 haridrā and dāru haridrā Haridrā su-7/41 a tuber not correctly identified Harītakī su-6/153 Terminalia chebūla Retz. Hastikarņa ci-17/27 Leea macrophylla Roxb	Guñja	ci-8/20	
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Haimavatī su-15/40 see syn. Vacā Hālāhala ut-35/4 a poisonous tuber-not correctly identified Halinī ci-8/22 see syn. Lāngalī Hamsapādikā ci-5/38 Adiantum lunilatum Burm Hapuṣā su-14/26 Juniperus communis Linn su-23/15 1 renukā-Vitex agnuscastus Linn ci-2/18 2, satīna (Hem) Pisum sativum Linn. Haricandana su-3/40 see syn. Candana Haridrā su-26/46 Curcuma longa Roxb Haridrā dvaya su-15/35 haridrā and dāru haridrā Haridrā su-7/41 a tuber not correctly identified Harītakī su-6/153 Terminalia chebūla Retz. Hastikarņa ci-17/27 Leea macrophylla Roxb			
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Halinī ci-8/22 see syn. Lāngalī Haṃsapādikā ci-5/38 Adiantum lunilatum Burm Hapuṣā su-14/26 Juniperus communis Linn su-23/15 1 reṇukā-Vitex agnuscastus Linn ci-2/18 2, satīna (Hem) Pisum sativum Linn. Haricandana su-3/40 see syn. Candana Haridrā su-26/46 Curcuma longa Roxb Haridrā dvaya su-15/35 haridrā and dāru haridrā Haridrā su-7/41 a tuber not correctly identified Harītakī su-6/153 Terminalia chebūla Retz. Hastikarņa ci-17/27 Leea macrophylla Roxb	Hālāhala	ut-35/4	•
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ci-2/18 2, satīna (Hem) Pisum sativum Linn. Haricandana su-3/40 see syn. Candana Haridrā su-26/46 Curcuma longa Roxb Haridrā dvaya su-15/35 haridrā and dāru haridrā Haridrā su-7/41 a tuber not correctly identified Harītakī su-6/153 Terminalia chebūla Retz. Hastikarņa ci-17/27 Leea macrophylla Roxb	•	su-14/26	Juniperus communis Linn
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Harida su-3/40 see syn. Candana Harida su-26/46 Curcuma longa Roxb Harida dvaya su-15/35 harida and daru harida Harida su-7/41 a tuber not correctly identified Haritaki su-6/153 Terminalia chebūla Retz. Hastikarņa ci-17/27 Leca macrophylla Roxb		ci-2/18	2, satīna (Hem) Pisum sativum
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Haridrā su-7/41 a tuber not correctly identified Haritakī su-6/153 Terminalia chebūla Retz. Hastikarņa ci-17/27 Leea macrophylla Roxb	Haridrā	su-26/46	Curcuma longa Roxb
Harītakī su-6/153 Terminalia chebūla Retz. Hastikarņa ci-17/27 Leea macrophylla Roxb	Haridrā dvaya	su-15/35	haridrā and dāru haridrā
Hastikarņa ci-17/27 Leea macrophylla Roxb	Haridrā	su-7/41	a tuber not correctly identified
	Ha rīta k ī	su-6/153	Terminalia chebūla Retz.
1 1 101107 0 1 1 12	Hastikarņa	ci-17/27	Leea macrophylla Roxb
– pippali ci–3/12/ see syn. Gaja pippali	– pippalī	ci-3/127	see syn. Gaja pippali
Hatha ut-22/70 kumbhika-Careya arborea Roxb			kumbhika-Careya arborea Roxb
Hayagañdha ci-17/37 see syn. Aśvagandha	Hayagañdha	ci-17/37	see syn. Aśvagandha
Hāyanaka su-6/6 see Śāli	Hāyanaka	su-6/6	see Śāli
Hema ut-17/74 nāgakeśara or padmaka	Hema	ut-17/74	nāgakeśara or padmaka
- ut-25/61 padmaka (Indu)		ut-25/61	padmaka (Indu)
– dugdhā su–15/2 see syn. Svarņaksīrī	- dugdhā	su-15/2	see syn. Svarnaksiri
Hima su-20/37 see syn. Candana	Hima	su-20/37	see syn. Cañdana

Himsrā	ci-1/138	Capparis sepiaria Linn
Hiñgu	su-6/152	Asasoetida-resin of Ferula soetida
•	•	Regel
Hiranyapuşpī	sa-1/83	see syn. Läñgalī
	ü la su-6/10	68 see pañcamula
Hrībera	ci-1/56	see syn. Vālaka
Hutāśana	ci-19/46	see syn. Citraka
		-I-
Ibha pippali	ci-14/18	see syn. Gajapippalī
Ik şu	su-5/42	Saccharum officinarum Linn
Ikṣuraka	ci-3/136	Astercantha longifolia Necs
Ikśvāku	ks-1/27	Lagenaria siceraria Standl
Ikșvārika	ci-3/76	not correctly identified
Iñ dīvara	ci-11/24	see syn. Nilotpala
Iñdrāņi	ci-18/17	see syn. Nirgundi
Iñdulekhā	ut-1/43)	
- rājī	ci-19/26	see syn. Bakucī
– rājikā	•	C'. 1
Iñdravāruņī	ci-19/33	Citrullus colocynthis Schrad
Iñdra vŗk ṣa	su-30/9	Kuţaja (Aru) Holerrhina antidy-
		senterica Wall.
		Arjuna (Hem) Terminalia arjuna
Iñdrayava	15117	W & A
- hvaya	su-15/17	Kuțajabija-seeds of Holerrhina
Iñgudī	ut-5/20	antidysenterica Wall.
ingual	ci-3/68	Balanites aegyptiaca (Linn)
Īṣikā	ov. 21/10	Delib
15114	su-31/19	Kāśa–Saccharum spontaneum Linn
Itkaţa	su-15/24	
212444	su-15/24	Kind of grass, Sesbania bispinosa
		(Jacq) F & R.
		-J-
Jala	su-15/43	see syn. Vāluka
Jalada	su-15/35	see syn. Mustā
Jālinī	ut-30/13	Rājakośātakī-Luffa acutangula
		Roxb

Jambīra	s11-6/106	Citrus lemon (Linn) Burm
Jambū	su-6/127	Syzygium cuminum. (Linn) skeels
		Eugenia jambolana Lam
- dvaya	su-15/41	1. rāja jambu-syzygium cumini skeels
		2. kşudra jambū-Eugenia heyna-
		ena Wall.
Jañtughn a	ci-3/10	
– hṛt	ci-8/16	see syn. Vidanga
Jat a	ut-5/2	
Jațila	su-29/31	see syn. Māmsi
Jātī	ci-1/57	Jasminum grandiflorum Linn
Jati kosa	ci-21/77	Myristica fragrans Houtt
- phala	ut-22/93	
– patra	ut-22/93	arils of the seed-jātīphala
Jātīrasā	su-15/43	Bola-resin of Gommiphora myrrh Homes
Jatu	su-28/36	Lākṣā-shell lac
– mukhavrīhi	su-6/8	a kind of vrihi-see Vrihi.
Jaya	su-15/21	see syn. Agnimañtha
– dvaya	su-15/21	1. Agnimañtha
		2. Kṣudrāgnimañtha-C leroden-
T	a: 17/26	deum phlomoides Linn
Jayañtī	ci–17/26 su–6/94	not correctly identified
Jhuñjhu Jimūta	ci-8/19	Luffa echinata Roxb
Jingi ņ i	su-15/26	Kṛṣṇa śālmali (Aru) Salmalia
Trugiti	su-15/20	malabaria Schott.
		Modaki (Hem) Odina woodier
		Roxb.
Jiraka	su-15/34	Cuminum cyminum Linn
	ci-14-35	1. Śvetajīraka (or jiraka)
4,47,4		2. kṛṣṇa jīraka 1. Carium carvi
		Linn
		2. Nigella sativa
		Linn.
Jivaka	su-6/170	Microstyllus wallachi Lindl
Jivana pañcamū		
Jīvanta šāka	su-6/94	not correctly identified
A-1 milion barren	·	The solution and the solution of the solution

Jīvanti Jongaka Jūrņa & Jurņāhva Jyoti Jyotişmati	su-6/86 su-15/19 a su-14/21 ci-8/34 su-21/17	Leptadenia reticulata W & A see syn Aguru Sorghum vulgare (Linn) Pers see syn. Citraka Celastrus panniculatus Willd.
Jy original.		_
		-K-
Kacchaka	ci-11/18	tūnī-Cederela toona Roxb
Kacchura	su-15/38	see syn. Dhānvayāsa
Kadalī	su-15/26	Musa sapientum Linn
Ka damba	su-15/41	Anthocephalus indicus Miq
Kadara	su-15/19	śvetakhadira-Acacia suma Kurz
Kaidarya	su-1/48	Katphala-Myrica nagi Thumb
Kākādani	ci-15/78	see syn. Guñjā
Kākāhvā	ci-18/17	see Kākāmācī
Kākājañghā	su-30/10	Peristrophe bicalyculata Nees
– mācī	su-6/74	Solanum nigrum Linn
– malikā (?)	ut-35/25	probably Kālamāla
Kākanāsā	ks-4/55	1. Asclepias curassavica Linn
		2. Martynia diandra Glax.
kākāndakī	C (0.0	T
Kākāņdola	su-6/22	see syn. Atmagupta
Kākātiktā	su-15/17	see syn. Guñja
Kākodumbarika	•	Ficus hispida Linn
Kākolī	su-15/8	Roscoea procera Wall
- dvaya	-	Kakoli and Kṣīrakākoli
Kakubha	su-2/2	see syn, Arjuna
Kālā	ci-14/13	nīlinī (Aru)-Indigofera tinctoria
	011	Linn
Kalama śāli	su-6/1	see Śāli
Kalamala	su-15/30	see syn. surasa
Kalamba	su-6/93	Ipomea aquatica Frosk
Kālamuşkaka	su-30/8	1 Schrebera swieteniodes Roxb
77-14	. 19/07	2. Elaedendron glaucum Pers
Kālānusārī	ut-13/87	Kṛṣṇa sārivā-Ichnocarpus fruite-
Kālānusārya	sa-2/48	scens. R. Br.
Kālašāka Kalašī	su-6/97	Corchorus capsularis Linn
Kalasi	su-15/35	see syn, Prániparni
Kalāya	su-6/18	Pisium sativum Linn

Kalhāra Kali Kāliñga Kaliñgaka Kālīyaka	su-6/87 ci-18/25 su-6/87 su-15/19 su-22/20	Nymphaea stellatā Willd. see syn. Vibhītaka Citrullus vulgaris Schrad see syn. Indrayava. 1. pītacandana (Hem)-Coscinium fenestratum. Greatn.
		2. dāruharidrā-Berberis aristata. DC.
Kalodya	su-6/92	padmabija- seeds of Kamala
Kamala	su-3/35	Nelumbium speciosum Willd
Kāmātta	su-7/36	see syn. Kākamācī
Kāmbojīka	ut-34/2	see syn. Māṣaparņī
Kampillaka	su-15/2	Mallotus phillippinensis Muel-Arg
Ka ņā	su-15/1	see syn, Pippalī
– m ū la	ut -37/ 83	roots of pippali
Kāna	ut-5/3	see syn. Kākoli
Kanaka	ut-32/31	see syn. Dhattūra
. -	ut-39/18	see syn. Nagakeśara
Kañcana sali	su-6/2	see syn. Śāli
– kşīrī	su-30/21	see syn. Svarņakşiri
Kandūkarī	su-15/9	see syn. Atmaguptā
Kangu	su-6/11	Panicum italicum Linn
Kañguka	su-7/32	see syn. Priyangu
Kañkola	ci-21/78	Piper cubeba Linn
Kāñtā	sa-2/4	gañdha priyañgu-Prunus maha- leb Linn
Kāñtāra ikşu	su-5/46	see Ikşu.
Kaņţakārī	ci-1/66	Solanum xanthocarpum Schard
Kapikacchü	ci-3/122	see syn. Atmaguptā
Kapītana	su-15/41	Thespesia populnea Soland ex Correa
Kapittha	su-6/126	Feronia elephantum Correa
Kapotavanka	ci-11/18	Suvarcala (Aru)-see
•	, ,	1. śveta-Gynandropsis pentaphylla DC
		2. pîta-Cleome viscosa Linn
		3. nīla-cleome monophylla Linn.
Karaghāța Karahāța	ut-37/84] ut-2 2/ 67]	

Karamardaka	su-6/38	Carissa carrandas Linn
Karambha	su-15/24	uttamāraņī-Pergularia extensa N. E. Br.
Karañja	su-15/1	Pongamia glabra Vent
- dvaya/yugma	*	Karañja and pūtikarañja
- taila	ut-30/19	oil of seeds of pongamia glabra
Karañjika	ut-13/85	Karañja
Kāravella	su-6/80	Momordica chirantia Linn
Kāravī	ci-8/46	1. śatapuspa-Anethum sowa Kurz
1201001-		2. ajamoda-Apium graveolens Linn
		3. yavāni-Garum copticum Ben-
		th & Hook
Karavira	ci-15/78	Nerium indicum Mill
Karbudāra	$k_s-1/7$	ślesmātaka (Hem)-Cordia dicho-
Igui bu and	- •	toma Frost
Kardama śali	su-6/3	see Śāli,
Karīra	su-6/77	Capparis decidua Edgw
Karkandhu	su-6/137	Zizyphus nummularia W & H
Karkāruka	su-6/87	Cucumis melo Linn
Karkaśa	su-6/78	see syn. kampillaka
Karkațaki	ci-3/14)	Karkātasriñgi-Pistacia integeri-
Karkaţākhya	ci-3/49) ut-24/51)	Karkātasringi-Pistacia integeri- ma Stew ex Brandis
Karkatāhvaya Karkatasrngi	ci-3/180)	ma blew ex Brancis
Karkota	su-6/76	Momordica diocia Roxb
Karkoți	ut-30/18	
Kārmuka	su-15/30	not correctly identified
Karnikāra	sa-3/93	see syn. Aragvadha
Kārpāsa	su-25/34	Gossypium herbaccam Linn
Karpūra	su-3/20	oil extract of Cinnamomum com-
•	·	phora Nees.
Kāśa	su-6/171.15/	24 Saccharum spontaneum Linn
Kāsaghna	ci-3/ 2 3	Cassia occidentalis Linn
Kāsamarda	su-6/100	
Kaśeruką	su-6/92	Scirpus kysoor Roxb
Kāşmari/kāşma	rya su-6/22	Gmelina arborea Linn
Kāşmiraja	ut-37/44	see syn. Kumkuma
Katabhi	su-7/25	svetaśirisa-Albizza procera Benth

Kataka Katambhara Katañkateri Kathillaka Katphala Kattrna	su-15/13 ut-6/36 ut-30/39 su-7/76 su-15/13 ci-1/62 ut-5/20	Strychnos potatorum Linn see syn. Kaṭabhi see syn. Dāru haridrā see syn. Punarnavā Myrica nagi Thumb rohiṣa-Cymbopogon schoenan- thus Linn
Kaţu - taila	ci–19/84	see syn. Marica sarṣapa taila-oil of Brassica cam- pestris Var
– traya		see syn. Trikaţu
Kaţuka	su-10/38	kaţukarohiņi-Picrorhiza kurroa Royle ex Benth
– alābu	ci-8/25	Lagenaria siceraria Standl
 daugdhikā 	ut-37/79	see syn. Svarnakşiri
Katu phala	ci-21/77	see syn. Karkota
Kātvañga	su-15/33	see syn. Syonāka
Kaţvi	su-14/25	see syn. Kaţukā
Kaunti	su-21/14	see syn. Hareņu
Kāyasthā	ci-4/51	see syn. Harītakī
Kelūta	su-6/92	a variety of udumbara-Ficus species.
Kembuka	su-6/78	Costus speciosus (Koem) Sm.
Kesara	su-6/160	see syn. Nägakesara
Keśī	ut-6/34	see syn. Māmsī
Khadira	su-2/2	Acacia catechu Willd
Khaṇḍasita	su-5/49	sugar candy
Khapura	su-15/43	kuñduruka-gum of Boswellia serrata Roxb
Kharabusa	su-15/30	marubaka-Ocimum basilicum Linn
Kharjūra	su-6/119	Phoenix sylvestris Roxb
Kimśuka	ci-17/25	see syn. Paläśa
Kiṇihī	ci-20-26	1. see Girikarnika 2. śveta śirisa-see syn. Katabhi
Kiñjalka	su-20-37	padmakesara-stamen of Nelum- bium speciosum Linn
Kirātatiktaka	ci-1/50	Swertia chirata Buch-Ham
Kodrava	,	on ording officers and and and

Kokilākşa Kola	ci-22/18 su-6/25	Astercantha longifolia Nees badara-Zizyphus jujuba Lam
Kolī	su-15/41	badari–Zizyphus mummularia W & A
Kopana	ci-21/68	granthiparni Angellica glauca coraka Edgw
Koradūsa	su-6/13	see syn. Kodrava
Koranta	ut-24/35	see syn. Kurantaka
Kośāmra	ci-13/30	Schleichera oleosa (Lour) Merr
Kośātaka	su –6/7 6	
Kośataki	su-30/11	Kośātakī-Luffa acutangula Roxb
Kośāvati	su-15-1	4 1 / 1#
- dvaya	15–1	1. kośataki
		2. rājakośātaki–Luffa aegyptica Mill–Hook
Kovidāra	ci-8/31	Bauhinia purpurea Linn
Kramuka	su-15/19	pūga-Areca catechu Linn
Kramuka	su-15/49	paţţikārodhra-Symplocos crate- goides Buch
Krauncādana	su-6/92	Scirpus articulatus Linn
Krimighna]
– hṛt	su-12/7	 Videan Embolic ribes Burm
– hara – jit	su-20/38 su-10/30	Vidanga-Embelia ribes Burm
- ju	ci-8/154	! }
Krimija	ut-40/48	see syn. Läkṣā
Kṛṣṇa	su-10/35	
– gafidha	ci-5/68	see syn. Śigru
- pāţalī	ut-5/42	see syn. Moksaka
– tila	su-6/23	see syn. Tila
- vrihi	su-6/8	see syn vrihi
Krtavedhana	•	see syn. Kośātakī
K ş audrasāhvay		vatamaksikam (Aru) Probably Madhuyaşti
Ksavaka	su-15/30	Centipida minima Linn
Kşirakākoli	ci-3/123	
	ci-8/13	
– sūklā	su-10/24	T .
- suria	au-10/24	aşırayldarı aponon a.S.

K şīrī	su-27/49	
- druma	ci-9/80	Trees having milky sap
– pādapa	ut-3/40	Refers to each of the pancava-
– v rk sa	ci-11/56	
-	ci-5/33	tugāksirī / vamsarocanā-Banboo
		manna,-white crystalline sub-
		stance found inside Bambusa
17.5.5.5	10/04	arundinacia Willd
Kṣīriṇī	su-10/24	kāncanakṣīrī (Aru) see syn. Svar-
Valminuoss	on 10/24	ņakṣirī
Kşīriņyau	su-10/24	1. kşirakākolī (Hem)-Roscoea
		2. dugdhikā procera Wall -Euphorbia hirta
		Linn
Ksudra	ut-22/97	
Kşudrabrhati	ci-8/44	see Kanţakārī
– vārtā k a	ut-24/30)	
- saha	ut-2/41	see syn. Mudgaparņī
Kşuraka	ci-15/95	see syn. Ikşuraka
Kşuma	ci-22 34	see syn. Atasī
Kşveda	ks-1/41	see syn. Kośātakī
Kucañdana	ci-2/16	pattangam-Caesalpinia sappan
	<i>~</i> h===	Linn
Kucaila	su-6/77	see Pāṭhā
Kukkutandaka	ato	•
vrihi	su-6/9	see syn. vrihi
Kukkuți	ut-5/3	not correctly identified
Kulahala	su-15/30	muṇḍi (Hem) see syn. Śrāvaṇī
Kulaka	su-6/77	see syn. Viṣamuṣṭī
Kulattha	su-6/9	Dolichos biflorus Linn
Kulatthikā	ci-13/6	1. variety of kulattha-Dolichos
	. 2212	flacutus Linn
-	ut-32/9	2. variety of trivit-Ipomea terpe-
11 / 4 4	. 440.4	thum R. Br.
Kulirasrñgi	ci-4/24	see syn. Karkataśrngi
Kumbha	su-15/2	see syn. Trivrt
– yoni	ut-13/90	Agastya-Sesbania grandiflera
		(Linn) Pers
Kumbhi	ut-8/6	jalakumbhī-Pistia stratiotes Linn
Kumkuma	su-15/43	kesara-Crocus sativis Linn

Kumuda Kuñda Kuñduruka Kuraţaka Kurañ aka Kuruviñda Kuśa dvaya	su-6/91 su-3/90 su-21/15 su-6/93 su-15/24 su-6/10 su-15/24	Nymphoea alba Linn Jasminum multiflorum Andr see syn. Khapurā śitivāraka-Marselia minuta Linn Barleria preonitis Linn see syn. vrihi 1. sthūla kuśa-Eragrotis cynosuroides Beur 2. sukṣma kuśa-Desmostycha bipinnata Stapf
Kuşmanda Kusumbha - taila	su-6/78 su-5/61	Benuincasa cerifera Savi oil of Carthamus tinetorius Linn
Kusumandaka	610	A-11
sali	su-6/2	see Śāli
Kustha	su-7/20	Saussurea lappa cob. Clarke
Kustumburu	ci-1/62	see syn. Dhanyaka
Kuţaja	su-15/3	Holarrhena antidysenterica Wall
		utajabija – see syn, Iñdrayava
Kutannata	ci-10/41	see syn. Syonāka
Kuţaraņa	su-15/45	see syn. Trivrt
Kutheraka	su-6/106	a kind of surasa-Ocimum basici- cum Linn
Kuţilā	ut-24/8	see syn. Tagara
Kutili/Kuñtili	s u –6 /70	small variety of tila-Sesamum indicum Linn
Kuțifijara	su-6/93	Digera muricata (Linn) Mart
Kutsitāmba	su-15/26	see syn. Kadamba
Kuţumbaka	su-6/93	droṇapuṣpī-Leucas sephalotes Spreng
		-L-
Lājā	su-6/36	fried paddy
Lākṣā	su-21/16	shell lac-crust on Coccus lacea Kerr
Lakşmaņā	su-1/41	any one of the following -
	· · · · · · · · · · · · · · · · · · ·	1. śvetakanţakarī-Solanum xan- thocarpum Schred and Wndl 2. Ginseng-Aralia quinquefolia
•		

		3. Mandragora autumnalis spreng 4. Lasia spinosa Thwaites 5. Ramanatia siningan Salata
Lakşmanam	su-6/94	5. Remusatia vivipara Schott Madhuyaşţi (Aru and Hem) see Madhuka
Lakşmî	su-29/31	1. padmacarini (Aru) Ionidium suffuticosum Ging
_		2. Sami (Hem)-see Sami
Lakuca	su-6/137	Arbocarpus lakoocha Roxb
Lambā	su-15/1	Kuţutumbī-Lageneria vulgaris Ser
Lä figala	su-6/3	see Śāli
Langali	ci-8/160	•
Langalikā	su-30/21	Gloriosa superba Linn
Längaliki	sa-1/86 J	_
Lasuna	su-6/109	Allium sativum Linn
Latá	sa-2/55	gandhiapriyangu-Callicarpa ma- crophylla Vahl
Latvāka	su-6/93	see syn. Guggulu
Lāvakhya	su-6/9	see vrīhi
Lavañga	ci-8/194	Syzygium aromaticum (Linn) Merr
Lodhra	ut-18/21	Symplocos racemosa Roxb
Loha	ci-4/14	see syn. Aguru
– vāla	•	see Śali
Lohita	ci-21/68γ	
Lohitayaştīka Lohitika	ci-19/38 ks-4/12	see syn. Manjisthā
Lomaśā	ci-22/16	any one of the following—
		1. vacā, 2 ervāru, 3. misi, 4. jatā-
		māmsī, 5. śaņapuspi, 6. kaka-
		janghā, 7. atibalā, 8. kakolī
		9. sukasimbi
Loņikā	su-6/93	Portulaca quadrifida Linn
		7. F
Maciles	24147	-M-
Mācikā Mada		Tamarix gallica Linn
Madana	ci-8/149	see syn. Dhataki
Madanaka	su-15/1	Randia dumetorum Lam
Mananaka	ci-21/79	Lawsonia inermis Linn

Madaniyahetu	su-15/37	see syn. Dhātakī
Madayañtikā	ci-2/27	1. Yūthikā (Hem) Jasminum auri-
		2. Mehandi—Lawsonia inermis
		Linn
Madhavi	su-3/34	atimuktaka-Hiptage bengalensis
	010 =	Kurz
Madhuka	su-9/27	Glycerrhiza glabra Linn
Madhūka	su-6/119	Bassia latifolia Roxb
- sāra	su-15/4	essence of flowers of Bassica latifolia
Madhüli	ci-4/35	Jalaja madhuyasti (Aru) see
	0156	Madhuka
Madhuparnika	sa-2/56	see syn. Amrtavalli
- phala	ci-8/149	see syn, Drākṣā
	su-15/17	see syn. Mürvä
– śigru		see syn. Sigru
- srava		1. Śigru, 2. Mūrvā
– yaşţī	sa-2 55	see syn. Madhuka
Madhyama	C11.C0	~
pañcamüla	su-6/169	see pañcamula
Mādrī	ci-6/52	see syn. Ativişā
Māgadhikā	ci-8/137	see syn, Pippali
Mahādroņa	ut-36/92	Not correctly identified
– meda	ks-1/37	Polygonatum verticillatum Allioni
- picumañda	•	Melia azadirachta Linn
- Purusadañta	•	see syn. Śatāvarī
– sahā	su-10/24	see syn. Māşaparņī
- sāla 4-1:	su-3/33	see Sāla see Sāli
– śali	su-6/1	
- śveta	su-6/1 su-30/9	see syn. Kaţabhi
Mahā vṛkṣa — vrīhi	su-30/9 su-6/8	see syn. Snuhi see Vrihi
Mahat mulaka	su-6/103	big variety of Raphinus sativus
Manat mulaka	su-0/103	Linn
- pañcamūla	su-6/167	see Pañcamüla
– vyāghrī	su-10/30	see syn. Brhati
Mahau adha	ci-5/54	see syn. Śunthi
Mahisa fali	su-6/2	see Śāli

Mahişā k şa Makuşţaka Mālati	ut-28/42 su-7/32 ut-13/25(1)	see syn. Guggulu phaseolus aconitifolius Jacq Aganosma dichotoma (Roth) Shun
Malayaja	ut-13/25(1) see syn. Cañdana
Malayū	ci-20/2	bakuci (Aru) see Bākucī
Mallikā	su-3/40	Jasminum sambac Ait
Māms ī	su-15(14	Nardostachys jatamansi DC
Mānasī	ut-36/92	not identified
Mánadruma	su-15/37	see syn. Śālmali
Maṇdūka parṇi ๅ Maṇdūki J	ci-15/82 J	Brāhmi-Centella asiatica (Linn) Urfan
Ma ñjis thā	sa-1/61	Rubia cordifolia Linn
Marica	su-15/33	Piper nigrum Linn
Markați	u t- 6/34	see syn. Atmaguptā
Mārkava	ci-5/36	see syn. Bhrnga
Mārṣa	su-6/93	Amaranthus blitum Lina
Māṣa	su-6/21	Phaseolus mungo Linn
– dvaya	su-11/32	1. māṣa
		2. rajamāsa-Vigna catiang Walp
– parņi	su-15/8	Teramnus labialis Spreng
Māsaka	su-6/92	vāstula-not identified correctly
Masūra	su-6/17	Ernum lens Linn/Lens culinaris Linn
Matsyākṣaka	ut-1/48	Alternnanthera sessalis (Linn) R. BR.
Matsyaņģikā	su-5/49	crystal sugar
Mātulunga	su-6/131	Citrus medica Linn
Mausalī	ut-32/21	see syn. Śālmalī
Mayūraka	ci-2/104	see syn. Apāmārga
Medā	su-10/23	not correctly identified.
		Polygonatum verticillatum All.
– dvaya	su-15/8	medā and mahāmedā
Meşaşrngi	su-15/19	Gymnema sylvestre R. BR.
– vi āņikā	ut-14/31	
Miśī	su-15/3	Foeniculum vulgare Mill
Moca	su-6/119	1. Kadali-Musa sapientum Linn
	su-15/26	2, sallaki-Boswella serrata Linn
- rasa	su-15/37	sallikaniryasa-gum of Boswella

M oha na valli	ut-5/3	Vandāka (Aru) Loranthus longi- florus. Desr
Moksaka	su-30/8	Schrebera swietenoides Roxb
M orața	su-15/21	see syn. Mūrvā
Mrdvikā	su-8/43	see syn. Drākṣā
Mṛgaliṇdaka-	•	
phal a	su-6/138	not correctly identified
Mṛṇāla	ut-13/35	leaf stalk of lotus-see Kamala
M ŗņāli	ut-13/26	not correctly identified
Mudga	su-6/17	phaseolus aurcus Roxb
Mudga parnī	su-15/8	Phaseolus trilobus Ait
Mukūlaka	su-6/120	not correctly identified
Mūla	ci-3/60	see syn. Pippalīmūla
Mülaka	su-6/102	Raphinus sativus Linn
Muñjāta	su–6/83	Orchis latifolia Linn
Murā	ut-6/38	Selinum tenuifolium Wall
Muruñgī	ūt-18/12	see syn. Śigru
Mūrvā	su-15/32	Marsedenia tenacissima W & A
Musalī	ut-32/21	1. śveta-Asparagus adscendens Roxb
		2. tālamūlī— \ Curculigo orchiotāla patrī— \ des Geartn
Muskaka	su-15/32	see syn. Mokşaka
Mustā	su-15/40	Cyperus rotundus Linn
		- <i>N</i> -
Nāḍi kalāya	su-6/77	Corchorus capsularis Linn
Nāga balā	su-10/23	Sida veronicae folia Linn
Nāgada <u>ñ</u> tī	su-15/28	Croton oblongifolius Roxb
Nägahvä	su-15/147	3
- hvaya	su-15/43	
– keśara – kusuma	ci-4/44 ci-5/54	Nāgakeśara–Mesua ferrea Linn
- puspa	ci-7/44 J	
Nāgara	su-6/163	Zinziber officinale Linn
Nägavinnä	ut-6/39	see syn. Nägadañti
Nāhika	ut -30/18	Not correctly identified
Naipāla ikșu	su-5/46	see Ikşu
Naisadhaka säli		see Śāli
	•	·

Naktāhvā	ut-25/687	ana aun Karasia
Naktamālā	sa-10/29 J ci-17/27	see syn. Karañja Aristolachiā indica Linn
Nākulī	ci-1/127	nakuli and gandhanakuli-Rauw-
– dvaya	01-1/140	olfia serpentina Benth ex Kurz
Nala	su-15/24	Arundo donax Linn
Nalada	su-21/13	see syn. Māmsi
Nālikā	su-6/93	Ipomea āquatica Frosk
Nālikera	•	see syn. Närikela
Nalinika	ci-7/81	see syn. Kamala
Namaskari	su-15/38	(samanga)-Mimosa pudica Linn
Nañdi	su-6/77	•
– vṛkṣa	su-15/38 j	Ficus retusa Linn
– māṣaka	su-6/92	(Vānīra (Hem) Salix caprea Linn
– mukbi	su-6/16	a kind of wheat. See Godhuma
Nārikela	su-5/19	Cocos nucifera Linn
– asthi	ut-11/53	Cocoanut shell
- Udaka	su-5/19	sweet liquid inside tender
	·	cocoanut
Nata	su-15/5	Valeriana wallaichi DC
Nayanauşadha	ci-11/59	see syn. Lodhra
Nicula	ci-12/22	(Vetasa) Salix caprea Linn
N id ig dhikā	sa-2/58	see syn. Kantakāri
Nikocaka	su-6/20	see syn. Sarala
Nikumbha	su-15/2	see syn. Danti
Nili/Nilini	su-15/2	Indigofera tinetoria Linn
Nilotpala	ci-1/56	Nymphea stellata Willd
Nimba	su-15/1	Azadirachta indica A. Juss
– taila	su-5/60	Oil of nimba
Nipa	ci-19/81	see syn. Kadamba
Nirgundī	ci-3/57	Vitex negundo Linn
Nirmālya	ut-5/18	sphrkka (Indu) not correctly
•	·	identified Anisomeles malaba-
		rica R. Br. (?)
Niśā	su-21/17	see syn. Haridrā
– dvaya	su-15/40	see Haridrā dvaya
Nispāva	su-6/25	Dolichos lablab Linn
Nīvara	su-6/10	Hygroryza aristata Nees
Nṛpa druma/tar	•	see syn. Aragvadha
Til be or amalatar	- 01 - 1 - 1	, , , , , , , , , , , , , , , , , , ,

Nṛtya kuṇḍaka	ci-11/30	tumburu (Aru) Zanthxylum alatum Roxb.
Nyagrodha	su-2/2	Ficus vengākensis Linn.
		-P-
Padma	su-15/14	kamala—Nelumbium speciosum Linn
Padma	su-15/37	brahmayastikā—Clerodendrum indicum (Linn) Ktze.
Padmaka	su-15/12	Prunus cerasoides D. Don
Padmini .	su -3/ 39	see syn. Padma
P āk ala	ut-36/58	see syn. Kuṣṭha
Palāṇḍu	su-6/112	Allium cepa Linn
Pālani	ci-1/90 γ	
Pālanika	ci-1/192 J	see syn. Trāyamāņā
Palankaşā	ci-1/162	see syn. Guggulu
Palankya	su-6/85	Spinacea oleracea Linn
Palāśa	su-15/19	Butea monosperma (Lam) Kuntze
Pālevata	su-6/135	Psidium gaujava Linn
Paliñdī	ut-38/20	see syn. Trivrt
Pāmsuvāpyaśāli	su-6/6	see Sāli
Panasa	su-6/119	Artocarpus heterophyllus Lam
Pañcāñg u la	su-15/9	see syn. Eranda
Pañcakola	su-6/166	group of the following five drugs- 1. pippalī, 2. pippalīmūla, 3. cav- ya, 4. citraka, 5. nāgara.

Pañcamula-group of five drugs-

- a. Mahat/Brhat su-6/67
- 1. bilva, 2. kāśmarya, 3. tarkāri, 4. Pāţala, 5. tunţuka
- b. Madhyama su-6/168
- 1. balā, 2. punarnavā, 3. eraņda, 4. māşaparņī, 5. mudgaparņī
- c. Hrasva/laghu/kanīya su-6/168
- 1. brhatī, 2. kaņţakārī, 3. śāliparņī, 4. prsniparnī, 5. goksura
- d. Jīvana su-6/170
- 1. abhīru, 2. vīrā, 3. jivañtī, 4. jīvaka, 5. rsabhaka
- e. Trna su-6/171
- 1. darbha, 2. kāśa, 3. ikṣu, 4. śara, 5. śāli.
- Panca valkala su-27/49
- 1. nyagrodha, 2. udumbara, 3, aśvattha, 4. plaksa, 5. vetasa.

Pāṇḍuśāli	su-6/2	see Śāli
Pankaja	ut-39/104	see syn. Kamala
Pāribhad r aka	su-30/8	Erythrina suberosa Roxb
Paripelava	su-15/26	Kşudrāmustā-Cyperus scariousus R. Br.
D	su-6/76	Fumaria officinalis Linn
Parpata	ut-22/107	see syn. Arjuna
Pārtha		suvarcala (Aru)-Gynandropsis
-	su-15/24	pentaphylla DC
		ādityabhaktā (Hem) Cleome
		viscosa Linn.
Damiesto	su-6/136	Grewia asiatica Linn
Parusaka	ci-11/18	Berginia ligulata (wall) Engl
Pāsaņabheda	su-15/34	see syn. Ajagañdha
Paśugandhā	su-3/32	800 by 1-Jugu
Pāṭalā] Paṭalī]	su-15/18	Stereospermum suaveolens DC
Patafiga śāli	su-6/3	see Śāli
Pathā	su-6/72	Cissampelos periera Linn
Pathyā	su-8/43	see syn. Harītakī
Patola	su-6/79	Trichosanthes diocia Roxb
Patra	su-15/43	see syn. Tamālapatra
Pattañga	su-27/48	Cesalpinia sappan Linn
Pattūra	su-6/100	see syn. Matsayakşaka
Paundraka ikşu	su-5/45	see Ikșu
Pauskara	ci-3/20	see syn. Puskaramūla
Payasyā	sa-2/54	Kṣīravidārī-Ipomea digitata Linn
Phala	su-15/17 γ	
– hvāya	ks-4/18	see syn. Madana
Phalatraya		see syn. Triphalā
Phalgu	su-6/120	see syn. Kākodumbarikā
Phalinī	su-15/14	see syn. Priyañgu
Phañj ī	ci-9/24	see synonym Bhārñ gī
Phanijjaka	su-15/30	marubaka-Origanum majorana Linn
Phāṇita	su-5/47	half cooked treacle/jaggery
Picuka	ci-11/27	śitivāraka (Aru) Celosia argen-
	•	tea Linn
		Marsilea minuta Linn.
Picumanda	ci-1/89	see syn. Nimba

Pīlu	su-6/128	Salvadora oleoides Den/S. per- sica Linn.
- parņī	ut-30/27	see syn. Mūrvā
Piņdālu	su-6/105	Dioscorea alata Linn
Piņģītaka	ci-6/17	see syn. Madana
Piņyāka	su-6/40	residue of sesame seeds after
		taking out of the oil
P ippala	su-1 <i>5/4</i> 1	see syn. Aśvattha
Pippalī	su-6/61	Piper longum Linn
– mūla	su-6/165	root of piper longum Linn
Pītadāru	ci-13/337	
- dru	ci-6/52	see syn. Dārvī/Dārūharidrā
Pitañgi	ut -2 2/98	see syn. Haridrā
Pita taila	su-15/28	kākādanī (Aru) see syn. Gunjā
		jyotişmatî (Hem) see Jyotismati.
Piyāla	su-15/41	see syn. Priyāla
Plakşa	su-14/41	Ficus lacor Buch-Ham
Plava	su-20/38	kṣudramustā-Cyperus scariosus. R. Br.
Potagala	ci–13/42	nala-1. Phragmites kirka Trin 2. Lobelia nicotinaefolia
Prakirya	su-15/19	Heyn Pūtīkaranjā-Cesalpinia bondu- cella Fleming
Pramoda śāli	su-6/2	see Śālī
Prāṇada	ci-1/153	see syn. Haritaki
Prapauņdarīka	ci-3/122	not correctly identified, Cassia-
_	•	buses Linn?
Prapunnāda	ci-19/70	see syn. Edagaja
Prasāriņī	ci-21/65	Paederia foetida Linn
Prativișā	ci-9/8	see syn. Ativișā
Pratyakpuşpi	su-15/28	see syn. Apāmārga
Priyāla	su-6/121	Buchanania lanzan Spreng
Priyañgu/	su-6/127	1. kangu dhānya-Setaria italica
priyahvā	ut-5/19	Beauv
-	su-15/6 }	2 phalini-1. Callicarpa macro-
		phylla Vahl 2. prunus mahaleb Linn.
Pṛsniparṇī rthak parṇī	sa-2/56	Uraria picta DC

Pṛthuka	su-6/37	Paddy half cooked, fried and pounded
Pṛthvikā	su-15/4	hingupatri-Gardenia gummifera Linn
Pūga	ut-13/69	Areca catechu Linn
Punarnavā	su-6/169	Boerhavia diffusa Linn
Pundarika	ci-8/129	White lotus-see Kamala
Pundrā śali	su-6/2	see Śāli
Punnāga	su-15/37	Colophyllum inophyllum Linn
Pura	ci-1/138	see syn. Guggulu
Puskara bija	su-7/40	Padmabija-seeds of lotus
Puskarāhvā	ci-3/56γ	
– jatā	ut $-7/20$	Puşkaramula–Inula racemosa
– mūla	ci-1/66 J	Hook
Pūtanā	ut-6/34	see syn. Haritaki
Pūtikā	su-30/9	cirabilva-Haloptelea integrifolia
– karafija	ci-3/135 J	Planch
Rājādana	su-6/119]	and I Doub
– hvā	su-15/13	Mimuspos hexandra Roxb
– druma	ut-22/103	see syn. Aragvadha
– kośātakī	ut-37/80	see syn. Dhamargava
– kṣavaka	su-6/18	Centipeda orbicularis Lour
– māṣa	su-6/18	Vigna cylindrica Skeels/V. catiang Walp
– vŗkṣa	ci-19/19	see syn. Aragvadha
Rājanaka	su-15/45	see syn. Kampillaka
Rajani]		** *1 -
dvaya]	su-10/29	see syn. Haridrā
Raksoghna	ut-5/4	see syn. Sarşapa
Rakta	ci-19/41	see syn. Manjistha
Rakta cañdana	su-15/16	Pterocarpus santalanus Linn
- eraṇḍa	su-5/58	see syn. Eranda
– latā	ci-19/41	see syn. Mañjisthā
– śāli	su-6/1	see Śāli
- utpala	ut-5/33	
– yaşçikā		see syn. Mañjiṣṭhā
Rāma	ut-24/35	• -
Rāmaţha	ut-3/56	see syn. Hiñgu

Ramyaka	ci-2/34	mahānimba (Aru) see synonym Mahāpicumanda.
Rasa	sa-2/50	bola-gum of Commiphora myr- rha (nees) Engl.
Rasāfijana	su-2/6	extract of dāruharidrā-Berberis aristata DC.
Rāsna	su-15/3	 Pluchea lanceolata C.B Clarke Alpinia galanga willd Inula racemosa Hook Vanda roxburghi R. Br.
Rasona	su-10/35	Allium sativum Linn
Rātha	ci-8/137	see syn. Madana
Rddhi	su-15/12	śravani (Aru) Sphaeranthus
Kuuni	su-15/12	inducus Linn.
D 1*	20127	
Reņukā	su-20/37	see syn. Harenu
Rodhra	su-15/26	Symplocos racemosa Roxb
– yugma	su-15/41	1. śābara rodhra-Symplocos race-
		mosa Roxb
		2. pattīkā rodhra-Symplocos cra- taegoides Buch.
– śūka śāli	su-6/1	see Śāli
Rodikā	ut-28/ 3 5	lajjālu-see syn. Namaskarī
Rohini	ci-21/59	see syn. Kaţukarohiņī
Rohiṣā	ci-1/139	Cymbopogon martini (Roxb) Wats,
Rohitaka	ci-6/52	Tecomella undulata (G. Don) Seem.
Ŗ şabhaka	su-6/170	Microstullus wallachi Lindl
Ruhā	ut-25/52	Vṛkṣaruhā-Loranthus longiflorus Desr
Rujākara	su-15/21	hiñtāla/Nīla saireyaka-Barleria- strigosa Willd.
Rūpikā	ut-18/57	see syn. Arka.
		
		- S-
Sabara kañdaka	ut-18/58	Lasuna (Aru)-see syn. Rasona
- desaja	ut-16/4]	
- rodhra	su-15/26	śābara rodhra-see Rodhra
Sadāphala	su-15/26	see syn. Udumbara

Ö 1-	1 110	see syn. 1) Arka and 2) Kārpāsa
Sadāpuspa	ks-1/8	see syn. Vacā
Şadgrafitha	su-29/26	Mahāsahā-Māşaparņī-Teramnus
Sahā/sahe]	su-10/24	labialis Spreng
Sahādvaya]		Kşudrasahā-Mudgaparņī-Phaseo-
		lus trilobus Ait
C.hassus	su-15/24	Barleria prionitis Linn
Sahacāra	$\frac{\text{su}-13/24}{\text{su}-3/21}$	see syn. Amra
Sahakāra	·	stone flower-Lichen-Parmelia
Śaileya	su-21/3	parlata Ach.
Sairya k a	su-15/17	see syn. Sahacāra
Śaivāla	su-5/6	not correctly identified, Algae?
Śāka	su-6/72	generally to all leafy vegetables
	su-15/13	śākavrksa-Tectonia grandis Linn
– vara	ut-37/84	see syn. Jivañti
Śakrāhvaya	ut-5/19]	•
– yava	ci-1/52]	see syn. Iñdrayava
Sakulāda n ī	su-6/77	see syn. Katukarohini
Sakuñahṛta śāli	su-6/1	see Śāli
Sala	su-15/19	Shorea robusta Geartn
Śāli	su-6/1-4	rice-Oryza sativa Linn,
Śāliparņī	su-10/23	Desmodium gangeticum DC
Śallakī	su-21/15	Boswella serrata Roxb
Śālmali	sa-2/25	Bombax ceiba Linn
Śāl ūk a	su-6/91	root of Nelumbium speciosum
	4.7107	Willd
Şama n ga	su-15/37	namaskarī-Mimosa pudica Linn
Śamī	su-6/130	Prosopid spicigera Linn
Śamyaka	su-15/2	see syn. Aragvadha
Śaņa	ci-9/24	Crotalaria junea Linn
– puṣp ī Śañkha	ks-1/8	Śañkhapuspī-Convolvulus pluri-
	ut-1/48 (ut-39/61 (caulis Chois.
– kusuma – puspī	ci-3/27	Caulis Oliolos
Sa ñk hinī	su-15/1	Yavatiktā (Aru)-not correctly
>aftermi		identified
		Nīlinī (Hem) Indigofera tictoria
	•	Linn.
Sāptacchadā	su-15/17	
Saptāhvā	ci-11/12	Alstonia scholaris R. BR.
•	•	

Saptaparņā Saptalā Śara Sārāmukha śāli	su-29/76 su-6/75 su-6/171 su-6/1	Acacia cancinna DC Saccharum munja Roxb see Sāli
Sarala	su-15/26	Pinus roxburghii Sarg/P. Longilolia Roxb
Śarapuṁkhā Sarasī	ut-30/26 su-15/30	Tephrosia purpurea (linn) Pers. not identified correctly
Sārivā – śāli	su-15/11 su-6/2	Hemedesmus indicus R. Br. see Śāli
Sarja	ci-1/163	Vateria indica Linn rāla-resin of Vateria indica Linn
- rasa Sarkarā	su-21/14 su-5/50	sugar
Sarngeșță	su-6/75	Cardiospermum halicacabum Linn
Saroruhā Sarpagañdha - sugañdhā	ci-14/70 ut-5/3 ci-14/104	see syn. Kamala Rauwolfia serpentina Benth. ex. Kurz
– locana Sarşapa	ut-37/83 su-6/101	1) Rakta śañkhapuspī 2) Sahadevī mustard-Brassica compestris Linn. Var.
– taila	su-5/59	mustard oil-oil of Brassica com-
Śaśañka lekha Şastika	ci-19/46 su-4/28	see syn. Bākucī a variety of paddy harvested in sixty days. Oryza sativa Linn.
Śatāhva Śātaparvika Śatapatrā	su-17/2 su-7/25 ut-32/33	see Śatapuspā Vacā (Hem) see syn. Vacā see syn. Kamala
Śatapuspā Śatāvarī Śatavīryā	ci-1/128 su-6/99] -ci-5/78]	Anetum sowa Kurz Asparagus racemoses Willd
Śaţhī	su-6/72	Hedychium spicatum Ham ex Smith
Satīna Saugañdhikā	su-6/72 ut-39/104	Pisum sativum Linn not correctly identified, It may mean a variety of utpala, ku- mada, rohisatrna or even gan- dhkka (sulpher)
Sauvira	su-6/120	see syn. Badara

Śelu	su-9/24	see syn. Ślesmātaka
Śephālī	ut-13/90	see syn. Nirgundī
Sephālikā	ut-9j5	pārijāta-Nyctanthes arbortristis
	•	Linn.
Sevya	su-7/20	see syn. Uśira
Siddhārtha	su-15/33	gaurasarşapa-Brassica compes-
	•	tris Var
Śigru	su-6/106	Moringa pterygosperma Geartn
Sikhari	su-15/45	see syn. Apāmārga
Śikhī	ci-8/157	see syn. Citraka
Silodbheda	ut-39/169	see syn. Pāṣāṇabheda
Simhī	su-22/19	see syn. Brhati
Śimsipā	su-1 5/1 9	Dalbergia sissoo Roxb
Siñduvāra	ut-38/27	Nirgundi-I. Vitex nigundo Linn
Sinduvārikā	ut-37/75	2. Vitex trifolia Linn
Sindhuvārita	su-7/25	
Sirīşa	su-15/4	Albizza lebbek Roxb
Sīrņavŗñta	su-6/90	see syn. Trapusa
Sisira	su-15/11	Cardana
– dvaya		see syn. Cañdana
Sita	su-21/16	Sarkarā-sugar
marica	ut-16/5	śvetamarica-see syn. Marica
	4 = 10 =	śigru bīja-see syn. Śigru
Sita	su-15/37	see syn. Cañdana
 bhiru sali 		see Śāli
– pāki	su-15/6	guñjābheda-see syn. Guñjā
Sitivāraka	ci-11/11	Celosia argentea Linn
Sitopala		ugarcandy
Śivā	ut-39/169	see syn. Haritaki
Śivātikā	ci- 3 /58	śvetapunarnavā-Trianthema por-
	•	tulacastrum Linn.
Śleșmātaka	su-6/20	Cordia dichotoma Frost
Snuk	su-15/2	Euphorbia nerrifolia Linn and
Ditu		other species of Euphorbia
Śobhānjana	ci-3/136	see syn. Sigru
Somavalka	su-15/41	śvetakhadira (Aru) Acacia suma
Olliavaira	84-15/71	Kurz
		katphala (Hem) see Katphala
Cabatabata	ci-20/11	see syn. Bhallataka
Sphotahetu	01-20/11	acc at its season and
31 E - 3 3		

Sphrkkā Śrāvaņī - yuga	su-15/43 su-10/24 su-10/24	Anisomeles malabarica R. Br. Sphaeranthus indicus Linn 1. srāvaņī 2. mahāśrāvaņī-spheranthus amaranthoides Burm
Śrestha	sa-1/160	see syn. Triphalā
Śreyasi	ci-6/46	1. gajapippalī (Aru) 2. rāsna (Candra)
Śrgāla vinnā	ut-3/50	see syn. Pṛṣniparṇī
Śrī nivāsa	ci-21/78	see syn. Śrivestaka
– par ņ ī	ci-9/79	see syn. Kāśmarī
– phala	ci-1/32	see'syn. Bilva
 vāsaka 	su-1 <i>5</i> /43	sarala niryāsa-resin of Pinus
– vestaka	su-21/14	Longifolia Roxb.
Śŗñgāţaka	su-6/92	Trapa bispinosa Roxb
Śrngavera	su-3/23	see syn. Ardraka
Śŗāgi	su-15/12	see syn. Karkaţaşṛñgi
Sruva vrksa	su-15/17	Flacourtia indica Merr
Śŗyāhva	ut-7/32	see syn. Śrivestaka
Sthauņēya	su-15/43	1. Clerodendrum infortunatum
		Linn
a		2. Angelica glauca Edgw.
Sthavira	ci-3/135	see syn. Saileya
Sthira	su-14/24	see Śāliparņī
– dvaya	su-15/6	śāliparņī and pṛśniparņī
Śubha	ci-5/53	see syn. Vamsarocana
Sudhā	ci-8/16	see syn. Snuk
Sugañdhā	ut-3 6/ 61	gandhanākuli-Rauwolfia serpen-
4-11 1		tina Benth
– śāli] Śūka śāli	ou 611 2	see Śāli
Suka san j Sukahva	su-6/1-2 ut-22/70	
	ut-22/70 ut- 3 8/21	Carollocarpus epigaeus Benth ex Hook
– khyā – nāsā	ut-36/21 $ut-34/28$	11002
Sukataru	•	see syn. Śirīṣa
	ut-5/20	
Sükşmaila	ci-11/20	see syn. Elā
Sumanā	su-19/72	see syn. Jātī
Sumukha	su-6/106	vanabarbarika-Ocimum basili- cum Linn

Sunişannaka Śunthi Surabhi	su-6/72 su-10/35 su-20/38	Marselia minuta Linn Zingeber officinale Roscoe śallaki (Aru)-see sallaki rāsnā (Hem)-Pluchea lanceolata Oliver
Suradāru - hvā - hvaya - kuṣṭha - taru Sūrāla Sūraṇa	sa-2/54 ci-7/45 cl-11/25 ci-3/41 ci-19/41] su-15/4 su-6/113	see syn. Devadāru see syn. Sarjarasa Amorphophallus campanulatus
Surasā - yuga	su-6/108 su-15/30	Blume Ocimum sanctum Linn Śvetasurasā Kṛṣṇasurasā
Suravaruņī Sūrpaparņī	ci-19/81 su-6/169	see syn. Iñdravāruņī
dvaya Sūryavaliī Susā	su-15/9 ut-35/21 su-6/72	Māṣaparṇī and mudgaparṇī Adityavalli-Heliantus annus Linn see syn. Kāsamarda
Sușav i Suvarcală	su-15/17 su-6/93	see syn. Kāravella ravibhakta-Gynandropsis penta- phylla DC
Suvarņa twak	su-21/17	see syn. Aragvadha
Svadamstrā	\$ā-2 56	see syn. Goksura
Svādukaņţaka	ut-22/41	see syn. Gokșura
Sva gupta Svayam gupta	ci-3/95] ci-3/38]	see syn. Ätmagupta
Svarņakşīrī	su-15/45	1. Kankuşţa (Aru) Garcinia morella Desr
– dugdhā-	ci-19/81	2. Katuparni]-Argemone mexi- satyanāsi] cana Linn
Sva s tika	ci-9/20	see syn Sunişannaka
Śvetā	su-21/18	Kinihi (Hem) see Girikarnika
- yugma	su-15/28	 kinihi (aparajitā)—see Girika- rņikā katabhī (śvetasirisa)—see Ka- ţabhī

Śveta adrikarņī - bṛhatī - kāmbojī - karavīra - kaṭabhī Śveta marica - patra - rodhra - vacā Śvetavāha Śyāmā	ut-5/10 sa-1/40 ut-34/2 ci-19/62 ut-5/10 ut-16/48 u(-5/33 ut-9/11 ut-1/47 su-15/19 su-15/45	see syn. Girikarnika see syn. Kantakari see syn. Masaparni see syn. Karavira see syn. Katabhi see syn. Marica and Sigru see syn. Kamala see syn. Rodhra see syn. Vaca see syn. Arjuna Operculina terpethum (Linn) Silva.
Śyāmaka	su-6/11	Panicum frumentaceum Roxb
Syonāka	ut-5/16	Oroxylum indicum Vent.
·	•	-T-
Tagara Taila	su-10/28 su-5/55	Valeriana wallichi DC 1. tila taila-oil of Sesamum indicum Linn. 2. any oil-such as of Akṣa, Era-ṇḍa, Kusumbha, Nimba, Sar-ṣapa, Atasī (uma) etc.
Tāla	su-3/33	Borassus flabellifer Linn
- patrī	su-30/22	Muśali (Hem) see Musali
Tālisa	su-22/21	(20012
- patra	su-7/20	Abies webbiana Lindl.
Tamāla	ci-1/139	Cinnamomum tamala Nees and Eberm.
Tāmalakī	ci-1/90	Phyllanthus niruri Linn
Tām būla	su-2/6	Piper betel Linn
Tāmravallī	sa - 2/54	see syn. Mañjisţā
Taṇḍula	su-20/20	rice-Oryza sativa Linn
Tanduliyaka	su-1 <i>5</i> /28	Balanites aegyptica (linn) Delile
Tapaniya śāli	su-6/3	see Śali
Tāpasa vṛkṣa	su-15/28	see syn. Iñgudī
Tarkārī	su-6/97	Kşudragnimantha-Clerodendron phlomoidis Linn.

Tārkşya Tārkşyaşaila Tvaksīrī	ci-8/103) su-15/4) su-30/51	see syn. Rasāñjana powder of arrow root-Maranta arundinacea Linn.
Tejinī Tejohvā Tejovatī Tikṣṇaka	sa-2/42) ut-22/99) ci-4/52) sa-1/88	Tumburu-Zanthoxylum armatum DC see syn. Marica
Tikşņavŗkşa	su-15/45	see syn. Pīlu
Tikta	ci-10/34	see syn. Kirātatiktaka
Tiktā	ci - 1/60	see syn. Katukarohiņī
– dvaya	su–15/40	1. katukā, 2. kātakiktā (Aru)
Tiktottamā	ks-1/24	2. katukā, 2. karañjika (Hem) nimba (aru) see Nimba patola (Hem) see Patola
Tiktarohiņī	ci-10/56	see syn. Katukarohini
Tila	su-6/23	Sesamum indicum Linn
– parņikā	su-6/76	Cleome icosandra Linn
Tilaka	ut-38/30	Wendalandia exerta DC
Tilvaka	su-15/2	see syn. Rodhrā
Tiñdisa	sa-6/87	Citrullus vulgaris Var
Ti <u>ñ</u> duka	ci-12/12	Diospyros tomentosa Roxb
Tinisa	su-15/19	Ougeinia dalbergiodes Benth
Tiñtiḍīka	ci-5/55	Rhus parviflora Roxb
Tir tuka	su-6/167	see syn. Śyonāka
Toyada	ci-12/7	see syn. Mustā
Trapusa	su-6/87	Cucumis sativus Linn
Trāyamāņa	ci-1/67)	
Trāyañti	su-10/28)	Gentiana kurroo Royle
Tribhāṇḍī	ci-15/60	see syn. Trivrt
Tri hima	su-15/19	three coolants viz-1. candana,
	•	2. rakta candana, 3. dāruharidrā.
– jaraka	su-6/160	1. tvak, 2. patra, 3. elā
– katu	ci-3/122	three pungents-
	,	1. śunthi, 2. pippali, 3. marica
- phalā	su-14/22	three fruits—1. harītakī, 2- vibhītakī, 3. āmalakī
Trikanţaka	ci-3/122	see syn. Goksura
Tripādi	su-15/9	see syn, Hamsapädika

Trivṛt	su-15/3	Operculina terpethum Linn
Tṛṇa pañcamūla	su-6/171	see Pañcamüla
Truți	su 15/40)	Dis and Elsamana
– dva y a	su-15/4)	see syn, Elā and Elāyugma
Tryūsaņa	ci-1/145	see syn. Trikatu
Tüda	su-6/138	tūla, mulburry plant—Morus indica Grif
~ -	15/12 \	Inquea Gin
Tugā	su-15/12) $su-10/24$)	see syn. Vamśarocana
– kşîrî	su-10/24) $su-6/87$)	See Syn. Vanious Course
Tumba Tumbi	su-6/86)	see syn. Alābū
Tumburu	ci-8/50	see syn. Tējovatī
Türnaka sali	su-6/1	see Śāli
Turuşka	su-15/43	liquidamber, resin of Orientalis
T al aska	54 10/15	Miller
Tuvaraka	su-16/23	Hydnocarpus wightiana Blume
Tuvari	su-29/34	see syn. Adhakī
Tvak	su-6/160	bark of Cinnamomum zeylani-
	·	cum Blume
Tvakşirī	ci-3/75	see syn. Vamsarocanā.
	,	
	1 - 4152	gunja (Aru)-see Gunja
Uccata	ks-4/53	
Udaka	ci-19/18	see syn. Vālaka
Udakīryā	su-15/28	see syn. Karañja Kodrava-Wild variety of Paspa-
Uddālaka	su-16/34	lum scorbuculatum Linn
– vrīhi	su-6/9	see Vrihi
Udicya	ci-2/40	see syn. Vālaka
Udumbara	su-10/32	Ficus glomerata Roxb
Ugra	su-8/15)	2 8
- gañdha	ut-39/46)	see syn. Vacā
Ujvalā vrīhi	su-6/9	see Vrīhi
Ullaka	ci-8/149	see syn. Kaţukarohiņī
Umā	su-6/24	see syn. Atasī
- taila	su-5/61	Linseed oil
Upakulyā	ci-15/70	see syn. Pippalī
Upakuncika	ci-8/45	a variety of jīraka-Nigella sativa
•		Linn
U palabhedaka	ci-11/2	see syn. Pāṣāṇabheda

Upodi k ā	su-6/84	Basella alba Linn, B Rubra
Urub ū ka	su-24/18	see syn. Eranda
Urumāņa	su-6/121	Prunus armeniaca Linn
U şana	su-7/35	see syn. Marica
Uşīra	su-15/11	Vativeria zizanoides (Linn) Nash
Utkaţa	ut-20/3	see syn. Tvak
Utpala	su -6/ 91	Nymphea stellata Willd
- kañda	su-6/91	tubers of utpala
- sārivā	sa-2/55	kṛṣṇasārivā—Ichnocarpus fruite-
		sens R. Br.
Uttamā	ci-19/38	see syn. Triphalä
Uttama kāraņī	ut-30/27	Ajasrngi? Pergularia extensa. N.
- arani	ut-37/39	E. Br.
Üttunduki	ut-30/18	Pațola bheda—Trichosanthes
		cucumerina Linn.

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Vacā Vahni Vaidehī Vaijayañtī Vājigañdhā	su-10/30 ci-8/30 ci-3/55 ut-3/44 ci-4/39	Acorus calamus Linn see syn. Citraka see syn. Pippalī see syn. Agnimañtha see syn. Aśvagañdhā
Vakra	ut-16/12	see syn. Tagara
Välaka	su-10/28	Coleus vettiveroides Jacob
V alla	su-7/2 2	see syn. Niṣapāva
Vāmanī	ci-19/76	śaņapuṣpī—Crotolaria verrucosa
		Linn
Vamśa	su-17/8	Bambusa arundinacea Willd
– bīja	ut-36/66	seeds of B. arundinacea
– karīra	su-6/99	young shoots of bamboo
- locanā		bamboo manna—internal secre-
- nirlekha	ut-37/79)	tion formed into white crystals
– tvak	ut-36/66	bark of
- yava	su-6/15a	seeds of
Vamśi	ci-3/94	Vamsarocana—Bamboo manna
Vamsika ikşu	su-5/45	see Ikşu
Vanatiktaka	su-6/77	vatsaka (Aru) see syn. Kuțaja kirātatikta (Hem) see kiratatikta

Vanyā su-15/41 see syn. Vetasa Vanyā su-15/6 see syn. 1. Mustā and 2. Śyonāka Vāpya ci-19/88 see syn. Kuṣṭha Varā su-15/32 see syn. Triphalā Vārahī ci-11/22 Dioscorea bulbifera Linn Varaka su-6/9 see Vrīhi
Vāpya ci-19/88 see syn. Kustha Varā su-15/32 see syn. Triphalā Vārahī ci-11/22 Dioscorea bulbifera Linn
Vara su-15/32 see syn. Triphalā Vārahī ci-11/22 Dioscorea bulbifera Linn
Vārahī ci-11/22 Dioscorea bulbifera Linn
·
varaka su-0/9 see vrihi
** * 1000 TC 100 CO 111
Varaņaka su-17/7 Kaņţakīkarañja - Ceasalpinia crista Linn
Varanga su-21/14 sce syn. Tvak Vari su-20/38 sce syn. Śatavari
Varšābhū su-6/97 see syn. Punarnavā
- dvaya su-6/97 1. śveta and 2. rakta
Vārtāka su-6/77 brhatī-Solanum indicum Linn
Vārtākī su-5/36 see syn. Kaņţakārī
Varuna su-6/97 Crataeva nuruvala Buch
Vāsa vāsaka su-6/76 Addhatoda vasica Nees
Vasira ci-11/8 see Apāmārga
Vāstuka su-6/73 Chenapodium album Linn
Vasuka ci-11/18 not correctly identified
Vaţa su-24/18 Ficus bengalensis Linn
Vātāma su-6/120 Prunus amygdalus Batsch
Vatsaka su-15/33 see syn, Kutaja
Vātyahvā ci-14/50)
Vātyābhidhāna ci-14/36) see syn. Balā
Vāyasa janghā ci-19/76 see Kākajanghā
Vāyasī ci-3/23 see syn. Kākamācī
Vayasthā ut-2/53 see syn. Amalakī
Vella su-15/4 see syn. Vidañga
Vellantara su-15/24 see syn. Usira
Veni ks-1/23 see syn. Devadāli
Venu su-11/9 see Vamsa
Vetasa su-26/9 Salix caprea Linn
Vetasāmla ci-14/33 see Amlavetasa
Vetrāgra su-6/76 sprouts of Calamus tenuis Roxb
Vibhītaka su-6/158 Terminalia belerica Roxb
Vidanga su-95/30 Embelia ribes Burm
Vidārī su-6/85 Pucrearia tuberosa DC
- gañdha ci-2/18 see syn. Śāliparñi
Viduli su-15/1 see syn. Vetasa

Vija yā	ci-3/167	se e s yn. Harīta k ī
Vikāņaka	ut-8-4	see syn. Kşîrakākolî
Vikañkata	ci-3/135	Flacourtia undica Merr
Vikasā	ci-5/78	see syn. Mañjistā
Vira	su-6/170	see syn. Kākoļī
Viralā	su-15/41	tinduki—Diospyros tomentosa Roxb
Vīrana	ut-40/12	· •
Vīratara	su-15/5) see syn. Uśīra
Vișa	ci-1 9/ 83	vatsanābha—Aconitum ferox Wall-ex-Seringe
Vişaghna	ut-6/39	A
Vişākhyā	su-15/40	· ·
Viśālā	su-15/1	see see syn. Iñdravāruņī
Viśalyā	su-15/28	see syn. Längali
Vișamușți	su-15/30	Strychnos nuxvomica Linn
Vișāņikā	su-15/21	see syn. Meşaşr ñg ï
Viśvā	ci-12/22	
– auṣadha	ci-3/120	see syn, Śuṇṭhī
– bh e șaja	ci-1/50	
Vitunnaka	ci-22/44	see syn. Paripelava
Vrddhi	su-15/12	not correctly identified
Vrībi	su-6/8	paddy—Oryza sativa Linn.
Vrkṣādanī	su-15/24	Loranthus longifolius Desr
Vrksaka	su-30/9	see syn. Kutaja
V ŗkṣāmla	su-6/29	Garicinia indica Chois
Vṛṣa	su-6/80	see syn. Vāsaka
Vṛṣakarṇī	su-15/30	mūṣakakarņī—Ipomea reniformis Chois
Vŗścikālī	su-15/9	1. see syn. Meşasrñgī 2. Pergularia extensa N. E. Br
Vṛṣcīva	su-15/9	see syn. Punarnavā
Vyādhighātī	su-15/45	
Vyāghrau	su-10/30	see syn. Brhati and Kantakari
Vyosa	su-15/4	see syn, Trikatu
•	•	• •

-Y-

Yāsa śarkarā Yasti	su-5/50 sa-2/50	sugar prepared from Yavāsa
Yaştimadhu Yaştıyahva	su-21/17 > su-15/35 }	MadhuyaştiGlycerhiza glabra Linn
Yava	su-3/20,6/13	barley-Hordeum vulgare Linn
- saka	su-6/94	a variety of cilli
Yavaka	su-6/6	a variety of Sali-Oryza sativa
		Linn
- stikaja	ci-8/131 7 su-6/150 } sa-1/92 1	Yavakṣāra-Alkali prepared from the ash of barley flowers, it is mainly Potassium corbonate.
Yavānī/yavana	, ,	Garium copticum Benth-Hook
	·	Trachysperumum ammi (Linn) spreng
Yavaśāka	su-6/94	see syn. Västüka
Yay ā sa	ci-8/125	see syn. Dhanvayasa
Yojanavallī	su-15/37	see syn. Mañjişţā
Yuktā	su-15/26	see syn. Rāsnā
Yūthikā	su-26/24 ci-9/24	a variety of jatipuspa—Jasminum auriculatum Vahl.

Table-7 (3)

List of Metals, Minerals, Salts etc.

	-	•
Adrija) Adrijatu)	ci-16/20	śilajatu-Bitumen-exudate of rocks
Agāradhūma	su-27/37	Chimney soot, kitchen black
Anjana	bu 2/1-/	Srotonjana-Antimony sulphide
•	su-15/37	1. srotonjana-antimony sulphide
– yugma	su 15/51	2. sauvīrañjana-antimony sul-
		phide
Audbhida lavaņ	a su-6/147	salt obtained from saline soil
Ayah	su-·10/29	Iron
Ayomala	ci-16/20	maṇḍūra-Iron slag
Bida lavaņa	su-6/146	Black salt
Bhujaga/Bhujañ	gu=0/110 ga_ut=13 31	
Cāmikara	ut-1/9	suvarņa–Gold
-	$\frac{u-1}{32}$	Red ochre
Gairika	ut-13/31	Sulphur
Gañdhapāṣāṇa	ut-13/31 ut-40/48	śilajatu-Bitumen
Girija	•	· ·
Godanta	ut-11/35	Gypsum Agendhama
Grhadhūma	ci-8/137	see syn. Agaradhuma Orniment-vellow sulphide of
Haritāla	ci-20/13	Orpiment-yellow sulphide of arsenic.
	7100	gold
Hema)	su-7/28 ut-5/ 3 5	goid
Hiraṇya)	ci-16/53	residue/waste of gold after mel-
– kiţţa	01-10/55	ting
Kāca	ci-10/63	kṛṣṇa lav aṇ a–black salt
Kālaloha	su-10/94	Black metal-iron
Kāmsya	su-10/29	Bronze-bell metal
Kanaka	ut-1/48	gold
Kānkṣī	ut-34/55	saurașțri–Alum
Kasisa dvaya	su-15/23	Ferrous sulphate
	•	1. Dhatu kāsīsa- "-crystalline
		2. Puspakāsīsa— "-powdery
-		/amorphus.
Kṛṣṇa lavaṇa	su-6/147	see Bida lavana
Kṣāra	su-6/151	alkalies
	1	

Kşirapaka	su-30/16	khatika-clay
Lavaņa	su-6/143	salt in general, saindhava salt usually
– dvaya	1. saindha	va, 2. sauvarcala
- traya	1. saindha	va, 2. sauvarcala. 3. bida
- pancaka		va, 2. sauvarcala, 3. bida, 4. sa-
-		5. audbhida.
Lavanottama	ci-8/161	saiñdhava salt
Lelītakavasā	ci-19/24	gandhaka-Sulphur
Lohita gairika	ut-13/45	svarnagairika-see syn. Gairika
Māksīka dhātu	ci-16/52	Iron pyrites
Manaśśilā	cu-3/68	Realger-red arsenic sulphide
Manohvā	cu-1/160	
Maṇḍāra	ci-16/17	Iron slag, iron rust
Manimantha	su-19/44	saindhava salt
Muktā	su-10/32	Pearl
Pāmsulavaņa	su-6/149	salt obtained from mines
Pārada	ut-32/31	Mercury
Pravāla	su-10/32	Coral
Pușpāñjana	su-15/37) ut-16/26)	ritipuspam-thin flakes of brass
Puṣpakāsīsa	ut-10/20) ut-9/20	kāsīsa-Ferrous sulphate-amorphus
Rajata)	su-10/26)	kassa-i cirous surpitate-amorphus
Raupya)	ci-16/20)	rajata-Silver
Rupya)	,	
Rasendra	ut-13/36)	
Rasottama	ut-25/61)	pārada-Mercury
Ritipuspa	ut-16/52	thin flakes of brass
Romaka lavaņa	su-6/149	salt obtained from lakes of Saka-
Saindhaya layan	a su_6/144	mbara region Rock salt, sod-pot chloride
Samudra lavaņa		Common salt, sodium chloride
•	su-10/27	Sod. carbonate
sarjikā kṣāra Saurāṣtrī	ci-5/28	Alum
Sauvarca lavaņa	•	Atum
Sauvarca iavaņa Sauviranjana	su-0/143	Antimony sulphide
Silājatu/	ci-12/34	Antimony sulphide
silodbhava	ut-39/42	Bitumen-exudate of rocks
Sisa	su-10/27	Lead
Sphatika	ut-11/12	Rock crystals
-truckre	ut-11/12	ALUCE CI YSIGIS

Srotaja) Srotoñjana) Sudhāśma Sulba Sūryakāntā Suvarņa — gairika Tālaka Tāmra Tapanīya Tāpya Tīkṣṇa loha Tuttha	su-24/15 su-30/12 ut-13/31 ut-32/13 ut-85/53 ut-16/2 ut-13/31 su-7/27) ut-9/20) ut-1/6 ci-16/16 ci-12/32 su-15/23	Antimony sulphide Lime stone Tāmra-copper Sunstone/Rock crystal? used as Convex lens. Gold Red ochre see haritāla Copper Gold see Mākṣika Steel 1. Kharparam-compound of zinc /Zinc oxide. 2. Mayūra-blue vitriol-Copper sulphate
Uşa la ana) Uşaka lavana) Vaidūrya Vanga Varam Vesma dhūma Vidruma	ci-10/63 ut-13/32 ut-13/31 su-10/27 ut 30/39 ut-14/32	salt obtained from saline soil a precious stone Tin saindhava salt/Rock salt agāradhūma-chimney soot Coral.

Table -7 (4)

Substances of Animal origin and their medicinal uses.

Ahi (snake) - so Ajā (goat) - sy	•	Sarpa	
-antarādhi (intes		-as food	-Pravāhikā (dyse- ntery)
⊷danta/dvija (tooth)	-u. 11/33		nt -kṣataśukra (cor- : neal ulcer)
-dugdha/kṣīra pa	c. 3/11	-drink	-vātakāsa (cough)
	-u. 11/31		Kṣataśukra (cor- neal ulcer)
-khuramasi (ash of hoof)	-u. 30/28	-lepa (ex- ternal ap-	
-māmsa (flesh)	-c. 8/119		-Apaci (goitre) -Rājayaksma (pul- monary tubercu- losis)
-medas (fat)	-c. 3/86	-licking	-Kṣatakāsa (tear in the lungs and cough)
-mūtra (urine)	-u. 24/17		-Krimija Śiraśūla (headache)
-rakta (blood)	-c. 9/87	-drink	-Raktapitta (blee- ding disease)
		enema	-Pravāhikā (dysen- tery)
-roma bhasma (ash of wool)	-u. 3/56	-dhūpa (fumiga- tion)	-Bālagraha (disea-

-sakrit/karīşa kṣāra (ash of excreta)	-c. 15/103	kṣāra	-Jalodara (ascitis)
Chorotay		use)	Julia mana (maa
-rasa (juice of excreta)	-c. 4/38	-licking	–Śvāsa (dyspnoea)
-yakrt-pittyukta- ama (liver with bile, uncooked) Ajina (hide, tan- ned skin)	-c. 2/30 -su. 29/57		-Raktapitta (bleed- ing diseases) -bandaging material
Akhu (mouse, rat)	-see synon	ym Uñduru.	
Amagrabha-(egg of birds)	-sa. 2/17	-food	-Nagodara (under- developed embryo)
Antra (intestines of animals)	-su. 25/39		-anuyantra (accessory instrument in surgical operation)
Aśva (horse)			
-carma (skin	-u. 5/5	-ingredient	:
hide)		of ghṛta-	
			pels evil spirits.
		dicated	
-dostalduiia	-u. 11/33	ghee) -netravarti	
-dañta/dvija (tooth)	-u. 11/33		-Kşataśukra (cor-
(tooth)			neal ulcer)
		of eye	•
		paste)	
-khuramasi	-u. 32/6	-external	-Vyanga (discolou-
(ash of hoof)		applica-	red patch on the
	10156	tion	face)
-mātra (urine)	-u. 18/56	-ingredie-	-Karpapāli vardha-
			na (puncturing
		dicated	the car-lobe)
		oil exter-	
	•	nal use)	
-śakrit rasa (juice	-c. 2/29	•	-Raktapitta (blee
of fresh dung)	·		ding diseases)

Avi (sheep) - see sy Barhi (peacock) - s			
Basta (sheep) - see	synonym A	lvi, Mesa.	
-anda (testes)	-u. 40/25	-ksirapa- kapana	-Vajikaraņa (aph- rodisiac)
-añ arādhi	-c. 9/33	-food	-Pravāhikā
(intestines)			(dysentery)
-carma (skin)	-u. 6/42	-fumiga-	-Grahanāsana (dis-
-carma (stem)	0,	tion	pelling evil spirits)
-māmsa (flesh)	-c. 10/87	-food	-Atyagni (unsatia-
-mamsa (nesn)	-0. 10/07	7000	ble appetite)
-mūtra (urine)	-u. 6/42	-nasya,	ore appeared,
-mutia (dirito)	-a. 0 ₁ 12	•	-Grahanāśa (war-
			- ding off evil spi-
		ps, bath)	
-nakha (hoof)	-u. 6/42		-Grahanāśa (ward-
-nakna (noor)	u. 0/12	•	ing off evil spirits)
		tion)	our otter opinion)
-roma (wool)	-u. 6/42	-dh ū pa	-Grahanāśa (ward-
avika (wool)	/	-banda-	ing off evil spi-
cloth)		ging ma-	
Oto (II)		terial	•
-śakrt/vit	-u. 6/42	-dhūpa	-Grahanāśa (ward-
(excreta)		(fumiga-	
(Chorona)		tion)	
-śakrit rasa (jui-	-c. 4/38	-licking	-Śvāsahara (dysp-
ce of excreta)	• •	J	noea)
-viṣāṇa masī	-u. 24/32	-external	-Indralupta (alope-
(ash of horn)	,	applica-	cea)
(4523 62 446 447		tion	•
Basti (urinary blad-			
der of goat, sheep			
buffalo etc.)	-su. 19/15	-used as e	nema can.
Bhāṣa (white head			
-māmsa (flesh)	-c. 5/6	-food	-Rājayakşmā (pul.
	•		tuberculosis)
Bidala (cat) - see	synonym M	[ārjāra	
Ghaga (goat) - see synonym Aja			
Chuchuidari (mouse) – see synonym Unduru			
Annaumana (mana)			

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Dakşa (cock) – see synonym Kukkuţa
Danti (elephant) - see synonym Hasti
Dvija (teeth) - see Nara
Dvipi (leopard) -
                                           -Śvitra
                    -c. 20/10
                               -external
                                                    (leucoder-
 -carma bhasma
                                 applica-
                                            ma)
                                 tion
   (ash of hide)
 -carma bhasma
                    -u. 3/47
                               -fumiga-
                                           -Bālagraha (disea-
  (ash of hide)
                                            se of children)
                                tion
Ena (deer, antelope)
 -carma (hide)
                   -c. 4/13
                               -dhūmava-
                                rtiyoga (in-
                                gredient of
                                medicinal
                                           -Śvāsa (dyspnoea)
                                cigar)
 -khura (hoof)
                   -c. 4/13
                   -c. 4/13
 -şrnga (antlers)
                   -u. 13/61
                               -anjana
 -vasā (fat)
                                yoga (in-
                                gredient
                                of colly-
                                          -Timira (blindness)
                                rium)
Gaja (elephant) - see syn. Hasti
Go (cow)
                   u. 3/55
                                          -Balagraha (disea-
 -carma (hide)
                               -fumiga-
                                tion
                                           se of children)
                   -u. 13/72
                               -ingredient
 -dañta (tooth)
                                of netra-
                                varti (eye
                                paste)
                                          -Timira (blindness)
-ghrta (butterfat -su. 16/2
                               -snehotta-
                               ma (best
  ghee)
                                among
                                          -Oleation therapy
                                fats)
                   -u. 30/28
                              -external
 -khuramasi
                               applica-
 (ash of hoof)
                                          -Apacī (goitre)
                                tion
                              -internal
-ksira (milk)
                                drink
                                          -in many diseases.
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-grstiksira (milk within one week of calving)	-u. 27/21	-drink -Bhagna (fracture of bones)
-māmsa	-c. 5/6	-food -Rājayakṣamā (pul. tuberculosis)
-māmsa cūrņa (powder of meat	-u. 11/56	-filling -Ajaka (corneal into the cyst)
-mūtra (urine) -mūtra (urine)	-c. 20/7 -su, 22/4	-drinking -Śvitra (leucoderma) -gargling -Gaṇḍūṣa cikitsā
-pitta (bile)	-u. 7/29	-ingrediApasmāra ent of na- (Epilepsy)
		sya yoga (nasal
		drops)
-rakta (blood)	-ks. 3/36	-drink & -excess of vomiting enema and purgation
-\$akrit rasa (juic	e -c. 2/29	-licking -Raktapitta (blee- ding diseases)
of fresh dung)	-c. 6/21	-licking -Chardi (vomiting)
	-u. 38/24	-anjana -Akhu vişa (rat bite
		yoga (co-poisoning) llyrium)
-śṛñgabhasma (ash of horn)	-u. 3/55	-fumigaBālagraha (ward- tion ing off evil spirits in children)
-vāla (hairs of the tail)	-u. 3/55	–fumiga- –Bālagraha tion
Godhā (iguana li	zard)	
-carma (hide)	-u. 5/5	–fumiga- –Grahanāśa (evil tion spirit)
-dvija (teeth)	-с. 4/12	–dhūmava- rti yoga
-pitta (bile)	-u. 5/5	(medici- nal cigar) -Śvāsa (dyspnoea) -ingredient of ghṛta- yoga (me-
		dicated ghee) —Grahanāśa

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-u. 5/5
-nakha (claws)
                              -ingredient
                               of ghṛta
                               yoga (me-
                               dicated
                               ghee)
                                         -Grahanāśa
                  -u. 13/61
                             -collyrium -Timira (blindness)
 -vaṣā (fat)
Grdhra (vulture)
 -pakşa (feather)
                   -u. 7/30
                              -fumiga-
                                         -Apasmāra (epile-
                               tion
                                           psy)
 -purișa (excreta) -u. 7/30
                                         -Apasmāra
                  -u. 7/30
 -tunda (beak)
                                         -Apasmāra
                              -collyrium -Timira (blindness)
-vaśā (fat)
                  -u. 13/61
Hamsa-(swan)
                   -u. 24/56
                              -ghṛta yoga
 -māmsa
                               (ingredi-
                               ent of me-
                               dicated
                                         -Śiroroga (severe
                               ghee)
                                          headache)
Hasti (elephant) (synonyms)-Danti, Gaja, Mātanga, Nāga/
                                                  nāgendra.
                   -c. 20/10
 -car ma bhasma
                              -external
  (ash of hide)
                               applica-
                                         -Svitra (leucode-
                               tion
                                          rma)
                   -u. 11/33
 -danta/dvija
                              -ingredient
  (tooth)
                               of netrava-
                                        -Ksataśukra (cor-
                               rti yoga
                               (eye paste) neal ulcer)
                   -u. 5/18
                              -of taila yo- -Grahanāśa (war-
                               ga (medi- ding off evil
                               cated oil)
                                           spirits)
                   -u. 24/31
 -dañtamasi
                              -external
                               applica-
  (ash of tooth)
                                         -Indralupta (alo-
                               tion
                                          paeca)
 -mūtra (urine)
                   -u. 18/56 -taila yo- -Karnapali vardha-
                                          na (puncturing the
                               ga (medi-
                               cated oil) ear-lobe)
                  -u. 20/17 -ingredient
 -mūtra (urine)
                               of medici- -Duştapınasa (sinu-
                               nal cigar
                                          sitis)
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-u. 7/30
 -pitta (bile)
                              -taila yoga
                                (medica-
                                ted oil)
                                nasya (na- - Apasmāra
                                sal drops) (epilepsy)
 -purisa rasa (juice
                                          -Śvāsa (dyspnoea)
  of fresh dung)
                  -c. 4/38
                               -licking
 -purīşakṣāra (ash -c. 20/14
                               -external
                                applica-
                                          -Śvitra
  of dry dung)
                                                   (leucode-
                                tion
                                           rma)
                               -ingredi- -Karņapālivardha-
Jala śūka (a poiso- -u. 18/56
                                ent of me- na (puncturing the
 nous insect living
                                dicated oil ear-lobe)
 in water)
                                for exter-
                                nal use
                   -su. 26/35 -anusastra
Jalaukā (leech)
                                (accessory -Raktamoksana
                                instrument) (blood letting)
                               -ingredie- -Grahanāśana (wa-
Jhaşa (fish) pitta
                   u. 6/42
                                nt of medi- rding off evil
                                cated cil
                                             spirits)
                   -su. 25/39 -anuyan-
Jihvā (tongue)
                                tra (acce-
                                ssory ins-
                                truments)
Kāka (crow) - Vāyasa.
 -masi (ash)
                   -u. 30/28
                               -external
                                applica-
                                          -Apaci (goitre)
                                tion
 -pakṣa (feather)
                  -u, 7/33
                               -fumiga-
                                          -Apasmāra (epile-
                                tion
                                            psy)
 -purisa (excreta) -u. 7/33
                               -fumiga-
                                          -Apasmāra
                                tion
 -tunda (beak)
                               -fumiga-
                   -u. 7/33
                                           -Apasmāra
                                tion
Kañka (heron)
 -purisa (excreta) -su 30/17
                               -ingredient
                                of (kṣāra)
                                caustic
                                alkali
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Kapiñjala (grey	partridge)		
-māmsa rasa (juice of flesh)	-c. 14/54	-food	-Vātagulma (abdo- minal tumour)
Kapota (pigeon)	- (synonym)	Pārāvata	minut tunioury
-māmsa rasa (flesh juice)	-u. 35/59	-food	-Gara vișa (artifi- cial poison)
–śakŗt		-ingredi- ent of caustic	our possony
	0.100	alkali	
	-c. 3/30	-licking	-Kāsa (cough)
	-u. 37/34	-external	
		applica-	-Vrścikadamśa
	27170	tion	(scorpion bite)
	-u. 3/1/8	-external	_
		applica-	-Lūtā damsa (spi-
Kara (hands)	m 25120	tion	
(human)	-su, 23/39	-anuyantra	
()		(accessory	,
		instrume- nts)	
Karabha (camel)	- See synon	um Tietro	
Karnamala	bee by non	yın Oşçıa	
(ear wax)	-u. 30/41	-external	–Sarpadamsa
(human)	•	applica-	(snake bite)
		tion	(
Kauśeya (silk	-su. 29/57	-Banda-	
cloth)		ging ma-	
TP1		terial	
Khara (donkey) (sy n onym) –	Rāsabha	
-asthi bhasma	-c. 11/28	-drinking	-mūtraśarkarā
(asn of bones)	_		(urinary gravel)
-carma (hide)	-u. 5∤5	-ingredi-	-Grahanāśa (ward-
		ent of me-	ing off evil spirits)
		dicated	
-danta (tooth)	FIF	ghee	
-danta (tooth)	-u. 5/5	-ingredi-	
	,	ent of me- dicated	•
		_	-Grahanāśa
		0	as promov Públich

-danta (tooth)	-u. 11/33	varti yo- ga (eye	–Ksatašukra (cor-
-pitta (bile)	-u. 5/5	paste) –medica- ted ghee	-Grahanāśa (ward-
Kīţa (insects) -pakṣa (wings)	-u. 7/33	-fumiga- tion	-Apasmāra (epilepsy)
-purișa (excreta)	-u. 7/33	-fumiga- tion	-Apasmāra
tary (-u. 7/33	-fumiga- tion	-Apasmāra
Kraunca (pond cu	rlew)		
-asthi bhasma (ash of bones)	-с. 11/28	-drinking	–Mūtraśarkarā (urinary gravel)
-māmsa (flesh)	-c. 14/59	-food	-Vātagulma (abdo- minal tumour)
Krkavāku (cock)	-u 24/22	-see Kukk	uta
Krsna sarpa (black	sernent) se	e Sarpa	•
Krsna sarpa (black	Sorponey se	o barpa	
	ee Madbii		
Kşaudra (honey) s	ee Madnu		
Kukkuta (fowl, por	alt r y)	_nasal	–Visānna cikitsā
Kşaudra (honey) s Kukkuţa (fowl, pou -anda (hen's egg)	alt r y)	drops Co-	–Viṣānna cikitsā - (poisoned food)
Kukkuţa (fowl, por –anda (hen's egg)	altry) -su. 7/26	drops Co- llyrium	- (poisoned food)
Kukkuţa (fowl, por -anda (hen's egg) -pichchā bhasma	_su. 7/26 _su. 3/46	drops Co-	- (poisoned food) -Kṣatakāsa (tear
Kukkuţa (fowl, por –anda (hen's egg)	_su. 7/26 _su. 3/46	drops Co- llyrium	 (poisoned food) Kṣatakāsa (tear inside the lungs
Kukkuţa (fowl, por -anda (hen's egg) -pichchā bhasma	ultry) -su. 7/26 -c. 3/46	drops Co- llyrium -licking	 (poisoned food) Kṣatakāsa (tear inside the lungs and cough) Raktapitta (blee-
Kukkuţa (fowl, por -anda (hen's egg) -pichchā bhasma (ash of feathers)	-su. 7/26 -c. 3/46 -c. 2/24	drops Co- llyrium -licking	 (poisoned food) Kṣatakāsa (tear inside the lungs and cough)
Kukkuţa (fowl, por -anda (hen's egg) -pichchā bhasma (ash of feathers) -māmsa (flesh)	-su. 7/26 -c. 3/46 -c. 2/24	drops Co- llyrium -licking -food -ingredi-	- (poisoned food) -Kṣatakāsa (tear inside the lungs and cough) -Raktapitta (bleeding diseases)
Kukkuţa (fowl, por -anda (hen's egg) -pichchā bhasma (ash of feathers) -māmsa (flesh)	-su. 7/26 -c. 3/46 -c. 2/24	drops Co- llyrium -licking -food -ingredi- ent of	 (poisoned food) Kṣatakāsa (tear inside the lungs and cough) Raktapitta (blee-
Kukkuţa (fowl, por -anda (hen's egg) -pichchā bhasma (ash of feathers) -māmsa (flesh) -purīṣa (excreta)	-su. 7/26 -c. 3/46 -c. 2/24	drops Co- llyrium -licking -food -ingredient of caustic	- (poisoned food) -Kṣatakāsa (tear inside the lungs and cough) -Raktapitta (bleeding diseases)
Kukkuţa (fowl, por -anda (hen's egg) -pichchā bhasma (ash of feathers) -māmsa (flesh)	-su. 7/26 -su. 7/26 -c. 3/46 -c. 2/24 -su. 30/17	drops Co- llyrium -licking -food -ingredient of caustic alkali	- (poisoned food) -Kṣatakāsa (tear inside the lungs and cough) -Raktapitta (bleeding diseases)
Kukkuţa (fowl, por -anda (hen's egg) -pichchā bhasma (ash of feathers) -māmsa (flesh) -purişa (excreta) -vasā (fat)	-su. 7/26 -su. 7/26 -c. 3/46 -c. 2/24 -su. 30/17	drops Collyrium -licking -food -ingredient of caustic alkali -Collyrie	- (poisoned food) -Kṣatakāsa (tear inside the lungs and cough) -Raktapitta (bleeding diseases) -Kṣara nirmāṇa
Kukkuţa (fowl, por -anda (hen's egg) -pichchā bhasma (ash of feathers) -māmsa (flesh) -purīṣa (excreta)	-su. 7/26 -c. 3/46 -c. 2/24 -su. 30/17 -u. 13/61	drops Collyrium -licking -food -ingredient of caustic alkali -Collyrie	- (poisoned food) -Kṣatakāsa (tear inside the lungs and cough) -Raktapitta (bleeding diseases) -Kṣara nirmāṇa

```
-c. 4/13
                               -fumiga-
 -vāla (hairs)
                                          -Śvāsa (dyspnoca)
                                tion
Kūrma (tortoise)
                                           –Pravähikā (dysen-
                   -c. 9/22
                               -food
 -māmsa rasa
                                            tery)
  (meat soup)
                               -kşirapāka -Kşatakāsa (tear in-
Lākṣā (shellac, lac) -c. 3/73
                                (drinking side the lungs, cou-
                                milk pro- ghing out blood)
                                cessed with
                                 lac)
                                as a haemo-
                                static in all
                                bleeding
                                 diseases.
```

Lopāka (jackal) see synonym Sṛgāla. Madhu (honey)-(synonyms)-Ksaudra, Māksika, Pusparasa-(some medicinal uses)-

1. ingredient of asava—arista (fermented infusions and decoctions), lehya (confection), nirūha basti (decoction enema liquid), afijana (collyrium), lepa (external application) etc-

2. Anupāna (vehicle) for administration of recipes.

```
-c. 3175
                             -ingredi-
Madhüchchişţa/
                               ent of dhu-
 madana (bee's
                               mavarti
 wax)
                               (medicinal
                                          -Kāsa (cough)
                               cigar)
Mahisa (buffalo)
                                         -Nisāñdhya (night
                   -u. 13/89 -food
 -yakrit-plihā
                                          blindness)
  (liver, spleen)
                                                     vomit-
                   -ks. 3/36
                                         -excess of
                              -drink,
 -rakta (blood)
                                          ing and purging.
                               enema
Majja (bone
                              -fat for oleation therapy.
                   -su. 16/2
 marrow)
Mākṣika (honey) - see Madhu
```

Mārjāra (cat) syn. Bidāla, Vṛṣadamśa -u. 5/5 -ingredi--carma (skin) ent of medicated

-Grahanāsana ghee

-carma (skin)	-c. 8/18	-fumiga- tion	-Arśas (haemorr- hoid)
-pitta (bile)	-u. 5/7	-nasya	noid
	·	(nasal	-Apasmāra (epile-
	- 1/1/2	drops)	psy)
-purisa (excreta)	-c. 1/103	–fumi g a- tion	-Visama jvara (remittant fever)
	-u. 7/33	-fumiga-	-Apasmāra (epile-
	u,, u.	tion	psy)
Markota (big ants)	-c. 15/110	-surgical	
		use to	
		serve as	
Matanga (alamban)	4\ aaa Waati	pineers	cal operation)
Matanga (elephan	•	é:LL:	
Mayura (peacock)	•		Dalassias /Élas
-māmsa (flesh)	-C. 2/24	-100d	-Raktapitta (blee- ding diseases)
	-u. 24/47	-ingredi-	ding diseases)
	- al 21/11		Śiroroga (heada-
			che)
		ghee	•
	-ks. 4/45	-ingredi-	
		ent of	
		enema	5.4 (1)
missh= (foothor)	2156	-	-Balya (tonic)
-picchā (feather)	-u. 3/30	-fumiga- tion	-Bālagraha (disea- ses of children)
-picchā bhaşma		tion	ses of children)
(ash of feather)	-c. 3/46	-licking	-Kāsa (cough)
-pitta (bile)	•	-external	12444 (00484)
Protest (2000)			-Svitra (leucode-
		tion	rma)
-purișa (excreta)	-su. 30/17	-ingredi-	•
		ent of ca-	•
)		ustic alka	-
		li (kṣāra)	
-vasā (fat)	-u. 13/61	-añjana	
		yoga (co-	
		llyrium)	-Timira (blindness)

```
Meşa (ram) see Basta
Mrga (deer)
                                         -Rājayakşmā (pul.
                   -c, 5/25-27 -food
 -māmsa (flesh)
                                           tuberculosis)
                              -drinking -Pravāhikā (dysen-
                   -c. 9/87
 -rakta (blood)
                                           tery)
                              -drinking -Ativamana (excess
                   -ks. 3/36
                                           vomiting)
                              -external
                   -c. 18/22
Muktā (pearl)
                                applica-
                                          -Visarpa (Herpes)
                                tion
                              -collyrium -Kşataşukra (corn-
                   -u. 11/34
                                           eal ulcer)
                   -u. 13/12 -collyrium -Timira (blindness)
Nāga/Nāgendra (elephant) See Hasti.
                   -su. 25/39 -anuyantra
 -Nakha (nails)
                                (accessory
                                instrument)
Nakula (mungoose)
                                          -Grahanāsana (wa-
                    -u. 5/7
                               -nasal
 -pitta (bile)
                                           rding off evil
                                drops
                                collyrium spirits)
                   -u. 7/30
                               -ingredi-
                                ent of me- -Apasmāra (epile-
                                            psy)
                                dicated
                                oil
                                                      (epile-
                                          -Apasmāra
  -purisa (excreta) -u. 7/33
                               -fumiga-
                                            psy)
                                tion
 Nara (man)
  -dvija (teeth)
  -jihvā (tongue)
  -kara (hands)
                    -su. 25/39 -anuyantra
  -nakha (nails)
                                 (accessory
  -mukha(mouth)
                                 instruments)
  -pāda (legs)
  -vāla (hair)
                                              -Sarpadami$a
                               -external
                    -u. 36/41
  -Karnamala
                                               (snake bite)
                                 application
     (ear wax)
                                              -Arsas (piles)
                  j -c. 8/18
                               -fumigation
  -Kesa (hairs)
 Pārāvata (pigeon) See Kapoţa
```

```
Pravala (coral) Syn. Vidruma
                   -c. 18/12
                              -external -Visarpa (herpes)
                               application
                              -collyrium -Timira (blindness)
                   u. 14/32
Priata (spotted deer)
                   -u. 7/30
 -pitta
                              -ingredient
                               of medi- -Apasmāra (epile-
                                cated oil psy)
Pati kita (insect with foul smell)
                   -c. 20/10
                              -external
                                         -Śvitra (leucoder-
                                applica-
                                          ma)
                                tion
Pūti matsya (fish with foul smell)
                   -u. 24/18
                              -fumiga- -Siraśśūla (heada-
                               tion
                                          che)
Rāsabha (donkey) see Khara
Rksa (bear)
 -carma (hide)
                   -u. 3/47
                              -fumiga-
                                         -Bālagraha (chil-
                               tion
                                          drens diseases)
 -pitta (bile)
                  -u. 7/30
                              -ingredi-
                               ent of me--Apasmāra (epile-
                               dicated oil psy)
Salyaka (porcupine) syn. Svāvid
 -dvija (teeth)
                 1 -u. 5/5
                              -ingredi- -Grahanāśana
                                ent of me- (wards off evil
 -carma (hide)
 -nakha (nails)
                                dicated
                                           spirits)
 -pitta (bile)
                               ghee
 -mutra (urine) | -u. 6/42
                              -ingredi- -Grahanāśana (wa-
 -vit (excreta)
                               ent of me- rds off evil spirits)
                             dicated ghee
 -Sūcībhasma
  (ash of needles) -c. 3/169 -licking -Śvāsa (dyspnoea)
 -Vasā (fat)
                   -u. 13/61) -Collyrium -Timira (blindness)
Śankha (conchshell)
                   -c. 9/91
                              -internal -Raktātisāra (diarr-
 −e.
                                           hoea with heamo-
                                          rrhage)
                   -c. 20/16
                             -external
                                         -Śvitra
                               applica-
                                                  (leucode-
                               tion
                                          rma)
```

	-u. 11/12	-collyrium -	Kṣataśukra (cor- neal ulcer)
–nabhi	-u. 16/25	-netrava rti (eye paste)	Sarvāksi roga (diseases of the
Sarpa (snake) syn.	Ahi, uraga		
carma	-u. 3/47	-fumiga-	-Bālagraha (disease
-skin (hide)		tion	of children)
nirmoka	-u. 3/47	-fumiga-	-Bālagraha (disea-
-peel (slough)	•	tion	ses of children)
Krsna sarpa (black	serpent)		
-mas (ash)	-c. 20/12	-external -	-Svitra (leucode-
-111as (asir)		application	
-vasā (fat)	-u. 13/41	- · · · ·	-Timira (blindness)
-visa (poison)	-c. 15/79	-internal	-Udara (en largeme-
=vişa (poison)			nt of the abdomen)
-mṛta (dead	-u. 13/39	-ingredi-	-Timira (blindness)
serpent)	,	ent of	
set penty		collyrium	
Śaśa (rabbit)		•	
-lalāta asthi	-u. 13/72	-ingredi-	-Timira (blindness)
(frontal bone)	•	ent of	•
(II on the last of		eye paste	
-māmsa (flesh)	-с. 2/23	-food	-Raktapitta (bleeding diseases)
-śiras (head)	-u. 2/52	-ingredi-	-Bālaśoṣa (maras-
-511 cab (110 cm -)	r	ent of me	
		dicated ghe	e
Sikhi (peacock) se	ee Mayūra		
-Sikthaka	-ci. 19/8	4 see synony	ym Madh ū cchiṣṭa
Simha (lion)			
-carma (hide)	-u. 5/5	-fumiga-	-Grahanāśana (wa-
-carma (mae)		tion	rding off evil spirits)
-dvija (tooth)	-u. 5/5		
-nakha (nails)	-u. 5/ 5		
-pitta (bile)	-u. 7/29	-nasal me	Apasmāra (epile-
	•	dication	psy)

Snāyu (tendon, aponerosis)	-su. 29/58	3 -suturing and ban- daging material
Srgāla (jackal) sy	n. Lonāka	material
-carma (skin/ hide)		-ingrediGrahanāśa (war- ent of me- ding off evil
-māmsa rasa (meat soup)	-с. 9/22	dicated oil spirits) -food -Pravāhika (dysen- tery)
-nakha (nails)	-u. 6/42	-ingrediGrahanásana (wa- ent of me- rding off evil
/1 • •	-14-	dicated oil spirits)
-roma (hairs)	-u. 6/42	
-pitta (bile)	-u. 7/29	-ingrediApasmāra (epile- ent of psy) nasal me- dication
Stanya (woman's milk)	-c. 4/48	-ingrediŚvāsa, Hikkā (dys- ent of pnoea, hiccup) nasal me-
	-u. 9/13a	dication -āścotanaVartma roga (dise- bathing ases of the eyelids) the eye
Śukti (sea shell)	-c. 18/12	-external -Visarpa (herpes) application
-kṣāra (ash)	-с. 15/83	-internal -Plihodara (enlar-
Śva (dog) pitta	-u. 7/29	drink gement of spleen) -ingrediApasmāra (epile- ent of psy) nasya yoga
		(nasal drops)
Śvāvid (porcupine)	see Sallyaka	a .
Tamracuda (cock)	-su. 4/20	See synonym Kukkuţa
Tittiri-(black partr	idge)	
-māmsa	-c. 2/23	-food -Raktapitta (blee- ding diseases)
-vasā	-u. 13/61	-ingredi- ent of
		collyrium -Timira (blind ness)

```
Ulaka (owl)
 -carma (skin)
                             -ingredi- -Grahanāśana (wa-
                   -u. 6/42
 -mūtra (urine)
                                          rding off evil
                               ent of
 -nakha (nails)
                               medicated spirits)
 -pitta (bile)
                               oil
 -roma (hairs)
 -vit (excreta)
-paksa (feather) ) -u. 7/33
                              -fumiga-
                                         -Apasmāra
                                           (epilepsy)
                               tion
 -purișa (excreta),
 -tunda (beak)
Unduru (mouse) Syn. Akhu, chuchunduru
                              -ingredi- -Gudabhramsa
                   -c. 9/53
 -māmsa (flesh)
                               ent of me- (prolapse of the
                               dicated oil rectum)
                               for exter-
                               nal use
                   -u. 24/56
                              -of a me-
                                         -Siro roga (severe
                                          form of headache)
                                dicated
                               ghee for
                               internal
                                use
Uraga (snake) see Sarpa
Ustra (camel) syn. Karabha
                                         -Mūtraśarkarā
                   -e. 11/28
                              -internal
 -asthi bhasma
                                          (urinary gravel)
  (ash of bones)
                   -u. 11/33
                              -ingredi-
                                         -Ksata śukra
 -dañta (tooth)
                               ent of eye (corneal ulcer)
                               paste
                                         -Lītā damša
                   -u. 37/78
                              -external
                                          (spider bite)
                               applica-
                               tion
                                         -Udara (enlarge-
                              -food
                   -c. 15/27
 -ksīra (milk)
                                           ment of abdomen)
 -sakrit rasa (juice
                                         -Svāsa (dyspnoea)
                              -licking
                   -c. 4/38
  of fresh dung)
                   -su. 25/39 -anuyantra
Vadhra (leather
                               (accessory
 strap)
                               instrument)
                   -su. 25/39 -anuyañtra
 Vala|bala (hairs
                                (accessory
  of the tail)
                                instrument)
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Varāha (boar)
                              -ingredi- -Ksta śukra
 -dañta (tooth)
                   -u. 11/33
                                ent of ne- (corneal ulcer)
                                travarti
                                (eye paste)
 -śakrt rasa (juice
  of fresh dung)
                   -c. 4/38
                                          -Śvāsa (dyspnoea)
                               -licking
                   -u. 13/56
 -Vasā (fat)
                               -ingredi-
                                ent of
                               collyrium -Timira (blindness)
Vartaka (button quail)
                   -c. 14/59
 -māmsa (flesh)
                              -food
                                          -Gulma (abdomi-
                                           nal tun our)
                   -su. 16/2
                              -fat used
Vasā (muscle fat)
                              for snehana -Oleation therapy
Vayasa (crow) see Kaka
Vidruma (coral) see Pravala
Vrka (wolf)
                   -c. 5/6
                              -food
 -māmsa (flesh)
                                          -Rajayakşmā (pul,
                                           tuberculosis)
Vrsa (bha) (bull, ox)
 -carma (skin/hide) ]
                                -ingredi-
 -mūtra (urine)
                     u. 6/42
                                 ent of -Grahanāśana
 -nakha (hoof)
                                 medica- (warding off evil
 -pitta (bile)
                                 ted oil
 -roma (hairs)
                                           spirits)
Vrsadamša (cat) see Mārjāra
Vrscika (scorpion)
 -mrta (dead)
                   -u. 13/39
                               -ingredi-
                                ent of
                                          -Timira (blindness)
                                collyrium
Vyaghra (tiger)
                   -u. 3/47
 -carma (skin)
                               -fumiga-
                                          -Bālagraha (chil-
                                           drens disease)
                               tion
                               -ingredi- -Grahanasa (ward-
-dvija (tooth)
                              ent of me-
 -nakha (nails)
                                          ing off evil
                            dicated ghee spirits)
 -pitta (bile)
Vyaghri vasa (fat
                   -c. 1/61
                                         -Vișama jvara (re-
                              -nasal
                                           mittant fever)
 of the tigress)
                               drops
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Animals whose bite is Poisonous

```
ut. 38/1-2
Akhu-(mouse)-
  syn :-Mūsika, unduru, :-18 kinds named :-
       Ajira, Aruna, Asita, Capala, Cikkira, Cuchundura,
       Hasira, Kapila, Kapota, Kaşayadanta.
       Kulaka, Lalana, Palitoundara, Putra, Rasala, Sabala,
       Śvetā.
                       ut. $8/8-9
Alarka (dog)-
  syn :-Suna, Sva, (Rabid dog bite leads to Jalasantrasa
       (hydrophobia)
Gaudhera-(varan)
                       ut. 36/7
           a quadruped-a big type of garden lizard, Varan,
           Varanus monitor etc. of Varunus genus.
Kanabha (wasp)-
                       ut. 37/16
Kīţa (insects with wings) ut. 37/1
                       ut. 37/45
Lūtā (spiders)-
                       ut. 36/1-2
Sarpa (snake)-
   1. Darvikara-snake with hood-Cobra
   2. Mandali-snake with patches on its back (vipers, python
               etc.)
   3. Rajimanta-snake with stripes (kraits)
   4. Vyañtara-cross breed snakes
                      ut. 37/6
Vrscika (scorpion)-
Uccitinga and 1 kinds of ut. 37/13-14
Ustradhūmaka | scorpions
Ratrika
                      ut. 38/11
Vvāla-
   other animals whose bite might cause Jalasantrasa (hydro-
   phobia)
       Aśva (horse)
       Aśvatara (mule)
       Dvipi (leopard)
       Rksa (bear)
       Srgala (jackal)
       Vrka (wolf)
       Vyāghra (tiger)
                           and others.
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Table-8.

LIST OF DISEASES

```
Abbreviations :-
   Sū - sūtrasthāna
                                 Ci - cikitsitasthāna
   Śa - śārīrasthāna
                                 Ks - kalpa-siddhisthāna
   Ni - nidanasthāna
                                 Ut - uttarasthāna
Ref to:-
          Chapter No / verse No (original text)
          Volume No / page No (of the translation)
          Modern names of ancient diseases are not exact
Notes :-
          equivalents but are "most likely" ones only.
                       - Diseases caused by improper food.
Ahitasanaja roga
(su. 8/3-6, 33-34.
   Vol. I. p. 124)
                         inadequate quantity
     1. Hina mātra
     2. Ati mātra
                          excess quantity
     3. Samasana
                          mixing healthy and unhealthy food.
     4. Adhyasana
                          over-eating frequently
     5. Visamāśana
                          improper manner, time etc.
                       - Indigestion
Ajīrņa
 (su. 8/4-32. V.I.p.
   125-130)
                          Kaphaja
     1. Āmājīrņa
     2. Vidagdājīrņa
                          pitta ja
     3. Visthabdhājīrna
                          vātaja
     4. Rasaśesajirna
                          rasaja
     Upadrava (compli-
       cations)
                          Food poisoning
     1. Alasaka
     2. Dandakalasaka
                                    -gastro-enteritis.

    Viśūcika

     4. Vilambika
                          Endotoxins
Ama doşa
 (su. 13/23-27, V.I. p.187)
                          Flatulence tympanitis
Ānāha
 (ni. 11/60. V. I. p 111)
```

Apacī	Cervical lymphadentitis
(Ut. 29/23–25. Vol.	-
III p. 278)	
Apasmāra	Epilepsy
(ut. 7/— V. III p. 67)	
l. vātaja	
2. pittaja	
3. kaphaja	
4, sannipātaja	
Arbuda	Malignant tumour/cancer
(ut. 29/14. V. III/	-
p. 277)	
1. vātaja	
2. pittaja	
3. kaphaja	
4. raktaja	Haematoma
5. māmsaja	Sarcoma
6. medaja	Lipoma
Arocaka	Anorexia/loss of taste and/or appe-
(Ni. 5/28. V. Il p. 49)	tite.
1. vātaja	
2. pittaja	
3. kaphaja	
4. sannipātaja	
5. mānasika (psy-	
chological)	
Arśas (Durnāma,	Haemorrhoids/piles
Hatanāma)	· •
(Ni. 7/ V. II p. 66)	
1. Sahaja	congenital
2. Jātaja	acquired
3. Śuska	non-bleeding
4. Ārdra	bleeding
1. vātaja	
2. pittaja	
3. kaphaja	
4-6. dvandvaja	
7. sannipātaja	
8. raktaja	
अ.ह.−३ ५	

Diarrhoea

Urinary Calculus

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Aśmarī
    (Ni. 9/6-19. V. II/85)
      1. vātaja
      2. pittaja
      3. kaphaja
      4. śukraja (seminal)
Aşthilā and Pratyaşthilā
                           Enlargement of the prostate
    (Ni. 11/61. V. II p.111)
Atisāra
   (Ni. 8/1-45. V.II p.77)
      1. vātaja
      2 pittaja
      3. kaphaja
      4. sannipātaja
      5. śoka-bhayaja
          (psychological)
      6. raktaja (ci. 9/82.
          V. II p. )
Atyagni
   (Ci. 10/81-83-V. II/)
Ativyāyāmaja roga
   (Su. 2/13. V. I p. 25)
Bālagraha
   (Ut. 3/. V. III p. 27)
       1. Skañda graha
      2. Skandāpasmāra/
          Viśākha gr.
      3. Naigamesa gr.
      4. Śva
      5. Pitr
      6. Śakuni
      7. Pūtanā
      8. Śītapūtanā
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9. Añdhapātanā 10. Mukhamanditikă

12. Suska revati

11. Revatī

Unsatiable hunger and digestion/ Hyperthroidism?

Diseases due to physical exertion

Diseases of children due to seizure by evil spirits. (infection by bacteria, virus etc.)

Bāla roga	Diseases of children
(Ut. 2. V. III p.13) 1. Dusta stanyaja roga vätaja-pi- ttaja-kaphaja 4. Ksiralasaka	Diseases due to vitiated breast- milk.
5. Dañtodbhedaja	diseases due to eruption of teeth
roga	
6. Bāla śoşa	emaciation/marasmus
7. Tālukaņţaka	Adenoids
8. Guda vrana (ahi-	
pūtanā, mātṛkā-	
doṣa, pṛṣṭhāru,	Ulcer in the rectum
anāmaka)	
9. Mrd bhakşanaja	diseases due to eating mud.
roga	G 222
Bhagañdara	Fistula-in-ano/rectal fistula
(Ut. 28. V. III p.265)	·
1. Šataponaka	multiple fistula
(vātaja)	
2. Ustragrīva (pittaja)	tortuous ,,
3. Parisravī (kaphaja)	exudative ,
4. Parikșepī	fistula with oedema
(vātapittaja)	
5. Ruju (vāta	straight ,,
kaphaja)	
6. Arsobhagañdara	Piles and fistula co-existing
(kaphaja-pittaja)	
7. Śambūkāvarta	spiral fistula
(sannipātaja)	
8. Unmārgī/kşataja	traumatic fistula
(āgañtuja)	Fracture of bones
Bhafiga	Fracture of bones
(Ut. 27/V. III. p. 257) 1. Sandhigata (inclu-	fraction at home ininte dislocation
ding sandhi mukti)	fracture at bony joints, dislocation of joints
2. Asandhigata or	fracture away from joints
kāṇḍa bhañga	
1. Avrana (without wound)	simple fracture

2. Savrana (with wound)	compound and complicated frac- ture.
Bhūta (graha) āveśa	Seizure by demons (evil spirits,
(Ut. 4/V. III. p. 38)	bacteria, etc.)
Bṛṁhaṇa (ati) jañya	Diseases due to over-nutrition
roga	
(Su. 14/20. V. I p.195)	Vomiting
Chardi (Ni. 5/30/37, V.II p.50)	•
1. Vātaja	1
2. pittaja	
3. kaphaja	
4. sannipātaja	
5. cittakleśaja	vomiting due to psychological
0	causes.
6. krimija	" intestinal worm
7. trṣṇāja	,, severe thirst ,, endotoxins
8. āmaja 9. Dauhrdaja	nreanancy
Dhatu Vrddhi and	Diseases due to abnormal increase
Kṣayaja roga	and decrease of the tissues.
(Su. 11/8/20. V.I p. 156	
Doşa Vrddhi-kşaya	Diseases due to increase and dec-
janya roga	rease of the dosas.
(su.11/5-16 V.I.p.155	•
Gandamāla-Apaci	Scrofula (Cervical lymphadenoma)
(Ut. 29/23-26 V.III.P	•
Garbhini roga	Diseases of the pregnant woman
(Sa.1 and 2 V.I.p.376) 1. Garbhasrāva) abortion
2. Garbhpāta	miscarriage
3. Upavistaka	pseudocyesis
4. Nāgodara	,,,
5. Linagarbha	undeveloped foetus
6. Vişkhambha	abnormal lie
7. Müdhagarbha	obstructed labour
8. Garbhasañga	impacted delevery
9. Ga r bha mṛti 10. Makkalla	foetal death
iv. wakkalia	post-partum pain

Gati/Nādī vraņa (Ut, 29/25. V. III p.) 1. Vātaja 2. pittaja 3. kaphaja 4. sannipātaja 5. śalyaja (foreign	Sinus ulcer
body) Grahaṇī roga (Ni. 8/15–30. V.II.p.80)	Disease of the duodenum
 vātaja pittaja kaphaja 	
4. sannipātaja Granthi	Benign tumour
(ut. 29. V.1II.p. 274)	Denigh tumout
1. vātaja	
2. pittaja	
3, kapha	
4. Raktaja	Haematoma
5. Mamsaja	Myoma
6. Medaja	Lipoma
7. Asthija	Osteoma
8. Sirāja	Angioma
9. Vraņaja	Fibroma
Guhya roga	Diseases of the penis
(ut. 33.V.III.p. 305)	•
1. Upadamśa	syphilis and other sexually
	transmitted diseases.
1. vātaja	
2. pittaja	
3. kaphaja	
4. sannipātaja	
5. rakta j a	
2. medhra arśas	muscular sprout on the penis
3. sarşapikā	small pustule
4. avamantha	multiple pustule causing laceration.
5. kumbhikā	red papule

6. alaji	inflammatory swelling
7. uttamā	pustule
8. puşkarikā	pustule
9. samvyūdha piţaka	-
10. mrdita	papule
11. asthīlika	hard tumour
12. nivritta (maņi)	paraphimosis
13. avapātita	tear in the prepuce
14. niruddha mani	phimosis
15. gratitha	hardness, roughness of the skin
16. sparšahāni	loss of sensation of the penis
17. sataponaka	ulcer with multiple orifices
18. tvakpāka	ulceration of the skin of the penis.
19. māmsapāka	putrefaction of the muscle, gangrene
20. raktārbuda	bleeding tumour, cancer of the
a. Idalia bada	penis.
21. māmsārbuda	malignant growth, cancer
22. vidradhi	abscess on the penis
23. tilakālaka	black mole on the penis/grans, ulce-
	rating.
Gulma	Tumours of the abdomen
(Ni. 11/32-59, V. II. p.	
` 106)	
1. vātaja	
2. pittaja	
3. kaphaja	
4. 5. 6. dvandvaja	
7. sannipātaja	
8. raktaja	only in women (tumour of the ova-
-	ries, uterus or ut. tubes).
Hi dhmā (hikkā)	Hiccup
(Ni. 4/17-28. V. II. p.41)	
1. annajā	
2 yamalā	
3 ksudrā	
4. gambhīrā	
5. mahatī	•
Hrdroga	Diseases of the heart
(Ni. 5/38-44.V.II.p.9 52)	

1. vātaja

2. pittaja	
3. kaphaja	
4. sannipātaja	
5. krimija	
Jvara	Fever
(Ni. 2 V. II p.11)	
1. vātaja	
2. pittaja	
3. kaphaja	
4. vātapittaja	
5. vātakaphaja	
6. pittakaphaja	
7 sannipātaja	
syn: hṛtojasa	Toxic fevers
(hataujasa) jvara	
abhinyāsa jvara	
8. agañtu jvara	fever due to extraneous causes.
a, abhighāta	traumatic fever
b. abhiṣañga	entry of bhuta (evil spirit) bacteria
	etc. ausadhigandha (smell of grass,
	pollen etc) Visa (poison), krodha
	(anger), bhaya (fear), soka (grief)
	etc.
c. abhiśāpa	curse of gods, elders etc.
d. abhicāra	sorcery, witchcraft.
Vişama jvara	irregular fevers (remittant and inte-
•	rmittant)
1. sañtata	
2. satata	
3. tritīyaka	
4. caturthaka	
5. caturthaka vipar-	
yaya	
Kāmalā	Jaundice
(Ni.13/15-19.V.II.p.125)	
1. ruddhapatha	obstructive jaundice
2. śākhāśraya	infective hepatitis, Haemolytic jau-
	ndice.

Asādhya avasthā 1. kumbhakāmala 2. halīmaka syn. Loḍhara, Alasa)	advanced stage of jaundice
Karna roga (Ut. 17/V. III. p. 155)	Diseases of the ear
Karņašūla 1. vātaja 2. pittaja 3. kaphaja 4. sannipātaja 5. raktaja	earache/otitis
6. karņanāda 7. kŗchraśruti 8. pratīnāha 9. pūtikarņa 10. krimikarņaka 11. karņa vidradhi 12śopha 13aršas	ringing in the ears/Tinnitus poor hearing obstruction by secretions foul smell from the ear infected ear abscess inside the ear swelling polyp
14. –arbuda 15. kūcikarņaka 16. karņa pippalī	malignant tumour constriction of the internal ear cysts, polyps (congenital)
17. vidārika 18. pālīśoşa	inflammatory oedema emaciation of the ear-lobe
19. tañtrikā 20, paripoţa 21. utpāta 22. unmañtha	pinna becoming wire-like inflammation of the ear-lobe swelling of the lobe due to weight painless swelling of the lobe.
syn; gallara 23. dukhavardhana 24. lehākhya 25. chinnakarņa (ch. 18/51)	swelling due to improper puncturing pustules severed pinna.
Kāsa (Ni.3/17-38.V.II.p.38) 1. vātaja 2. pittaja	Cough/Bronchitis/Pertusis

3. kaphaja 4. ksataja 5. ksayaja Krimi roga (Ni.14/42-56.V.II p.143	caused by injury inside the uras (lungs) caused by pulmonary tuberculosis. Parasitic disease
 Bāhya (external) Abhyañtara (internal) 	101
a. kaphaja	iai)
b. raktaja	
c. purișaja	
Ksudra roga	Minor diseases
(Ut. 31. V. III. p. 290)	
l. ajagallikā	small papules especially of children, seborrhoea.
2. yavaprakhyā	slightly bigger papules resembling barley.
3. kacehapi	multiple pustules
4. pāṣāṇa gardabha	mumps
5. panasikā	hard pustule above the ear or around it.
6. mukhad üşika	pimples/acne.
7. padmakantaka	painless cysts
8. vivŗtā	big pustule, cold abscess
9. masūrikā	chicken-pox
10. vispboţa	small-pox
11. viddha	big pustule surrounded by small pustules
12. gardabhī	parotitis
13. kakṣā	pustules near the axilla; herpes
14. gañdhanāmā	single big pustule in the axilla
15. rājikā	seborrhic rash
16. jāla gardabha	cellulitis/lymphangitis
17. agnirohini	(pustule) bubo of plague
18. irrivellikā	round pustule in the neck and head
19. vidārī	bubo (pustule) in axilla and groin
20. śarkarārbuda	vericocele, angioma
21. valmika	actinomycosis
22. kadara	corns in the sole

23. ruddhaguda	stenosis of the rectum
24. cipya/akṣata roga	abases of noil had/whitlow
or upanakha 25. kunakha	abscess of nail bed/whitlow defective, distorted nail
26. alasa	moist ulcer between the toes
20. alasa 27. tilakālaka	black mole
28. maşaka	big mole
29. carmakila	wart on the skin
30. jatumaņi	birth mark, red patch
31. läñchana	birth mark black or white patch
32. vyañga	blue patch on the face.
33. nīlikā	blue patch elsewhere on the body.
34. prasupti	area which has no sensation
35. utkotha	single allergic rash
36. kotha	many rashes fused together.
Kustha	Leprosy and some other skin
(Ni. 14. V.II. p. 136)	diseases.
A. Mahākustha	41504565
1. kapāla kustha	erythematus leprosy
2. audumbara	nodular leprosy
3. maṇḍala	angry red patches fused together Ringworm.
4. dadru	raised pustular p tches
5. kākaņa	black patches with red edges
6. puṇḍarīka	white patches, red edges, elavated bed resembling a lotus petal.
7. rsyajihvā	rough, black painful patches,
- · · · ·	resembling the tongue of a bear.
B. kşudra kuştha	
1. vicarcikā	black, itching eruptions full of
	lymph. Exudative eczema
2. carmākhyā	thick, rough skin like that of the elephant
3. eka kuştha	covering large area, scally like the fish
4. kiţibha	black, scally, dry skin producing sound on scratching
5. sidhma	dry externally, moist internally, found in the upper partsp white coppery, scales.

6. alasa	nodules, irritating and red in colour, Lichen
7. vipādikā	eruptions with severe pain, mild itching, mostly in the hands and feets.
8. Śatāru	multiple ulcers, exudative, usually on joints, with severe pain
9. visphota	eruptions white or coppery, thin skin
10. pāmā	eruptions, filled with pus, itching, mostly on the hands, elbows, buttocks (scabies).
11. carmadala	skin, cracked/fissured, with severe pain, burning sensation
Lañghana (ati) janya	Diseases caused by lack of nutrition
roga	malnutrition.
(Su. 14,29,30, V.I.p.19	7)
Mada	Intoxication
(Ni. 6/24-29.V.II.p.62)
1. vātaja	,
2. pittaja	
3. kaphaja	
4. sannipātaja	
6. raktaja	from blood
6. madyaja	from alcoholic drinks
7. vişaja	from poison, poisonous substances like bhang (cannabis), ahiphena
	(opium), kodrava (millet), pūga (arecanut) etc.
Madātyaya	Alcoholic intoxication
(Ni. 6/18-23. V.II. p 5	
1. vātaja	')
1. vataja 2. pittaja	
3. kaphaja	
4. sannipātaja	
Upadrava:	
•	•
1. dhvamasaka	

2. vikşaya

Diseases due to abnormal increase Mala vrddhi & Ksayaja and decrease of malas (wastes) roga (Su. 11/13-14, 21-22, V.I.p.156-9) Marma viddhā vikāra Diseases due to injury to vital spots (sa.4/47-51.V.I.p.429) Diseases of the mouth Mukha roga (Ut. 21, V.III.p. 184) Diseases of the lips A. Ostha roga harelip 1. khandostha swollen lip, inflammatory or 2. osthakopa traumatic swelling 3. vātaja 4. pittaja 5. kaphaja б. sannipātaja 7. raktaja 8. māmsaja 9. meda ja 10 ksataja malignant tumour 11. jālārbuda Diseases of the cheek B. Ganda roga inflammatory swelling in the cheek 1. Gandālaji Diseases of the teeth C. Danta roga 1. śīta dañta/dālana intolerence to cold 2, dantaharsa tingling toothache 3. -bheda shaky tooth -cala 4. ugly, irregular row 5. karāla danta 6. adhidañta/ extra tooth, over-riding tooth vardhana accumilation of tarkar 7. dantaśarkara tartar forming flakes -kapālika black discolouration. 9. śyäva dañta Diseases of the gums D. Dañtamāmsa roga caries tooth 1. krimi dañta spongy gums, scurvy 2. śītāda ulcerative gingivitis 3. upakuśa gingivitis 4. danta puppuţa

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5. vidradhi	gum abscess
6. suśira	small sinus ulcer
7. mahāsuśira	multiple deep sinus ulcer
8. adhīmāmsaka	inflammatory oedema of last molar tooth.
9. vidarbha	oedema due to injury
10. dañtanāḍī	dental sinus
E. Jihvā roga	Diseases of the tongue
1. vātadusta	
2. pittadusţa	
3. kaphadusta	
4. alasa	swelling under the tongue (inferior surface)
5. adhijihvā	swelling under the tongue (inferior surface)
6. upajihvā	swelling over the tongue (superior surface)
F. Tālu roga	Diseases of the palate
1. tālu piţaka	inflammatory eruptions
2. galasuņdika	enlargement of the uvula
3. tālusamhati	painless musular growth
4. ţarbuda	malignant tumour
5. kacchapa	large painless tumour
6. tpupputa	tumour of the palate
7. tālupāka	ulceration
8. tāluśoșa	dryn ess
G. Kantha roga	Diseases of the throat
1. kaṇṭha rohini	inflammatory swelling, Diphtheria
1. vātaja	g,
2. pittaja	
3 kaphaja	
4. sannipātaja	
5. raktaja	
2. kantha śālūka	epiglotitis
3. vrnda	small tumour
4. tuņdikerī	tonsilitis
5. galaugha	pharyngitis, laryngitis
6. valaya	sore throat

TABLE-8

7. gilāyuka	tonsillar abscess
8. śataghni	malignant tumour
9. galavidradhi	peritonsillar abscess
10. galārbuda	cancer
11. galagaņķa	goitre
a. vātaja	
b. pittaja	
c. medaja	
12. svarahā	laryngitis
H. Mukha (āsya) roga	
1. mukhapāka	stomatitis
a. vāta j a	
b. pittaja	
c. kaphaja	
d. sannipātaja	
e. raktaja	
f. ūrdhva guda	mouth emitting the smell of faeces
g. mukhārbuda	oral cancer
h. pūtyāsya	bad smelling mouth
Mūrchā	Fainting / syncope
(Ni. 6/30-35. V.II.p. 63)	
1. vātaja	
2. pittaja	
3. kaphaja	
4. sannipātaja	
Asādhya mūrchā	Syncope/coma·
Sannyāsa	•
Müträghäta	Retention of urine/obstruction to
(Ni. 9. V. II. p. 84)	micturition
1. Mütrakrchra	Dysuria/strangury
1. vātaja	•
2. pittaja	
3. kaphaja	
4. sannipātaja	
2. Aśmarī	Urinary calculus
1. vātaja	, ,
2. pittaja	•
3. kaphaja	
4. śukrāśmarī	seminal calculus
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3. vātabasti 4. vātasthīlā 5. vātakuņḍālīkā 6. mūtrātīta	obstruction due to atony of bladder enlarged prostate pain in the bladder atony of bladder
7. mūtrajathara 8. mūtrotsañga 9. mūtragrañthi 10. mūtra śukra 11. viḍvighāta 12. uṣṇavāta 13. mūtrakṣaya 14. mūtrasāda	atony of bladder over distention of the bladder structure in the urethra tumour in the bladder urine mixed with semen impacted faeces in the rectum cystitis suppression of urine nephritis
Nādī vraņa or Gati (Ut. 29/26-31. V. III. p. 279) l. vātaja 2. pittaja 3. kaphaja 4. sannipātaja 5. śalyaja	·
Nāsā roga (Ut. 19. V. III. p. 173) Pratiśyāya 1. vātaja 2. pittaja 3. kaphaja 4. sannipātaja 5. raktaja 6. dustapratiśyāya	Diseases of the nose nasal catarrah/common cold
or pīnasa 7. bhršakṣavathu 8. nāsāšoṣa 9. nāsānāha 10. ghrāṇapāka 11. ghrāṇasrāva 12. apīnasa 13. dīpti	Rhinitis-sinusitis violent sneezing dryness of the nose swelling of the nose ulceration of the nose profuse watery exudation atrophic rhinitis burning sensation internally

14. pūtināsa

15. püyarakta

16. pūţaka

17. -N. arśas

18. -N. arbuda

Nasya vyāpat (Su. 20/21-25 V. I.

p. 260)

Netra roga (Ut. 8. V. III. p. 74)

A. Vartma roga

1. krchronmila

2. nimeşa

3. vātahatavartma

4. kumbhī

5. pittotklista

vartma

6. paksmaśāta

7. pothakī

8. kaphotklista vartma

9. lagaņa

10. utsañga pidaka

11. raktaklista

vartma

12. vartmāršas

13. anjana namika

14. bisa vartma

15. utklista

16. śyāva vartma

17. ślista

18. sikatā

19. kardama,,

20. bahala

21. kukunaka

22. paksmoparodha

23. alaji

24. vartmarbuda

foul smell from the nose flow of pus and blood hardening of secretion polyp

cancer of the nose

Diseases due to improper nasal medication

Diseases of the eye

Diseases of the eyelids

difficulty to open the lids

blepharospasm ptosis of the lids

follicular conjunctivitis

exudative lids lashes of falling

trachoma

exudative lids

chalazion conjunctival cyst

bleeding lid polyp of the lid

hardeolum, stye

conjunctivitis purulent lids

black discolouration

adhering lids

granular conjunctivitis

purulent lid

thickened lid, blepharitis

ophthalmia of children

constriction of the lid cyst near the inner canthus

cancer of the lid

B. (Netra) sañdhi roga (Ut. 10/1-10. V. III. p. 88)	Diseases of fornices and the lac- rimal sac
1. jalasrāva	increased lacrimation
2. kaphasrāva	thick lacrimal secretion
3. upanāha	lacrimal cyst
4. raktasrāva	
5. parvaņī	lacrimal haemorrhage phyctinule
6. pūyasrāva	— ·
7. pūyasiava	pus from lacrimal sinus
8. alajī	dacrocystitis
9. kṛmi grañthi	episeleritis
C. (Netra) sita roga	blepharitis acarica
(Ut. 10/10/19. V. III. p. 90)	Diseases of the sclera
1. śuktikā	inflammatory eruptions
2. śuklārma	pterygium-white in colour
3. bālāsa grathita	hard cyst
4. piştaka	patichae
5. sirotpāta	arterial network
6. sirāharṣa	scleritis
7. sirājāla	veinous network
8. śoņitārma	pannaus/pterygium red in colour
9. arjuna	painless cyst
10. prastāryarma	pterygium-wide, expanded
11. snāvārma	pterygium-fibrous
12. adhimamsarma	pterygium-sarcomatous
13. sirākhya piţaka	pustules at the junction of the cornea.
	Diseases of the cornea
(Ut. 10/22-31. V.	
III. p. 92)	
1. kṣata śukra	
(vraņa)	vitiated corneal ulcer
2. śuddha śukra	
(vraņa)	unvitiated corneal ulcer
3. ajakā	staphyloma
4. sirā śukra	haemorrhagic ulcer
5. pākātyava अ.ह३६	white scar tissue after healing

E Dristi roga (ut 12/1-33-V.III p. 106)	Diseases of the pupil causing defects of vision
1. timira	slight blindnees-early cataract
2 kāca	moderate blindness-moderate
	cataract
3. Liñganāśa	total blindness-total cataract
4 hrasvadrsti	seeing things very near
5. pittavidagdha drsti	seeing things yellow
6. nakulāndhya	sees only during day but not at night
7 doşáñdhya	night blindness
8. usnavidagdha	hazy vision during day, blindness
drști	at night
9. amlavidagha	hazy vision
drsti	•
10. dhūmara	hazy vision
 11. aupasargika liñgañāśa 	secondary/transient blindless
12. gambhīra dṛṣṭi	seeing only big objects.
F. Sarvākşi roga	Diseases affecting the entire eye
(Ut. 15. V.III. p.)	•
1. abhisyañda	conjunctivitis
a vātaja	
b. pittaja	
c. kaphaja	
d. raktaja	
2. adhimañtha	Glaucoma
1. vätaja	
2 pittaja	
3. kaphaja	
4. raktaja	
5. hatādhimañtha	Panophthalmitis
6. anyatovāta 7. vātaparyaya	pain, due to eye movements,
8. śuskaksipaka	Dry ulceration of the eye
9. sasopha	
10. alpaśopha	inflamation of lids, conjuntiva etc.

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11. aksipākātyaya
                          sewuellage of inflammation
                          hazy vision
      12. amlosita
Nidrā vikrti
                          Disorders of sleep
   (Su. 7/53-64.V.I.p.120-1)
                           due to sleeping at improper time
   1. akāla nidraja
   2. atinidraja
                           due to excess sleep
   nidra nāśaja
                           due to loss of sleep
Ojas ksayaja vikrti
                          Disorders due to decrease or loss
   (Su.11/39-41.V.I.p.164) of Ojas.
Pāṇḍuroga
                           Morbid pallor, Aneamia
   (Ni. 13. V.II.p. 122)
   1. vātaja
   2. pittaja
   3. kaphaja
   4. sannipātaja
   5. mrdbhakşanja
Prameha
                           Diabetes, polyurea
   (Ni. 10.V.II. p. 92)
Kaphaja-10
   1. udaka meha
                           diabetes insipidus
   2. ikşu
                          alimentary glycosuria
   3. sāñdra
               ,,
   4. surā
   5. pista
   6. śukra
   7. sikatā
                           crystalluria
               "
   8. śīta
   9: śanair
               33.
  10. lälä
               , 2
Pittaja-6
   1. kṣāra meha
   2. nīla
   3. kāla
   4. hāridra
   5. mānjistā "
   6. rakta
                           haematuria
Vátaja-4
   1. Vasā meha
   2. majjā
```

J. Hasti ,,	diabetes tunifluess
-t. IIImara 11	diabetes mellitus
Prameha piḍaka 1. śarāvikā 2. kacchapī	diabetic eruptions, ulcer/corbuncles
3. jālinī	
4. vinatā 5. alajī	
6. masūrikā	
7. sarşapikā	
8. putriņi	
9. vidārikā	
10. vidradhi Pravāhika	Dysentery.
	Dysoniory:
(syn: Bimbisi, Nissāraka) (Ci. 9 16-18.82. V.II. p.)	
Rājayakṣma	Dulmonany tuberculosis
(syn: Kṣaya, Śoṣa, Rog- arārt, Yakṣma)	Pulmonary tuberculosis
(Ni. 5/1-24-V.II.p.44)	
Rakta-pitta	Bleeding disease—Haemorrhagic
(Ni. 3/1-16.V II.p.29)	diathesis
1. ūrdhvaga	bleeding from organs in the head
2. adhoga	bleeding from below the waist all over the body, skin, etc.
3. sarvaga/ubhayaga/ tiryagga	·
Şadrasa atyupayogaja	Diseases arising from excess use of
(Su. 10/9-21. V.I.p. 144-47)	each of the six tastes (sweet, sour, salt, bitter, pungent and astringent).
Sañyāsa	see Mārcha
Śiroroga	Diseases of the head
(ut 23. V.II1.p.218)	
A. Śirahśūla	Headache
1. vātaja	
2. pittaja	
3. raktaja	
4. sannīpātaja 5. krimija	
6. ardhāvabheda	hemicrania

7. śirahkampa	shaky head, tremors
8. sañkhaka	severe pain in the temples
9. sūryāvarta	migrane.
B. śirakapāla roga	Diseases of the scalp
1. upaśīrasaka	swelling of the scalp in the newborn
2. piţaka	pustules
3. arbuda	malignant tumour
4. vidradhi	abscess
5. ar ū mṣika	small ulcers
6. dāruņaka	chronic big ulcers
7. iñdralupta/rujyā/ cāca	alopacea
8. khalatī	baldness
9. palita	grey hairs
Ślipada	Filariasis
(ut.29/18-22.V.III.p 277)	
1. vātaja	
2. pittaja	
3. kaphaja	
Sneha vyāpat vikāra	Diseases caused by improper olea-
(Su, 16/31/33-V.I p 215)	· · · · · · · · · · · · · · · · · · ·
Sopha/Sotha (Ni. 13/30.V.II.p. 125)	Non-inflammatory oedema/Dropsy
1. vātaja	
2. pittaja	
3. kaphaja	
4. vātapittaja	
5. vātakaphaja	
6. pittakaphaja	
7. sannipātaja	
8. abhighātaja	caused by injury, hit etc.
9 visaja	caused by poison
Svarabheda	Hoarseness, Aphonia
(Ni.5/24/27.V.II p.48)	
1. vātaja	
2. pittaja	
3. kaphaja	
4. sannipātaja	soured by nulmonamy tuberculoris
5. kṣayaja	caused by pulmonary tuberculosis
6. medaja	caused by obesity

Śvāsa	Dyspnoea
(Ni.4/5–17.V.II.p 37)	
l. kṣudra	dyspnoea after exertion
2. tamaka	bronchial asthma
3. pratamaka	bronchial asthma with fever
4. chinna	interrupted breathing
5. mahati	very difficult, with great sound and pain
6. ü rdhva	long expirations, and short inspira- tion; great difficulty.
Sveda vyāpat vikāra	Diseases caused by improper
(Su. 17/16-17. V. I.	sudation therapy
p. 222)	17
Śvitra	Leucoderma
(syn. Kilāsa, Aruņa)	
(Ni. 14/37-41. V. II.	
p. 142)	
1. vātaja	
2. pittaja	
3. kaphaja	
Tṛṣṇā	Morbid thirst
(Ni.5/45-57.V.II.p.53)	
1. vātaja	
2. pittaja	
3. kaphaja	
4. sannipātaja	
5. rasaksyaja	
6. upasargaja	secondary to other diseases.
Tūni-pratītūnī	radiating pain from intestine to
(Ni.11/62.V II.p.111)	rectum and vice versa
Udara	Enlargement of the abdomen
(No. 12/V. II. p. 113)	•
1. vātaja	•
2. pittaja	
3. kaphaja	
4. sannipātaja	
5. plihodara/	•
yakritodara	splenomegaly, hepatomegaly
6. baddhodara	intestinal obstruction

7. chidrodara/ parisrāviudara 8. dakodara/jalodara Udāvarta (Ni.7/46-52.V.II.p.74) Unmāda (No.Ut.6.V.III.p.56) 1. vātaja	intestinal perforation-peritonitis Ascitis Reverse peristalisis, upward movement of gas in the intestines. Insanity
2. pittaja 3. kaphaja 4. sannipātaja 5. ādhija 6. visaja Vamana vyāpat vikāra (Su.18/23-26.V.I.p.22)	due to sins of past lives due to poison Diseases due to improper emesis therapy
Vātašoņita (syn; vātarakta, vātabalāsa, khuḍa, āḍhyarogā) (Ni. 16. V. II. p. 159) 1. uttāna 2. gambhīra Āvaraņa vāta	Gout
(Ni.16/19-58.V.II.p.162)
Vāta vyādhi (Ni. 15. V. II. p. 148)	Diseases caused by increase of vāta (Nervous diseases)
1. āśayagata	increase of vāta in the viscera
2. iñdriyagata	increase of vāta in the sense organ
3. dhātugata	increase of the vata in the tissue
4. āksepaka	convulsions
5. apatañtraka/	
apatānaka	convulsions/Tetanus
6. dhanusthambha	comparisons amongsthatones Tetanus
añtarāyama 7. dhanuşthaṁbha	convulsions-emprosthotonos-Tetanus
bāhyāyāma	convulsions-opisthostonos-tetanus
8. vraņāyama	tetanus from wound infection
9. hanusramsa	ptosis of lower jaw-lock jaw Trismus
10. jihvāsthambha	paralysis of the tongue

11. ardita-ekāyāma 12. sirāgraha	facial paralysis catching pain in the veins of the head.
13. ekāngaroga/ pakṣavadha	hemiplegia
14. sarvāñga roga 15. daņḍaka	paralysis of the entire body body rigid like a log of woo ?- Orthotonos.
16. avabāhuka	loss of movement of the arm and shoulder
17. viśvācī	paralysis of the arm
18. khañja	lameness of one leg paralysis/ Monoplegia
19. phañgu	lameness by both legs paralysis/ Paraplegia.
20. kalāyakhañja	lathyrism, lameness due to ingestion of pea
21. ūrusthambha/	•
āḍhyavāta	stiffness, loss of movement of leg
22. krostukaśirsa	inflammed knee
23. vātakaņţaka	sprain of the ankle
24. grdhrasi	sciatciā
25. khallī	sciatica with contractures & pain
26. pādaharşa	pins & needles in the soles
27. pādadāha	burning sensation in the sole.
Vegarodhaja vikāra	Diseases caused by suppression of
(su. 4. V. I. p. 45/49)	the urges.
Vidradhi	Abscess
(Ni.11/20.V.II.p.100)	
1. vātaja	
2. pittaja	
3. kaphaja	
4. sannipātaja	
5. raktaja	
6. kṣataja	
Virecana vyāpat vikāra	Diseases due to improper purgation
(Su.18/38-41.V.I.p.233)	therapy.
Viruddha annaja roga (Su.7/29–46.V.I.p.114)	Diseases caused by incompitable foods

Vișaja roga (Ut. 35, V. III, p. 328)	Diseases due to poison
1. sthāvara	vegetable, and mineral poison
2. jangama	animal
3. Kṛtrima	artificial, synthetic
iañgama	
(a) Sarpa vișa	snake poisoning
(ut. 36. V. III. p. 341)	
(b) kīţa	insects, scorpion, crab, centepede
(c) lūtā	spider
(ut. 37. V. III. p. 359)	•
m ū sika	rat
(ut. 38. V.III. p. 375)	
(d) alarka	rabid, dog, fox, jackal (Hydrophobia)
4. Dusi vișa	mild poisons
Vișānnaja roga	diseases caused by poisonous food
(Su.7.19/28.V.I.p.112)	poisonous lood
Visarpa	Herpes
(Ni.13/43-66.V.II.p.130	-
1. vātaja	•
2. pittaja	
3. sannipātaja	
4. kaphaja	
5. vātapittaja	
agnivisarpa	
6 kaphavātaja	
grañthi visarpa	ı
7. kaphapittaja	
kardama visar	p a
8. ksataja	
abhighātaja vi a	<u> </u>
Vraņa (Ut. 25. V. III. p. 235)	Wound/ulcer
•	
1. Nija ·	organic/endogenerous ulcer
a. vātaja	
b. pittaja	
c. kaphaja	

4-6. dvandaja 7. sannipātaja 8. raktaja	
2. Agañtu/sadyovraņa (ut. 26. V. III. p. 247)	Traumatic ulcer
1. grsta	laceration-small, shallow scrato
2. avakrtta	laceration-wide, deep
3. vicchinna	muscular tear
4. pravilambita	body parts hanging loose
5. patita	body parts fallen off
6. viddha	punctured wound anywhere on the body
7. bhinna	punctured wound on the abdomen
8. vidalita	wound filled with blood, marrow
Kosthabheda	abdominal wound
a. klista añtra	intestines comes out without injury
b. chinna añtra	intestines comes out with injury
Vrddhi	Enlargement of the scrotum
(Ni.11/24-25.V.II.p.104)
1. vātaja	
2. pittaja	
3. kaphaja	
4. raktaja	haematocle
5. medaja	enlargement due to fat accumila- tion, tumour/cyst
6. mūtraja	hydrocele
7. añtraja/vardhma (su. 25/36)	hernia
Yoni vyāpat	diseases of the vagina and female
(ut. 33. V. III. p. 320)	genital tract.
1. vātaja	diseases with dryness and severe
yoniv y āpat	pain
2. aticaraņa	pain during copulation
3. prakcarana	pain of copulation in young girls
4. udāvritta	pain and frigidity
5. jātaghnī	abortive diathesis
6. sācīmukhī yoni	pinhole vagina
7. śuska yoni	dryness of the vagina

8. sāndha (ya)	sterlity
9. mahāyoni	retroverted vaginal tract
10. pittaja yoni	diseases with burning, ulceration,
vyāpat	bleeding etc.
11. raktaja yoni	menorrhagea
12. kaphaja yoni	diseases with copious watery dis-
vyāpat	charge
13. lohitaksaya	menorrhoea
14. pariplutā	metrorrhogea
15. upaplutā	leu c orrhoea
16. viplutā	vaginitis, pruritis vulva
17. karnini	vaginal stricture
18. sannipātaja	
yoni vyāpat	diseases with distressing symptoms.

TABLE 9 Weights and Measures

Ref: Astānga sangraha - Kalpasthāna. Ch. 8/26. Astānga Hrdaya - Kalpasiddhisthāna. Ch. 6/22-28.

Equalent metric weights

Names with synonyms		•	(Ref. Ayurvedic Formulary of India. part. I. 1978.		
sma par dus in a of s con oug hole mbe	msi is the illest ticle of t visible beam unlight ning thr- h a small ein a ba- oo raf-	Marīci			
ter.		Saraana			
6 Mari					
8 Sarşa	-		#		
2 Tano		, , , , , , , , , , , , , , , , , , , ,	a		
	ıyamāşa =		# *	126	
4 Yava		Aņģika (gu	njā, raktikā)		ox.
4 Andı	ka =	Māşa, Hem	a or Dhānaka	500) m g .
4 Māşa	ıka =	S āņa		2	gms.
2 Sāņa		Vataka, kol Dramksan	a, Badara or a	6	gms.
2 Kola	• · · · • • • • • • • • • • • • • • • •	Karşa, Biç	Kavalagraha, lālapadāka,		
			r Pāņimaņīka		gms
2 Akşa		Sukti of Aş	=	24	gms.
2 Śukt		Pala, praku Musti, Am thikā.	nīca, Bilva, ra or Catut-	48	gms.
2 Pala			Actamāna	96	gms.
	ata =	Prasrta or A	-	192	gms.
2 Pras	ria =	Añjali/kuḍa	ıva	174	₽ıım•

2 Añjali	=	Mānikā	384 gms.
2 Mānikā or 7 4 Añjali J 4 Prastha	=	Prastha Āḍhaka, Bhājana, or Kāmsa	768 gms.
4 Adhaka	=	Droņa, kumbha, ghata Armaņa, Nalvaņa, unmana, Kalasa.	72 gms. 12 kg.
2 Droņa	=	Ś d rpa	288 gms. 24 kg. 576 gms.
4 Drona	=	Vaha	49 kg. 159 gms.
100 Pala	=	Tulā	4 kg. 800 gms,
20 Tulā	==	Bhāra	96 kg.

N.B. - In case of liquids metric equalents will be the corresponding litre and mililitre.

Linear measures-

_				
1.	Yavodara	0.24	cm	- approx-
2.	Añgula	1.95	cm	27
	Vitasti	22.86	cm	30
	Aratnī	31 91	cm	1,
5.	Hasta	45.72	cm	59
	Rājahasta	55 .88	cm	19
	Vyāma	182.88	cm	" (length of two exte-
•	. ,			nded arms)

Measures of Time :-

1.	Muhūrta	48 minutes
2.	Yāma	3 hours
3.	Ahorātra	one day and night together
4.	Saptāha	seven days / week
	Pakṣa	fifteen days / fortnight
	Māsa	thirty days / month
7.	Ŗtu	one season / two months
8.	Ayana	six months / semester
9.	Samvatsara	one year 12 months.

Table-10

AUSADHA YOGAS - Some Medicinal Formulae

While dealing with the treatment of various diseases, Astānga-hṛdaya describes a large number of Auṣadha yogās (medicinal formulae). Whereas majority of these do not possess special names, a small number however bear special names, either specifically mentioned in the text itself or known by popular tradition. Such formulae are arranged herein:

1. Agada

(anti-poisonous formulae)

Așțāñga agada	(ut. 36/66)
Bilvādi (guti) agada	(ut. 36/84)
Campaka agada	(ut. 37/71)
Candrodaya agada	(ut. 35/24)
Daśānga agada	(ut. 37/27)
Duşīvişāri agada	(ut. 35/39)
Gañdhamādana agada	(ut. 37/74)
Himavān agada	(ut. 36/63)
Kara agada	(ci. 14/103)
Mañdāra agada	(ut. 37/73)
Padmaka agada	(ut. 37/70)
Sārvakārmika agada	(ut. 36/70)
Vajracūrņa agada	(ut. 36/82).
2. Anjana / Varti	• , • ,
(Collyrium / eyesalves)	
Bhāskara cūrņa anjana	(ut, 13/18)
Cūrņa añjanās	, ,
Dañta varti anjana	(ut. 11/33)
Kokilā varti anjana	(ut. 13/71)
Mahānīla gutika añjana	(ut. 11/39)
Pāśupata yoga añjana	(ut. 16/25)
Pratisara añjana	(ut. 13/42)
Sandhava anjana	(ut. 16/34)
· · · · · · · · · · · · · · · · · ·	• • • •

(ut. 13/44)

(ut. 13/70)

Sanmākşika yoga anjana

Vimalā varti anjana

3. Arista | Asava | Cukra | Śukta

Abhayārista	(ci. 8/64)
Ayaskṛti	(ci. 12/29)
Dañty ārista	(ci. 8/68b)
Duralabhāriṣṭa	(ci. 8/70)
Madh ū kapuspā āsava	(ci. 9/47)
Pīluphala cukra	(ci. 8/145)
Pīluphala śukta	(ci. 8/144)
Rodhrāsava	(ci. 12/25)
Takrāriṣṭa	(ci. 8/45).

4. Carna (powders / pulvis)

Astānga lavaņa cūrņa	(ci. 7/40)
Bhūnimbādi cūrņa	(ci. 10/37; 19/33)
Dādimāstaka cūrņa	(ci. 9/113)
Elādi cūrņa	(ci. 5/54)
Hiñgvādi cūrņa	(ci 14/31)
Hingvāstaka cūrņa	(ci. 14/35)
Kālaka cūrņa	(ut. 22/99)
Nāgarādi cūrņa	(ci. 10/39)
Nārāca cūrņa	(ci. 14/37)
Nārayaņa cūrņa	(ci. 15/14)
Padmakādi cūrņa	(ci. 3/72)
Patolādi cūrņa	(ci. 10/34)
Pītaka cūrņa	(ut. 22/100)
Puşyānuga cūrņa	(ut. 34)
Pūtīkādi cūrņa	(ci. 14/28)
Şādava cūrņa	(ci. 3/141)
Samaśarkara cūrņa	(ci. 14/35)
Śārdūla cūrņa	(ci. 5/54)
Tālīsādi cūrņa	(ci. 5/58)
Tālīsapatrādi cūrņa	(ci. 10/16)
Vaiśvānara cūrņa	(ci. 14/34)
Yavanyādi cūrņa	(ci. 5/55).
	(12. 3/00).

(ci. 1/163)

5. Dhapa-(fumigation drugs)

Aparājita dhūpa

6. Ghṛta (medicated ghee)

(medicated ghee)	
Amṛta prāśa ghṛta	(ci. 3/94b)
Bhallātaka ghṛta	(ci. 14/80)
Bhūtārāvāhvaya ghṛta	(ut . 5/19)
Mahā-bhūtarāvāhvaya ghṛt	a (ut. 5/20)
Brāhmī ghṛta	(ut. 6/23, 39)
Cañdanādi ghṛta	(ci. 10/41)
Catuşkuvalaya ghrta	(ci. 39)
Cavikādi ghṛta	(ci. 3/159)
Dādhika ghṛta	(ci. 14/131)
Dāḍimādi ghṛta	(ci. 16/2)
Dhāñvatara ghṛta	(ci. 12/19)
Dhatryādi ghṛta	(ci. 3/108)
Drākṣādi ghṛta	(ci. 13/16; ut 13/4)
Elādi ghṛta	(ci. 5/28)
H pușādi ghrta	(ci. 14/11)
Jivantyādi ghrta	(ut. 13/2)
Kalyāņaka ghṛta	(ut, 6–32)
Mahā kalyāņaka ghṛta	(ut. 6/32)
Kaṇṭakārī ghṛta	(ci. 3/59)
Kāsamardādi ghṛta	(ci. 3/162)
Lasunādi ghrta	(ci. 14/22)
Madhukādi ghṛta	(ci. 3/106)
Māmsa sarpi (ghṛta)	(ci. 5/25)
Nāgabalā ghṛta	(ci. 3/120)
Naladādi ghṛta	(ut. 39)
Nilini ghṛta	(ci. 14/55)
Palāśa ghṛta	(ci. 2/44)
Pañcagavya ghṛta	(ut. 7/18)
Mahā pañcagavya ghṛta	(ut. 7/19)
Mahā paiśācika ghṛta	(ut. 6/34)
Māyūra ghṛta	(ut. 24147)
Mahā māyūra ghṛta	(ut. 24/49)
Pañca m ū lādi ghṛta	(ci. 10/27)
Pañcīraviñda ghṛta	(ut. 3 9)
Pañcatikta guggulu ghṛta	(ci. 21/58)
Patolādi ghṛta	(ut. 13/6)
Phala ghrta	(ut. 34)

Rohitaka ghṛta	(ci. 15/93)
Sārasvata ghṛta	(ut. 1/45)
Śatāvarī ghṛta	(ut. 34)
Satpala ghrta	(ci. 5/22)
Siddharthaka ghrta	(ut. 5/10)
Sukumāra ghrta	(ci. 13/41)
Śvadamstrādi ghrta	(ci. 3/102)
Tejovatyādi ghrta	(ci. 4/52)
Tiktaka ghṛta	(ci. 19/2)
Mahātiktaka ghṛta	(ci. 19/8)
Tilvaka ghṛta	(ci. 21/32)
Trāyamāņa ghrta	(ci. 2/45a; 13/15)
Triphalā ghṛta	(ut. 13/10)
Mahā triphalā ghrta	(ut. 13/12)
Vajraka ghṛta	(ut. 19/18)
Mahā vajraka ghṛta	(ut. 19/19)
Vāsādi ghṛta	(ci. 3 /164)
Vidañgadi ghṛta	(ci. 1/93)
7. Guţika-vaţaka-guggulu (pills/dragees)	
Avipattikara guțika	(ks. 2/21)
Mandūra vataka	(ci. 16/15)
Saptasama guţika	(chi. 19/93)
8. Ksara (alkalies)	
Kalyāṇaka kṣāra	(ci. 8/140)
Kṣāragada	(ci. 14/103)
•	• • • •
9. Kşīra (medicated milk) Laśuna kṣīra	(ci. 14/45)
10. Leha avaleha rasāyana guḍa (confection)	•
Agastya (haritaki) rasāyana	(ci 3/127)
Bhallātaka yoga	(ut. 39)
Brāhma rasāyana	(ut. 39/15)
Citraka yoga rasāyana	(ut. 39)
Citrakādi avaleha	(ci. 8/153)
Cyavana prāśāvaleha	(ut. 39)
34.€30	• • •
-060 43	

Dantiharitaki avaleha	(ci. 14/92)
Daśamūlādi guḍa	(ci. 8/151)
Goksurādi yoga	(ut. 39)
Harītakī leha	(ci. 3/167)
Harītaki yoga	(ut. 39)
Kalyāņaka guda	(ks. 2/17)
Kūşmānda rasāyana	(ci. 3/114)
Kuţajāvaleha	(ci. 8/104; 108)
Lasuna yoga	(ut. 39)
Maṇḍūka parņī rasāyana	(ut. 39)
Māṇibhadra guḍa	(ci. 3/118)
Nāgabala rasāyana yoga	(ut. 39)
Nārasimha rasāyana	(ut. 39)
Pippalī yoga	(ut. 39)
Śańkhapuspi rasāyana	(ut. 39)
Śilājatu yoga	(ut. 39)
Somarājī yoga	(ut. 39)
Triphalā rasāyana	(ut. 39)
Tuvaraka yoga	(ut. 39)
Vārāhīkañda yoga	(ut. 39)
Vardhamāna pippalī yoga	(ci. 8/62)
Vasistha rasāyana	(ci. 3/133)
Vyāghrī leha	(ci. 3/63).
11. Pānaka (syrups)	• • •
Kapittha pānaka	(ci. 7/44)
	(CI: 7/ 41)
12. Paniya jala (drinking water)	
Şadanga paniya	(ci. 1/15b)
Pancamūlaja pānīya	(ci. 2/22)
Paușkarādi jala	(ci. 3/45)
13. Taila / sneha	
(medicated oil)	
Aņu taila	(su. 20/37)
Balā taila	• •
Bala taila	(sa. 2/47) (ci. 21/73)
Bala taila	• • •
Gañdha taila	(ci. 22/45)
Hingu triguņa taila	(ut. 27/36)
0 0 7	(ci. 14/39)

Kāsīsādi taila	(ci. 8/17)
Kşāra taila	(ut. 18/26)
Lākṣādi taila	(ut. 2/54)
Madhuyaştyādi taila	(ci. 22/41)
Miśraka sneha (taila)	(ci. 14/89)
Piņda taila	(ci. 22)
Prasāriņī taila	(ci. 21/65)
Sahacarādi taila	(ci. 21/57; 21/70)
Vajraka talla	(ci. 19/79)
Mahā vajraka taila	(ci. 19/81)
Uñduru taila	(ci. 9/53).

Table-11
Gommentators of Astanga Hidaya

No.	Name	Date	Commentary	Remarks
1.	Bhaţţāraha- ricañdra	7th cent	name not known	not traced so for
2.	Himadātta or Svahitamitr-			
	adatta	8th cn		-
3.	jej jata	9th cn	-	
	Candranand-		_	41
•	ana	10th cn	Padārtha cañdrika	partly published
5	Vāgbhaţa	10th ?	Vaidūryaka	
٥.	, app.:.aia		Bhāsya in Tibe-	
			tan version	not publi- shed
6	Iśvarasena	10th cn	name not known	not traced
	Iñdu	12th cn?	Saśilekhā/	Mss. availa-
/.	IIIdu		Iñdumati	ble not pub- lished
8.	Aruņadatta	12th cn	Sarvā nga sundara	published
9.	Hemādri	13th cn	Ayurveda	
			Rasāyana	not traced
10.	Aśādhara	13th cn	Udyota/ udyotini	not trace
11.	Vācaspati miśra	13th cn	name not known	-
12.	Udayāditya or purandara	14th cn	Manodayā	-
12	Śridāsa	14th cn	Hṛdayabodhika	published
13.		1.011 000	* /	
1 4	paņģita Todaramalla	14-15 cn	Manojnā or	
14.		7-1 -10 OT	Nidāna	not
	Kānha prabhu		cintāmaņi	published
1 ~	Drundama	14-15 cn	Sanketa manjari	-
	Dāmodara	14–15 cn	name not known	
16.	Vițțala p aņdit a	14-12 (11	LIGHTED BOOK IN THE STATE OF TH	

<u> </u>				
No		Date	Commentary	Remarks
17.	Śri k a ņ ṭha	14-15 cn	Alpabuddhi	not
			prabodhana	published
18.	Bhaţţa	15th cn	Astā n ga hṛdaya	not traced
	nar ahari		Dīpikā	
19.	Haţakāñka	15th cn?	-	-
20.	Bhattasrivar-	15th cn?	Sārodhara	
	dhamāna			
21.	Vāsudeva	15th cn?	Anvayamāla	-
2 2.	Yasodānañ-	15th cn?	Prad ī pa	-
	dan Sarkar			
23.	Kṛṣṇasena	15–16 cn?	Vāgbhatārtha	not
	Mallick		kaumudī	published
24.	Śankara	15–16 cn?	Lalita	-
25.	Rāmanātha			
	gaņaka	16th cn ?		_
	Parameśvara	16th cn?	Vākyapradīpika	published
27.	Viśveśwara	16th cn ?	Vijneyārtha	not
	paņģita		Prakāsik ā	published
28.	Narāyana yogl ñ dra Śiṣya	16th cn ?	A. Hr. Tika	-
29.	Śivadāsa Sen	16th cn	Tatvabodha	published
30.	?	2010.	Bālabodhinī	not
50.	•			published
31.	?		Bālaprabodhikā	• -
32.	3		Pāţhyā	-
33 .	?		Brhat pāthya	
34.	?		Hrdyā/Hrdyārtha	_
35.	?		Sugata tīkā	not
			_	published
36.	3		Kairalițī tikā	published
37.	?		Karņāţi tīkā	not traced
38.	5		Drāvidi tīkā	_
	Rāmanu-		Añdhra ţīkā	not
	jacarya			publish e d
40.	?	,	Pañjikā	not traced
41.	5		Brhat vyākhyasara	not traced

Table-12

EDITIONS AND TRANSLATIONS OF ASTANGAHRDAYA

1. Astāngahrdaya with Arunadatta's commentary-	
editor - Annamoreshvar Kunte.	
Ganapat Krishnaji Press, Bombay.	
I edition - Significant features-Contains verse	
index - Vol I	1880
– Vol·II	1882
2 edition	
6 edition. editor-Harisastry Paradkar contains	
commentaries of Arunadatta and Hema-	
dri; also of Candranandana. etc. in the	1020
footnote. Nirnayasagar press, Bombay.	1939
7. edition. editor- Priyavrat Sharma.	1000
Chowkhambha Orientalia, Varanasi.	1982
2. A. Hr. with Arunadatta's commentary	
ed. Jivānand Vidyasagar, Calcutta.	1 8 82
3. A. Hr. ed. Vijayaratna Sen Gupta	
contains Bengali translation, Calcutta.	1882
4. A. Hr. ed. Behcharlal Nathuram	
with Gujarāti translation, Ahmedabad.	1889
5. A. Hr. ed. Ganesh Dakharam Sharma, Bombay.	1889
6. A. Hr. ed. Kalichandra Sen Gupta	* 1
with Bengali translation, Calcutta	1890
7. A. Hr. ed. G. K. Garde	
with Marathi translation, Poona	1891
8. A. Hr. ed. Śankara Daji Shastry pade	
Text only, Bombay.	1900
9. A. Hr. ed. Krishnalala	
with Hindi translation, Mathura.	1910
10. A. Hr. ed. with commentaries of Arunadatta,	
Hemadri and Candranandana	
ed. Pandit Ramaprasād Sharma,	
Sri Venkateswara Press, Bombay.	1928

11. A. Hr. ed. Motilal Banarasidas, publishers Text only, Lahore.	1933

12. A. Hr. Uttarasthāna with Śivadāsa sena's commenta ed. Pt. Jyotisehandra Saraswati, Jaipur	1942
13. A. Hr. Uttarasthāna with Kairali Vyākhyā ed. Vd. Achyuta warrier-Vaidyasarathy Press, Kottayam.	19 42
14. A. Hr. Sutrasthāna with Vakyapradipikā Vyakhyā ed. Vd. N. S. Mooss.	1950
15. A. Hr. Sutrasthāna, Śarirasthāna and nidanasthāna with Hridayabodhikā vyakhyā of Sridasa-	ı
pandita ed. P. K. Nārāyana pillai-Vol-i. ii	1950
K. Rāghavan pillai-Vol-iii	1962
Trivandrum, Sanskrit Series, Trivandrum.	
Translations in Foreign Languages-	
1. Tibetan "Rgyud bzi" (Four Tantras) Aṣtāngahṛdaya is one among these. It was translated during 755-797 A. D. by Indian monk Jarandhara and Tibetan monk Rin-chen-bzan-po (Ratnabhadra). Claus Vogel has translated its first five	
chapters into English and published	10.44
from Wiesbaden.	1965
2. Arabian "Astankar"-translated during the reign of Khalifa Harun-al-Rasid. 776-808 AD	
3. German Luise Hilgenberg and Willibald Kirfel Leiden	1941
4. English Śrikāntha murthy. K. R.	
Krishnadas Academy, Chowkhamba	1991-94