

ज्ञानशिश्रव्य निर्वीजः स्यादेतत् क्लैव्यलक्षणम् । सामान्यलक्षणं होतद्विस्तरेण प्रवक्ष्यते ॥ १५७ ॥

Due to loss of seed (semen) and penile strength, senility and deficiency of semen, impotency arises. Now listen about its general features.

One constantly with firm determination does not cohabit even with beloved and submissive woman because of looseness of penis or if cohabits sometimes he starts panting with profuse perspiration, fruitless determination and effort, depressed penis and without semen. This is the general feature of impotency, it is said with details further. [154-157]

शीतरुक्षाल्पसंक्षिप्तिरुद्धार्जीर्णभोजनात् । शोकचिन्ताभयत्रासात् खोणां चात्यर्थसेवनात् ॥ १५८ ।
अभिचारादविस्तम्भाद्रसादीनां च संक्षयात् । वातादीनां च वैषम्यात्तथैवानशनाच्छ्रमात् ॥ १५९ ॥
नारीणामरसक्षत्वात् पञ्चकर्मापचारतः । वीजोपघातान्द्रवति पाण्डुवर्णः सुदुर्बलः ॥ १६० ॥
अल्पप्राणोऽल्पहर्षश्च प्रमदासु भवेत्वरः । हृत्पाण्डुरोगतमकामलाश्रमपीडितः ॥ १६१ ॥
छर्यतीसारशूलार्तः कासज्वरनिपीडितः । वीजोपघातजं क्लैव्यं

Due to intake of cold, rough, little, mixed, incompatible and uncooked food; grief, anxiety, fear and terror, indulgence in women, exorcism, suspicion, deficiency of rasa etc. (dhātus), imbalance of vāta etc. (doṣas), fasting, exertion, ignorance of the taste for women, faulty application of five evacuative measures, seed (semen) is impaired and consequently the person becomes pale, too weak, of low vitality, with little erection to women, affected with cardiac disorder, anaemia, bronchial asthma, jaundice, exhaustion, vomiting, diarrhoea, colic, cough and fever. This is impotency due to loss of seed. [158-161]

ध्वजभङ्गकृतं शृणु ॥ १६२ ॥

अत्यम्ललवणक्षारविरुद्धासात्म्यभोजनात् । अत्यम्बुपानाद्विषमात् पिण्डान्गुहभोजनात् ॥ १६३ ॥
दधिक्षीरानुपमांससेवनाद्वयाधिकर्षणात् । कन्यानां चैव गमनादयोनिगमनादिपि ॥ १६४ ॥

दीर्घरोगां चिरोत्सृष्टां तथैव च रजस्वलाम् ।

दुर्गन्धां दुष्टयोनिं च तथैव च परिस्तुताम् ॥ १६५ ॥

ईदशीं प्रमदां मोहाद्यो गच्छेत् कामहर्षितः । चतुष्पदाभिगमनाच्छेफसश्चाभिघाततः ॥ १६६ ॥

अधावनादा मेदस्य शख्वदन्तनखक्षत्वात् । काष्ठप्रहारनिषेपाच्छूकानां चातिसेवनात् ॥ १६७ ॥

रेतसश्च प्रतीघातादध्वजभङ्गः प्रवर्तते ।

(भवन्ति यानि रूपाणि तस्य वक्ष्यामतः परम् ।) श्वयथुर्वेदना मेदे रागश्चैवोपलक्ष्यते ॥ १६८ ॥

स्फोटाश्च तीव्रा जायन्ते लिङ्गपाको भवत्यपि । मांसवृद्धिभवेचास्य वणाः क्षिप्रं भवन्त्यपि ॥ १६९ ॥

पुलाकोदकसङ्काशः स्नावः इयावारुणप्रभः । वलयीकुरुते चापि कठिनश्च परिग्रहः ॥ १७० ॥

ज्वरस्तृष्णा भ्रमो मूढ़ार्च च्छर्दिश्चास्योपजायते । रक्तं कृष्णं स्वेच्छापि नीलमाविललोहितम् ॥ १७१ ॥

अग्निनेव च दग्धस्य तीव्रो दाहः सवेदनः । वस्तां वृष्णयोर्वाऽपि सीवन्यां वङ्गेषु च ॥ १७२ ॥

कदाचित्पिच्छिलो वाऽपि पाण्डुः स्नावश्च जायते । श्वयथुर्जायते मन्दः स्तिमितोऽल्पपरिस्त्रवः ॥ १७३ ॥

चिराच पाकं वजति शीघ्रं वाऽथ प्रसुच्यते । जायन्ते किमयश्चापि क्लियते पूतिगन्धिं च ॥ १७४ ॥
 विशीर्यते मणिश्चास्य मेदं मुक्तावथापि च । ध्वजमङ्गलं क्लैब्यमित्येतत् समुदाहृतम् ॥ १७५ ॥
 एतं पञ्चविंशं केचिदध्वजमङ्गं प्रचक्षते ।

Now listen about the one caused by loss of penile strength. Due to intake of excessively sour, salty, alkaline, incompatible and unsuitable food; drinking too much water, irregular meals, intake of floury and heavy preparations, regular use of curd, milk, and meat of marshy animals, reduction from illness, coitus with female child and in non-vagina; cohabitation lustfully and ignorantly with woman having chronic illness, left since long, in periods, with foul odour, having defective genital track and excessive discharge, intercourse with quadrupeds, injury to phallus, non-washing of penis, wounds in penis by sharp instrument, teeth or nails, or its pressing or striking with wooden stick, excessive use of awny insects (in order to elongate the organ) and holding back the semen loss of penile strength arises.

It is characterised by the following symptom—swelling, pain and redness in penis; appearance of acute boils, inflammation in penis, abnormal growth therein, appearance of ulcers with discharge like pulaka (rice) water or blackish or reddish in colour, ring-like hardness in circumference of the penis, fever, thirst, giddiness, fainting, vomiting, red, black, blue or violet discharge, burn-like intense sensation with pain in pelvis, testicles, suture and groins; sometimes there is slimy or pale discharge, mild swelling with feeling of wetness and little discharge, delayed inflammation and quick recovery; appearance of maggots, moisture, foul odour, necrosis of gland, penis and testicles. Thus is described the impotency caused by loss of penile strength. Some say it as of five types. [162-175]

क्लैब्यं जरासंभवं हि प्रवक्ष्याम्यथ तच्छृणु ॥ १७६ ॥

जघन्यमङ्गप्रवरं वयस्त्रिविधमुच्यते । अतिप्रवयसां शुक्रं प्रायशः शीयते नृणाम् ॥ १७६ ॥
 रसादीनां संक्षयाच तथैवावृत्यसेवनात् । बलवीर्येन्द्रियाणां च क्रमेणैव परिक्षयात् ॥ १७८ ॥
 परिक्षयादायुषश्चाप्यनादाराच्छ्रमात् क्लैमात् । जरासंभवजं क्लैब्यमित्यैहेतुभिर्नृणाम् ॥ १७९ ॥
 जायते तेन सोऽत्यर्थं क्षीणधातुः सदुर्बलः । विवर्णो दुर्बलो दीनः क्षिप्रं व्याधिमयाश्वते ॥ १८० ॥
 एतज्जरासंभवं हि

Now I will describe the impotency due to senility, listen. Age is of three categories—inferior, average and superior. Often semen is diminished in too old persons particularly due to deficiency of rasa etc. (dhātus), not using aphrodisiacs, gradual decay of strength, energy and sensory as well as motor organs, deterioration in life-span, want of nutrition, physical exertion and mental exhaustion. Because of the above factors impotency arises in old age. Consequently the person becomes

exceedingly wasted in dhātus, debilitated, devoid of normal complexion, with poor expression and falls prey to disease shortly. This is impotency due to old age. [176-180]

चतुर्थं क्षयजं शृणु । अतीव चिन्तनाचैव शोकात्कोधाद्यात्तथा ॥ १८१ ॥
 ईर्ष्योत्कण्ठामदोद्वेगान् सदा विशति यो नरः । कृशो वा सेवते रुक्षमन्त्रपानं तथौषधम् ॥ १८२ ॥
 दुर्बलप्रकृतिश्वैव निराहारो भवेयदि । असात्म्यमोजनाच्चापि हृदये यो व्यवस्थितः ॥ १८३ ॥
 रसः प्रधानधातुहि क्षीयेताशु ततो नृणाम् । रक्तादयश्च क्षीयन्ते धातवस्तस्य देहिनः ॥ १८४ ॥
 शुक्रावसानास्तेभ्योऽपि शुक्रं धाम परं मतम् । चेतसो वाऽतिहर्षेण व्यवायं सेवतेऽति यः ॥ १८५ ॥
 तस्याशु क्षीयते शुक्रं ततः प्राप्नोति संक्षयम् । घोरं व्याधिमवाप्नोति मरणं वा स गच्छति ॥ १८६ ॥
 शुक्रं तस्माद्विरोधेण रक्ष्यमारोग्यमिच्छता । एवं निदानलिङ्गाभ्यामुक्तं क्लैब्यं चतुर्विधम् ॥ १८७ ॥
 केचित् क्लैब्ये त्वसाध्ये द्वे ध्वजभङ्गक्षयोद्भवे । वदन्ति शोफसश्छेदादृषणोत्पाटनेन च ॥ १८८ ॥
 मातापित्रोर्बीजदोषादशुभैश्चाकृतात्मनः । गर्भस्थस्य यदा दोषाः प्राप्य रेतोवहाः सिराः ॥ १८९ ॥
 शोषयन्त्याशु तनाशाद्रेतश्चाण्युपहन्यते । तत्र संपूर्णसर्वाङ्गः स भवत्यपुमान् पुमान् ॥ १९० ॥

एते त्वसाध्या व्याख्याताः सन्निपातसमुच्छ्रयात् ।

Now listen about the fourth one caused by deficiency (of semen).

Due to excessive mental work, grief, anger, fear, envy, curiosity, intoxication and agitation, regular use of rough diet and drugs by the emaciated one, fasting by the debilitated one and intake of little food rasa, the chief of the dhātus, located in heart, is diminished quickly resulting in deficiency of other dhātus beginning with blood and ending with semen. Of them, semen is the excellent resort. Or if one indulges in sexual intercourse due to over-exhilaration of mind, his semen is diminished and he is reduced. Consequently he falls prey to some severe disease or even death. Hence one, desirous of health, should particularly protect the semen.

Thus fourfold impotency is described with etiology and symptoms.

Some say two type of impotency of semen as incurable and also by excision of penis and castration.

Due to genetic defect of parents and inauspicious past deeds, when dosas, in foetus, having reached the semen-carrying vessels dry them up resulting in destruction of semen, the man even though endowed fully with all the organs behaves as a non-man.

These are said as incurable due to aggravation of sannipāta. [181-190]

चिकित्सितमतस्तूर्ध्वं समासव्याप्ततः शृणु ॥ १९१ ॥

शुक्रदोषेषु निर्दिष्टं भेषजं यन्मयाऽनघ ! । क्लैब्योपशान्तये कुर्यात् क्षतक्षीणहितं च यत् ॥ १९२ ॥
 वस्तयः क्षीरसर्पीषि वृद्धयोगाश्च ये मताः । रसायनप्रयोगाश्च सर्वानैतान् प्रयोजयेत् ॥ १९३ ॥

समीक्ष्य देहदोषाग्निवलं भेषजकालवित् । व्यवायहेतुजे क्लैब्ये तथा धातुविपर्यात् ॥ १९४ ॥
देवव्यपाथ्रयं चैव भेषजं चाभिचारजे । समासेनैतदुद्दिष्टं भेषजं क्लैब्यशान्तये ॥ १९५ ॥

Further listen about their general and specific treatment O sinless ! whatever remedy is mentioned by me for the defects of semen as well as wasting due to chest wound should be applied for alleviation of impotency.

One knowing drugs and time, should apply enemas, ghee extracted from milk, aphrodisiac and rasāyana formulations in (the treatment of) impotency caused by (excessive coitus) and imbalance of dosas while considering the strength of body, morbidity and agni.

In that caused by exorcism, spiritual treatment should be given. [191-195]

विस्तरेण प्रवक्ष्यामि क्लैब्यानां भेषजं पुनः । सुस्विन्निग्रगात्रस्य स्नेहयुक्तं विरेचनम् ॥ १९६ ॥
अन्नाशानं ततः कुर्यादथवाऽस्थापनं पुनः । प्रदीयान्मतिमान् वैद्यस्ततस्तमनुवासयेत् ॥ १९७ ॥
पलाशैरण्डमुस्ताद्यैः पश्चादास्थापयेत्ततः । वाजीकरणयोगाश्च पूर्वं ये समुदाहताः ॥ १९८ ॥
भिपजा ते प्रयोज्याः स्युः क्लैब्ये वीजोपयातजे । ध्वजभङ्गकृतं क्लैब्यं ज्ञात्वा तस्याचरेत् क्रियाम् ॥ १९९ ॥
प्रदेहान् परिपेकांश्च कुर्याद्वा रक्तमोक्षणम् । स्नेहपानं च कुर्वीत सख्नेहं च विरेचनम् ॥ २०० ॥
अनुवासं ततः कुर्यादथवाऽस्थापनं पुनः । व्रणवच्च क्रियाः सर्वास्तत्र कुर्याद्विचक्षणः ॥ २०१ ॥
जरासंभवजे क्लैब्ये क्षयजे चैव कारयेत् । स्नेहस्वेदोपपत्रस्य सख्नेहं शोधनं हितम् ॥ २०२ ॥
क्षीरसर्पिंवृद्ध्ययोगा वस्तयश्चैव यापनाः । रसायनप्रयोगाश्च तयोर्भेषजमुच्यते ॥ २०३ ॥

विस्तरेणैतदुद्दिष्टं क्लैब्यानां भेषजं मया ।

Now I will describe the treatment of impotency in detail.

At first, the patient should be uncted and fomented and then given unctuous purgative. After giving him diet, he should be administered with non-uncitous enema and then unctuous enema. Thereafter non-uncitous enema prepared with the formulation of palāśa, eraṇḍa (sī. 12) and mustādī (one of the sustaining enemas) then if impotency is due to loss of semen, the aphrodisiac formulations mentioned earlier should be given.

In case of impotency caused by loss of penile strength, local anointment, sprinkling or blood-letting should be done. The patient should take uncting substance, then unctuous purgative, unctuous enema and thereafter non-uncitous enema. Besides, the overall treatment of wound should be applied.

In impotency caused by senility and deficiency of semen, the patient should be given proper unctuous evacuation after unction and fomentation. Ghee extracted from milk, aphrodisiac and rasāyana formulations and sustaining enemas are the remedy for both these types.

Thus the treatment of the types of impotency are said by me in detail. [196-203]

यः पूर्वमुक्तः प्रदरः शृणु हेत्वादिभिस्तु तम् ॥ २०४ ॥

याऽन्यथं सेवते नारी लवणाम्लगुरुणि च । कटून्यथं विदाहीनि लिङ्गधानि पिशितानि च ॥ २०५ ॥

ग्राम्यौदकानि मेद्यानि कृशरां पायसं दधि । शुक्रमस्तुसुरादीनि भजन्त्या: कुपितोऽनिलः ॥ २०६ ॥

रक्तं प्रमणामुष्कम्य गर्भाशयगताः सिराः । रजोवहाः समाश्रित्य रक्तमादाय तद्रजः ॥ २०७ ॥

यस्माद्विवर्धयत्याशु रसभावाद्विमानतः । तस्मादसृग्दरं प्राहुरेतत्तन्त्रविशारदाः ॥ २०८ ॥

रजः प्रदीर्यते यस्मात् प्रदरस्तेन स स्मृतः । सामान्यतः समुद्दिष्टं कारणं लिङ्गमेव च ॥ २०९ ॥

चतुर्विधं व्यासतस्तु वाताद्यैः सञ्चिपाततः । अतः परं प्रवक्ष्यामि हेत्वाकृतिभिवग्नितम् ॥ २१० ॥

रक्षादिभिर्मारुतस्तु रक्तमादाय पूर्ववत् । कुपितः प्रदरं कुर्याद्वक्षणं तस्य मे शृणु ॥ २११ ॥

फेनिलं तनु रुक्षं च श्यावं चारुणमेव च । किञ्चुकोदकसङ्काशं सरुजं वाऽथ नीरुजम् ॥ २१२ ॥

कटिवङ्गणहत्पार्वपृष्ठोणिषु मारुतः । कुरुते वेदनां तीव्रामेतद्वातात्मकं विदुः ॥ २१३ ॥

अम्लोण्णलवणक्षारैः पित्तं प्रकुपितं यदा । पूर्ववत् प्रदरं कुर्यात् पैत्तिकं लिङ्गतः शृणु ॥ २१४ ॥

सनीलमयथा पीतमप्युष्णमसितं तथा । नितान्तरकं स्ववति मुदुर्मुहुरथार्तिमत् ॥ २१५ ॥

दाहरागतृष्णमोहजवरभ्रमसमायुतम् । असृग्दरं पैत्तिकं स्याच्छ्लैष्मिकं तु प्रवक्ष्यते ॥ २१६ ॥

गुर्वादिभिर्वेतुभिश्च पूर्ववत् कुपितः कफः । प्रदरं कुरुते तस्य लक्षणं तत्त्वतः शृणु ॥ २१७ ॥

पिच्छिलं पाण्डुवर्णं च गुरु लिङ्गं च शीतलम् । स्वत्यसृक् श्लेष्मलं च घनं मन्दरुजाकरम् ॥ २१८ ॥

छर्यरोचकहङ्गासश्वासकाससमन्वितम् । (वक्ष्यते क्षीरदोषाणां सामान्यमिह कारणम् ॥ २१९ ॥

यत्तदेव त्रिदोषस्य कारणं प्रदरस्य तु ।) त्रिलिङ्गसंयुतं विद्याचैकावस्थमसृग्दरम् ॥ २२० ॥

नारी त्वतिपरिक्लिष्टा यदा प्रक्षीणशोणिता । सर्वेहेतुसमाचारादतिवृद्धस्तदाऽनिलः ॥ २२१ ॥

रक्तमार्गेण सूजति प्रत्यनीकवलं कफम् । दुर्गन्धं पिच्छिलं पीतं विद्यग्नं पित्ततेजसा ॥ २२२ ॥

वसां मेदश्च यावद्दि समुपादाय वेगवान् । सूजत्यपत्यमार्गेण सर्पिर्मज्जवसोपमम् ॥ २२३ ॥

शश्वत् स्वत्यथाच्चावं तुष्णादाहज्वरान्विताम् । क्षीणरक्तां दुर्वलां स तांसाध्यां विवर्जयेत् ॥ २२४ ॥

Now listen about pradara (menorrhagia) which has been said earlier, with etiology etc.

In woman who takes excessively salty, sour, heavy, pungent, burning and fatty things, fatty meat of domestic and aquatic animals, kṛṣṇarā (rice cooked with pulse), pāyasa (rice cook with milk), curd, śukta (vinegar), curd water, wine etc. vāta gets vitiated and blood also crosses its limit of quantity. Such vāta reaching the menses-carrying vessels in uterus takes along the blood and increases the quantity of menstrual flow thereby. The experts of the treatise named it as 'asṛgdara' because menstrual flow is increased and discharged excessively. Thus cause and symptoms are said in general.

By differentiation, pradara is of four types—three by single dosas and the fourth one by sannipāta. Hereafter I will describe their causes, symptoms and treatment.

Vāyu vitiated due to (intake of) rough things etc. and taking along rakta as above cause pradara.

Now listen about its symptoms.

The menstrual discharge is frothy, thin, rough, blackish, reddish, stimulating water of palāśa flowers with or without pain, there is intense pain in waist, groin, cardiac region, sides, back and pelvis. This is known as vātika type of pradara.

When pitta vitiated by (intake of) sour, hot, salty and alkaline things cause pradara in the above way, it is paittika. Listen about the symptoms.

If the menstrual discharge is bluish, yellow, very hot, black or deep red frequent and painful associated with burning sensation, redness, thirst, mental confusion, fever and giddiness, it is known as paittika pradara. Further kaphaja will be said.

Kapha vitiated by (intake of) heavy things etc. causes (kaphaja) pradara as above. Listen about its symptoms as they are.

Menstrual blood flows out as slimy, pale, heavy, unctuous, cold, and viscous with mild pain. This is associated with vomiting, anorexia, nausea, dyspnoea and cough.

Sānnipatika asṛgdara should be known which has the symptoms of all the three dosas.

When a woman exceedingly ill and anaemic indulges in all the etiological factors, intensely aggravated vāta pushes out kapha with attenuated strength and burnt with the heat of pitta through the passage of blood (vagina) as foetid, slimy and yellow. When it carries away with force muscle-fat and fat and passes out constantly through vagina discharge simulating ghee, marrow and muscle-fat and she herself is anaemic, weak and associated with thirst, burning sensation and fever, this is (sannipatika and) incurable. [204-224]

मासच्चिपिच्छदाद्वार्ति पञ्चरात्रानुवन्धि च । नैवातिवहु नात्यलपमार्तवं शुद्धमादिशेत् ॥ २२५ ॥
 गुञ्जाफलसवर्णं च पश्चालकक्षसन्निभम् । इन्द्रगोपकसङ्काशमार्तवं शुद्धमादिशेत् ॥ २२६ ॥
 योनीनां वातलाद्यानां यदुक्तमिह भेषजम् । चतुर्णां प्रदराणां च तत् सर्वं कारयेद्विषक् ॥ २२७ ॥
 रक्तातिसरिणां यच्च तथा शोणितपित्तिनाम् । रक्तार्शसां च यत् प्रोक्तं भेषजं तत्वं कारयेत् ॥ २२८ ॥

Menstrual discharge should be taken as normal which comes forth monthly without sliminess, burning sensation, pain, stays for five days and in quantity is neither too much nor too little.

In colour, normal menstrual blood should be similar to guñja fruit (seed), red lotus flower, lac juice and indragopaka (red insect).

Whatever treatment is prescribed for the types of the disorders of female genital track such as vātala etc. should be given wholly in four types of pradara.

In pradara, the treatment as prescribed for raktatisāra (bloody diarrhoea), raktapitta (internal haemorrhage) and raktarśa (bleeding piles) should be given. [225-228]

धात्रीस्तनस्तन्यसंपदुक्ता विम्तरतः पुरा । स्तन्यसंजननं चैव स्तन्यस्य च विशोधनम् ॥ २२९ ॥
वातादिदुषे लिङ्गं च क्षीणस्य च चिकित्सितम् । तत्सर्वमुक्तं ये त्वयौ क्षीरदेषाः प्रकीर्तिताः ॥ २३० ॥
वातादिपञ्चव तान् विद्याच्छाख्यचश्चुभिषक्तमः । त्रिविधास्तु यतः शिष्यास्ततो वक्ष्यामि विस्तरम् ॥ २३१ ॥

Earlier, the features of excellence of breasts and breast-milk of wet nurse, galactogogue and galactodepurant measures, symptoms of breast milk affected by vāta etc. (doṣas), treatment of the diminished one and its eight defects—all these have been said. The best among physicians having scholarly vision should know them as included in vāta etc. but as there are three types of disciples, I am (again) describing it in detail. [229-231]

अज्ञीर्णसात्म्यविषमविरुद्धात्यर्थमोजनात् । लवणाम्लकदुक्षारप्रकृत्वानां च सेवनात् ॥ २३२ ॥
मनःशारीरसंतापादस्वप्नात्रिशि चिन्तनात् । प्रातवेगप्रतीघातादप्राप्तोदीरणेन च ॥ २३३ ॥
परमान्नं गुडकृतं कृशारं दधि मन्दकम् । अभिष्यन्दानिं मांसानि ग्राम्यानुपौदकानि च ॥ २३४ ॥
भुत्तवा भुक्त्वा दिवास्वप्नान्मद्यस्यातिनिषेवणात् । अनायासादभीघातात् कोधाचात्कृकर्शनैः ॥ २३५ ॥
दोषाः क्षीरवहाः प्राप्य सिराः स्तन्यं प्रदूष्य च । कुर्युरष्टविधं दोषं लिङ्गतस्तन्निवोध मे ॥ २३६ ॥
वैरस्यं फेनसङ्घातो रौक्ष्यं चेत्यनिलात्मके । पित्ताद्वैवर्ण्यदौर्गन्धे खेहैपैच्छिल्यगौरवम् ॥ २३७ ॥
कफाद्वति रुक्षायैरनिलः स्वैः प्रकोपणैः । क्रुद्धः क्षीराशयं प्राप्य रसं स्तन्यस्य दूषयेत् ॥ २३८ ॥
विरसं वातसंसृष्टं कृशीभवति तत् पिबन् । न चास्य स्वदते क्षीरं कृच्छ्रेण च विवर्धते ॥ २३९ ॥
तथैव वायुः कुपितः स्तन्यमन्तर्विलोदयन् । करोति फेनसङ्घातं तत्तु कृच्छ्रात् प्रवर्तते ॥ २४० ॥
तेन क्षामस्वरो वालो बद्धविष्मूत्रमारुतः । वातिकं शीर्षरोगं वा पीनसं वाऽधिगच्छति ॥ २४१ ॥
पूर्ववत् कुपितः स्तन्ये खेहं शोषयतेऽनिलः । रुक्षं तत् पिबतो रौक्ष्याद्वल्हासः प्रजायते ॥ २४२ ॥
पित्तमुष्णादिभिः क्रुद्धं स्तन्याशयमभिष्ठुतम् । करोति स्तन्यवैवर्ण्यं नीलपीतासितादिकम् ॥ २४३ ॥
चिवर्णगात्रः स्विन्नः स्यात्तृष्णालुभिंचविट् शिशुः । नित्यमुष्णशारीरक्ष्य नाभिनन्दित तं स्तनम् ॥ २४४ ॥
पूर्ववत् कुपिते पित्ते दोर्गन्धं क्षीरमृच्छति । पाण्डुमयस्तन्तिपवतः कामला च भवेच्छिशोः ॥ २४५ ॥
क्रुद्धो गुर्वादिभिः श्लेष्मा क्षीराशयगतः स्नियाः । खेहान्वितत्वात्तक्षीरमतिजिग्न्यं करोति तु ॥ २४६ ॥
छर्दनः कुन्थनस्तेन लालालुर्जायते शिशुः । नित्योपदिग्म्यैः स्रोतोभिर्निद्राकृमसमन्वितः ॥ २४७ ॥
श्वासकासपरीतस्तु प्रसेकतमकान्वितः । अभिभूय कफः स्तन्यं पिच्छिलं कुरुते यदा ॥ २४८ ॥
लालालुः शूनवक्त्राक्षिर्जडः स्यात्त पिबच्छिशुः । कफः क्षीराशयगतो गुरुत्वात् क्षीरगौरवम् ॥ २४९ ॥
करोति गुरु तत् पीत्वा वालो हृद्रोगमृच्छति । अन्ये च विविधाः रोगाः दोषैः क्षीरसमाध्रितैः ॥ २५० ॥
क्षीरे वातादिभिर्हुषे संभवान्त तदात्मकाः । तवादौ स्तन्यशुद्धयर्थं धात्रीं खेहोपपादिताम् ॥ २५१ ॥
संस्वेद्य विधिवद्वैयो वमनेनोपपादयेत् । वचाप्रियङ्गुयष्माकफलवत्सकसर्वपैः ॥ २५२ ॥

कल्कैनिम्बपटोलानां काथैः सलवणैर्वेत् । सम्यग्वान्तां यथान्यायं कृतसंसर्जनां ततः ॥ २५३ ॥
 दोषकालबलापेक्षी ऋद्धयित्वा विरेचयेत् । त्रिवृतामभयां वाऽपि त्रिफलारससंयुतम् ॥ २५४ ॥
 पाययेन्मधुसंयुक्तामभयां वाऽपि केवलाम् । (पाययेन्मूत्रसंयुक्तां विरेकार्थं च शास्त्रवित् ॥२५५॥)
 सम्यग्विरिक्तां मतिमान् कृतसंसर्जनां पुनः । ततो दोषावशेषधैरच्चपानैरुपाचरेत् ॥ २५६ ॥
 शालयः पष्ठिका वा स्युः श्यामाका भोजनै हिताः । प्रियङ्गवः कोरदूषा यवा वेणुयवास्तथा ॥२५७॥
 वंशवेत्रकलायाश्च शाकार्थं स्नेहसंस्कृताः । मुद्रान् मसूरान् यूषार्थं कुलत्थांश्च प्रकल्पयेत् ॥२५८॥
 निम्बवेत्राग्रकुलकवार्ताकामलकैः शृतान् । सव्योषसैन्धवान् यूषान्दापयेत्स्तन्यशोधनान् ॥ २५९ ॥
 शाशान् कपिञ्जलानेणान् संस्कृतांश्च प्रदापयेत् । शार्ङ्गेष्ट्रासतपर्णत्वगवगन्धाशृतं जलम् ॥ २६० ॥
 पाययेताथवा स्तन्यशुद्धये रोहिणीशृतम् । अमृतासतपर्णत्वक्काथं काथश्च नागरात् ॥ २६१ ॥
 किराततिक्तकवाथं श्योकपादेतिनान् पिवेत् । वीनेतान्मतन्यशुद्धथर्थमिति सामान्यमेषजम् ॥२६२॥
 कीर्तिं स्तन्यदोषाणां पृथगन्यं निवोधत । पाययेद्विरसक्षीरां द्राक्षामधुकसारिवाः ॥ २६३ ॥
 शुक्षणपिण्ठं पयस्यां च समालोच्य सुखाम्बुना । पञ्चकोलुकुलत्थैश्च पिष्ठैरालेपयेत् स्तनौ ॥ २६४ ॥
 शुक्कै प्रक्षालय निर्दुद्धात्तथा स्तन्यं विशुद्धयति । फेनसङ्घातवत्क्षीरं यस्यास्तां पाययेत् क्लियम् ॥२६५॥
 पाठानागरशार्ङ्गेष्ट्रामूर्वाः पिष्ठा सुखाम्बुना । अञ्जनं नागरं दारु विल्वमूलं प्रियङ्गवः ॥ २६६ ॥
 स्तनयोः पूर्ववत् कार्यं लेपनं क्षीरशोधनम् । किराततिक्तकं शुण्ठीं सामृतां काथयेद्विषक् ॥ २६७ ॥
 तं काथं पाययेद्वात्रों स्तन्यदोषनिवर्णम् । स्तनौ चालेपयेत् पिष्ठैर्यवगोधूमसर्वपैः ॥ २६८ ॥
 पट्टविरेकाग्नितोयोक्तैरौपयैः स्तन्यशोधनैः । रुक्षक्षीरा पिवेत् क्षीरं तैर्वा सिद्धं धृतं पिवेत् ॥ २६९ ॥
 पूर्ववज्जीवकाद्यं च पञ्चमूलं प्रलेपनम् । स्तनयोः संविधातव्यं सुखोष्णं स्तन्यशोधनम् ॥ २७० ॥
 यष्टिमधुकमृद्धीकापयस्यासिन्धुवारिकाः । शीताम्बुना पिवेत्कलं क्षीरवैवर्ण्यनाशनम् ॥ २७१ ॥
 द्राक्षामधुककल्केन स्तनौ चास्याः प्रलेपयेत् । प्रक्षालय वारिणा चैव निर्दुह्यातौ पुनः पुनः ॥ २७२ ॥
 विषाणिकाजशृङ्गवौ च त्रिफलां रजनीं वचाम् । पिवेच्छीताम्बुना पिष्ठा क्षीरदौर्गन्ध्यनाशिनीम् ॥२७३॥
 लिह्याद्राऽप्यभयाच्यूर्णं सव्योर्णं माक्षिकप्लुतम् । क्षीरदौर्गन्ध्यनाशार्थं धात्री पद्याशिनी तथा ॥ २७४ ॥
 सारिवोशीरमञ्जिष्ठाश्लेष्मातककुचन्दनैः । पत्राम्बुचन्दनोशीरैः स्तनौ चास्याः प्रलेपयेत् ॥ २७५ ॥
 क्षिरश्क्षीरा दारुस्तपाठाः पिष्ठा सुखाम्बुना । पीत्वा सैन्धवाः क्षिरं क्षीरशुद्धिमवाप्नुयात् ॥२७६॥
 पाययेत् पिच्छिलक्षीरां शार्ङ्गेष्ट्रामभयां वचाम् । मुस्तनागरपाठाश्च पीताः स्तन्यविशोधनाः ॥ २७७ ॥
 तकारिष्टं पिवेच्छापि यदुकं गुदजापहम् । विदारीविल्वमधुकैः स्तनौ चास्याः प्रलेपयेत् ॥ २७८ ॥
 त्रायमाणामृतानिम्बपटोलत्रिफलाशृतम् । गुरुक्षीरा पिवेदाशु स्तन्यदोषविशुद्धये ॥ २७९ ॥
 पिवेद्वा पिष्पलीमूलचव्यचित्रकनागरम् । बलानागरशार्ङ्गेष्ट्रामूर्वाभिलेपयेत् स्तनौ ॥ २८० ॥
 पुश्चिप्रवर्णीपयस्याभयां स्तनौ चास्याः प्रलेपयेत् । अष्टावेते क्षीरदोषाः हेतुलक्षणमेषजैः ॥ २८१ ॥

निर्दिष्टाः क्षीरदोषोत्थास्तथोक्ताः केचिदामयाः ।

Due to eating during indigestion, eating unsuitable and incompatible items, irregularly and excessively; regular intake of salty, sour, pungent, alkaline, and decomposed food items; mental and physical stress, vigil in night, mental work, suppression of impelled urges and propulsion of unimpelled ones; day-sleep after eating rice-cooked with pulse, slowly formed curd, channel-blocking items and meat of domestic, marshy and aquatic animals, indulgence in wine, lack of physical exercise,

injury, anger and reduction caused by illness, dosas reaching the milk-carrying vessels and affecting milk produce eight types of defects. Now learn this by features (said as under).

In vātika type of disorder there are abnormal taste, excessive froth and roughness. Due to pitta there are abnormal colour and foul smell and due to kapha there are unctuousness, sliminess and heaviness.

Vāyu vitiated by its vitiating factors such as (intake of) rough food etc. reaches the seat of milk (breast) and affects the taste of milk. So the milk affected with vāta has abnormal taste. The child gets reduced while taking it, does not relish it and grows slowly.

Similarly the vitiated vāyu churning the milk inside produces excessive froth and as such the breast milk flows out with difficulty. By taking it the child suffers from feebleness of voice, retention of stool, urine and wind, or vātika head disorder or coryza.

Vāyu vitiated as above, dries up the unctuousness of the milk thus the child by taking the rough milk gets debilitated due to roughness.

Pitta vitiated by (intake of) hot etc. reaches the seat of milk and produces abnormal colour therein such as blue, yellow, black etc. the child suffers from abnormal complexion, perspiration, thirst, diarrhoea and constant fever and he does not welcome the breast.

Due to pitta vitiated as above, the milk gets foul order and the child taking is affected by anaemia and jaundice.

Kapha vitiated by (intake of) heavy etc. while reaching the seat of milk makes the milk too unctuous due to unctuous nature. By this the child suffers from vomiting, tenesmus, salivation and, due to channels being constantly smeared, is associated with sleep and exhaustion, dyspnoea and cough and excessive much discharge and feeling of darkness.

When kapha predominates and makes the breast milk slimy, the child taking it suffers from salivation, swelling of face and eyes and dullness.

Kapha, due to heaviness while reaching the seat of milk causes heaviness in milk. By taking such milk the child gets heart disease.

Other various respective disorders arise in the breast milk affected by vāta etc. located in the seat of milk.

In such cases, in order to purify the breast milk, first of all, the wet-nurse should be uncted and fomented properly and then treated with emesis. For this,

she should be administered the decoction of nimba and paṭola salted and addled with the paste of vacā, priyaṅgu, madhuyaṣī, madanaphala, kuṭaja and sarsapa. When vomited well, she should be given diet as prescribed and thereafter, considering morbidity, time and strength, she should be purged after having been uncted. For this, she should be given triyṛt or haritakī mixed with decoction of triphalā or simply haritakī mixed with honey. When purged well she should be given proper dietitic regimen and then, for removing the remnant doṣa, suitable food and drinks.

In food, cereals of śāli and ṣaṣṭika rice, śyāmēka, priyaṅgu, kodrava, barley and seeds of bamboo and cane processed with some uncting substance are beneficial. For vegetarian soup, green gram, lentils and horse gram are useful, soups should be prepared with tender leaves of nimba and vetrā, kulaka, vārtāka and āmalaka added with trikaṭu and rock salt. It purifies breast milk. For non-vegetarians, meat of rabbits, grey partridge and deer should be given after processing them well.

For purifying breast-milk, one should administer water boiled with śāringeṣṭā, saptaparṇa bark and aśwagandhā or simply with rohiṇī.

Decoction of (1) guḍūci and saptaparṇa bark, (2) śunṭhī, (3) kirātatikta—these three mentioned in quarter verses should be taken for purifying breast milk.

This is the general treatment of the defects of breast milk. Now listen about the other measures.

The woman having breast milk of abnormal taste should be given to drink drākṣā, madhuka, sārivā and payasyā after they are pounded finely and dissolved in warm water. At the same time, the paste of pañcakola and kulattha should be applied locally on breasts and when dried should be washed. Then milk should be taken out. Thus the milk gets purified.

The woman whose milk is excessively frothy should be given paste of pāṭhā, śunṭhī, śāringeṣṭā and mūrvā with warm water. Besides, for purifying breast-milk, paste of añjana, śunṭhī, devadāru, bilva root and priyaṅgu should be applied on breasts as above.

One should prescribe for the wet-nurse the decoction of kirātatikta, śunṭhī and guḍūci to alleviate the defects of breast-milk. The breasts should also be applied with the paste of barley, wheat and mustard.

The woman having rough milk should take milk or ghee processed with galactodepurant drugs mentioned in the chapter on six hundred evacuatives (Su, 4).

As above, the warm paste of jivakādi pañcamūla (Ci. 1.1.44) should be applied on the breasts. It purifies breast-milk.

To remove abnormal colour from the milk, one should take paste of yaṣṭimadhu, mṛdvikā, payasyā and sindhuvārikā with cold water. Paste of drākṣā and madhuka should be applied on breasts and after it is dried the milk should be taken out.

To alleviate foul odour from breast milk one should take the paste of viṣāṇika ajasṛṅgi, triphalā, hāridrā and vacā with cold water.

Or the wet-nurse should take powder of harītakī and trikaṭu with honey for alleviating foul odour from breast milk keeping on wholesome diet. The paste of sārivā, uśira, māñjishṭhā, śleṣmātaka, kucandana or patra, hrībera, candana and uśira should be applied on breasts.

The woman having unctuous milk gets her milk purified shortly by taking the paste of devadāru, musta and pāṭhā added with rock salt with warm water.

One having slimy milk should be advised to take decoction of śārīgeṣṭā, harītakī, vacā, musta, śuṇṭhī and pāṭhā which purify the milk. She should also take takrāriṣṭa mentioned as remedy for piles. She should also apply the paste of vidārī, bilva and madhuka on breasts.

One having heavy milk should take decoction of trayamāṇā, guḍuci, nimba, paṭola and triphalā to remove the impurities of breast milk. Or she should take (decoction of) pippalimūla, cavya, citraka and śuṇṭhī, the paste of balā, śuṇṭhī, śārīgeṣṭā and mūrvā or prśniparṇī and payasyā should be applied on breasts.

Thus these eight defects of breast-milk have been said with their etiology, characters and treatment. Besides, disorders caused by the defects of milk have also been said. [232-281]

दोषदूषमलाश्चैव महतां व्याधयश्च ये ॥ २८२ ॥

त एव सर्वे बालानां मात्रा त्वलपतरा मता । निवृत्तिर्वेमनादीनां मृदुत्वं परतन्त्रताम् ॥ २८३ ॥
बाक्चेष्टयोरसामर्थ्यं वीक्ष्य बालेषु शास्त्रवित् । भेषजं स्वल्पमात्रं तु यथाव्याधि प्रयोजयेत् ॥ २८४ ॥
मधुराणि कषायाणि क्षीरवन्ति मृदूनि च । प्रयोजयेद्द्विषग्वाले मतिमानप्रमादतः ॥ २८५ ॥
अत्यर्थस्त्रिधरूक्षोणमम्लं कटुविपाकि च । गुरु चौषधपानान्नमेतद्वालेषु गर्हितम् ॥ २८६ ॥
समासात् सर्वरोगाणामेतद्वालेषु भेषजम् । निर्दिष्टं शास्त्रविद्वैद्यः प्रविविच्य प्रयोजयेत् ॥ २८७ ॥

Doṣas, dūṣyas and mīlas and also the disorders which are in adults are entirely the same in children with the only difference that their quantity is less.

Emesis etc. are avoided in children looking to their delicacy, dependence on others and incapability in respect of speech and movements. The learned physician

should administer drugs to children in smaller dose according to disease and mostly sweet, astringent, with latex and soft ones cautiously.

Excessively unctuous, rough, hot, sour, pungent in vipāka and heavy drugs, food and drugs are contra-indicated for children.

Thus treatment of all diseases of children have been mentioned in brief which should be applied by the learned physician after due consideration. [282-287]

भवन्ति चात्र—

इति सर्वविकाराणामुक्तमेतच्चिकित्सितम् । स्थानमेतद्विं तन्त्रस्य रहस्यं परमुत्तमम् ॥ २८८ ॥

Here are the verses—

Thus therapeutics of all diseases is said. This section is the excellent essence of the treatise. [288]

अस्मिन् सप्तदशाध्यायाः कल्पाः सिद्धय एव च । नासाद्यन्ते ग्निवेशस्य तन्त्रे चरकसंस्कृते ॥ २८९ ॥
तानेतान् कापिलबलिः शोषान् दृढबलोऽकरोत् । तन्त्रस्यास्य महार्थस्य पूरणार्थं यथातथम् ॥ २९० ॥

In the treatise of Agniveśa redacted by Caraka seventeen chapters of this section, kalpa and siddhi sections were not available and as such Dṛḍhabala, the son of Kapilabala, reconstructed these portions in order to make this treatise, full of great ideas, complete as it was originally. [289-290]

रोगा येऽप्यत्र नोहिष्ठा बहुत्वन्नामरूपतः । तेवामप्येतदेव स्याहोषादीन् वीक्ष्य भेषजम् ॥ २९१ ॥

The diseases which are not mentioned here because of enormous extent of names and forms, for them also the above treatment is applicable with due consideration of doṣa etc. [291]

दोषदूष्यनिदानानां विपरीतं हितं भ्रुवम् । उक्तानुकान् गदान् सर्वान् सम्यग्युक्तं नियच्छति ॥ २९२ ॥

The measure contrary to doṣa, dūṣya (pathogenic material) and nidāna (etiology) is positively beneficial and if properly applied overcomes all said or insaid diseases. [292]

देशकालप्रमाणानां सात्म्यासात्म्यस्य चैव हि । सम्यग्योगोऽन्यथा होषा पथ्यमप्यन्यथा भवेत् ॥ २९३ ॥

This proper application requires due consideration of place, time, dose, suitability or unsuitability otherwise even favourable medicament becomes harmful. [293]

आस्यादामाशयस्थान् हि रोगान् नस्तः शिरोगतान् ।

गुदात् पकाशयस्थांश्च इन्त्याशु दत्तमौषधम् ॥ २९४ ॥

शरीरावयवोत्थेषु विसर्पपिङ्कादिषु । यथादेशं प्रदेहादि शमनं स्याद्विशेषतः ॥ २९५ ॥

34 II

Drug administered through mouth destroys the diseases of āmāśaya (upper portion of G. I. T.), that through nose destroys the diseases of head and that through anal route destroys the diseases of pakvāśaya (lower portion of G. I. T.).

In erysipelas, boils etc. arisen in parts of body local applications should be given according to the part affected for pacification of disorder. [294-295]

दिनातुरौषधव्याधिजीर्णलिङ्गत्ववेक्षणम् । कालं विद्यादिनावेक्षः पूर्वाहे वमनं यथा ॥ २९६ ॥
 रोग्यवेक्षो यथा प्रातर्निरक्षो बलवान् पिवेत् । भेषजं लघुपथ्यान्नैर्युक्तमद्यात् दुब्लः ॥ २९७ ॥
 भैषज्यकालो भुक्तादौ मध्ये पश्चान्मुहुर्मुहुः । सामुद्रगं भक्तसंयुक्तं ग्रासग्रासान्तरे दश ॥ २९८ ॥
 अपाने विगुणे पूर्वं, समाने मध्यभोजनम् । व्याने तु प्रातरशितमुदाने भोजनोत्तरम् ॥ २९९ ॥
 वायौ प्राणे प्रदुषे तु ग्रासग्रासान्तरित्यते । श्वासकासपिपासासु त्ववचार्यं मुहुर्मुहुः ॥ ३०० ॥
 सामुद्रगं हिक्किने देयं लघुनाडनेन संयुतम् । संभोज्यं त्वौषधं भोज्यैर्विचित्रैरुचौ हितम् ॥ ३०१ ॥
 उच्चरे पेयाः कपायाश्च क्षीरं सर्पिर्विरेचनम् । पटहे पटहे देयं कालं वीक्ष्यामयस्य च ॥ ३०२ ॥
 शुद्धेगमोक्षौ लघुता विशुद्धिजीर्णलक्षणम् । तदा भेषजमादेयं स्थाद्वि दोषवदन्यथा ॥ ३०३ ॥
 चयादयश्च दोषाणां वज्यं सेवयं च यत्र तत् । क्रतावंवेक्षयं यत् कर्म पूर्वं सर्वमुदाहृतम् ॥ ३०४ ॥
 (उपकमाणां करणे प्रतियेते च कारणम् । व्याख्यातमेतत् कालस्य सविकल्पमवेक्षणम् ॥ ३०५ ॥
 मुहुर्मुहुश्च रोगाणामवस्थामातुरस्य च । अवेक्षमाणस्तु भिषक् चिकित्सायां न मुहूर्ति ॥ ३०६ ॥)
 इत्येवं पद्धतिविधं कालमनवेक्ष्य भिषग्जितम् । प्रयुक्तमहिताय स्यात् सस्यस्याकालवर्पवत् ॥ ३०७ ॥
 व्याधीनामस्त्वहोरात्रवयसां भोजनस्य च । विशेषो भियते यस्तु कालावेक्षः स उच्यते ॥ ३०८ ॥
 वमने श्लेष्मजा रोगाः शरत्काले तु पित्तजाः । वर्षासु वातिकाश्चैव प्रायः प्रादुर्भवन्ति हि ॥ ३०९ ॥
 निशान्ते द्विसान्ते च वर्धन्ते वातजा गदाः । प्रातः क्षपादौ कफजास्तयोर्मध्ये तु पित्तजाः ॥ ३१० ॥
 वयोऽन्तमध्यप्रथमे वातपित्तकफामयाः । बलवन्तो भवन्त्येव स्वभावाद्वयसो नृणाम् ॥ ३११ ॥
 जीर्णान्ते वातजा रोगा जीर्यमाणे तु पित्तजाः । श्लेष्मजा भुक्तमात्रे तु लभन्ते प्रायशो बलम् ॥ ३१२ ॥

Time should be known in relation to day, patient, drug, disease, symptoms of digestedness and season.

That in relation to day such as vomiting in forenoon.

That in relation to patient such as strong patient should take drug in morning on empty stomach while the weak one should take the same mixed with light and wholesome food.

Time relating to (administration of) drug is tenfold : (1-2) before meal day and night, (3-4) during mid-meal day and night, (5-6) after meals day and night, (7) frequently, (8) before and after meals, (9) mixed with meal, (10) Between morsels of food.

(1) In derangement of apāna drug should be taken before meals.

(2) In derangement of samāna it should be taken during mid-meal.

(3) In derangement of vyāna and udāna, drug should be taken after breakfast or lunch and meal (or dinner) respectively.

- (4) In derangement of prāṇa vāyu, drug should be administered between morsels.
- (5) Drug should be administered frequently in cases of dyspnoea, cough and thirst.
- (6) In hiccup, drug should be administered after mixing it with various (delicious) food items.

Time in relation to disease such as in fever, liquid gruel, decoctions, milk, ghee, purgation should be given on every sixth day, one after the other and also considering the condition of the disease.

Appetite and passing of urges, lightness and sense of well being, these are the symptoms of digestedness. The drug should be take only then otherwise it becomes harmful.

As regards time relating to season, accumulation etc. of dosas, indications and contra-indications and other necessary regimens in different seasons are already said.

(Thus consideration of time in relation to various factors which is important for indication and contra-indication of therapy has been described. Physician observing frequently the condition of disease and the diseased does not get confused in treatment).

Treatment applied without considering the above six factors relating to time may be harmful like untimely rains for the crop.

Observation of the specific features of diseases corresponding to season, day and night, age and meal is known as kālāvekṣa (timely observation).

(For instance) often kaphaja, pittaja and vātika disorders appear in spring, autumn and rainy seasons respectively.

Vātika disorders aggravate at the end of day and night, kaphaja disorders in the beginning of day and night and pittaja disorders in the middle of day and night (midday and midnight).

In human beings, naturally due to effect of age, the disorders pertaining to vāta, pitta and kapha aggravate in last, middle and first phases of life-span respectively.

Vātika disorders aggravate after digestion (on empty stomach), paittika disorders during digestion and kaphaja ones just after meals. [296-312]

नाल्पं हन्त्यौषधं व्याधि यथा॒॒पो॑ल्पा महानलम् ।

दोषवच्चातिमात्रं स्यात्सस्यस्यात्युदकं यथा ॥ ३१३ ॥

संप्रदाय वलं तस्मादामयस्यौषधस्य च । नैवातिवहु नात्यल्पं भैषज्यमवचारयेत् ॥ ३१४ ॥

Drug in very small dose proves ineffective to disorder like little water to flagrant fire. On the other hand, in excessive dose it becomes harmful like excessive water for the crop. Hence keeping in mind the severity of disorder and potency of drug, the drug should be administered in neither too large nor too small dose. [313-314]

औचित्याद्यस्य यत् सात्म्यं देशस्य पुरुषस्य च । अपथ्यमपि नैकान्तात्तर्यजंहभते सुखम् ॥ ३१५ ॥
 वांहीकाः पद्मवाञ्छोनाः शूलीकाः यवनाः शकाः । मांसगोधूममाध्वीकशब्दैव्यानरोचिताः ॥ ३१६ ॥
 नत्स्यसात्म्यास्तथा प्राच्याः क्षीरसात्म्याश्च सैन्धवाः ।
 अध्मकावन्तिकानां तु तैलाम्लं सात्म्यमुच्यते ॥ ३१७ ॥
 कन्दमूलफलं सात्म्यं विद्यान्मलयवासिनाम् । सात्म्यं दक्षिणतः पेया मन्थश्चोत्तरपञ्चिमे ॥ ३१८ ॥
 मध्यदेशे भवेत् सात्म्यं यवगोधूमगोरसाः । तेषां तत्सात्म्ययुक्तानि भैषजान्यवचारयेत् ॥ ३१९ ॥
 सात्म्यं हाशु बलं धत्ते नातिदोषं च बहूपि ।

The item which is suitable for place and the inhabitants due to habitual use should not be totally avoided even if unwholesome because it does not do good.

Bāhlikas, pahlavas, chinese, śūlikas, yavanas and śakas are suited to meat, wheat, mādhvika (a type of wine), weapons and fire. The inhabitants of prācyadeśa (eastern region) are suited to fish, those of sindhu to milk, oily and sour preparations are suitable to those of aśmaka and avanti regions. For inhabitants of Malaya region tubers, roots and fruits are suitable. Liquid gruel is suitable in south while churned drink in north-west. In madhya deśa (central region) barley, wheat and milk products are suitable. For these patients drug should be prescribed along with the items suitable to them because the suitable thing provides strength quickly and does not harm even if taken plentiful. [315-319]

योगैवेव चिकित्सन् हि देशाद्यब्लौऽपराध्यति ॥ ३२० ॥
 वयोबलशरीरादिभेदा हि बहवो मताः ।

The physician ignorant of place etc. and prescribing treatment only with formulations, fails because there are so many variations in respect of age, strength, body etc. [320]

तथाऽन्तः सन्धिमार्गाणां दोषाणां गूढवारिणाम् ॥ ३२१ ॥
 भवेत् कदाचित् कार्याऽपि विरुद्धाभिमता किया । पित्तमन्तर्गतं गूढं स्वेदसेकोपनाहनैः ॥ ३२२ ॥
 नीयते वहिरुद्धौर्हि तथोषणं शमयन्ति ते । वाहौश्च शीतैः सेकाद्यैरुष्माऽन्तर्याति पीडितः ॥ ३२३ ॥
 सोऽन्तर्गूढं कफं हन्ति शीतं शीतैस्तथा जयेत् । शृग्कणपिष्ठो घनो लेपश्चन्दनस्यापि दाहकृत् ॥ ३२४ ॥
 त्वगतंस्योष्मणो रोधान्त्तिकृच्चान्यथाऽगुरोः । छर्दिन्मी मक्षिकाविष्टा मक्षिकैव तु वामयेत् ॥ ३२५ ॥
 द्रव्येषु स्विनजर्घेषु चैव तेजेव विक्रिया ।

Besides, sometimes even apparently contrary therapy is applied in case of dosas moving inside joints and located deeply. For instance, pitta situated inside hiddenly is brought out by applying hot measures like fomentation, sprinkling and

poultices. Thus hot is pacified by hot. Likewise, when cold sprinklings etc. are applied externally the heat being suppressed goes inside and destroys kapha hidden within. Thus cold is overcome with cold.

Very finely pounded and thick paste of even sandal causes burning sensation due to blocking of heat in skin. Otherwise (in thin and coarsely pounded paste) aguru causes cold.

The excrement of fly checks vomiting but fly itself causes it.

Likewise, there are variations in effects on eating of cooked item. [321-325]

तस्माद्वौषधादीनि परीक्ष्य दश तत्त्वतः ॥ ३२६ ॥

कुर्याच्चिकित्सितं प्राङ्गो न योग्यरेव केवलम् ।

Hence the wise physician should treat the patient after examining the ten entities such as doṣa, drug etc. carefully and not simply with drug formulations. [326]

निवृत्तोऽपि पुनर्व्याधिः स्वल्पेनायाति हेतुना ॥ ३२७ ॥

शीणे मार्गोऽकृते देहे शेषः सूक्ष्म इवानलः । तस्मात्तमनुवभीयात् प्रयोगेणानपायिना ॥ ३२८ ॥

सिद्धथर्थं प्राक्प्रयुक्तस्य सिद्धम्याप्यौषधस्य तु ।

If body is emaciated and passaged, the disease even departed comes again by a slight cause like fire remaining minutely. Hence one should continue the use of harmless drug (during convalescence) for success of the drug administered earlier even if it be a tried remedy. [327-328]

काठिन्यादूनभावाद्वा दोषोऽन्तः कुपितो महान् ॥ ३२९ ॥

पथ्यैर्मृद्वलयतां नीतो मृदुदोषकरो भवेत् । पथ्यमध्यश्वतस्तस्माद्यो व्याधिरूपजायते ॥ ३३० ॥

बात्वैवं वृद्धिमभ्यासमयवा तस्य कारयेत् ।

Doṣa vitiated inside due to hardness (solid accumulation) or extended widely due to non-accumulation causes mild morbidity if it is effected as soft or limited by suitable treatment. Hence if some disorder arises even on taking wholesome regimens one while considering it should advise to increase the dose of the drug or continue the same treatment for some time more. [329-330]

सातत्यात्स्वाद्वभावाद्वा पथ्यं द्रव्यत्वमागतम् ॥ ३३१ ॥

कल्पनाविधिभिस्तैस्तः प्रियत्वं गमयेत् पुनः । मनसोऽर्थानुकूल्याद्वि तुष्टिरूजा रुचिर्वलम् ॥ ३३२ ॥

सुखोपभोगता च स्याद्वयंश्वातो वलक्षयः । लौल्याद्वौषधक्षयद्वयेवं र्घ्याच्चापि या रुचिः ॥ ३३३ ॥

तासु पथ्योपचारः स्याद्योगेनात्मं विकल्पयेत् ।

If the patient develops aversion to the wholesome diet due to continued use or want of palatability it should be made delicious again by processing it with various methods of preparation.

Due to favourableness of the sense object (taste of food) one attains satisfaction, energy, relish, strength, happiness and consequent loss of severity of disease.

The relish which appears due to greediness, diminution of doṣa (morbidity), disorder or contrariness should be managed with wholesome diet processed with drugs, if necessary. [331-333]

तत्र श्लोकाः—

विश्वतिर्व्यापदो योनैर्निदानं लिङ्गमेव च ॥ ३३४ ॥

चिकित्सा चापि निर्दिष्टा शिष्याणां हितकाम्यया । शुक्रदोषास्तथा चाष्टौ निदानाहृतिभेषजैः ॥ ३३५ ॥

कलैव्यान्युक्तानि चत्वारि चत्वारः प्रदरास्तथा । तेषां निदानं लिङ्गं च भैषज्यं चैव कीर्तिम् ॥ ३३६ ॥

क्षीरदोषास्तथा चाष्टौ हेतुलिङ्गभिषग्निजैः । रेतसो रजसश्चैव कीर्तिं शुद्धिलक्षणम् ॥ ३३७ ॥

उक्तानुक्तचिकित्सा च सम्यग्योगस्तथैव च । देशादिगुणशंसा च कालः षड्बुधं एव च ॥ ३३८ ॥

देशे देशे च यत् सात्म्यं यथा वैद्योऽपराध्यति ।

चिकित्सा चापि निर्दिष्टा दोषाणां गृदचारिणाम् ॥ ३३९ ॥

यो हि सम्युक्तं जानाति शास्त्रं शास्त्रार्थमेव च । न कुर्यात् स कियां चित्रमच्छुरिव चित्रकृत् ॥ ३४० ॥

Now the summing up verses—

Thus etiology, symptoms and treatment of twenty disorders of the female genital track are described for benefit of disciples and also the defects of semen with causes, symptoms and treatment. Four types of impotency and the same of pradara (menorrhagia) with etiology, symptoms and treatment and also the defects of breast-milk with causes, features and remedy. Features of normal semen and menstrual discharge are also said. Besides, management of said and unsaid disorder, proper consideration (of relevant factors), merits of the same, sixfold time, suitability in different places, causes of the physician's failure and treatment of suddenly moving doṣas.

The physician who is not well conversant with the treatise and its contents can not perform the therapeutic functions as the blind artist can not make the painting. [334-340]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने
योनिव्यापचिकित्सितं नाम त्रिशोऽध्यायः ॥ ३० ॥

Thus ends the thirtieth chapter on treatment of female genital track in Cikitsāsthāna in the treatise composed by Agniveśa, redacted by

Caraka and reconstructed by Dr̄ḍhabala as
it was not available. (30)

अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते । चिकित्सितमिदं स्थानं षष्ठं परिसमाप्तिम् ॥ ३४१ ॥

So is completed the sixth section on therapeutics in the treatise composed by Agniveśa and redacted by Caraka.

CARAKA-SAMHITĀ

7. KALPASTHĀNAM

(SECTION ON PHARMACEUTICALS)

J. M. WILSON

1870

— 10 —

कल्पस्थानम्

CHAPTER I

Now (I) shall expound the chapter on pharmaceutical preparations of madana. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Atreya. [2]

अथ खलु वमनविरेचनायां वमनविरेचनद्रव्याणां सुखोपभोगतमैः सहान्यैद्रव्यविविष्टैः कल्पनायां-
भेदायां विभागायां चेत्यथः तद्योगानां च क्रियाविषेः सुखोपायस्य सम्यगुपकल्पनायां कल्पस्थानसुपदेश्यामोः
प्रसिद्धेश्च ! ! ३ ॥

Now I shall deliver the section on pharmaceuticals to deal with the preparations of emetic and purgative drugs on combining them with various other safest drugs and administration of these formulations and simple methods for the purpose of emesis and purgation O Agniveśa ! [3]

॥ तत्र द्वोपद्वारणमूर्धभागं वमनसंब्रक्तम्, अधोभागं विसेचनसंब्रक्तम्; उभयं वा शरीरमलविरेचनाद्विरेचनसंक्षीलभते ॥ ४ ॥

Of them that which eliminates the impurity from the upper part is known as emetic and that acting from the lower part is purgative or (broadly) both are known as 'evacuative' (or purgative) because of purging out the excrements of body. [4]

तत्रोष्ण-तीक्ष्ण-सूक्ष्म-व्यवायि-विकाशोन्यौपधानि स्ववीर्येण हृदयमुपेत्य धमनौरनुसृत्य स्थूलाण-
स्मोतोभ्यः केवलं शरीरगतं दायसंघातमाग्नेयत्वाद् विष्णुन्दयन्ति, तेष्ट्याद् विच्छिन्दन्ति, स विच्छिन्नः
परियुवन् स्नेहमाविते काये स्नेहाक्तभाजनस्थमिव क्षेत्रमसज्जन्नणप्रवणमावादामाशयमागम्योदानप्रणुषो-
ऽग्निवाय्वात्मकत्वादुद्धृभागप्रभावादौषधस्योद्धृमुत्क्षिप्तते, सलिलपृथिव्यात्मकत्वाद्धोभागप्रभावाद्वौषध-
स्याधः प्रवर्तते, उभयतश्चभयगुणत्वात् । इति लक्षणोहेशः ॥ ५ ॥

The hot, sharp, penetrating, pervading and loosening drugs because of their potency reaching the heart and circulating through vessels effect the mass of impurity in the entire body, liquify it out through large and small ducts due to fiery nature and disjoin it due to sharpness, consequently the disjoined mass floating in the uncted body like honey in uncted vessel reaches the stomach due to penetrating nature and being propelled by udāna (vāyu) is thrown up because of the natural composition of the drug with agni and vāyu (mahābhūtas) and the specific potency (for emesis). When the natural composition of the drug predominates in jala and prthivī and there is specific potency (for purgation), it goes down. When both the above characters are combined it moves both ways. Thus the definition is said in brief. [5]

तत्र फल-जीमूतकेक्ष्वाकु-धामार्गव-कुटज-कृतवेधनानां, श्यामा-त्रिवृच्चतुरङ्गुल-तिल्वक-महावृक्ष-सप्तला-शङ्खिनी-दन्ती-द्रवन्तीनां च, नानाविधदेशकालसंभवास्वाद-रस-वीर्य-विपाक-प्रभावग्रहणाद्-देह-दोष-प्रकृति-वयो-बलाङ्गि-भक्ति-सात्म्य-रोगावस्थादीनां नानाप्रभाववत्त्वाच्च, विचित्रगन्ध-वर्ण-रस-स्पर्शानां-मुपयोगसुखार्थमसंख्येयसंयोगःनामपि च सतां द्रव्याणां विकल्पमार्गोपदर्शनार्थं पड़विरेचनयोगशतानि व्याख्यास्यामः॥ ६ ॥

Here I will describe six hundred evacuative formulations in respect of madanaphala, jimūta, ikṣvāku, dhāmārgava, kuṭaja and kṛtavedhana (all emetics); śyāmā, trivṛt, caturaṅgula, tilvaka, mahāvṛkṣa, saptalā, śāṅkhini, danti and dravanti (all purgatives) for the purpose of guidance to way of variations though there are innumerable combinations of drugs due to variations in habitat, place and time; taste, rasa, virya, vipāka and prabhāva (of drugs); in body, morbidity, constitution, age, strength, agni, inclination, suitability, states of disease etc. (of the patient) and in smell, colour, taste and touch (of vehicles and subsidiary drugs) for easy administration. [6]

तानि तु द्रव्याणि देश-काल-गुण-भाजन-संपद्वीर्यबलाधानात् क्रियासमर्थतमानि भवन्ति ॥ ७ ॥

These drugs are the most potent ones when they are endowed with strong potency due to excellence of place, time, properties and containers. [7]

त्रिविधः खलु देशः-जाङ्गलः, आनूपः, साधारणश्चेति । तत्र जाङ्गलः पर्याकाशभूयिष्ठः, तस्मिरपि च कदर-खदिरासनाश्वकर्ण-धव-तिनिश-शाल्की-शाल-सोमवल्क-बदरी-तिन्दुकाश्वत्थ-वटामलकीवन-गहनः, अनेकशमी-कुम्भ-शिंशप्रायः, स्थिरशुष्कपवनबलविधूयमानप्रनृत्यत्तेहणविटपः, प्रतमृग-तृष्णिकोपगृहदतनुखरप्रहस्तिकताश्वकराबहुलः, लावतित्तिरिच्चकोरानुचरितभूमिभागः, वातपित्तबहुलः, स्थिरकठिनमनुष्यप्रायो ह्येयः, अथानूपो हिन्तालतमालनारिकेलकदलीवनगहनः, सरित्समुद्रपर्यन्तप्रायः, शिंशिरपवनबहुलः, वज्रलवानोरापशोभिततीराभिः सरिद्धिरूपगतभूमिभागः, क्षितिधरनकुञ्जोपशोभितः, मन्दपवननुबोजितक्षितिरूहगहनः, अनेकवनराजोपुष्पितवनगहनभूमिभागः, छिंगधतस्प्रतानोपगृहः हंस-

चक्रवाक्-बलाका-नम्दीमुख-पुण्डरीक-कादम्ब-मद्गु-भृङ्गराज-शतपत्र-मत्तकोंकिलानुनादितरुविटपः, सुकु-
मारपुरुषः, पवनकफप्रायो श्वेयः अनयोरेव द्वयोदेशयोर्वार्द्धनस्पतिवानस्पत्यशकुनिमृगगणयुतः स्थिर-
सुकुमारबलवर्णसंहननोपपन्नसाधारणगुणयुक्तपुरुषः साधारणो श्वेयः ॥ ८ ॥

Place is of three types—arid, marshy and medium. Of them the arid zone is mostly vacant. As regards plants, there are dense fruits of kadara, khadira, asana, aśwakarṇa, dhava, ṭiniṣa, śallaki, śāla, somavalka, badari, tinduka, aśvattha, vaṭa and āmalakī, predominance of śamī, kakubha and śimśapā; young (immature) plants firm, dry and slaken with severe winds as if dancing, the land is abounding in mirage, is thin, coarse, rough and having plenty of sand and gravels; the region is traversed by the birds like common quail, partridge, chakora; the place abounds in vāta and pitta and is inhabited mostly by firm and hard people.

Marshy place has dense forests of hintāla, tamāla, coconuts and banana plants, borders on coasts of sea and rivers, abounds in cold breeze; the land is intercepted by water streams having vañjula and vānira (willow) plants on banks, adorned with hills and bowers, abounds in trees attended by mild breeze; the region is full of the rows of flowered plants in abundance, embraced with amorous branches of trees resounding with coos of swan, cakravāka, cranes, nandimukha, punḍarika, kādamba, madgu, bhṛṅgarāja, śataparṇa and intoxicated koyal; inhabited by delicate people and having predominance of vāta and kapha.

The place is the medium one which has the combined characters of the above two in respect of plants, birds and animals and is inhabited by people firm, delicate, endowed with strength, complexion and compactness and other medium qualities. [8]

तत्र देशे साधारणे जाङ्कले वा यथावलं शिशिरातपपवनसलिलसेविते समं शुचां प्रदक्षिणोदके
स्मशान-चैत्य-देवयज्ञनागार-सभा-श्वभाराम-वल्मीकोषरविरहिते कुशरोहिपास्तीर्णं स्त्रिघ्रकृष्णमधुरमृत्तिके
वा मृदावफालकुषेऽनुपहतेऽन्यैर्वलवत्तरैर्दुर्मैरौपधानि जातानि प्रशास्यन्ते ॥ ९ ॥

Medicinal plants grown in medium or arid zones, nourished timely with cold, sun (heat), air and water, even, clean, with facilities of water, except cremation ground, sacred place, temple, meeting place, ditch, orchard, ant-hills and barren land, covered with kuśa and rohiṣa plants, having unctuous, black, sweet or golden sweet soil, soft, unploughed, unaffected by other stronger plants are commended (for use). [9]

तत्र यानि कालजातान्युपागतसंपूर्णप्रमाण-रसवीर्य-गन्धानि कालानपाश्चिसलिलपवनजन्मुभिरनुप-
हतगन्ध-वर्ण-रस-स्पर्श-प्रभावाणि प्रत्यग्राण्युदीच्यां दिशि मिथ्यानि: तेषां शास्त्रापलाशमचिरप्ररुद्धं
वर्षावसन्तयोर्ग्रीह्यां, ग्रीष्मे मूलानि शिशिरे वा शीर्णप्रस्फृष्टपर्णानां, शरदि त्वकन्दक्षीराणि, हेमन्ते साराणि,
यथर्तुं पुण्यफलमीति; मङ्गलाचारः कल्याणवृत्तः शुचिः शुक्रवासाः संपूर्ज्य देवता अश्विनौ गोत्राह्णांश्च
कृतोपचासः प्राढ्मुख उदङ्मुखो वा गृहीयात् ॥ १० ॥

४८ Of them those which are grown in time (proper season), mature with taste, potency and smell, have smell, colour, taste, touch and efficacy unaffected by time, sun, fire, water, air and organisms, are fresh and situated in northern direction (should be collected). Their branches and leaves should be collected in rainy and spring seasons, roots in summer or late winter when the leaves have fallen down or are fully matured; bark, tubers and latex in autumn; heartwood in early winter and flowers and fruits according to their season. These should be collected by one with auspicious behaviour, benevolent conduct, cleanliness and white dress after worshipping, observing fast and facing toward east or north. [10]

गृहीत्वा चानुरूपगुणवद्भजनस्थान्यागरेषु प्राणिदण्डारेषु निवातप्रवातकदेशेषु नित्यपुष्पोपहरवलि-
कमर्मवत्सु, अग्नि-सलिलोपस्वेद-धूम-रजा-मूषक-चतुर्पदामनभिगमनायानि स्ववच्छवानि शिक्कयवासज्य
स्थापयेत् ॥ ११ ॥

After collection they should be kept in suitable and good containers, and stored in rooms facing eastward or northward, devoid of wind but well ventilated (with exhaust fans in a portion) and daily ritualised with offering of flower and other things, holding them up in a swing of rope well-covered and making them unapproachable for fire, water, humidity, smoke, dust, rats and quadrupeds. [11]

तानि च यथादोषं प्रयुक्तीति सुरा-सौवीरक-तुषोदक-मैरेय-मेदक-धात्याम्ल-फलाम्ल-दध्यम्लादिभिर्वाते,
मुद्रीकामलक-मधु-मधुक-पालयक-फाणित-शीरणिभिः पित्ते, श्लेष्मणि तु मधु-मूत्र-कंपायादिभिर्मीवितान्या-
लाडितानि च इत्युद्देशः । तं विस्तरेण द्रव्य-देह-दोष-सात्यादीनि प्रविमन्य व्याख्यास्यामः ॥ १२ ॥

[8] These (drugs) should be administered (with vehicles) according to doṣa such as with wine, sauviraka, tuṣodaka, māireya, medaka, dhanīyamla, phalāmla, sour curd etc. in yata; grapes, āmalaka, honey, madhuka, paruṣakā, phāṇita, milk etc. in pitta and in kapha impregnated with or dissolved in honey, urine and decoction etc. This is in nutshell. This will be explained further in details according to drugs, body, morbidity, suitability etc. [12]

मदनद्रव्याणां मदनफलानि श्रेष्ठतमान्याचक्षते, अनपायित्वात् । तानि, वसन्तग्रीष्मयोरन्तरे पुष्या-
श्वाम्यां मृगशिरसा वा गृहीयान्मैत्रे मुहूर्ते । यानि पकान्यकाणान्यहरितानि पाण्डुन्यकिमाणां पुतान्यजन्तु-
जन्धान्यहस्यानि, तानि ग्रम्यज, कुशपुटे वद्धवा, गोमयेनालिप्य, यवतुवमापशाळकुलत्थमुद्रपला-
नामन्यतमे निदध्यादष्टरात्रम् । अत ऊर्ध्वं मृदुभूतानि मधिष्ठगन्धान्युकृत्य शोषयेत् । सुशुक्काणां
फलमिम्पलीरुक्तेष्व तोसां वृतदधिमधुपललिम्पुदितानि पुनः शुक्काणां नवं कलशं सुप्रसृष्टवालुकमर-
मुद्रपलमुक्तं प्रथित्वा स्ववच्छवं सविशुक्कं शिक्कयवासज्य सम्यक् स्थापयेत् ॥ १३ ॥

Of all the emetic drugs, madana fruits are regarded as the best ones because they are free from complications. These should be collected during the period of transition between spring and summer in puṣya, aświni or migasiras constellation and

maitra muhūrta. Those which are ripe, undamaged, non-green, of pale colour, free from organisms, undecomposed, uncaused by animals, not too small (immature) should be taken. Having been washed, wrapped within kuṣa grass and pasted with fresh cowdung they should be stored for eight days in the heap of one of the following—barley husk, black gram, sāli rice, horse gram and green gram. Thereafter when they are softened and develop good honey-like aroma they should be taken out and dried (in the sun). When they are well-dried, their pepper-like seeds should be mixed gently with ghee, curd, honey and sesamum paste and again dried. Finally they should be filled up in a new earthen pitcher, well-cleaned and dustless, upto neck and placed well on a swing of rope well-covered and well-protected. [13]

अथ चर्दनीयमातुरं द्रव्यं अथं वा स्वेहस्वेदोपपत्रं श्वश्वर्दयित्वयमिति ग्राम्यानपौदकमांसरसक्षीर-
द्रव्य-मापतिल-शाकादिभिः स मुखे शितस्तेष्माणं व्युषितं जीर्णहारं पूर्वाङ्के कृतवलिदोममङ्गलप्रायश्चित्तं
तिरत्तमनतिलिङ्गं यत्तमात्रां पीतवत्तं, तासां फलपिपलीनामन्तर्खमुष्टि यावद्वा सात्रु मन्त्रेत
जर्जरीकृत्य यष्टिमधुकषायेण कोचिदार-कर्बुदार-नीप-विदुल-बिम्बी-शणपुष्पी-सदापुष्पी-प्रत्यक्षपुष्पी-कथा-
ग्राणामामन्त्रयत्मेन वा यात्रिमुषितं विमृद्य पूर्तं मधुसैन्धवयुक्तं सुखोषणं कृत्वा पूर्णं शरावं मन्त्रेणानेनाभि-
मन्त्रयेत्—

॥ १४ ॥ व्रह्मदक्षाश्चिरुद्रेन्द्रभैर्वेन्द्रकर्कनिलोनलाः। ऋशयेः सौश्रित्रामादभूतसङ्कृत्य शन्तु ते॥

एसायनमिवर्णाणां देवानामसृतं यथा। सुधेवोत्तमनागातां भैशज्यमिदमस्तु ते॥

इत्येवमभिमन्त्रयोद्दृमुखां वाऽऽत्तुरं पांथयेच्छलेभ्यवलग्नुलमप्रतिद्यायात् विदोषेण पुनः पुनरपिच्छा-
गमनात्, तेन सात्रु वमति, हीनवेगं तु यिष्पत्यामलंकसर्वप्रवचाकलकलघणोलणोदकैः पुनः पुनः प्रवर्तयेदा-
पित्तदर्शनात्। इत्येष सर्वशङ्कर्दनयोगविधिः॥ १४ ॥

The patient, the subject of emesis, having been administered with unction and sudation for two or three days, should be fed on meat soup of domestic, marshy and aquatic animals, milk, curd, black gram, sesamum, vegetable etc. in the previous night to excite kapha. Next day when the previous food is digested, in the forenoon, after performing offering oblations, auspicious and expiatory rites he should take a dose of ghee along with gruel on empty stomach which may not upset too much. The physician should take one closed fist or whatever dose is desirable of those seeds of madana phala, pound them and impregnate them with decoction of yastimadhu or one of these—kovidāra, karbudāra, nīpa, vidula, bimbī, śanapuṣpi and prayakpuṣpi for the whole (previous) night. In the morning it should be pressed and filtered, added with honey and rock salt and heated slightly. The cup filled with the drug should be enchanted with the following hymn—

"Brahmā, Dakṣa, Aśvina, Rudra, Indra, Earth, Moon, Sun, Air, Fire, Sages, medicinal plants and multitude of creatures may protect you.

This drug may prove for you as rasāyana for the sages, nectar for the gods and ambrosia for the best among serpents."

After enchanting thus, the physician should administer the drug to the patient facing northward or eastward particularly suffering from kaphaja fever, gulma and coryza time and again till bile begins to come out. Thus he vomits well. If the urges are deficient, they should be moved by administering paste of pippali, āmalaka, sarṣapa, vacā and salt dissolved in hot water frequently till bile is seen. This is the entire method of administration of emetic drugs. [14]

सर्वं पु तु मधुमैन्धवं कफविलयनच्छेदार्थं वमनेषु विद्ययात् । न चोषणविरोधो मधुनश्छर्दनयोग्युकम्य, अविष्कप्रत्यागमनादोषनिर्हरणाच्च ॥ १५ ॥

In all emetic formulations honey and rock salt should be added for liquifying kapha (mucus). There is no antagonism of honey to heat when added to an emetic formulation as it returns back without digestion and helps elimination of impurity. [15]

फलपिण्ठलीनां द्वौ द्वौ भागौ कोविदारादिकथायेण त्रिःसप्तकृत्वः स्रावयेत्, तेन रसेन तृतीयं भागं पिष्ठा मात्रां हरीतकीभिर्भीतकैरामलकैर्वा तुल्यां वर्तयेत्, तासामेकां द्वे वा पूर्वोक्तानां कथायाणामन्यतमस्याङ्गलिमात्रेण विमृद्ध बलवच्छ्लेषमप्रसेकप्रनिज्वरोदरारुचिषु पाययेदिति समानं पूर्वेण ॥ १६ ॥

Two parts of the seeds of madanaphala should be washed with the decoction of kovidāra etc. twenty one times. With this liquid the third part of the same (seeds) should be pounded and made into doses equal to (the fruits) of haritaki, bibhitaka or āmalaka. Of them one or two doses after having been impregnated with one of the above decoctions in quantity of 160 ml. should be administered in cases of severe salivation, glands, fever, udara and anorexia. Other things as above. [16]

फलपिण्ठलीक्षीरं, तेन वा श्रीरथवाग्मधोभागे रक्तपित्ते हृदादे च; तज्जस्य वा दध्न उत्तरकं कफच्छर्दितमकप्रसेकेषु; तस्य वा पयसः शीतस्य सन्तानिकाङ्गलिं पित्ते प्रकुपिते उरःकण्ठहृदये च तनुकफोपदिग्धे, इति समानं पूर्वेण ॥ १७ ॥

Milk boiled with madana phala seeds and gruel prepared with this milk are given in downward internal haemorrhage and burning sensation in cardiac region.

The supernatant fatty layer of curd prepared from the above milk is useful in kaphaja vomiting, bronchial asthma and salivation.

The supernatant fatty layer of the above milk when cold is given in the dose of 160 gm. in vitiation of pitta in chest, throat and cardiac region along with coating of thin kapha. Other things as above. [17]

फलपिण्पलीशृतक्षीराच्चवनीतमुत्पन्नं फलादिकलकक्षायसिद्धं कफाभिभूतार्थं विशुष्कदेहं च
मात्रया पाययेदिति समानं पूर्वेण ॥ १८ ॥

Butter formed from the milk boiled with madanaphala seeds and processed with the paste and the decoction of madanaphala etc. should be administered in proper dose to the patients whose agni is subdued by kapha and body is being dried up. Other things are as above. [18]

फलपिण्पलीनां फलादिकपायेण त्रिःसप्तकृत्वः सुपरिमावितेन पुष्परजःप्रकाशेन चूर्णेन सरसि-
संजानं वृहत्सरोरुद्धं सायाहेऽवचूर्णयेत्, तद्रात्रिव्युषितं प्रभाते पुनरवचूर्णितमुद्धृत्य हरिद्राकृशारक्षीर-
यवागूनामन्यतमं सैन्धवगुडफाणितयुक्तमाकण्डं पीतवन्तमात्रापयेत् सुकुमारमुत्कृष्टपित्तकफमौषधद्वेषिण-
मिति समानं पूर्वेण ॥ १९ ॥

Pollen-like powder of madanaphala seeds made after impregnating it twenty one times with decoction of madanaphala etc. should be cast on a big lotus flower in evening. In the next morning the flower should be powdered with the drug and then plucked. It should be given for inhalation to the patient who is delicate and averse to drugs and has excited pitta and kapha after he has taken meal of haridrā-krśarā or kṣīra-yavāgū (gruel prepared with milk) added with rock salt, jaggery and treacle upto the neck. Other things are as above. [19]

फलपिण्पलीनां भल्लातकविधिपरिमुत्तं म्वरसं पक्त्वा फाणितीभूतमातन्तुलीभावालेहयेत् : आतप-
शुष्कं वा चूर्णीकृतं जीभूतकादिकपायेण पित्तं कफस्थानगते पाययेदिति समानं पूर्वेण ॥ २० ॥

The extract of madanaphala seeds prepared according to that of bhallātaka should be heated till it becomes thready and like treacle.

The powder of the seeds dried in the sun should be given with decoction of jimūta etc. in (condition of) pitta located in the seat of kapha. Other things as above. [20]

फलपिण्पलीचूर्णानि पूर्ववत् फलादीनां षण्णामन्यतमक्षयस्तुतानि वर्तिक्षयाः फलादिकषायोप-
सर्जनाः पेया इति समानं पूर्वेण ॥ २१ ॥

The powder of the madanaphala should be made into vartti (caplets) by impregnating them with decoctions of one of the six phalādi (madana etc.) drugs and taken with the above decoction. Other things are as above. [21]

फलपिण्पलीनामारग्वध-वृक्षक-स्वादुकण्ठक-पाटा-पाटला-शाङ्खधा-मूर्चा-सप्तपर्ण-नक्तमाल-पिञ्चमर्द-
पटोल-सुषवी-गुडची-सोमवल्क-द्वीपिकानां पिण्पली-पिण्पलीमूल-द्वस्तिपिण्पली-चित्रक-शृङ्गवेराणां वान्यतम-
क्षयायेण सिद्धो लेह इति समानं पूर्वेण ॥ २२ ॥

Linctus is prepared of madanaphala seeds with the decoction of one of the following drugs—āragvadha, kutaja, vikaiikata, pāṭhā, pāṭalā, śāringestā, mūrvā,

saptaparna, naktamāla, nimba, pañola, susavī, guñlai, semavalla, dvipikā, pippali, pippalimūla, gajapippali, citraka and śunṭhi. This is an effective preparation. Other things are as above. [22]

फलपिप्पलीश्वेला-हरेषुका-शतपुष्पा-कुसुम-तगर-कुपुत्तक-चोरक-मरुबक-गुरु-गुग्गुवेलवालुक-श्रीवेष्टक-परिपेलव-मांसी-शैलेयक-स्थौर्णेयक-सरल-परावतपद्यशोकरोहिणानं विश्वतेरन्त्यतमस्य कथायेण साधितोत्कारिका उत्कारिकाकलपेन, मोदका वा मोदककल्पेन, यथादोषरोगभक्ति प्रयोज्या। इति समाप्तं पूर्वण ॥ २३ ॥

Preparations of utkārikā (a semisolid preparation) or modaka (balls) may be made of madanaphala seeds with one of the following twenty drugs—clā, hareṇuka, satapuṣpā, kustumburu, tagara, kuṣṭha, twak, coraka, marubaka, aguru, guggulu, elayāluka, śrīvēṣṭaka, paripelava, māṃsi, śaileyyaka, sthauneyaka, sarala, paravatapadi and asokarohini. These should be used according to dosa, disease and inclination. Other things are as above. [23]

फलपिप्पलोस्यसकषायपरिभावितानि तिलशालितपुलिपिथानि तत्कषायोपसज्जनानि शङ्कुली-कल्पेन वा शङ्कुल्यः, पूपकल्पेन वा पूपाः, इति समाप्तं पूर्वण ॥ २४ ॥

Śaṅkulī or pūpa (dietary preparations) may be made of sesamum and śali rice flour impregnated with decoction of madanaphala seeds and be taken with the same decoction. Other things are as above. [24]

एतेनैव च कल्पेन सुमुख-सुरेस-कुठेरक-काण्डोर-काळमालक-पर्णीसक-क्षत्रक-फणिज्ञक-गुडन-कासमर्द-भृङ्गराजानां पेटेश्वालिका-कालकृतक-दपैरकाणां चात्यतमस्य कथायेण कारयेत् ॥ २५ ॥

The above preparation may also be made with the decoction of any one of the following drugs—sumukha, surasa, kutheraka kāndira, kālamālaka, parnāsaka, ksayaka, phanijjhaka, grūjana, kāsamarda, bhringarāja, pota, iksuvālikā, kālankataka and dāṇḍairakā. [25]

तथा बदरषाडव-राग-लेह-मोदकोत्कारिका-तर्पण-पानक-मांसरस-यूष-मद्यानां मदनफलान्यन्यतमेनोपसूज्य यथादोषरोगभक्ति दद्यात्; तेऽसाधु वमतीति ॥ २६ ॥

Besides, madanaphala should be administered combining it with preparations such as badarasādava, rāga, leha, modaka, utkārikā, tarpaṇa, pānaka, meat soup, vegetable soup and wine according to dosa, disease and inclination. Thus the patient vomits well. [26]

मदनः करहाटश्च राठः पिण्डितकः फलम्। श्वसनश्चेति पर्यायैक्षयते तस्य कल्पना ॥ २७ ॥

Pharmaceutical preparations of madana known by the synonyms karahāṭa, rāṭha, piṇḍitaka, phala and śvasana are described. [27]

तत्र स्तोकाः—

नव योगाः कथायेषु, मात्रास्वच्छौ, पयोधृते । पञ्च, फाणितचूर्णे द्वौ व्रेये, वर्तिक्रियासु षट् ॥ २८ ॥

विशतिविशतिलंहमोदकोत्कारिकासु च । शङ्कुलीपूपयोथोका योगः पोडश पोडश ॥ २९ ॥
दशान्ये पाडवाद्येषु त्रयस्त्रिशदिदं शतम् । योगानां विधिवहिष्टं फलकल्पे महर्विंगा ॥ ३० ॥

Now the summing up verses—

Nine formulations in decoctions, eight in mātrā (like harītakī fruit etc.) five in milk and ghee, two in phāṇita and cūrṇa, one in inhalation, six in caplets, twenty each in leha, modaka and utkārikā, sixteen each in śaṅkuli and pūpa and ten others in śāḍava etc. Thus total 133 formulations are described by the great sage in the chapter on pharmaceuticals of madanaphala. [28-30]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पम्याने मदनकल्पे
नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the first chapter on pharmaceuticals of madanaphala in Kalpasthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dr̥ḍhabala as it was not available. (1)

द्वितीयोऽध्यायः CHAPTER II

अथातो जीमूतककल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of Jimūta. [1]

इति ह स्माह भगवानावेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

कल्पं जीमूतकस्येमं फलपुष्पाश्रयं शृणु । गरागरी च वेणी च तथा स्याहेवताढकः ॥ ३ ॥

Now listen about the pharmaceutical preparations of Jimūtaka relating to its fruits and flowers. (The synonyms of jimūtaka are) garāgari, veṇī and devatāḍaka. [3]

जीमूतकं त्रिदोषग्रन्थं यथास्वैषधकल्पितम् । प्रयोक्तव्यं ज्वरश्वासहिकायेष्वामयेषु च ॥ ४ ॥

Jimūta destroys (the disorders caused by) tridoṣa prepared with respective drugs. It is useful particularly in disorders such as fever, dyspnoea, hiccup etc. [4]

यथोक्तगुणयुकानां देशजानां यथाविधि । पयः पुष्टेऽस्य, निर्वृत्ते फले पेया पयस्कृता ॥ ५ ॥

लोमशे क्षीरसंतानं, दध्युत्तरमलोमशे । शृते पयसि दध्यम्लं जातं हरितपाण्डुके ॥ ६ ॥

जीरणानां च सुशङ्काणां न्यस्तानां भाजने शुचौ । चूर्णस्य पयसा शुक्ति वातपित्तादितः पिवेत् ॥ ७ ॥

That plant should be collected which is grown in proper place (land) and is endowed with the qualities said earlier (in ch. 1). Now according to prescribed method milk should be prepared with its flowers, milky gruel with recently grown fruit, supernatant layer of milk with hairy one, that of curd with non-hairy one, sour curd from milk boiled with the green-pale fruit. When the fruit is old enough it should be dried, well powdered and kept in a clean container. This should be taken in dose of 20 gm. with milk by one suffering from vāta and pitta. [5-7]

आमुत्य च मुरामण्डे मृदित्वा प्रमुतं पिवेत् । कफजेऽरोचके कासे पाण्डुरोगे सयक्षमणि ॥ ८ ॥
द्वे चापोऽथाश्वा त्रीणि गुदूच्या मधुकम्य वा । कोविदारादिकानां वा निम्बस्य कुटजस्य वा ॥ ९ ॥
कपायेऽवासुनं पृत्वा तेनैव विधिना पिवेत् । अथवाऽरग्वधादीनां सप्तानां पूर्ववत् पिवेत् ॥ १० ॥
पक्वैकस्य कपायेण पित्तश्लेष्मज्वरादितः ।

The fruit of jīmūtaka should be dipped in surāmaṇḍa (absolute alcohol), pressed and filtered. This should be taken in kaphaja anorexia, cough, anaemia and phthisis.

Two or three fruits of jīmūtaka are crushed and dipped in decoctions of guḍuci, madhuka, kovidārādi drugs, nimba and kuṭaja. This should be filtered and taken by the method said earlier.

Or they should be taken with the decoction of each of the āragvadhādi drugs as earlier by the one suffering from fever caused by pitta and kapha. [8-10]

मात्राः म्युः फलवच्चाश्चौ कोलमात्रास्तु ता मताः ॥ ११ ॥

Eight mātrā (doses) should be prepared as in madanaphala but here these should be of 5 gm. each. [11]

जीवकर्षभकेद्धुणां शतावर्या रसेन वा । पित्तश्लेष्मज्वरे द्याद्वातपित्तज्वरेऽथवा ॥ १२ ॥

The fruit should be given with juice of jīvaka, sugarcane or śatāvarī in fever caused by pitta and kapha or vāta and pitta. [12]

तथा जीमूतकक्षीरात् समुत्पन्नं पचेहृतम् । फलादीनां कपायेण श्रेष्ठं तद्वमनं मतम् ॥ १३ ॥

Ghee extracted from the milk boiled with jīmūtaka should be cooked with the decoction of madanaphala etc. which acts as the best emetic. [13]

तत्र श्लोकौ—

षट्क्षीरे मदिरामण्डं पको द्वादश चापरे । सप्त चारग्वधादीनां कपायेऽश्चौ च वर्तिषु ॥ १४ ॥
जीवकादिषु चत्वारो धृतं चैकं प्रकीर्तिम् । कलां जीमूतकानां च योगाद्विशब्दवाधिकाः ॥ १५ ॥

Now the summing up verses—

Six preparations in milk, one in surāmaṇḍa, twelve others and seven in decoction of āragvadhādi drugs, eight in vartti (doses), four in jīvaka etc., one ghṛta

thus total thirty nine formulations have been described in the chapter on pharmaceutical preparations of Jimūtaka. [14-15]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंयुक्ते कल्पस्थाने जीमूतककल्पे
नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the second chapter on pharmaceutical preparations of Jimūtaka
in the treatise composed by Agniveśa, redacted by Caraka and
reconstructed by Dṛḍhabala as it was not available. (2)

तृतीयोऽध्यायः

CHAPTER III

अथात् इक्ष्वाकुकल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of Ikṣvāku: [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

सिद्धं वक्ष्याम्ययेक्ष्वाकुकल्पं येषां प्रशस्यते ।

As propounded by Lord Ātreya. [2]

Now I shall describe the successful preparations of ikṣvāku and whom they are commended for.

लम्बाऽथ कटुकालावृस्तुम्बी पिण्डफला तथा ॥ ३ ॥

इक्ष्वाकुः फलिनी चैव प्रोच्यते तस्य कल्पना ।

Lambā, katukālābū, tumbī, piṇḍaphalā, ikṣvāku and phalini are synonymous.
Now its preparations are said. [3]

कासइवासविषच्छर्दिंजवराते कफकर्शिते ॥ ४ ॥

प्रताम्यति नरे चैव वमनार्थं तदिष्यते ।

It is useful as emetic in those suffering from cough, dyspnoea, poison, vomiting and fever, reduced due to (disorders of) kapha and having attacks of fainting. [4]

अपुष्पस्य प्रवालानां मुष्टि प्रादेशासंमितम् ॥ ५ ॥

क्षीरप्रस्थे शृतं दद्यात् पित्तोद्रिके कफजवरे । पुष्पादिषु च चत्वारः क्षीरे जीमूतके यथा ॥ ६ ॥

योगा द्विरितपाण्डुनां सुरामण्डेन पञ्चमः । फलस्वरसभागं च त्रिगुणक्षीरसाधितम् ॥ ७ ॥

उरः स्थिते कफे दद्यात् स्वरमेदे च पीनसे । जीर्णे मध्योदधृते क्षीरं प्रक्षिपेत्तद्यदा दधि ॥ ८ ॥

जातं स्यात् सकफे कासे श्वासे वम्यां च तत् पिवेत् । अजाक्षीरेण वीजानि भावयेत् पाययेत्तथा ॥ ९ ॥

विषगुल्मोदरप्रनिधिगण्डेषु श्लीपदेषु च । मस्तुना वा फलान्मध्यं पाण्डुकुष्ठविषार्दितः ॥ १० ॥

तेन तकं विपक्कं वा सक्षौद्रलवणं पिवेत् ।

Tender leaves of the plant with no flowers should be taken by the fist till the root of the index finger and boiled in milk 640 ml. It should be administered in kaphajwara and aggravated pitta.

Four preparations are made with flowers etc. in milk as of jīmūtaka. The fifth one is made with green-pale fruits in surāmaṇḍa (absolute alcohol).

The juice of fruits boiled with three times milk should be given in kapha situated in chest, hoarseness of voice and coryza.

In the old fruit, the pulp should be taken out and replaced by milk. When curdled, it should be given in kaphaja cough, dyspnoea and vomiting.

The seeds impregnated with goat's milk should be given in conditions of poison, gulma, udara, cyst, glands and filaria.

The fruit pulp should be taken with curd water by the one suffering from anaemia, leprosy and poisoning. Or he should take buttermilk boiled with the same and added with honey and salt. [5-10]

तुम्ब्या फलरसैः शुक्रैः सपुष्पैरवचूर्णितम् ॥ ११ ॥
छर्दयेन्माल्यमाद्राय गधसंपत्सुखोचितः ।

One suited to good perfumery vomits by inhaling the garland powdered with dried fruit juice and flowers of ikṣvāku. [11]

भक्षयेत् फलमध्यं वा गुडेन पललेन च ॥ १२ ॥
इक्षवाकुफलतैलं वा सिद्धं वा पूर्ववदघृतम् ।

One should take fruit pulp (of ikṣvāku) with jaggery and sesamum paste, or oil or ghee cooked with ikṣvāku fruits as before. [12]

पञ्चाशाहशबृद्धानि फलादीनां यथोत्तरम् ॥ १३ ॥
पिवेद्विमृद्य वीजानि कषयेष्वासुतं पृथक् ।

The seeds fifty in number gradually increased by ten are dipped separately in decoctions of phalādi drugs. They are later preseed, filtered and taken in. [13]

यष्ट्याह्नकोविदारायैमुर्षिमन्तर्नखं पिवेत् ॥ १४ ॥
कषयैः कोविदारायैर्मात्राश्च फलवत् स्मृताः ।

The seeds in the dose of closed fist (40 gm.) should be taken with the decoction of madhuyaṣṭī and kovidārādi drugs. [14]

विल्वमूलकषयेण तुम्बीवीजाज्ञालिं पचेत् ॥ १५ ॥
पूतम्याम्य त्रयो भागाध्यत्यर्थः फाणितम्य तु । मग्नो वीजभागाय शिपानव्याशिकांगतमा ॥ १६ ॥
महाजालिनिर्जीमृतगृह्येधनवासकान । तं लेते गायेदर्या गङ्गा गङ्गाः गिना ॥ १७ ॥

यावत् स्यात्तुमत्तोये पतितं तु न शीर्यते । तं लिहन्मात्रया लेहं प्रमथ्यां च पिवेदतु ॥ १८ ॥
कल्प एषोऽग्निमन्थादौ चतुर्थके पृथगुच्यते ।

Mātrā (doses) as of madanaphala are prescribed with decoction of kovidārādi drugs.

Ikṣvāku seeds 160 gm. should be boiled with the decoction of bilva root. Three parts of this filtered one, fourth part of phāṇita, equal part of seeds and ghee, one half part of the paste of dhāmārgava, jīmūta, kṛtavedhana and kuṭaja. This should be prepared into linctus on mild fire while stirring it with a laddle. (This should be known well cooked) when put into water it becomes thready and does not dissolve. This linctus should be taken in proper dose followed by intake of pramathyā (a spiced) beverage (ci. 19).

This preparation may also be made with the other four, agnimantha etc. [15-18]

सर्कुभिर्वा पिवेन्मन्थं तुम्बीस्वरसभावितैः ॥ १९ ॥

कफजेऽथ उवरे कासं कण्ठरोगेभ्वरोचके ।

One should take saturating drink of parched grain flour impregnated with the juice of ikṣvāku in kaphaja fever, cough, throat disorders and anorexia. [19]

गुल्मे मेहं प्रसेकं च कल्कं मांसरसेः पिवेत् ।

नरः साधु वमन्येवं न च दौर्बल्यमश्रुते ॥ २० ॥

In gulma, prameha and salivation, one should take the paste (of seeds) with meat soups. Thus the patient vomits well without getting weakness. [20]

तत्र श्लोकाः—

पथस्थष्टौ सुरामण्ड-मस्तु-तकेषु च त्रयः । ग्रेयं सपललं तैलं वर्धमानाः फलेषु यद् ॥ २१ ॥
मृतमेकं कवायेषु नवान्ये मधुकादिषु । अयो वर्तिकिया लेहाः पञ्च मन्थो रसस्तथा ॥ २२ ॥
योगा इक्ष्वाकुकल्पे ते चत्वारिंशत्रु पञ्च च । उक्ता महर्विणा सम्यक् प्रजानां हितकाम्यया ॥ २३ ॥

Now the summing up verses—

Eight preparations of milk, three in surāmaṇḍīla, curd water and buttermilk, one each in inhalation, sesamum paste and oil, six gradually increasing ones in phalādi drugs, one in ghee, nine in decoctions of madhukādi drugs, eight vartikriyās, five as linctus, one each in mantha and māṃsarasa—thus total forty five formulations are described well by the great sage in the chapter on pharmaceutical preparations of ikṣvāku for the welfare of the people. [21-23]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढवलसंपूरिते कल्पस्थाने इक्ष्वाकुकल्पो
नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the third chapter on pharmaceutical preparations of ikṣvāku in Kalpasthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dṛḍhabala as it was not available. (3)

चतुर्थोऽध्यायः

CHAPTER IV

अथातो धार्मार्गवकल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of dhāmārgava. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propound by Lord Ātreyā. [2]

कर्कोटकी कोठफला महाजालिनिरेव च । धार्मार्गवस्य पर्याया राजकोशातकी तथा ॥ ३ ॥

Karkoṭaki, koṭhaphalā, mahājalinī and rājakośatki are the synonyms of dhāmārgava. [3]

गरे गुल्मोदरे कासे वाते श्लेष्माशयस्थिते । कफे च कण्ठवक्त्रस्थे कफसंचयजेषु च ॥ ४ ॥
रोगेष्वेषु प्रयोज्यं स्यात् स्थिरांश्च गुरवश्च ये ।

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

फलं पुष्पं प्रवालं च विधिना तस्य संहरेत् ॥ ५ ॥

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

प्रवालस्वरसं शुष्कं कृत्वा च गुलिकाः पृथक् । कोविदारादिभिः पेयाः कषायैमधुकस्य च ॥ ६ ॥

The juice of tender leaves dried and made into pills should be taken with the decoction of kovidārādi drugs and madhuka. [6]

पुष्पादिषु पयोयोगाश्वत्वारः पञ्चमी सुरा । पूर्ववत्

Four preparations are in milk of flower etc. and the fifth one in wine as said earlier,

जीर्णशुष्काणामतः कल्पः प्रवक्ष्यते ॥ ७ ॥

मधुकस्य कषायेण बीजकण्ठोदधृतं फलम् । सगुडं व्युषितं रात्रिं कोविदारादिभिस्तथा ॥ ८ ॥
दयाहुल्मोदरात्मभ्यो ये चाप्यन्ये कफामयाः ।

Now the preparations of old and dry fruits are said. The meshy fruit pulp containing seeds should be taken out and the fruit devoid of the same should be kept in decoction of madhuka along with jaggery for the whole night. Next morning it should be given with kovidārādi drugs in gulma, udara and the disorders of kapha. [7-8]

दद्यादन्नेन संयुक्तं छर्दिंहृद्रोगशान्तये ॥ ९ ॥

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

चूर्णैर्वाऽप्युत्पलादीनि भावितानि प्रभूतशः । रसक्षीरयवागवादितुमो ब्रात्वा चमेत् सुखम् ॥ १० ॥

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

चूर्णैकृतस्य वर्ति वा कृत्वा बद्रसंमिताम् । विनोयाङ्गलिमात्रे तु पिवेद्दोऽश्वशकुद्रसे ॥ ११ ॥
पृष्ठतर्ष्यकुरङ्गाहृगजोष्ट्राश्वतराविके । श्वदंष्ट्रखरखङ्गानां चैवं पेया शकुद्रसे ॥ १२ ॥

Caplets of the size of jujube fruit made of the powder of fruits should be taken after dissolving in 160 ml. of the juice of cowdung or horse dung. Similarly it should be taken in the juice of faeces of prṣata, ṛṣya, kuraṅga (types of deer), elephant, camel, mule, sheep, śvadāmṛṭa, ass and rhinoceros. [11-12]

जीवकर्पभक्तौ वीरामात्मगुत्तां शतावरीम् । काकोलौ श्रावणीं मेदां महामेदां मधुलिकाम् ॥ १३ ॥
एकैकशोऽभिसंचूर्ण्य सह धामार्गवेण ते । शर्करामधुसंयुक्ता लेहा हृदाहकासिनाम् ॥ १४ ॥
सुखोदकानुपानाः स्युः पित्तोष्मसहिते कफे ।

Jivaka, ṛṣabhaka, vīrā, kapikacchū, śatāvari, kākoli, śrāvanī, meva, mahāmedā and madhūlikā—each powdered separately and mixed with dhāmārgava is taken with sugar and honey as linctus in case of heart burning and cough. In kapha associated with aggravated pitta it should be taken with lukewarm water. [13-14]

धान्यतुम्बुरुष्येण कल्कः सर्वविषापहः ॥ १५ ॥

Paste of dhāmārgava taken with the soup of the seeds of tumburu alleviates all poisons. [15]

जात्याः सौमनसायिन्या रजन्याश्वोरकस्य च । वृथीरस्य महाक्षुद्रसहैमवतस्य च ॥ १६ ॥
विम्ब्याः पुनर्नवाया वा कासमर्दस्य वा पृथक् । एकं धामार्गवं द्वे वा कपाये परिसृप्य तु ॥ १७ ॥
पूतं मनोविकारेषु पिवेद्दमनमुत्तमम् ।

One or two fruits of dhāmārgava dipped and pressed in decoction of each of these drugs—jāti, saumanasāyinī, haridrā, coraka, vṛścīra, māṣaparṇī, mudgaparṇī, haimavata, bimbi, punarnavā and kāsamarda—and filtered should be taken as an excellent emetic in mental disorders. [16-17]

तच्छृतशीरजं सर्पिः साधितं वा फलादिभिः ॥ १८ ॥

Ghee extracted from the milk boiled with the fruit of dhāmārgava should be prepared with phalādi drugs. [18]

तत्र श्लोकौ—

पहुचे नव चत्वारः क्षीर एकः सुरासवे । कपये विशतिः कल्पे दश ढौं च शक्तदसे ॥ १९ ॥
अन्न एकस्तथा घ्रेये दश लेहास्तथा वृतम् । कल्पे धामार्गवस्योक्ताः पष्ठियोंगा महर्षिणा ॥ २० ॥

Now the summing up verses—

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

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढवलसंपूरिते कल्पस्थाने धामार्गवकल्पे
नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the fourth chapter on pharmaceutical preparations of dhāmār-gava in Kalpasthāna in the treatise composed by Agniveśa,
redacted by Caraka and reconstructed by Drḍhabala
as it was not available. (4)

पञ्चमोऽध्यायः

CHAPTER V

अथातो वत्सककल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of Vatsaka. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreyā. [2]

अथ वत्सकनामानि भेदं खीपुंसयोस्तथा । कल्पं चास्य प्रवक्ष्यामि विस्तरेण यथातथम् ॥ ३ ॥
वत्सकः कुटजः शक्रो वृक्षको गिरिमल्लिका । बीजानीन्द्रयवास्तस्य तथोच्यन्ते कलिङ्गकाः ॥ ४ ॥
दृढतफलः श्वेतपुष्पः लिंगधपत्रः पुमान् भवेत् । इयामा चारुणपुष्पा खी फलवृन्तैस्तथाऽणुभिः ॥ ५ ॥
रक्पित्तकफलस्तु सुकुमारेष्वनत्ययः । हृद्रोगज्वरवातासूग्वीसर्पादिपु शस्यते ॥ ६ ॥

Now I shall say in detail about the synonyms, difference between male and female plants and pharmaceutical preparations.

Vatsaka, kuṭaja, Śakra, vṛkṣaka and girimallikā are synonymous. Its seeds are known as Indrayava with synonym as kalingaka.

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

Vatsaka destroys raktapitta and kapha, is free from harmful effects and as such useful for the delicate persons. It is indicated in cardiac disorders, fever, vātarakta, cryspelas etc. [3-6]

काले फलानि संगृह्य तयोः शुष्काणि निक्षिपेत् । तेषामन्तर्नखं मुष्टि जर्जरीकृत्य भावयेत् ॥ ७ ॥
मधुकस्य कपायेण कोविदारादिभिस्तथा । निशि स्थितं विमुद्यैतल्लवणक्षौद्रसंयुतम् ॥ ८ ॥
पिवेत्तद्वमनं श्रेष्ठं पित्तश्लेष्मनिवर्हणम् ।

The fruits (seeds) of both the types when mature and dry should be collected in proper time. They should be crushed in quantity as borne in closed fist (40 gm.) and impregnated with the decoction of madhuka and kovidārādi drugs and kept therein for the whole night. In the next morning it should be pressed and added with salt and honey. This excellent emetic should be taken to eliminate pitta and kapha. [7-8]

अष्टाहं पयसाऽऽकंण तेषां चूर्णानि भावयेत् ॥ ९ ॥
जीवकस्य कपायेण ततः पाणितलं पिवेत् । फलजीमूतकेक्ष्वाकुजीवन्तीनां पृथक् तथा ॥ १० ॥
सर्वपाणां मधुकानां लवणस्याथयाऽम्बुना ।

The powder of these seeds should be impregnated with latex of arka for eight days and then should be taken in quantity of 10 mg. with decoction of jivaka. Likewise, this may be taken with the decoction of madanaphala, jimūtaka, ikṣvāku and jivanti separately.

The powder may be taken with water of mustard, madhuka or salt. [9-10]

कृशरेणाथया युक्तं विदध्याद्वमनं भिषक् ॥ ११ ॥

Or the physician may administer it as emetic mixed with kṛśarā. [11]

तत्र श्लोकः—

कपायैर्नव चूर्णेन्श्च पञ्चोक्ताः सलिलैख्यः । एकश्च कृशरायां स्याद्योगास्तेऽष्टादश स्मृताः ॥ १२ ॥

Now the summing up verse—

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

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने वत्सककल्पे
नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the fifth chapter on pharmaceutical preparations of vatsaka in Kalpasthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dṛḍhabala as it was not available. (5)

षष्ठोऽध्यायः

CHAPTER VI

अथातः कृतवेधनकल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of kṛtavedhana. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

कृतवेधननामानि कल्पं चास्य निवोधत । क्षवेडः कोशातकी चोकं मृदङ्गफलमेव च ॥ ३ ॥
अत्यर्थकटुतीश्णोण्णं गाढेज्विषं गदेषु च । कुष्टपाण्डामयपूरीहशोफगुल्मगरादिपु ॥ ४ ॥

Now listen about the synonyms and preparations of kṛtavedhana.

Kṣveḍa, kośātakī and mṛdaṅgaphala—these are the synonyms of kṛtavedhana.

It is intensely pungent, sharp and hot and is beneficial in deep seated diseases such as kuṣṭha, anaemia, splenomegaly, swelling, gulma, poisoning etc. [3-4]

क्षीरादि कुसुमादीनां सुरा चैतेषु पूर्ववत् ।

Preparations of flower etc. in milk etc. and the alcoholic extract should be made as before.

सुशुक्काणां तु जीर्णानामेकं द्वे वा यथावलम् ॥ ५ ॥
कपायैर्मधुकादीनां नवभिः फलवत् पिवेत् । काथयित्वा फलं तस्य पूत्वा लंहं निधापयेत् ॥ ६ ॥
कृतवेधनकल्पांशं फलाद्यधीशासंयुतम् । पृथक् चारगवधादीनां त्रयोदशभिरासुतम् ॥ ७ ॥

One or two old and well dried fruits should be taken, according to strength, with decoction of nine madhukādi drugs as in context of madanaphala.

The fruit after having been decocted should be strained and made into a linctus added with paste of kṛtavedhana one part, phalādi drugs each one-half part and impregnated with decoction of thirteen āragvadhādi drugs separately. [5-7]

शालमलीमूलचूर्णानां पिच्छाभिर्दशभिस्तथा ।

Ten preparations are made with the slimy product obtained from the powder of śalmali etc. (vi. 8-135)

वर्तिक्रियाः पट् फलवत् , फलादीनां शृतं तथा ॥ ८ ॥

Six caplets and ghṛta with decoction of phalādi drugs should be prepared as in context of madanaphala. [8]

कोशातकानि पञ्चाशत् कोविदाररसे पचेत् । तं कपायं फलादीनां कल्पैलेहं पुनः पचेत् ॥ ९ ॥
क्षवेडस्य तत्र भागः व्याञ्छेष्याण्यधीशिकानि तु । कपायैः कोविदाराद्यैरेव तत् कल्पयेत् पृथक् ॥ १० ॥

Fifty fruits of kośātakī should be boiled in decoction of kovidāra. This decoction should be cooked again with the paste of phalādi drugs in order to make linctus. Kośātakī one part and others each in one-half part should be therein.

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

कषायेषु फलादीनामानूपं पिशितं पृथक् । कोशातक्या समं पक्त्वा रसं सलवणं पिवेत् ॥ ११ ॥
फलादिपिण्डीतुल्यं तद्रत् श्वेडरसं पिवेत् ।

In the decoction of phalādi drugs separately meat of marshy animals should be cooked along with kośātakī. This meat soup added with salt should be taken. Similarly meat-soup prepared with kośātakī and added with seeds of phalādi drugs may be taken. [11]

श्वेडं कासी पिवेत् सेद्धं मिश्रमिश्ररसेन च ॥ १२ ॥

One suffering from cough should take kośātakī mixed and cooked with sugarcane. [12]

तत्र श्लोकौ—

क्षीरे द्वौ द्वौ सुरा चैका काथा द्वाविशतिस्तथा । दशा पिच्छा वृत्तं चैकं पद् च वर्तिकियाः शुभाः ॥ १३ ॥
लेहेऽप्यौ सप्त मांसे च योग इश्वरसेऽपरः । कृतवेधनकल्पेऽस्मिन् षष्ठियोगाः प्रकीर्तिताः ॥ १४ ॥

Now the summing up verses—

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

इत्यग्निवेशकृते तन्त्रे चरकमतिसंस्कृतेऽप्राप्ते दृढवलसंपूरिते कल्पस्थाने कृतवेधनकल्पो
नाम पष्टोऽध्यायः ॥ ६ ॥

Thus ends the sixth chapter on pharmaceutical preparations of kṛtavedhana in kalpasthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dṛḍhabala as it was not available. (6)

सप्तमोऽध्यायः

CHAPTER VII

अथगतः इयामात्रिवृत्कर्पं व्याख्यात्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of śyāmā and trivṛt. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreyā. [2]

त्रिरंचने त्रिवृन्मूलं श्रेष्ठमाहुर्मनीषिणः । तस्याः संज्ञा गुणाः कर्म भेदः कल्पश्च वक्ष्यते ॥ ३ ॥

For purgation, trivṛt root is regarded as the best one by the learned (physicians). Now its synonyms, properties, actions, varieties and preparations will be said. [3]

त्रिभण्डी त्रिवृता चैव इयामा कूटरणा तथा । सर्वानुभूतिः सुवहा शब्दः पर्यायवाचकाः ॥ ४ ॥

The words tribhaṇḍī, trivṛtā, śyāmā, kūṭaraṇā, sarvānubhūti and suvahā are synonymous. [4]

कथाया मधुरा रुक्षा विपाके कटुका च सा । कफपित्तप्रशमनी रौक्ष्याचानिलकोपनी ॥ ५ ॥

सेदानीमौषधैर्युक्ता वातपित्तकफापहैः । कल्पवैशेष्यमासाद्य सर्वरोगहरा भवेत् ॥ ६ ॥

It is astringent and sweet (in taste), rough (in property) and kaṭu in vipāka. In action it alleviates kapha and pitta but vitiates vāta due to roughness. However, while combined with the drugs alleviating vāta, pitta and kapha and attaining particular pharmaceutical forms it becomes alleviator of all diseases. [5-6]

मूलं तु द्विविधं तस्याः इयामं चारुणमेव च । तयोर्मुख्यतरं विद्धि मूलं यदरुणप्रभम् ॥ ७ ॥
सुकुमारे शिशौ वृद्धे मृदुकोष्ठे च तच्छुभम् । मोहयेदाशुकारित्वाच्छयामा क्षिण्वीत मूर्च्छ्येत् ॥ ८ ॥
तैक्षण्यात् कर्षति हृत्कण्ठमाशु दोषं हरत्यपि । शस्यते वहुदोषाणां कूरकोष्ठाश्च ये नराः ॥ ९ ॥

Its root is of two types—blackish and reddish. Of these the reddish one is more important and is useful for delicate, children, old patients and those with soft bowels. (On the contrary), the blackish type, due to its drastic nature, causes mental confusion, fainting and wasting; due to sharpness contracts heart and throat eliminates impurity quickly. Hence it is useful for those having plentiful impurity and hard bowels. [7-9]

गुणवत्यां तयोर्भूमौ जातं मूलं समुद्दरेत् । उपोष्य प्रयतः शुक्ले शुक्लवासाः समाहितः ॥ १० ॥

गम्भीरानुगतं शुद्धणमतिर्यग्विसृतं च यत् । तद्विपाक्योद्धरं दृग्भं त्वचं शुक्रां निधापयेत् ॥ ११ ॥

Their roots should be taken out from the land possessed with good qualities in bright fortnight by the one having observed fast, wearing white dress and with

full attention and concentration of mind. The root should be such as deeply penetrated, smooth and straight. This should be cut open and removing the inner pulp the bark should be taken, dried and stored (for use). [10-11]

स्त्रिग्नधस्त्वनो विरेच्यस्तु पेयामात्रोषितः सुखम् ।

The patient to be purged should be uncted and fomented beforehand and kept on simple gruel on the previous day.

अक्षमात्रं तयोः पिण्डं विनीयाम्लेन ना पिवेत् ॥ १२ ॥

गोदव्यजामहिषोमूत्रसौवीरकतुषोदकैः । प्रसन्नया त्रिफलया शृतया च पृथक् पिवेत् ॥ १३ ॥

Bolus of their paste in the dose of 10 gm. dissolved in sour liquid should be taken. It may also be taken with urines of cow, sheep, goat, bussallow; sauviraka, tuṣodaka (types of vinegar), clear wine and decoction of triphalā separately. [12-13]

एकैकं सैन्धवादीनां द्रादशानां सनागरम् । त्रिवृद्धिगुणसंयुक्तं चूर्णमुण्णाम्बुना पिवेत् ॥ १४ ॥

Powder of each of the twelve salts : rock salt etc. (vi.8, salt group) mixed with dry ginger and trivṛt in double quantity should be taken with hot water. [14]

पिप्पली पिप्पलीमूलं मरिचं गजपिप्पली । सरलः किलिमं हिङ्गु भार्गी तेजोवती तथा ॥ १५ ॥

मुम्तं हैमवती पश्चा चित्रको रजनी वचा । स्वर्णक्षीर्यजमोदा च शृङ्खवेरं च तेः पृथक् ॥ १६ ॥

एकैकार्धीशासंयुक्तं पिवेद्गोमूत्रसंयुतम् ।

Pippali, pippalimūla, marica, gajapippali, sarala, devadāru, hiṅgu, bhārigī, tejovatī, musta, haimavatī, haritaki, citraka, haridrā, vacā, svarṇakṣīrī, ajamodā and śunṭhi-each of these drugs in half part mixed with one part of trivṛt should be taken with cow's urine. [15-16]

मधुकार्धीशासंयुक्तं शर्कराम्बुयुतं पिवेत् ॥ १७ ॥

Similarly, trivṛt mixed with half part of madhuka should be taken with sugar-water. [17]

जीवकर्षभकौ मेदां श्रावणीं कर्कटाहयाम् । मुदगमापख्यपण्यौ च महतीं श्रावणीं तथा ॥ १८ ॥

काकोलां क्षीरकाकोलीमिन्द्रां छिच्रुहां तथा । क्षीरशुङ्गां पयस्यां च यष्ट्याहं विधिना पिवेत् ॥ १९ ॥

वातपित्तहितान्येतान्यन्यानि तु कफानिले ।

Jivaka, ṛśabhaka, medā, śrāvaṇī, karkaṭaśringī, mudgaparnī, māṣaparnī, mahā-śrāvaṇī, kākoli, kṣīrakākoli, indrā, guḍūcī, kṣīraśuklā, payasyā and madhuyaṣṭī should be taken in the above way. These are beneficial in disorders of vāta and pitta while the others (mentioned above) are useful in disorders of kapha and vāta. [18-19]

क्षीरमांसेशुकाशमयद्राक्षापीलुरसैः पृथक् ॥ २० ॥

सर्पिषा वा तयोश्चूर्णमभयार्थीशिकं पिवेत् ।

Powder of both types of trivṛt mixed with half part of harītakī should be taken separately with milk, meat-soup, juice of sugarcane and fruits of kāśmarya, drākṣā and pilu or with ghee. [20]

लिहादा मधुसर्पिभ्यों संयुक्तं ससितोपलम् ॥ २१ ॥

अजगन्धा तुगाक्षीरी विदारी शर्करा त्रिवृत् । चूर्णितं क्षौद्रसर्पिभ्यों लीढ़वा साधु विरचयते ॥ २२ ॥
 सन्निपातज्ज्वरस्तम्बदाहृत्प्रादितो नरः । इयामात्रिवृत्कषयेण कल्केन च सशर्करम् ॥ २३ ॥
 साधयेद्विधिवल्लेहं लिहात् पाणितलं ततः । सक्षौद्रां शर्करां पक्त्वा कुर्यान्मृद्गाजनै नवे ॥ २४ ॥
 क्षिपेच्छीते त्रिवृच्चूर्णं त्वक्पत्रमस्त्विचैः सह । मात्रया लेहयेदेतदीश्वराणां विरेचनम् ॥ २५ ॥
 कुडवांशान् रसानिशुद्राक्षापीलुपरूपकात् । सितोपलापलं क्षौद्रान् कुडवार्धं च साधयेत् ॥ २६ ॥
 तं लेहं योजयेच्छीतं त्रिवृच्चूर्णेन शाखवित् । पतदुत्सन्नपित्तानामीश्वराणां विरेचनम् ॥ २७ ॥
 शर्करामोदकान् वर्तांगुलिकामांसपूपकान् । अनेन विधिना कुर्यात् पैचिकानां विरेचनम् ॥ २८ ॥
 पिप्पली नागरं क्षारं इयामां त्रिवृतया सह । लेहयेन्मधुना सार्वं श्रेष्ठमलानां विरेचनम् ॥ २९ ॥
 मातुलुङ्गाभयाधात्रीश्रीपर्णीकोलदाढिमात् । सुभृष्टान् स्वरसांस्तैले साधयेत्तत्र चावपेत् ॥ ३० ॥
 सहकारात् कपित्थाच मध्यममलं च यत् फलम् । पूर्ववद्वहलीभूते त्रिवृच्चूर्णं समावपेत् ॥ ३१ ॥
 त्वक्पत्रकेशरैलानां चूर्णं मधुं च मात्रया । लेहोऽयं कफपूर्णानामीश्वराणां विरेचनम् ॥ ३२ ॥

Or one should take it as linctus having been added with sugarcandy and mixed with honey and ghee.

One is purged well by taking the powder of ajagandhā, tugākṣīrī, vidārī, śarkarā and trivṛt mixed with honey and ghee. It is indicated in sannipātaja fever, stiffness, burning sensation and thirst.

Linctus should be prepared with decoction of śyāmā and trivṛt along with the paste of the same added with sugar. It should be taken in dose of 10 gm.

After cooking sugar with honey it should be kept in a new earthen jar. When cooked, it should be added with the powder of trivṛt along with twak, patra and marica. It should be administered in proper dose for purgation to wealthy persons.

Juice of sugarcane, grapes, pilu and paruṣaka 160 ml. each, sugarcandy 40 gm., honey 80 gm.—this should be prepared as linctus and added with the powder of trivṛt when cooled. This is a purgative formulation for the wealthy persons having aggravated pitta.

By this method modaka (sweet balls), vartti (caplets), gulikā (bolus) and māṃsapūpaka (meat cakes) should be prepared with sugar for purgation to those having aggravated pitta.

Pippali, śunṭhī, yavakṣāra, śyāmā and trivṛt—the powder of these should be taken with honey. It is purgative for those having aggravated kapha.

Juices of māṭuluṅga, harītakī, āmalaki, kāśmarya, kola and dādima well-fried should be cooked in oil adding pulp of sour fruits of mango and kapitha. When it becomes thick, powder of trivṛt, as before, should be added along with that of twak, patra, nāgakeśara and elā and honey in proper quantity. This linctus is a purgative for the wealthy persons full of kapha. [21-32]

पानकानि रसान् यूषान्मोदकान् रागधाडवान् । अनेन विधिना कुर्याद्विरेकार्थं कफाधिके ॥ ३३ ॥

By this method, pānaka (syrup), rasa (meat soup), vegetable soup, sweet balls and pickles may be prepared for purgation to those having predominance of kapha. [33]

**भृङ्गैलाभ्यां समा नीलो तेजिवृत्तेश्च शर्करा । चूर्णं फलरसक्षौद्रसक्तुभिर्मर्पणं पिवेत् ॥ ३४ ॥
वातपित्तकफोत्थेषु रोगेष्वल्पान्लेषु च । नरेषु सुकुमारेषु निरपायं विरेचनम् ॥ ३५ ॥**

Nili equal to both bhṛṅga and elā, trivṛt equal to all these three and sugar equal to all these drugs—this powder should be taken mixed with fruit juice, honey and parched grain flour as saturating drink. This is a safe purgative for the delicate persons in diseases caused by vāta, pitta and kapha and in mildness of digestive fire. [34-35]

शर्करात्रिफलाद्यमात्रिवृत्पिपलिमास्त्रिकैः । मोदकः सन्त्रिपातोर्धरक्तपित्तज्वरापहः ॥ ३६ ॥

Sweet ball prepared of sugar, triphalā, śyāmā, trivṛt, pippali and honey alleviates sannipāta, upward internal haemorrhage and fever. [36]

**त्रिवृच्छाणा मतास्तिस्त्रस्तिस्त्रश्च त्रिफलात्वचः । विडङ्गपिपलीशारशाणास्तिस्त्रश्च नूर्जिताः ॥ ३७ ॥
लिह्नान् सर्पिंभुभ्यां च मोदकं वा गुडेन तु । भक्षयेन्निष्परीहारमेतच्छोधनमुत्तमम् ॥ ३८ ॥
गुलम् ग्लीहोदरं श्वासं हलीमकमरोचकम् । कफवातकृतांश्चान्यान् व्याधीनेतद्व्यपोहति ॥ ३९ ॥**

Powder of trivṛt 7.5 gms., triphalā rind 7.5 gm., vidāṅga, pippali and yavakṣāra 7.5 gm.—all mixed together should be taken with ghee and honey or should be made as sweet balls with jaggery. This is an excellent evacuative without imposing any restriction of diet etc. It alleviates gulma, splenomegaly, dyspnoea, halimaka, anorexia and other disorders caused by kapha and vāta. [37-39]

**विडङ्गपिपलीमूलत्रिफलाधान्यचित्रकान् । मरिनेन्द्रयवाजाजीपिपलीहस्तपिपलीः ॥ ४० ॥
लवणान्यज्ञमोदां च चूर्जितं कर्षिकं पृथक् । तिलतैलत्रिवृच्छर्णभागौ चाषपलोन्मितौ ॥ ४१ ॥
धात्रीफलरसप्रस्थांश्चीन् गुडार्धतुलां तथा । पक्त्वा मृदग्निना खादेद्वदरोदुम्बरोपमान् ॥ ४२ ॥
गुडान् कृत्वा न चात्र स्याद्विहाराहरयन्त्रणा । मन्दाग्नित्वं ज्वरं मूच्छां मूवकूच्छमरोचकम् ॥ ४३ ॥
अस्वप्रं गात्रशूलं च कासं श्वासं भ्रमं क्षयम् । कुष्ठार्शःकामलामेहगुलमोदरभगन्दरान् ॥ ४४ ॥
अग्नीपाण्डुरोगांश्च हन्त्युः पुंसवनाश्च ते । कल्याणका इति ख्याताः सर्वेष्वृत्पुष्टौगिकाः ॥ ४५ ॥
इति कल्याणकगुडः ।**

Vidāṅga, pippalimūla, triphalā, dhānyaka, citraka, marica, indrayava, jīraka, pippali, gajapippali, five salts and ajamodā—powder of each 10 gm., tila oil 320 gm., trivṛt powder 320 gm., juice of āmalaka fruit 1.92 litres, jaggery 2 kg., this is cooked on mild fire and made into bolus of the size of jujube or fig fruit. This should be taken without any restriction of diet and activities. It alleviates deficiency of digestive fire, fever, fainting, dysuria, anorexia, insomnia, bodyache, cough, dyspnoea, giddiness, wasting, kuṣṭha, piles, jaundice, disorders of grahanī and pāṇḍu. Besides, it also provides male progeny. These boluses known as 'Kalyāṇa guḍa' can be taken in all the seasons. [40-45]

व्योषत्वकपत्रमुस्तैलाविडङ्गमलकाभयाः । समभागा भिषगद्याद्विगुणं च मुकुलकम् ॥ ४६ ॥
 त्रिवृतेऽष्टगुणं भगं शर्करायाश्च पहुणम् । चूर्णितं गुडिकाः कृत्वा क्षौद्रेण पलसंमिताः ॥ ४७ ॥
 भक्षयेत् कल्यमुत्थाय शीतं चानु पिवेजलम् । मूत्रकुच्छे ज्वरे वम्यां कासे श्वासे भ्रमे क्षये ॥ ४८ ॥
 तापे पाण्डुमयेऽल्पेऽन्नौ शस्ता निर्यन्त्रणाशिनः । योगः सर्वविषाणां च मतः श्रेष्ठो विरेचने ॥ ४९ ॥

मूत्रजानां च रोगाणां विधिवेनावचारितः ।

Trikaṭu, twak, patra, musta, elā, vidāṅga, āmalaka and haritaki each in equal part, mukūlaka two parts, trivṛt eight parts and sugar six parts—all powdered are made into boluses with honey in the dose of 40 gm. This should be taken early in the morning followed by intake of cold water. It is useful in dysuria, fever, vomiting, cough, dyspnoea, giddiness, wasting, heat, anaemia and poor digestion without restriction of diet. This formulation is regarded as excellent in all poisonings and urinary disorders if administered by a well-conversant (physician). [46-49]

पश्याधार्युरुबूकाणां प्रसृतौ द्वौ त्रिवृत्पलम् ॥ ५० ॥
 दश तान्मोदकान् कुर्यादीश्वराणां विरेचनम् ।

Haritaki, āmalaki and erāṅḍa 160 gms, and trivṛt 40 gm. ten sweet balls should be prepared out of it. This is purgative for wealthy persons. [50]

त्रिवृद्दैमवतो इयामा नीलिनी हस्तिपिष्ठली ॥ ५१ ॥
 समूला पिष्ठली मुस्तमजमोदा दुरालभा । कार्पिकं नागरपलं गुडम्य पलविशतिम् ॥ ५२ ॥
 चूर्णितं मोदकान् कुर्यादुदुम्बरफलोपमान् । हिङ्गसौवर्चव्योषयवानीविडजीरकैः ॥ ५३ ॥
 वचाजगन्धात्रिकलाचव्यचित्रकधन्यकैः । मोदकान् वेष्येचूर्णस्तान् सतुम्बुद्दाडिमैः । ५४ ॥
 त्रिकवह्न्तिकोष्टाशःप्रीदशलिनाम् । हिकाकासारुचिश्वासकोदावर्तिनां शुभाः ॥ ५५ ॥

Trivṛt, haimavatī, śyāmā, nilini, gajapippali, pippalimūla, pippali, musta, ajamodā, durālabhā each 10 gms; śunṭhi 40 gm; jaggery 800 gm. all powdered together and made into boluses of the size of fig fruit. The boluses should be coated outside with the powder of hiṅgu, sauvarcala, trikaṭu, yavāni, biḍa, jīraka, vacā, ajagandhā,

triphalā, cavya, citraka, dhānyaka, tumburu and dāḍima. They are beneficial for those suffering from pain in sacral region, groin, heart, pelvis, bowels, piles and spleen, and hiccup, anorexia, dyspnoea, kapha and udāvarta (reverse movement of vāyu.) [51-55]

त्रिवृतां कौटजं वीजं पिप्पलीं विश्वभेषजम् । क्षौद्रद्राक्षारसोपेतं वर्षास्वेतद्विरचनम् ॥ ५६ ॥
 त्रिवृद्दुरालभामुस्तशर्करोदीच्यच्वन्दनम् । द्राक्षाम्बुना सव्यष्ट्याह्नसात्त्वं जलदात्यये ॥ ५७ ॥
 त्रिवृतां चित्रकं पाठामजानीं सरलं वचाम् । स्वर्णशीरीं च हेमन्ते पिप्पा तृणाम्बुना पिवेत् ॥ ५८ ॥
 शकरा त्रिवृता तुल्या शीमकाले विरेचनम् । त्रिवृत्रायन्तिहपुषाः सातलां कटुगोहिर्णीम् ॥ ५९ ॥
 स्वर्णशीरीं च संचूर्ण्य गोमूत्रं मावयेत्यहम् । एष सर्वतुंको योगः लिङ्गानां मलदोपहन् ॥ ६० ॥
 त्रिवृच्छयामा दुरालभा वत्सकं हस्तिरप्पली । नीलिनी त्रिफला मुस्तं कटुका च सुचूर्णितम् ॥ ६१ ॥
 सर्पिंमांसरसोष्णाम्बुयुक्तं पाणितलं ततः । पिवेत् सुखतमं हृतद्रक्षाणामपि शम्यते ॥ ६२ ॥
 श्यूपणं त्रिफला हिङ्गु कार्पिकं त्रिवृतापलम् । गोवर्चन्द्रायर्कपं च पलार्वं चामलयेत्सात् ॥ ६३ ॥
 तच्चूर्णं शर्करातुल्यं मध्येनाम्लेन वा पिवेत् । गुब्बपार्चर्वार्तिनुत्सङ्घं जीर्णं चाद्याद्रसांदनम् ॥ ६४ ॥

Trivṛt, indrayava, pippali and śūṇṭhi mixed with honey and grape juice make a purgative for the rainy season. Trivṛt, durālabhā, śarkarā, bālaka, candana, madhuyaṣṭī and saptalā—this formulation is taken with grape juice in autumn season.

Powder of trivṛt, citraka, pāṭhā, jīraka, sarala, vacā and svāriṇaksīri should be taken with hot water in hemanta (early winter).

Trivṛt with equal sugar is a purgative for the summer.

Trivṛt, trāyamāṇā, hapuṣā, saptalā, kaṭukā and svāriṇaksīri—all powdered together and impregnated with cow's urine for three days. This is an all season formulation and eliminates excrements of uncted persons.

Trivṛt, śyāmā, durālabhā, indrayava, gajapippali, nilini, triphala, musta and kaṭukā—powder of these together taken in dose of 10 gm. with ghee, meat soup or hot water is the safest purgative useful even for the rough persons.

Trikaṭu, triphalā and hiṅgu each 10 gm., trivṛt 40 gm., sauvarecalā 5 gm., amlavetasa 20 gms. and sugar equal to all—this is a tested remedy for gulma and chest pain. The patient should take meat soup and rice after digestion. [56-61]

त्रिवृतां त्रिफलां दन्तीं सप्तलां श्योषसैन्धव्यम् । हृत्वा चूर्णं तु सनाहं भाव्यमामलकीरमे ॥ ६५ ॥
 तद्योज्यं तर्पणे यूपं पिशिते रागयुक्तिपु ।

Trivṛt, triphalā, danti, saptalā, trikaṭu and rock salt—all powdered to ether should be impregnated with āmalaka juice for a week. This should be used with saturating drinks, vegetable soups, meat and pickles. [65]

तुल्याम्लं त्रिवृताकलकसिद्धं गुलमहरं घृतम् ॥ ६६ ॥
 श्यामात्रिवृतयोर्मूलं पचेदामलकैः सह । जले तेन कषायेण पक्त्वा सर्पिः पिवेत्तरः ॥ ६७ ॥
 श्यामात्रिवृत्कषायेण सिद्धं सर्पिः पिवेत्तथा । साधितं वा पयस्ताभ्यां सुखं तेन विरिच्यते ॥ ६८ ॥

Ghee cooked with the paste of trivṛt and equal quantity of sour substance alleviates gulma.

Root of śyāmā and trivṛt should be decocted with āmalaka fruits, ghee cooked with this decoction should be taken.

Similarly, one should take ghee prepared with decoction of śyāmā and trivṛt.

Or he may take milk boiled with śyāmā and trivṛt. Thus he is purged safely. [66-68]

त्रिवृन्मुष्टीस्तु सनखानश्चौ द्रोणेऽम्भसः पचेत् । पादशेषं कषायं तं पूर्तं गुडतुलायुतम् ॥ ६९ ॥
 मिथ्ये स्थाप्य घटे क्षौद्रपिप्पलीफलचित्रकैः । प्रलिते विधिना मासं जातं तन्मात्रयाऽपिवेत् ॥ ७० ॥
 ग्रहणीपाण्डुरोगग्रन्थं गुलमश्वयथुनाशनम् । सुरां वा त्रिवृतायोगकिणवां तत्काथसंयुताम् ॥ ७१ ॥

Trivṛt in measure of eight closed fists should be boiled in water 10.24 litres reduced to one-fourth. It should be filtered and adding jaggery 4 kg. Thereto should be kept in an uncted vessel pasted inside with honey, pippali and citraka for a month according to method. When it is prepared it should be taken in proper dose to alleviate disorders of grahaṇī, anaemia, gulma and swelling.

Surā (alcoholic beverage) may also be prepared with decoction of trivṛt and combining yeast of the same. [69-71]

यवैः श्यामात्रिवृत्काथस्विनैः कुल्माषमम्भसा । आसुतं षडहं पल्ले जातं सौवीरकं पिवेत् ॥ ७२ ॥
 भृष्टान् वा सतुषान् भ्रुणान् यवांस्तच्चूर्णं संयुतान् । आसुतानम्भसा तद्वत् पिवेजातं तुषोदकम् ॥ ७३ ॥

Kulmāṣa (boiled grains) of barley steam-cooked with decoction of śyāmā and trivṛt is fermented in water for six days in heap of grains. Sauvīraka (vinegar) prepared in this way is taken. Husked barley grains crushed and parched are fermented in water along with its powder as above. Tuṣodaka (vinegar) prepared in this way is taken. [72-73]

तथा मदनकल्पोक्तान् वाडवादीन् पृथगदशा । त्रिवृच्चूर्णेन संयोज्य विरेकार्थं प्रयोजयेत् ॥ ७४ ॥

Besides, the ten preparations of śāḍava etc. mentioned under preparations of madana (Ch. I) should be combined with the powder of trivṛt separately and administered as purgatives. [74]

भवतश्चात्र—

त्वक्केशराम्रातकदाढिमैलासितोपलामाक्षिकमातुलुङ्गः ।
 मद्यमत्थाऽम्लैश्च मनोनुकूलैर्युक्तानि देयानि विरेचनानि ॥ ७५ ॥

शीताम्बुना पीतवतश्च तस्य सिञ्चेन्मुखं छर्दिविघातहेतोः ।
हृद्यांश्च मृत्पुण्फलप्रवालानम्लं च दयादुपजिघणार्थम् ॥ ७६ ॥

Here are the verses—

Purgative formulations should be given on mixing with twak, nāgakeśara, āmrātaka, dīḍima, elā, sugar candy, honey, mātuluṅga and with suitable alcoholic or sour beverages. When the patient has taken the drug he should be sprinkled with cold water on face to prevent vomiting. Moreover, he should be given favourite earth, flower, fruit, tender leaves and sour substances to inhale. [75-76]

तत्र श्लोकाः—

एकोऽम्लादिभिरष्टौ च दश द्वौ सैन्धवादिभिः । मूत्रेऽष्टादश यष्ट्यां द्वौ जीवकाद्वौ चतुर्दश ॥ ७७ ॥
श्वीराद्वौ सप्त लेहेऽष्टौ चत्वारः सितयाऽपि च । पानकादिषु पञ्चैव पडृतौ पञ्च मोदकाः ॥ ७८ ॥
चत्वारश्च वृते श्वीरे द्वौ चूर्णं तर्पणे तथा । द्वौ मध्ये काञ्जिके द्वौ च दशान्ये षाडवादिषु ॥ ७९ ॥
दयामायास्त्रिवृतायाश्च कल्पेऽस्मिन् समुदाहृतम् । शतं दशोत्तरं सिद्धं योगानां परमर्विणा ॥ ८० ॥

Now the summing up verses—

Nine preparations with sour etc., twelve with rock salt etc., eighteen with cow's urine, two with madhuyaṣṭī, fourteen with jīvaka etc., seven with milk etc., eight of linctus, four with sugar, five with syrup etc., six according to seasons, five sweet balls, four in ghṛta and milk, two in saturating drink and powder, two in alcoholic beverage, two in vinegars and ten in ṣāḍava etc. thus total one hundred and ten tested formulations have been said by the great sage in this chapter on pharmaceutical preparations of śyāmā and trivṛt. [77-80]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने
श्यामात्रिवृत्कल्पो नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus ends the seventh chapter on pharmaceutical preparations of śyāmā and trivṛt in Kalpasthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dṛḍhabala as it was not available. (7)

अष्टमोऽध्यायः
CHAPTER VIII

अथातश्चतुरहूलकर्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of caturaṅgula (Āragvadha). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreyā. [2]

आग्नवधो राजवृक्षः शम्पाकश्चतुरहूलः । प्रग्रहः हृतमालश्च कर्णिकारोऽवघातकः ॥ ३ ॥

Āragvadha, rājavṛkṣa, śampāka, caturaṅgula, pragraha, kṛtamāla, karṇikāra and avaghātaka—these are synonyms. [3]

ज्वरहद्रोगवातास्तुगुदावर्तीदिरोगिषु । राजवृक्षोऽध्रिकं पथ्यो मृदुर्मधुरशीतलः ॥ ४ ॥
वाले वृज्जे क्षते क्षीणे सुकुमारे च मानवे । योज्यो मृदुनपायित्वाद्विशेषाच्चतुरहूलः ॥ ५ ॥

Aragvadha is mild, sweet and cold and is particularly beneficial for those suffering from fever, heart disease, vātarakta, udāvarta etc. Because of being mild and safe, āragvadha is particularly used in children, old, wounded, wasted and delicate persons. [4-5]

फलकाले फलं तस्य ग्राह्यं परिणतं च यत् । तेषां गुणवतां जातं सिकतासु निधापयेत् ॥ ६ ॥
सतराचात् समुद्धृत्य शोषयेदातपे भिषक् । ततो मज्जानमुद्धृत्य शुचौ भाण्डे निधापयेत् ॥ ७ ॥

Its fruits grown in time, ripe and possessed with good qualities should be collected and kept within sand for a week. Thereafter they should be taken out and dried in the sun. Then their pulp should be taken out and stored in a clean container. [6-7]

द्राक्षारसयुतं दयाहाहोदावर्तीडिते । चतुर्वर्षमुखे वाले यावददादशवार्षिके ॥ ८ ॥
चतुरहूलमज्जस्तु प्रसृतं वाऽथवाऽङ्गलिम् ।

Fruit pulp of āragvadha in the dose of 80 or 160 gm. mixed with grape juice should be given to children of the age from four to twelve years suffering from burning sensation and udāvarta. [8]

सुरामण्डेन संयुक्तमथवा कोलसीधुना ॥ ९ ॥
अधिमण्डेन वा युक्तं रसेनामलकस्य वा । कृत्वा शीतकषायं तं पिबेत् सौवीरकेण वा ॥ १० ॥

It may be taken mixed with wine-scum or kola-sidhu.

Cold extract of āragvadha may be taken mixed with cord-scum, āmalaka juice or suuviraka. [9-10]

त्रिवृतो वा कपायेण मस्तः कल्कं तथा पिवेत् । तथा विल्वकपायेण लवणशौद्धसंयुतम् ॥ ११ ॥

The paste of the fruit pulp may be taken with the decoction of trivṛt.

The same may be taken with decoction of bilva after mixing with salt and honey. [11]

कपायेणाथवा तस्य त्रिवृच्चूर्णं गुडान्वितम् । साधयित्वा शनैर्लेहं लेहयेन्मात्रया नरम् ॥ १२ ॥

Or the powder of trivṛt mixed with jaggery may be prepared into linctus with the decoction of āragvadha on mild fire. The same may be administered to the patient in proper dose. [12]

चतुरङ्गुलसिद्धाद्वा क्षीराग्नुदियादधृतम् । मस्तः कल्केन धात्रीणां रसे तत्साधितं पिवेत् ॥ १३ ॥

Ghee extracted from the milk boiled with āragvadha should be cooked with the paste of āragvadha pulp in āmalaka juice and be taken by the patient. [13]

तदेव दशमूलस्य कुलस्थानां यवस्य च । कपाये साधितं सर्पिः कल्कैः इयामादिभिः पिवेत् ॥ १४ ॥

The same ghee cooked in decoctions of daśamūla, kulaṭtha and barley with the paste of śyāmādi drugs (ka. 1) may be taken. [14]

दन्तीकायेऽङ्गलि मस्तः शम्पाकस्य गुडस्य च । दत्त्वा मासार्धमासस्थमरिष्टं पाययेत च ॥ १५ ॥

In decoction of danti 160 gm. each of āragvadha and jaggery should be added and kept for one and a half months. This arīṣṭa should be administered to patients. [15]

यस्य यत् पानमन्नं च हृदं स्वाद्य वा कटु । लवणं वा भवेत्तेन युक्तं दद्याद्विरेचनम् ॥ १६ ॥

Whatever drink or food sweet, pungent or salty is palatable (to the patient) should be used as adjunct to the purgative drugs. [16]

त्रैश्छोकाः—

द्राक्षारसे सुरासीध्वोर्दध्नि चामलकीरसे । सौंवीरके कषाये च त्रिवृतो विल्वकस्य च ॥ १७ ॥

लेहेऽरिष्टे घृते द्वे च योगा द्वादशा कीर्तिताः । चतुरङ्गुलकल्पेऽस्मिन् सुकुमाराः सुखोदयाः ॥ १८ ॥

Now the summing up verses—

Preparations of āragvadha one each in grape juice, wine, sidhu, curd, āmalaka juice, sauviraka, decoction of trivṛt and that of bilva, linctus and arīṣṭa and two in ghṛta—thus twelve formulations delicate and safe have been said in this chapter on pharmaceutical preparations of caturaṅgula. [17-18]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरितं कल्पस्थानं
चतुरङ्गुलकल्पो नामाष्टमोऽध्यायः ॥ ८ ॥

Thus ends the eighth chapter on pharmaceutical preparations of caturaṅgula in Kalpasthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dr̥ḍhabala as it was not available. [8]

नवमोऽध्यायः
CHAPTER IX

अथाताम्नल्वककल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of tilvaka. [1]

इति ह स्माह भगवानाचेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

तिल्वकस्तु मतो लोभो वृहत्पत्रस्तिरीटकः । तस्य मूलत्वचं शुक्रामन्तर्वल्वकल्वर्जिताम् ॥ ३ ॥
चूर्णयेत् त्रिधा कृत्वा द्वां भागौ शोतयेत्ततः । लोभस्यैव कपायेण तृतीयं तेन भावयेत् ॥ ४ ॥
भागं तु दशमूलस्य पुनः कायेन भावयेत् । शुक्रं चूर्णं पुनः कृत्वा तत ऊर्ध्वं प्रयोजयेत् ॥ ५ ॥

Tilvaka is known by synonyms lodhra, bṛhatpatra and tiriṭaka.

Root bark devoid of inner layer of tilvaka should be taken, dried and powdered. Two parts of this should be dissolved into the decoctions of tilvaka and strained therefrom and the third should be impregnated with it. The latter should also be reimpregnated with the decoction of daśamūla. The powder dried should be used. [3-5]

दधितकसुरामण्डमूलत्रैर्वदरसीधुना । रसेनामलकानां वा ततः पाणितलं पिवेत् ॥ ६ ॥

It should be taken in the dose of 10 gm. with curd, butter milk, wine-scum, urine, badara sidhu or āmalaka juice. [6]

मेषशृङ्गयभयाकृष्णाचित्रकः सलिले शृते । मरुजान् सुनुयात्तच जातं सौबीरकं यदा ॥ ७ ॥
भवेदञ्जलिना तस्य लोभकल्कं पिवेत् सदा ।

Maruja (pearl millet) should be fermented in decoction of meṣaśrīṅgi, haritaki, pippali and citraka for preparing sauviraka. The paste of tilvaka should be taken with 160 ml. of this sauviraka. [7]

सुरां लोभकपायेण जातां पक्षस्थितां पिवेत् ॥ ८ ॥
दन्तीचित्रकयोद्रोणे सलिलस्यादकं पृथक् । समुत्काश्य गुडस्यैकां तुलां लोभस्य चाञ्जलिम् ॥ ९ ॥
आवयेत्तत् परं पक्षान्मयपानां विरेचनम् ।

Surā (wine) prepared by fermenting the decoction of tilvaka for a fortnight should be taken.

Danti and citraka each 2.56 gm. should be decocted in water 10.24 litres. In this decoction jaggery 4 kg. and tilvaka 160 gm. should be added and kept for a fortnight. This is used as purgative for alcoholic addicts. [8-9]

कम्पिल्लकपायेण दशकृत्वः सुभाविताम् ॥ १० ॥
मात्रां कम्पिल्लकस्यैव कपायेण पुनः पिवेत् ।

The dose of tilvaka impregnated ten times with decoction of kampillaka should be taken with the above decoction. [10]

चतुरहृलकल्पेन लेहोऽन्यः कार्यं एव च ॥ ११ ॥

त्रिफलायाः कपायेण ससर्पिंधुकागितः । लोध्रचूर्णयुतः सिद्धो लेहः श्रेष्ठो विरेचने ॥ १२ ॥

तिल्वकस्य कपायेण कल्केन च सशर्करः । सघृतः साधितो लेहः स च श्रेष्ठो विरेचने ॥ १३ ॥

Linctus should be prepared by the method described under caturaṅgula (Ch. VIII).

Another linctus prepared in decoction of triphalā along with powder of lodhra and added with ghee, honey and treacle make an excellent purgative.

Similar linctus is prepared with decoction and paste of tilvaka added with sugar and honey. [11-13]

अष्टाष्टौ त्रिवृतादीनां मुष्टांस्तु सनखान् पृथक् । द्वोऽपां साधयेत् पादशेषे प्रस्तं घृतात् पचेत् ॥ १४ ॥

पिण्डैस्तैरेव विल्वांशौः समूत्रलवणैरथ । ततो मात्रां पिवेत् काले श्रेष्ठमेतद्विरेचनम् ॥ १५ ॥

लोध्रकल्केन मूत्राम्ललवणैश्च पचेदघृतम् । चतुरहृलकल्पेन सर्पिष्ठी द्वे च साधयेत् ॥ १६ ॥

Trivṛtādi drugs (Ka. I) each in the quantity of eight closed fists should be cooked in 10-24 litres of water reduced to one-fourth. With this decoction ghee 640 gm. with the paste of the same drugs 40 gm. added with cow's urine and salt is cooked. Proper dose of this should be taken in time, thus it acts as an excellent purgative.

Ghee may also be prepared with the paste of tilvaka along with urine, sour substances and salt.

Two preparations of ghee should be made according to the method described under āragvadha. (Ka. VIII)

तत्र श्लोकौ—

पञ्च दध्यादिभिस्त्वेका सुरा सौवीरकेण च । एकोऽरिष्टम्था योग एकः कम्पिल्केन च ॥ १७ ॥

लेहाख्यो घृतेनापि चत्वारः संप्रकीर्तिताः । योगास्ते लोध्रमूलानां कल्पे पोडश दर्शिताः ॥ १८ ॥

Now the summing up verses—

Five preparations with curd etc., one each in surā, sauvīraka, ariṣṭa and kampillaka, three types of linctus and four types of ghṛta thus total sixteen formulations have been shown in this chapter on preparations of tilvaka root.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते द्वृबलसंपूरिते कल्पस्थाने तिल्वककल्पे
नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the ninth chapter on pharmaceutical preparations of tilvaka in Kalpasthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dr̥ḍhabala as it was not available. [9]