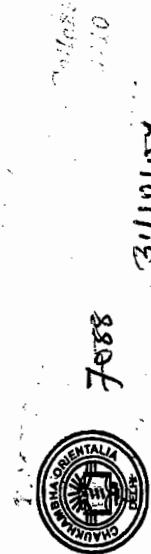




THE
PANCAKARMA TREATMENT
OF AYURVEDA
with
Kerala Specialities
(Keraliya Pancakarma)
(REVISED EDITION)

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Publishers

Chaukhambha Publishers
Gokul Bhawan, K-37/109, Gopal Mandir Lane,
Varanasi - 221 001 (India)



**THE PANCAKARMA TREATMENT OF
AYURVEDA**

Branch :

Chaukhambha Orientalia

Post Box No. 2206

Bungalow Road, 9-U.B., Jawahar Nagar,
Khowai College, (Near Kamala Nagar),
Delhi - 110 007 (India)

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with

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&

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Price : Rs. 500.00

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- First Edition : 1980
Second Edition : 1996
Third Edition : Delhi, 1998
Fourth Edition : Revised and enlarged : Delhi, 2006

ISBN : 81-89469-07-X

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**THE PANKAKARMA
TREATMENT OF AYURVEDA
WITH
KERALIYA PANKAKARMA**



DEDICATED

With Profound reverence, appreciation and affection
to my elder brother

Sri. T.L Krishnakumar M.A.LL.B
Advocate, Coffee planter and Journalist
Hassan, Karnataka State, South India

Who has been mainly responsible for my Writing
Articles and Books on Ayurvedic System of Medicine

Preface to Fourth Edition

I am glad to present before the readers the revised and enlarged Fourth Edition of my book entitled "Pancakarma Treatment of Ayurveda with Kerala specialities" (Keraliya pancakarma). The previous editions of this book was well received by research scholars, teachers and practitioners of Ayurveda and general public. The Keraliya Pancakarmas are part and parcel of Poorvakarmas and they are quoted in original granthas of caraka and Susruta, but they same is practised in a refined form by the Kerala Vaidyas. In this book included in the poorva karmas of Ayurveda. I have translated a book called "Keraliya Pancakarma" into Hindi in 1970s which is written by Vaidya S.R.Iyer of Kerala. The details of the Karmas are with Sanskrit slokas, photos and along with Hindi translation available to readers. Those who are interested may go through this book.

The Pancakarma therapy detoxicates the body tissues, cells, and cleanliness the system so the drugs consumption for diseases is minimal with maximum benefit. It is beneficial in health, in daily regimen, in seasonal regimen and in diseases. In kannada my book is the only book which is available for teachers, students and general public. Its Hindi version in two volumes are also available to Hindi readers.

I am indebted to all the authors and publishers of the books cited in the bibliography.

I am thankful to M/s. Chaukhambha Orientalia, Delhi for having published this book well in time ; I am thankful to Sri Krishna Graphics and especially Smt. Sailaja Proprietor & Smt. Meena for neat DTP work.

Date : 20.06.05

- Author

Preface to Third Edition

I am glad to write a preface to the third edition published by Indian Books Centre, Delhi.

Ayurveda had attracted attention of entire world. There are Ayurveda treatment centres in America, Japan, Germany, Italy and many other countries. This is due to the fact the Ayurveda treatment not only cures the diseases but also produce no side effects and it acts as Tonic to the entire body and mind.

Panekarma is a famous treatment for many chronic diseases which are not amenable to treatment from other systems of medicine.

This book had been accepted world wide and it had been prescribed for BAMS degree course all over India. Research Institutes on Pancakarma which are existed and which are going to be started in many foreign countries including India are referring this book as an authoritative and monumental work.

The Sanskrit words are transliterated into English Language. This book is written in simple lucid English.

I am highly indebted to all the readers and Doctors for their keen interest in Ayurveda treatment which is 5000 years old.

March 3, 1998

Prof. T.L.Devaraj

Preface to the Second Edition

There is a great demand for this scholarly work not only by India but also from foreigners.

This book had been exported to several countries of the world. And this book had been recognised by Govt. of India (Central Council of Indian Medicine) for the BAMS degree course all over India. Hence I have decided to print the Third Edition of this volume.

In this second edition many additions, alternations are done in the interest of the subject.

Photos are inserted to make the book more beneficial and authentic on the utility of pancakarma in practice.

Even in this Scientific advanced world, Ayurveda still plays a major role in curing may curing illness: Arthritis, Rheumatoid and Rheumatic, cervical spondylitis & other spondylitis, Respiratory disorders and Allergic disorders, Gastric disorders, Peptic ulcers, colon disorders, Colitis, skin diseases, Mental disorders, Epilepsy, insanity and so on.

Ayurveda is not only useful for the diseased persons but it is also useful for the healthy persons to promote his health and happiness and also to live along with proper strength of the body and mind.

- Author

Preface to the First Edition

Most of the Ayurvedic classics are in Sanskrit language and it is very difficult to understand and follow the Indian Medicine system for treatment. The Indian and Foreign Scientists and Doctors are taking lot of interest in the subject and hence there is a demand for such Book in English. The Recent work "The Pancakarma Treatment of Ayurveda" is a sincere attempt to meet such a demand.

I sincerely thank the Publishers M/s. Dhanvantri Oriental Publications, Bangalore - 61 for bringing out this book I also thanks to Srinidhi Printers, Bangalore for Printing the book so nicely and in time.

Opinions and Suggestions to improve the book are welcome
Bangalore

Dr. T.L. Devaraj

In the Ayurvedic classic Caraka Samhita, Susruta Samhita and Vaghbata's Astangahrdaya as well as Astanga Sangraha, several diseases have been described along with their diagnosis and treatment. In these works certain chapters have been devoted to describe the selection of a particular therapy for diseases in general. These therapies like Langhana, Brimhana, Ruksana, Snehana, Svadana and Stambhana are to be administered generally generally to all people depending upon their physical constitution etc.

For the treatment of the disease. Medicines have no doubt been described in the form of powders, decoctions, linctus, medicated oil, alcoholic preparations etc., Even though all these drugs can be classified into the above mentioned six categories, still for Laghana etc., specific medicaments and other measures, have been prescribed in the form of diet and regimen. Drugs are required to be given to the patient as well as healthy persons (for the purpose of Rasayana) only when the body is conditioned to accept them by the administration of these therapies. Thus, these therapeutic measures cure some diseases in certain conditions and help the drugs to perform their actions much better in some other situations.

FOREWORD

KAVIRAJ
ASHUTOSH MAZUMDAR
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President of India.
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What is popularly known panchakarma is described as forms of Laghna and brimhana therapies. Says Charaka:

Chatushpakaaraa samshudhi Pipaasa Maarutaatapau Paachanaanyupavaatascha vyayaaamascheti langhanam". Chakrapani Dutta while commenting on the above says – Chatushpakaaraa samshudhi riti anuvasanam Varjayitvaa tasya brimhanatvaat.

In the Ayurvedic classics while describing the treatment of diseases these therapeutics measures are always given precedence over the drugs. Unfortunately, in the advent of latro chemistry and because of the vicissitudes of time resulting in the decline in original thinking of the Ayurvedic practitioner's People resorted to easy means of treatment. They found taking a few pills or potion of powder more convenient than going in for these elaborate therapeutic measures. This attitude was further strengthened when experts to administer these therapies were themselves losing faith regarding their competence. Administration of these therapeutic measures does involve certain amount of risk. The physicians were then losing the State patronage. They were not sure if the State will come to their rescue in case a patient becomes serious by the administration of this therapy even though it has given with all sincerity, professional care and seriousness. They changed their attitude and put more confidence on the tablets and powders which were harmless. These tablets and powders were no doubt effective but the therapeutic measures prescribed in Ayurvedic classics were enhancing the properties of these drugs. This help was not forth coming by the administration of drugs alone. Because of the negligence of these therapeutic measures act cases became out of the grip of the Ayurvedic physicians. This brought disrepute to Ayurveda. The common man got feeling that ayurvedic Treatment is meant only for the mild and chronic patients. For acute as well as serious patients Ayurvedic treatment is of no use.

The classical form of ayurvedic treatment has not disappeared from this country altogether. In some southern States like Kerala, madras and Karnataka, this systems of treatment is still in vogue even though in the modified form. Because of this, the physicians of these State have a great reputation in the society. Unlike professional colleagues in the other parts

of India, they tackle serious and acute diseases. Description of Panchakarma like VAMANA, VIRECHANA and BASTI is scattered in different sections, chapters of Ayurvedic classics. The author who belongs to one of these southern States, namely, KARNATAKA has done a pains taking laborious work by compiling them together and arranging the topic data wise.

Scientists and doctors from foreign countries are taking more and more interest in Ayurveda. They are evincing more and more keenness in the fundamental principles and classical form of treatment of this system. Unfortunately, for them it is impossible to get knowledge from the existing Ayurvedic classics which are mostly written in sanskrit. The author has done a commendable job by undertaking this work in English which was very much in demand by the scientists scholars and physicians of this country and abroad.

3.5.1978
New Delhi

-A. MAZUMDAR

Promotion of health massage Charaka has said that the doshas controlled by Samshamana are having the possibility of reprovocation while there is no such probability in case of the control of the doshas by Samshodhana.³

Elaborating the effects of Samshodhana, Charaka has again said that in a person, who has undergone the purificatory regimen, the digestive power increases, his disorders disappear and his health returns to normal; senses, mind, understanding and complexion become clear, he acquires vigour, plumpness, off springs and virility. His ageing is retard and he lives a long life free of disease. Therefore, a person should take purificatory procedures at the proper time and skilfully administered.⁴

Apart from the above a careful scrutiny of the line of treatment of the diseases related to all the eight divisions of Ayurveda the purificatory procedures have to be applied. So far as the healthy persons are concerned Samshodhana has been advised for them in different seasons.⁵

Samshodhana is a term used for various eliminating procedures and according to Ayurveda, mainly five procedures are very important viz. Vamana (Emesis), Virechana (purgation) Niruhana (Evacuative Enema), Anuvasana (Unctuous Enema) and Nasya (Errhine Therapy). All these five purificatory regimen or procedures are very well-known as Panchakarma. Before subjecting a patient to panchakarma Snehana (External as well as internal) and Swedana Karma are also essential. Snehana, Swedana and Panchakarma therapy is also used as a curative method in certain disease and also for prolongation of vitality and life.

Such an important subject of the Ayurvedic Medical Science is being practiced by very few. The subject is scattered in Samhitas and no worth mentioning text-book was available. Recently a few books have been published on Panchakarma in Hindi and some other regional languages but except one or two books none fulfills the requirements of a standard text-book.

It is a matter of great satisfaction that Dr. T.L. Devaraj, G.C.I.M.,

-
- 3. C. Su. 16/20
 - 4. C. Su. 16/17-18-19
 - 5. C. Su. 6/5-6, Ch, su, 6/23

PRELUDE



Dr. M.L. Dwivedi

Vice-Chancellor
Gujarat Ayurved University

JAMNAGAR



The line of treatment, according to almost all the systems of medicine, includes the elimination or the evacuation of the waste products of the body, therapeutic control of the disease and dietetics. Ancient Ayurvedic scientists have termed these three basic steps of the treatment as Apakarshana (Samshodhana, prakritisvighata (Samshamana) and Nidanaparivarjana (Pathyaprayooga and apathyaparthara) respectively and Charaka has stressed that this line of treatment has to be applied in all the diseases barring some exceptions, and hence there can be no other method of treatment.

Samshodhana or Apakarshana has been said to be most important step of treatment. It is not only of great utility in treating a disease but also advisable in healthy persons as a preventive of diseases and

-
- 1. C. vi. 7/28
 - 2. C. vi. 7/30

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INTRODUCTION TO FOURTH EDITION

ABBREVIATIONS USED IN THE BOOK

1.	A.H. Ci	-	Astaanga Hridaya Cikitsa Sthanna.
2.	A.H. Ka.	-	Astaanga Hridaya Kalpa Sthanna
3.	A.H. Su.	-	Astaanga Hridaya Sootra Sthanna.
4.	A. Sangrah	-	Astaanga Sangraha
5.	B.R	-	Bheshaja Rathaavaali
6.	Bh. Pr.	-	Bhaava Prakaasha
7.	C. Ci.	-	Caraka Cikitsa Sthanna
8.	C. Ka.	-	Caraka Kalpa Sthanna
9.	C. Si.	-	Caraka Siddhi Sthanna
10.	C. Su	-	Caraka Sootra Sthanna
11.	K. Sam	-	Kaashyapa Samhita
12.	Sha. Sam.	-	Shaarangadharsha Samhita
13.	Su. Ci.	-	Sushruta Cikitsa Sthanna
14.	Su. Kal	-	Sushruta Kalpa Sthanna
15.	Su. Sid.	-	Sushruta Siddhi Sthanna
16.	Su. Su.	-	Sushruta Sootra Sthanna
17.	Lat	-	Latin
18.	i.e	-	That is.
19.	eg.	-	Example

INTERNATIONAL PHONETICS ALPHABETS

Sound	Example	Type of pronunciation
a	ta	ta..sushiruta
a	ama	Aama.. Kwaatha
c	caraka	charaka
Tha	Kulatha	Kulatha
u	Madhuka	Madhuka
-	Sutra	sootra etc.,

Pancakarma Treatment has been given a major role in Ayurveda therapeutics, Ayurveda has eight Angas of Treatment viz 1. Kayacikitsa, 2. Balacikitsa, 3. Grahaciktsa, 4. Urdhwangacikitsa, 5. Shalyacikitsa, 6. Damstracikitsa, 7. Jaraciktsa and 8. Vajikaracikitsa. In Kayacikitsa Pancakarma plays a prominent and special place. Kayacikitsa is also called as shareeragni chikitsa.

Cikitsa

"Yabhi Kriyabhirjayante sharere Dhatavah : samaha : ! Sacikitsaa Vikaranam Karma Tadbhishajam smritam" II

(C-such 16-34)

It is a process or ways by which the dhatus of the body are brought to a balanced state and such a method or procedure is called as cikitsa

"Samadoshah samagnishcha samadhatu malakriyah : I Prasannatmendriya manaha : Swastha Ityabhidhyate" II

(Susch 15-44)

Caraka has opined that swastiyya is health in carakasamhita sutras thanam 9th chapter he has said as follows

"Caturnam Bhishagadeenam Sastranam Dhatu Vaikrute I Pravrittirdhatu samyarthae ciktsetyabhidheyate" II

To make the dhatu viashamya to come down to a state of dhatu samya is called Health. Every day the production of dhatus takes place due to the intake of food. The Vishama Ahara or viruddha ahara or Allergic food produces dhatu vaishamya. The production and destruction of dhatus simultaneously take place in the body. This can be observed in a healthy person. The man is labelled as a patient when the dhatu viashamya and dhatu destruction take place at a time. The best treatment for this patient would be to avoid taking allergic or unwholesome foods and irregular and unethical activities.

The diseases are two types

1. Sharerika (bodily or physical)
2. Manasik (mental)

The bodily diseases are mainly due to aggravation of vata, pitta and kapha doshas eg Fever, Diabetes and Skin diseases etc. The mental diseases are produced due to vitiation of Rajas and Tamas.

The Mental diseases are Epilepsy and Insanity

The mental diseases, will be produced due to vitiation of bodily doshas also however, for the purpose of treatment sake these are bifurcated as sharerik and manasikrogas

Types of Treatment

Three lines of treatment :

1. Removal of oetiological problems
2. Shamanachikitsa or symptomatic and palliative treatment
3. Sodhana Cikitsa or curative line of treatment where in toxins of the body will be eliminated and it makes the body rejuvenated and regenerated. So, this type of treatment is of par excellence

For bodily diseases there are two types of treatment

1. Daiva vyaprasrayachikitsa
2. Yuktivyasaprasrayachikitsa

For mental diseases in order to pacify rajas and tamogunas the best thing is to adopt, the science of Atma courage, memory etc caraka has given due importance for daivypasraya treatment. The dosas, of dhatus, malas are to be eliminated thought the upper part of the body or through the lowerpart of the body by samsodhana methods. The Sramsana, Bhedhana and Anulomana procedures are to be adopted for removing the vitiated doshas from the body.

THE IMPORTANCE OF PANCA KARMA THERAPY

In caraka sutra chapter sixteen, it is opined that the vitiated doshas when once they are removed through panca karma therapy, the diseases would be cured once for all and doshas will come to balanced state resulting in

health to an individual. the vatadi doshas will compute with dushyas in two ways.

1. Prakrit Sama samavaya (physical relations)
2. Vikriti vishama samavaya (chemical relation)
3. with prakrit sama samavaya. the doshas can be easily removed in the body.

When doshas are in vikriti sama samavaya required panca karma therapy only. By this procedure whether the doshas are in excess or less, or in Ama state or in Nirama state, situated in upper part of the body or lower part or the body, whether they are in their original place or displace and misplaced, (caraka vimana 7/43)

**“SAMSODHANA SAMSHAMANAM NIDANASYA CHAVARJANAM”
YATHAVAT BHISHAKARYAM ROGE ROGE YATHA VIDHI, (C. V-7/32)**

In order to remove the vitiated doshas from the body ayurveda advocates three lines of therapy.

- a) Antaha parimarjana (Internal purification)
- b) Bahi Parimarjana (External purification)
- c) Sastra Pranidhana (Surgical treatment)

a) Antaha Parimarjana : (Internal purification)

This line of treatment is adopted to eliminate the disease. The shamana and sodhana treatment are used. Before Panca Karma therapy is instituted, the panca karma must be implemented.

b) Bahiparmarjana : (External purification)

In order to relieve the symptoms or to cure the disease the following bahiparmarjana measures are implemented. Abhyanga (oleation + massage), sweda (sudation), Pradeha (plasters), parishaka (Fomentation and shower baths), udvartana (massage) etc are used,

c) Sastra Pranidhana : (Surgical treatment)

Surgical treatments are effected to cure the diseases, this is included in sodhanackitsa, even though susruta was a surgeon, including first plastic surgeon of the world, who has included sodana karmas as follows.

1. Yamana 2. Virecana 3. Vasti, 4. Nasya, 5. Blood Letting,

Pancakarma is used in proper stage of disease with Bahudoshas

"Teshama pacaranam cha Bahudosha sodhanam!
Madhya dosha langhana, Pachanam, Alapadoshe Samshamanamiti"II

Pancha karma is effected only when doshas aggravated and vitiated. Langhana and pacana are employed in Madhya doshas. Samsamana treatment is indicated when the doshas are in alpa doshas (less doshas)

Panca karma and kalpa

"Avishuddhe sharirehi yukto Rasayano vidhi I:
Vajikaro Va maline vastreranga Evaphala : II:

Before administering vajeekara medicines, it is necessary to get the body purified by panca karma therapy, then only the effect of vajikarana drugs will be intensified and effective. Otherwise, the effect will not be good, just like a dirty clothes will not take colour.

Panca karma therapy is not only useful in diseases but also it promotes anabolism in the body. It is also useful in healthy persons to promote good health.

**"Sneha Sweda vamanabhyasya kuyatsam sodhanam tuyaha : I
Daram Suskham Viva same shareeram tasya Dhiryate" II**

(A.H. Su 18/59)

**Karmanam Vamanadeenam punarparyantarentare /
Sneha swedau prayunjeeta snehamante balayach" II**

(A.H. Su 18/7)

Panca carmas must not be done without doing sneha and swedas. If they are done then just like a dry stick if it is bent without oil application, then, it will break. So, also the body will not get proper benefit with this therapy.

The role of sneha and swedas in removing doshas.

"Sneha klinnaha koshtaga dhatus gava rotolinayech a sakhashthi samstha: I
Dosha : Swedai vikruty a koshtam neeta samyak shuddhibhi Niriyante II.

Due to oleation therapy the dosas will become klinna. If dosas are intact with Ama dosa then if sneha is administered, if exudes more. When dosas are not involved with ama dosa then they will become klinna. It is easy to remove the dosas through oleation therapy. After sweda is administered then the doshas will become soft, delicate and liquid. Then, these dosas are made to come to alimentary tract (koshta) and from it, the dosas will be sent out of the body.

When dosas are in dhatus (tissues) srotas (tissues or tracts). Shakha (Raktadi sevendhatius) then they will become klinna and after sweda Karma they will be come fluid and they would be brought to koshta (GIT) and through either vamana (emesis) Virecana (purgation) vasti (Niruha or sneha) they will be thrown out of the body and the body will be free from toxins.

Utpathi of Karma Word

In 'Kru' dhatus, the pratyaya sootra karma shabda is told. The meaning is karya (function)

"Kartu: Epsitatalm karma katru kriyaya aplamistata man karma sanjimasyat" II

Daiva or parvadhehika Karma

"Dai vamatma krutam vidhyat karmyat paurnva daihikam. I
Smita: Purushakrasthu Kriyate yadi haparam" II

(C.vi 3/30)

"Nirdhishtam Daiva shabdenakarmayat paurnvadehikam /
Hetustadapi kalena roganamupa labhyate" II

(C.sh. 1/16)

Janma or life is produced depending on the good and bad qualities of the previous life. This is according to culture of India ayurveda is the upaveda of atharvaveda. It is based on sankhya and nyaya vaiseshika philosophy which believe in rebirth. Karma is produced due to Daivabala in the form of a person. These karmas are of three varieties viz Uttama, Madhyama and Heena.

Karma due to Dravya, Karma and Vacaka

The dravya of the drug which works either due to prabhava of dravya or guna or both. In caraka sutra stana 26/13 it is stated as follows:

"Dravyanii dravya prabhavat Guna Prabhavat dravyaguna prabhavacha tasmin tasmin kaletathadadhikaramasadyatam tam cha yuktii marthancha tam tama bhipreyat kurvanti, tat karm : (C. su. 26/13)

"Atha Karma shabdena Vamanadenam tatha Adrushtashya tatha kriyayaschabhidhiya manavat tasya kriyayaschabhidhiya manavat tasya Karmana edam lakshnam nadrushtadhe" //

Caraka has described "Prayatna" and visesha, guan dravya, Guna karma and samavaya, and knowledge of these are essential to known to vaidyas for successful treatment

"Maharshya stheda drsurya thanava jnana chakursha :

Samanyam .cha viseshncha gunam dravyani karmacha : samavayanca tajjantha" (C. su./28-29)

'Karma' Interm's of Cikitsa

Whenever we do anything that is called karma, kriya, yatna, karya, samarambha are its synonyms. Pratikarma is also called cikitsa "Pravritti Sthu Khestu Khartham" / Saiva Kriya, Karma Yatna : Karya Samrambha Cha" // For cikitsa the following are its synonyms karya, karana, karyayoni, karya phala Anubhandha desha etc

"Kriya grahanatha charadhyadeni snehadini cha karmani vyakhyanai" – (Su. sha. 3)

Meaning of the Word Pancakarma

Panca means five, this have been stated in Astodariya Adhyaya of carakasutra.

Here he has given the important for sankhya (numbers), Panca pанду, Panckarma word is coined by caraka only.

Pancakarma shaba in caraka Samhita

A) Tanyupasthita doshanam sneha swedopa padanai pancakarmani kurvita matra kallau vicharayan"

(C.su. 2/15)

The pancakarma is indicated in utklipta doshas in carakas apamarga tanduliya a chapter. In the end of this chapter the medicine for pancakarma are enumerated

(C. Su 2/34)

"Panca karmani chasritya Prokta Bheshajya sangrah : /

In Ritucharyachapter in vasanta Ritu Vamanadi pancakarmas are indicated In sutra sthana 28th chapter, the pancakarma is indicated in Bone diseases.

"Asthyasrayanam Vyadheeenam pancakarmani Bheshajam"

(C.su.28/26)

In caraka sutra 29th chapter cikitsa sthana the panca karma word is used several places.

In unmada samsarjana krama and vamanadi karmas are mentioned so also in apasmara treatment "Pancakarma achivramanadi bhi" is stated.

In caraka cikitsa 23/63 Rakta moktshana and pancakarma are indicated in the treatment of raktagata dushi visha visha. Incaraka chiktsa chapter 27 pancakarma is contra indicated in urusthambhha. In siddhisthana kalpana siddhi chapter pancakarma is mentioned. Siddhisthana second chapter "Pancakarma yaasiddhi" is stated. In this chapter the utility of panca karma is detailed.

Panca Karma and Astanga Ayurveda

Panca Karma is an effective and curative treatment for all the eight branches of Ayurveda viz kaya, Bala, Githa, Urdhavanga, shalya, Damstra Jara and vrishan. Already the usefulness of pancakarma in kayacikitsa and rasayana and vajikarana are already explained.

Bala Roga and Panca Karma

Pancakarma is indicated in children diseases as sthanyadushti janya rogas, kukunkaka, parigarbhika Roga, Talakantaka, Balajwara, and sishu visarpa etc. In all these dhatri snehana, swedana, vamana / virecana and samsarjana krama are indicated.

Grahadvayadhis and Pancakarma

Parisheka with decoction of Aswagandha, Ajashringi, Anantamula punarnava Mashaparni as indicated putaria graha, revatigraha, kataputana,

sita putana, Andhaputana and with oils prepared out of guggulu Sura, RaJa, Manjista, devadaru, Tila Taila, and Twak.

Ghrita with Aswakarnika Flowers, Vamsa locana, Madhuyasti, must be given for internal case.

Vishatana and Pancakarma

Sodhana Treatment is of para excellance in treating diseases due to poisons. Vamana is given to first stage of sthavara visha, and in the second stage (Vega) Vamana and Virecana and in the third state (vega) Nasya, and in the fourth vega snehapana and in the seventh vega Rakta mokshana, of the top of the head. In snake bitten patients also raktamokshana, nasya and vamana are to be done.

Shalya Tantra and Pancakarma

60 upakramas are told in the vrana treatment out of which snehana, swedana, vamana, virecana, parisheka, vasti and Nasya are suggested. In urdhva Nasya and Fractures in Extremities anuvasava vasti is indicated. Ghrita Pana, Taila Pana, Vasa Pana, sweda and samsodhana, virecana in vriddhi, and niruha vasti are indicated

Salakhy Tantra and Panca Karma

Siravedha is indicated in vata viparyaya, puyalasaka, and adhimanta.

In vatabihsyanda snehana, swedana, Nasya, parisheka, sirobasti and ghrita pana are advised.

In nasa rogas : In potinasa sneha swedana vamana, virecana and Nasya, and in aasarava teekshna avapeeda nasya and in pratishyaya swedana virecana, and avapeeda nasya are indicated

Teekshana vamana, acchashneha in kaphaja sirogas, intridsohaja

siro rogas purana sarpi and nasya, nasya in surya varta, sira vyadha in

Ananta vata, Nasya in krimirogas are advised.

Pittabhisyandha – Rakta Mokshana and Virecana
Kaphabhisyandha – Sira mokshana, – Virecana, – Parisechana and Nasya

Drishgatarogas :

Nasya, Parisheka virecana, ghrtapana and rakta mokshana are suggested.

In Karna rogas – ghrita pana, vata alleviating snehana, swedana, sneh, virecana, pinda sweda, vasti, nasya are all advised

Time Required for Panca Karma Therapy

**"Tryhavarām Saptadinam parantu snigdho nara :
Swedayetavya ukta : I (C.Si 1/6) Gramyaudakanu parasau samamsa
rūtkleshaniya payasachā vamyā" : II (C. Si 8)**

A. Snehana 7 days

Abhyanga and sweda – 8th day

On 8th day itself snigdha, drava and ushna and mamsarasa along with food must be given.

B. After vamana 7 days samsarjana krama once again sneha pana (3 days sneha pana) 12, 13, 14 and on fourteen day drava yusha, rasa and food promoting kapha must be given. Virecan on 15th day total – 24 days (C. Su 13/70)

C. After Virecana, observe 7 days samsarjana krama and on 9th day give Anuvasana Vasti. Bastis are of three varieties according to number, Karma vasti – 30, Kalavasti – 16 and yoga vasti 8, Vasti is indicated in vata disorders

Vasti – Doshas - Number

Vasti – Vata – 9 to 11

Vasti – Pitta – 5 to 7

Vasti – Kapha – 1 to 3

It is stated in caraka siddhi chapter one / two slokas

Like this 249 – 33th day anuvasand 29 = 62 days

One must observe double the days of parihsra kala

"Kalasthu Basthyadishu yati yavam sthavan dbhved devii parihsra kala : II (C. Sid 1/54) After giving vasti, nasya must be done for seven days, before nasya 7 days snehapana has to be done or not, depends on the physician

Total 129 days

Blood letting must be done after 7 days snaha pana, it also depends on the physician

In Madhyama sodhana

Snehapana

- 3 to 5 days,
- 5 days + Varmana 7th days
- Virecana 7 days = 15 = 22 days
- After 9th day of virecana vasti is given 22 + 9 = 31 days
- 31 + 15 = 46 days + 32 vashthi pa.... Kala = 78 days
- Then Nasya – 7 days
- Then on 7th days Rakta mokshana
- 78 + 5 + 2 = 85 days

- For Avara Sodhana
- Snehana – 3 days, 4th day swedana, 5th day vamana 30th virecana,
- 20 + 9 = 29th vasti for yoga vasti 8, on 29th day 29 + 7 = 36 days, parihara Kala = 52 days. Then Nasya 3 days = 55 days 56th day rest, 57th day Rakta mokshana total 51 days

- Parihara Kala for Panca Karma
- Samsarjana for vamana and virecana must be done. For vasti also total number of vasti = total number of pariharakala

Symptoms and signs of a Healthy Person

“Sarvakshamohya samsargo rati yuktā : Sthirendriya : /

“Balavan satya sampanno vignyea prakrutigata” : [C. Sid (12/9)]

Whenever a person eats foodwith tastes, and he gets his mala, mutra and swedadi malas, regularly in time, and he is interested in all his activities, and his senses chaksuardi jnannendriyas, and Hastapadadi karmendriyas ect must act properly. His mind will be in pleasant state and he is desired of doing all activities. Then he is called a healthy person.

Benefits of Sodhana Cikitsa

“Dosha : Kadachit kupyantiti jita langhana pachanai : /

“Jita : samsodhanaireshu, natutesham punarudbhava : (C. Su 16/20) with samsodhana therapy the diseases will be cured, and they will not

recur but after shamana ciktse, it is likely the diseases will recur and they wil not be cured completely.

Benefits of samsodhana treatment

“Evan vishuddha kostasya kayangnirabhi vardhate
Vyadhayascho Prashamante prakruti sechanu Vartate” / /

Indriyani manobuddhi Vranaschäsyā Prasidati /

Jalam pustrapatyamcha vrushyata cha sya jayate / /

Jaram Kruchhrena Labhate chiram Jeevatya namaya : /

Tasmat samsodhanam kale yuktī yuktam pibhannara” : / /

(C. Su 16/17, 18, 19)
After samsodhana treatment a person will derive the following benefits

1. His digestive power will be increased.
2. His diseases will be alleviated
3. He gets his good health
4. His senses will be pleasant and in good working order
5. His manas and budhi will be in pleasant state
6. His body will become strong and sturdy
7. He gets issues, sons / daughter
8. His veerya will be increased
9. His ageing will be increased
10. He will live long with long life without any diseases.

Sama and Nirama types of doshas

“Usmanolpalvena dhātu madhyamapachitam I. Dushta mama shayagatam rasamam prachakshat (A. H. Su. 13/25)

Ama : Due to insufficient or weak digestive fire, the rasa, first dhatu will not be formed properly, as a result the blood will be apkwa or vitiated resulting in a toxin – Ama

The production of Ama takes places as under

1. “Amashayastha Kayagne : daurbalyadavipachita :

Adya Ahara dhātu yaha sa Ama Ehti Krititai : II

2. Amamanna rasam kechit kechittu mala sanchayam, prathamam dosha dustincha kechidamnam prachakshyate II

Amenatena Samprikti Dosha Dushyascha Duchita :

Same ethya padishyante yecha rogasthandhava.” (A.H. Su 13/27)

When doshas and rasa dhatus are entangled with Amadosha then they are called “Samadosha” and “Samadhatu”.

The fever etc are all produced in the blood due to Ama and they are called “Amaroga”.

Symptoms and signs of Ama dosha

The symptoms and signs of Amadosha are detailed in (A.H.su. 13/25)

“Srotordina balabhramsa Gauravarnila mudhta : /

Alasyapaktinistiva malasangaruchi krama” : /

There will be obstruction to srotas, there will be loss of man's strength, heaviness in the body, the flatus and other vatas will not move properly, i.e there will be obstruct to them. There will be indigestion, spitting of kapha, obstruction to faeces, distaste for food and fatigue in the senses. There will be yellowish colouration in the faeces, urine, nails, teeth, skin and eyes. These will be changed to red or black. Pain in the vertebral bones, waist bones, and pain in different parts of the body. Severe head ache, tastelessness in the tongue, swelling in the body, fever, diarrhoea and eruptions of hairs, (Horripilation).

Production of Ama as per susruta

“Yatrastha mamamvirujattamevam visheshena vikarajatai :

Talakshanaairama Samudhavaissa” II

When Ama is involved with some place then, in such place dosha will be affected with Ama and produce the following symptoms pricking sensation, burning sensation, heaviness and symptoms and signs of srot-obstructions are noticed.

Symptoms and signs of samavayu :

“Same vayu : Sleshmanasanubanda : Savangeshu swaswalingai prasarpani Kati prishthatrika Janadin rujannuchairamavatam vidyalat kapha will be entangled with samavayu and produce the following symptoms.

Pain in the back, waist, hips, thigh, constipation, indigestion, Antrakujana, nodding, pain abdomen, and prickling pain in the organs. This pain increases on applying oils, during sunrise, varshakala and at night times. Ama, sometimes produced due to pacaka pitta. Due to aggravation of vata and the symptoms of sama vayu will be observed.

Symptoms and signs of Nirama vayu

Dry, constipation, less pain, and after the administration of vata alleviating foods.

Symptoms and signs of samapitta.

Yellowish or blue colour with offensive smell, sour tasted heavy and hyperacidity, burning sensation in the throat and chest region. The type of pitta is called “Samapitta”.

Symptoms and signs of nirama pitta

The Nirama pitta is of copper and yellowish colour and very hot, moving, no offensive smell with taste and promoting digestive property such pitta is called nirama pitta.

Symptoms and signs of Sama kapha

Sama kapha will be having smell, tiny and produces indigestion. This will be present in the throat and destroy the body.

Symptoms and signs:

This will be having white and smellless ; this comes from the mouth as saliva.

Treatment of Amadosha :

“Sanvadeha pavisutan saman doshan na niharet / Leenandatushtao phaleadaamadresraneva / Asrayashya nasjate shuduni hrtvatah swedai Pachanai Deepanai Snehasta staswedai scha paris kritan / Sodhayet sodhanai kale yathasannam yata balam /”

(AH. S 13 / 28, 29).

Through vamana and virecanauoshadhas the amadosha present in rasadi dhatus and spread all over the body, must not be attempted here the apakwa doshas cannot be removed and taken from the body like the juice cannot be extracted from the a pakwa, mango and finally the mango

will be lost. So also the body, the Ama which is linked with the dhatus cannot be removed.

It could be removed from the body only after it is digested with digestive medicines and oleation and sudation procedures will make it paka and make it comes out from the saptadhatus to the koshta – Alimentary tract. “*Sthaanaanyamagni pakwanaam mutrashya ruddhi rasyacha / Hridundakah puppusaca koshta ityabhi dheayate*” (su. Ci. C. 1/12)

The medicines taken by mouth will remove the doshas from the stomach and the medicine sent through the anus will remove the doshas of largest. So also the medicines sent through the nose will remove the diseases of the head and neck.

Treatment of sama and nirama doshas and diseases:

In samadoshas pachana, and in nirama doshas the shamanana treatment must be done. In sama doshas the medicines with meals must not be given.

Instead of that, allow the dosha to go into paka and then shamanoushashas are to be administered. Caraka has stated in sootra ssthana and susruta in dosha vikalpa adhyaya, about the above matter

Utility of Panca karma

1. In healthy persons
2. To potentiate the effects of rasayanas
3. Pancakarma according to diseases

1. Panca Karma in Healthy persons :

In healthy persons, the panca karma is advocated in daily regimen (dinacharya)) and in seasonal regimen and also in diseases arising out of vega varodha

2. Panca Karma in daily regimen

Indinachanya, every day Abyanga, Udarvatana, Murdha Taila and nasya are advocated. Pratimarshya nasya is advocated twice a day and anuvasan vasti has to be taken daily. Karna purana, Nasa purana, Picu and dhara with sneha have to be done, by these health of the person will be promoted and restored.

3. Panca Karma in Rituucharyas

The kala or time is divided into two divisions viz adanakala and visarga kala. In adhanakala the body strength of the body will be more. In one Ritu there will be two months. Ritu charya is a procedure in adopting in these Ritus viz food and regimen. In caraka samhita is Tasya sitiya chapter these Ritus are explained. In Dakshinayana sisira and greeushima and visargakala varsha and hemanta are described. Adana kala consists of Varsha sharad and Hemanta. (ch. Su. b/1). Caraka also explained in vimana shama 4th chapter sloka number 127. Here hemantha, greeushima and varsha respectively Slokas sheetakala, ushnakala pravriti Ritu consists of Ashadha, sravana masas, and sarad Ritu consists of kartekamasas. In vasant Ritus Phalguna and chaitra masas. These periods are fit for sodhana.

“*Pravit suchina mejne Yau Sharadurijam sahau punah : / Tapashyascha madhuschaiva vasantah sodhanam prati / Elanruthrūn vichinitai vadadyat samsodhanam bhishak*” (C. Su. 65/6)

In order to do sodhana, Ashadha sravana, kartika, marga sheersha and phalguna, chaitra are best months. Everyday, caitra sravana and marga sheersha are the best for sodhana karma.

In Hemanta Ritu, Abhyanga, utsadana, murdhatalia, Jentaka sweda, atapa sweda and bhumigruhas are to be adopted. In vasanta Ritu due to kapha sanchaya and prakopa the indigestion will take place. So it is better to do vamana and virechana. Virechan is done if pitta samsarga and if vata, pitta doshas are vitiated the virecana, asthapana and anuvasan vasti are given. Nasya is given to ward off kapha from the head. These are explained in caraka sutra 6th and chapter 23.

Panca Karma in sharad Ritu :

“*Tiktashya sarpiشا panam virekorakta mokshanam*” (C.Su 6/44)

The Pancakarma which are used in Hemanta Ritu are to be adopted in sisira Ritu. Dryness occurs due to excess cold. So one must adopt abhyanga and staying in hot houses and to adopt vata alleviating enemas.

Panca karma in symptoms of obstructions to Vegas :

Vagbhata in Roganupadaneeyaa chapter has stated not be stop the Vegas urges “*Yegananadhareyadwata vimutra keshaura thrutkshudham*

Nidra kasa srama sware Jrumbhaskuchardhi retasaam" 1. Ast. Su. 4/1

1. Vata 2. Vit 3. Mutra 4. Sneezing 5. Thirst 6. Hunger 7. Sleep 8. Cough
9. Dyspnoea (Swasa) 16. Tears 11. Vomiting 62. Semen 9. Fatigue

1. Mutravegam

If one withholds the urine then he suffers from the following complaints: Pain in bladder, penis, headache and pain in the body and urinary calculi

Panca Karma Treatment

Avagaha sweda (tub both), Abhyanga (anointing of the body with massage) Errhine with ghee, and enema

2. Vatavagam

If one withholds the urge of flatus then he suffers from the following diseases: Constipation, eyes defects, Indigestion Heart pain – Agina pectoris, eructations, fatigue, obstruction of vata, mutra and mala.

Panca Karma Treatment

Snehana – (oleation), swedana (fomentation), suppository enema, anulomana, and purgatives or laxatives.

Pureesha Vega

If one obstructs the vega of pureesha then he suffers from – pain in the large gut, pindikodwestana (pain in calf muscles), Rhinorrhoea, distension of the abdomen, Heart attack and vomiting of faeces.

Panca Karma Treatment :

1. Sneha 2. Sweda 3. Abhyanga 4. Avagaha sweda 5. varti 6. Vasti and virecana.

Kshawatu vega

If any one obstructs the sneezing then he will get Torticulosis, headache facial paralysis, hemicrania and weakness in the senses.

Panca karma treatment

Abhyanga, sweda, navana nasya and ghrita paana are good treatment

Shukra Vega

If a man inhibits the flow of semen then he will get the following complaints. Pain in the scrotum, pain in penis, pain the bodily organs,

heart ache, oedema, Fever, incontinence of urine or retention of urine, Hydrocele and impotency

Panca karma treatment

Abhyanga, Avagaha, sweda and vasti

Cardhi Vega

By controlling the vomiting, the following symptoms will occur.

Kandu, kota, aruchi, Vyanga, Oedema, Anaemia, Fever, skin diseases palpitation, eresepelas, eye diseases, cough and swasa.

Panca Karma Treatment

Virecana, Rakta mokshana and abhyanga

Jrumbhha Vega

Yawning must not be controlled, if it is done then the following complaints occur. Convulsions, contraction, loss of sensation in the skin, tremor and shaking.

Panca karma treatment Follow as in kshawathu

Nidra Vega :

If one avoids sleeping yawning, nodding, headache and heaviness in the eyes are noticed. Mild massage, sleeping, hunger and thirst and one must sleep without taking food.

Panca Karma

To accentuate the effect of Rasayana and Vajeekarana Pancakarma is one Ayurvedas speciality. It is a process by which the Rasadi dhatus are increased called Rasayana, which cures old age and diseases is called as vajeekarana. By this treatment the semen and spermatozoa are increased and a person would be able to enjoy sexually upto the satisfaction of ladies. It strengthens the penis to be erect for long time during the course of intercourse. Man will have the power of sexual intercourses like a horse, that is why it is called as vajee-kara.

1. "Swasthnyoriasm karma yett tad vrishyam tadrasyanam"

(C.Ci/15)

2. "Labhopayohi sasthanaam Rasaadeenam rasayanaam"

(C-Ci 1/4)

Vajeekarana

Apatyam santanna karma yat sadhya sam pradharshanaam /
Vajeevati balyena yaatyapratihatah stree yah : Vajee kara namehavatii /
(C.Ci 1/9)

When a person is issueless then vajeekara drugs will make a woman to conceive or to become pregnant. Before administering Rasayana and vajeekara drugs, individual must be purified his body with pentad of purificatory procedures.

Vatatapika :

The person will be given Rasayana drugs when he exposes to external atmosphere and sun.

In Kuti Praveshika :

This type the person would be allowed to stay in a specially prepared chamber called kuti. Before this therapy the person would be subjected for snehana, swedana, and panca karmas as vamana, virecana vasti – Niruha and Anuvasana and lostly Nasya. These will purify the toxins from the body, this has been stated in caraka 1-1-24. For sodhana purpose use saindhava, Hareetaka, vaca, guda and vidanga curanas are used with warm water. Virecana is given for 3 to 7 days, then only the Rasayana drugs are used to get maximum benefits. The specially prepared vastis with ghee milk, meatsoup, Taila, sharkara and madhu. The purpose of sodhana is to make the srotas purified, just like colour Clothes will not take colour during dying so also the bodily tissues will not get Rasayana and vajee karana effect narrated in the subsequent chapters of this book, in atisara and fever Panca karmas are contra indicated.

INTRODUCTION TO THIRD EDITION

The book entitled the "Pancakarma Treatment" of Ayurveda is written as there is a great demand from graduate and post graduate students of the Ayurvedic system of medicine. There is so far, no book in English on the subject. Even the students who know the Sanskrit language will not be able to grasp the contents of the slokas or verses which are in Sanskrit language. It is due to lack of good command of that language. In order to fill up this lacuna, an earnest and bold attempt is made to depict ideas of eliminatory procedures as mentioned in Caraka Samhita, Sushruta, Bhaavana Prakasha, Shaarangadhara samhita and Astaanga Hrudaya etc. in English language.

Definition of Ayurveda

The science which imparts knowledge about life, with special reference to its definition and description of happy and unhappy life, useful and harmful life, long and short spans of life and such other material along with their properties and actions that promote and denote longevity are described in the Science.

Ayurveda is consisting of two words Ayu and Veda. Ayu means life which is a proper combination of body, mind sense organs and the soul. Veda means knowledge.

Definition of Ayu

Life span is nothing but the continuation of consciousness, the act of keeping alive, Anubandha (which transmigrates from one body to another), and Shareera (one that prevents the body from decay)chethana, jeevita, dhaari, anubandha are the synonyms of the word Ayu.

The word is sustained by the combination of the mind, soul and body. This is also called purusha. This is the subject matter of Ayurveda. This science is brought to life for the sake of purusha. The trio-mind, soul and body includes the sense organs along with their objects, buddhi and ahamkaara. The buddhi and ahamaakaara are included under the 'soul' while the former is included under the body.

The Pancakarma is a branch of Kaayachikitsa or Internal Medicine and hence the details of Cikista principles and associated things will be

dealt below in a concise manner. Ayurveda is also called as 'ASHTAANGA AYURVEDA' the following being its branches :

1. Kaaya chikitsa (Internal Medicine)
2. Vishagara vairodhika prashamanam (Toxicology)
3. Shaalakkhya chikitsa (The branch of medicine dealing with the diseases that are specific to the suprACLAVICULAR region i.e., the diseases of the eye, ear, nose, throat, mouth head etc.,)
4. Shalyapahartukum (surgery)
5. Bhootha vaidya (Psychology or the science of demonic seizures)
6. Koumarabhrithyaka (Paediatrics)
7. Rasaayana (Science of Rejuvenation)
8. Vajeekaranam ((Science of Aphrodisiacs)

The term 'Kaya' means agni (Digestive fire) or the, enzymes responsible for the digestion as well as metabolism, kaayachikitsa deals with the diseases which are caused by the impairment of digestion and metabolism

Role of Ayurveda

Ayurveda can be studied by all for the attainment of virtues, wealth and pleasure. Virtues are attained by treating individuals who have spiritual knowledge, who practice and propagate righteousness and other like mother, father, brother, friends and superiors. these are also achieved by meditation, propagation and practice of the spiritual knowledge contained in the science of life. One can protect himself and his dependents and subordinates.

Cetana, Jeevita, dhaari, anubandha are the synonyms of the word Aayu.

Synonyms of Ayurveda and its Scope

Saakha, Vidya, Sootra, Jnana, Shaastra, Lakshana and Tantra are the synonyms of Ayurveda or the Science of life.

Before introducing the pancakarma, proper it is imperative to bring home to readers the physiology and pathology of the basic elements vaata, pitta and kapha, so that they can easily understand and follow them in this book.

Ayurveda has dealt with Anatomy, Physiology, Etiology, Pathology, Therapeutics, achievements of good health, climatology including the stage

of the procedure. The body is composed of Pacamaha boothas and is divided into several organs. Its multifarious functions are maintained and regulated by the food that one takes. The unwholesome contact with sense, intellectual blasphemy and seasonal variations constitute the etiology of the diseases. The disturbance of the equilibrium of the dhatus is responsible for the causation of the diseases. Different seasonal changes and the different stages of the manifestation of diseases, constitute the time (kaala). The procedure of treatment to be followed depends on the time, the disease and the drug, eg., daily use of hot water in winter is not harmful to longevity etc.

According to this science all matter is constituted of five Mahabhootas, some are of animate and others are of inanimate origin. Substances that are heavy, rough, hard, dull nonslimy, dense, gross and abounding in the quality of smell are dominated by the **Prathvimaahabhoota**.

Functions : They promote plumpness, compactness, heaviness and stability.

Jalamahabhoota : The substances that are liquid, unctuous, cold, dull, soft, slimy and abounding in the qualities of taste are dominated by the Jalamahabhoota.

Functions : They promote stickiness, unctuousness, compactness, moistness, softness and happiness.

Tejomahabhoota : The substances that are sharp, subtle light, non-uncutious and abounding in the qualities of vision are dominated by Tejas.

Functions : They promote combustion, metabolism, luster, radiance and colour of the skin.

Vaayuvyahabhootta : The substances that are light, cold, non-uncutious, rough, non-slimy, subtle and abounding in the qualities to touch are predominant of vaayu.

Functions : They promote roughness, aversions, movement, non-sliminess and lightness.

Aakashamahabhootta : The substances that are soft, light, subtle, smooth and dominated by the qualities of sound are predominant of Aakashamahabhootta.

Functions : They promote softness, porosity and lightness.

All the drugs and diets are composed of all the five Mahabhootaas and however they are predominant of one or more of the five Mahabhootaas.

Vaata : Vaata is made up predominantly of the Aakaasha and Vaayu Mahabhootas.

Functions of normal Vaata in the Body

1. The vaata sustains all the organs of the body
2. It is of five types namely Praana, Udana, Samaana, Apaana and Vyaana.

3. It promotes all types of actions.
4. It restrains and impels the mental activities.
5. It co-ordinates all the sense faculties and helps in enjoyment of their objects.
6. It brings about compactness in all elements of the body.
7. It brings together different portions of the body.
8. It prompts speech.
9. It is the origin of touch and sound.
10. It is the root cause of auditory and tactile sense faculties.
11. It is the causative factor of joy and courage..
12. It stimulates the digestive fire and absorb dosaas.
13. It expels the excreta.
14. It creates the gross and subtle channels.
15. It moulds the shape of the embryo.
16. It is indicative of continuity of the span of life.

Functions of Deranged or Vitiated Vaata in the body

The vaata which is present in the body, when aggravated will produce the following signs and symptoms.

1. It afflicts the body with various types of symptoms.
2. It affects strength, complexion, happiness and span of life.
3. It perturbs the mind.
4. It affects all the sensory faculties.
5. It destroys, deforms or detains the embryo for a long time.
6. It gives rise to fear, anxiety, bewilderment, humility and delirium.
7. It takes away the life of the individual.

The God vaayu is the eternal cause of the Universe. He brings about existence and destruction to all living beings. He is the God of death. He possesses innumerable forms and subtle and omnipresent. He has permeated the whole universe. It is highly impossible to detail the qualities of vaata in the world as well as in the body. Only few important representative qualities are dealt above. Some of these can be ascertained by direct perceptions, eg. – Speech, some by inference eg. – Mental activities and some on the basis of scriptural testimony eg., The size and shape of the embryo.

The vaata which is present in the body is directly related to tactile perception and tactile sense faculty. This tactile sense faculty is the common factor for all the other sense faculties. So no sense faculty can enjoy its object without the help of vaayu. Vaayu possesses touch and sound. Vaayu is the root cause of auditory faculty because it is responsible for its formation. It is also considered responsible for the origin of speech.

Normal functions of Pitta

Pitta is formed by the predominance of the Tejobhootha, Agni and Pita are similar. There is nothing like pitta without agni and it is responsible for the following :

1. Digestion and indigestion.
2. Vision or loss of vision.
3. Normal heat or otherwise.
4. Normal complexion or otherwise.
5. Valour and fear.
6. Anger and joy
7. Bewilderment and happiness.

Agni within the body represents the heat of the pitta as distinct from external agni i.e., physical fire having flame etc.

There are five types of pitta namely :

1. Paacaka pitta : Responsible for digestion and indigestion.
2. Aalocaka pitta : Responsible for vision or loss vision.
3. Ranjaka pitta : Responsible for giving the red colouration to blood.
4. Bhrajaka pitta :
 - a) Responsible for normal bodily heat or abnormal bodily heat and
 - b) Normal complexion or abnormal complexion.

5. Saadhaka pitta : Responsible for
 - a) Valour or fear
 - b) Joy or anger and
 - c) Happiness or bewilderment.

Normal and abnormal functions of Kapha

Kapha is mainly formed by the predominance of Ap and Prithvi maha bhootas. Soma the God of water or the Moon which is represented by Kapha in the body will produce the following effects depending on its normal abnormal state.

We adopt the proper measures to replenish the deficient dhaatus (the term here includes) and deplete those that are in excess. We thus bring back the physiological normal state by treating the diseases with oetiopathological antidotes.

Classification of disease

There are three types of classification of disease namely :

1. Endogeneous diseases
2. Exogeneous diseases
3. Psychic disease

Endogeneous diseases are caused by vitiated and morbid doshas of the body.

Exogeneous diseases are caused by demonic seizure, poisonous substances, wind, fire and trauma etc.

Psychic diseases are due to association with agreeable or disagreeable things.

Three paths of the diseases of the body

They are as follows :

1. Shaakha (i.e., the peripheral system)
2. Marma sthishandi (i.e., the vital organs and joints of bones).
3. Kosha (i.e., the central system)

The external path of the disease or the peripheral system includes tissue elements, like blood etc., and the skin.

The middle path of the disease i.e., the marma sthishandi maarga includes vital organs like the vasti i.e., the urinary bladder, the heart and head etc., the joints include the bones which are joined together and also the ligaments and tendons attached to them.

The internal path of the disease or the Kosha is also known as Maha srotas (great channel), shareeramadhyha (Central portion of the body), Maha nima (the deepest part of the body), Aama pakwashaya (meaning of the stomach and the intestines). The kosha includes stomach, intestines, bladder, liver, spleen, heart caecum and lungs.

Diseases of the Peripheral System

Ganda (Goitre), Pidaka (pimple), Alaj (Boil), Apachi (Scrofula), Carmakeela (Wart), Adhimaamsa (Granuloma), Mashaka (moles), Kushta (obstinate skin diseases including leprosy), Vyanga (Freckles), Visarpa (Eriosepalas), Swayathu (oedema), Gulma (Abdominal tumour), Arshas (Haemorrhoids) vidrati (Abscess) etc.

Diseases of the Middle Path Way

Pakshavadha (Hemiplegia), Pakshagraha (Tonic convulsions), Apatantraka (Chronic convulsions), Ardita (Facial paralysis), Sosha (Consumption), Raajayakshama (tuberculosis), Asthisandhi shula (pain in the bone joints), Gudabhrasha (Prolapse of the rectum), diseases of the head, heart and bladder.

Diseases belonging to Central System

Jwara (Fever), Atisaara (Diarrhoea), Cardi (Vomiting), Alasaka (Intestinal torpor), Vishoocika (Colic diarrhoea), Kaasa (Cough), Swaasa (Dyspnoea), Hikka (Hiccough), Aanaaha (constipation), Pleeha (Disorders of the spleen), Udara (Diseases of the Abdomen), Vidradhi (internal abscess).

80 Types of Vaata :

1. Nakhabheda (Cracking of nails)
2. Vipaadika (Cracking of feet)
3. Paada shoola (pain in foot)
4. Paada bhramsha (feet drop)
5. Paada supti (numbness of foot).
6. Vaata khuddata (club foot)

7. Gulgagraha (stiff ankle)
8. Pindikodevestana (Cramps in the calf)
9. Ghridrasi (Sciatica)
10. Jaanubheda (Genuvarum)
11. Urushtambha (stiffness in the thigh)
12. Uruasaada (pain in the thigh)
13. Paangulya (pain in the thigh)
14. Gudabhramsha (Prolapse rectum)
15. Gudeaarti (Pain in the rectum)
16. Vrishanakshewa (pain in the scrotum)
17. Sephashtambha (Stiffness of penis)
18. Vanakshna shoola (Pain in groin)
19. sronibheda (pain around the pelvic girdle)
20. Vidbheda (Diarrhoea)
21. Udaavarta (Misperistalsis)
22. Khanja vaata (Lameness)
23. Kubjatva (Kyphosis)
24. Vaarmativa (Dwarfness)
25. Trikgraha (Arthritis of sacroiliac joint)
26. Pristagraha (Stiffness of the back)
27. Paarashwamarda (pain in the Chest)
28. Udaravesta (Pain in the abdomen)
29. Hridmoha (Bradycardia)
30. Hridrava (Tachycardia)
31. Vaksha Udarsha (Rubbing pain in the chest)
32. Vaksha uparodha (impairment of thoracic movement)
33. Vaksha toda (Throbbing pain in the chest)
34. Baahu soshha (Atrophy of arm)
35. Greevastambha (Stiffness of the neck)
36. Manayastambha (Torticollis)
37. Kanthodwarisha (Hoarseness of voice)
38. Kanubheda (Pain in the jaw)
39. Ostha bheda (Pain in the lip)
40. Akshibheda (pain in the eye).
41. Danthabheda (tooth ache).
42. Dantha Shaitihlya (loose tooth).
43. Mookatwa (Aphasia).
44. Vaak sanga (falling speech).
45. Kasayaasyata (Astringent taste in the mouth).
46. Mukha soshha (Dryness of the mouth).
47. Arasaninaataa (Agnesia)
48. Craanaaasha (Anosmia).
49. Karma shoola (Ear ache).
50. Ashabdhha sravana (Tinnitus).
51. Uccaishruthi (hard of hearing).
52. Baadharya (Deafness).
53. Varthma sthambha (Blufferitis of eyelids).
54. Vartma sankocha (Entropion).
55. Timira (Amaurosis).
56. Akshishulha (pinching pain in the eye).
57. Akshi vyudaasa (ptosis of eye ball).
58. BhrOO vyudaasa (ptosis of eye brow).
59. Shankha bhedha (pain in temporal region).
60. Lalata bheda (pain in the frontal region)
61. Shiroruk (headache)
62. Keshabhoompustana(Dandruff).
63. Ardita (Facial paralysis)
64. Ekaanga roga (polyplegia).
65. Akshepaka (Chronic convulsions).
66. Pakshavadha(Hemiplegia).
67. Akshepaka (Chronic convulsions).
68. Dandaka (Tonic convulsions).
69. Tama (Fainting).
70. Bhrama (Giddiness).
71. Vepathu (Tremor).
72. Jrumbha (Yawning).

73. Hicca (Hiccough). 475. Visada (Asthenia). 576. Atipralapa (Delirium)

74. Raukshya (Dryness).

75. Paarushya (Hardness).

76. Shayaavaruna Vadhacastaa (Dusky red appearance).

77. Aswapna (Insomnia).

78. Anavasthitha chittatva (Unstable mentality).

40 Specific Disease of Pitta

1. Osha (Heating)
2. Plosha (Scorching)
3. Daaha (Burning)
4. Davathu (Boiling)
5. Dhoomaka (Fuming)
6. Vidaaha (Pyrosis)
7. Aamlaka (Acid eruptions)
8. Antardaaha (Burning sensation inside the body).
9. Amsha daaha (Burning sensation in shoulder).
10. Ooshmadhikya (Excessive temperature).
11. Atisweda (Excessive sweating)
12. Anga Gandha (Foetid odour of the body)
13. Angavaadvaharana (Cracking pain in the body)
14. Shonita kleda (sloughing of the blood)
15. Maamsa bheda (sloughing of the muscle)
16. Twagaavadharana (Cracking of the skin)
17. Carmadalana (pruritis of the skin)
18. Raktha koshta (Urticaria)
19. Raktha vispota (red vesicle)
20. Rakta pitta (Haemorrhagic disease)
21. Rakta mandala (Red wheals)
22. Haritiava (Greenishness)
23. Haridratva (Yellowishness)
24. Neelike (Blue moles)
25. Kaksha (Herpes)
26. Kaamala (Jaundice)

27. Tiktaashyata (Bitter taste in the mouth)

28. Lohithagandhasyata (Smell taste in the mouth)

29. Pootimukhatva (Foetid odour of the mouth)

30. Thrishnadhikya (Excessive thirst)

31. Atruupti (non satisfaction)

32. Aasya Vipaaka (Stomatitis)

33. Gala paaka (Pharyngitis)

34. Akshipaaka (Conjunctivitis)

35. Gudapaaka (Proctitis)

36. Medhrapaaka (Inflammation of the penis)

37. Jeevadaana (Haemorrhage).

38. Tamaha Pravesha (Fainting)

39. Harita haridra netra mootra varnasava (Greenish, Yellowish) colouration
of the eyes, urine and faeces

20. Varieties of Kapha Diseases

1. Tripti (Anorexia nervosa)
2. Tandra (Drowsiness)
3. Nidradhikya (Excessive sleep)
4. Stainmitya (Timidness)
5. Gurugaattata (Heaviness of the body)
6. Alasya (Laziness)
7. Mukha maadhunya (Sweet taste in the mouth)
8. Mukha srava (Hyperasalivation)
9. Sleshmodgirana (Mucous expectorations)
10. Malaadhikya (Excessive excretion of excreta)
11. Balaasaka (loss of strength)
12. Apakti (Indigestion)
13. Hrudayopalepa (Phlegm adhered to heart)
14. Kanthopalepa (Phlegm adhered to throat)
15. Dhamanipraticya (Hardening of vessels)
16. Galganda (Goitre)
17. Atisthoulya (Obesity)
18. Sitaagnita (Suppression of digestive power)

19. Udarda (Urticaria)
 20. Shwethavabhaasata (Pallor)
- (Swetha mostra netra varchaswa (whiteness of the urine, eyes and faeces)

Natural actions of Vaata

1. Moving from one part to another
2. Loseness
3. Dislocation
4. Expansions, obstructions, separation
5. Depression, Excitation, movement
6. Trembling, circular, movement
7. Motion
8. Piercing pain
9. Aching, pain action
10. Coarseness, harshness
11. Non-sliminess
12. Porousness
13. Reddishness
14. Astringent taste
15. Tastelessness in the mouth
16. Wasting, pain, numbness, contractions
17. Lameness

Natural actions of Pitta

1. Moving from one part of the body to another.
2. Burning sensation
3. Heat
4. Suppuration
5. Perspiration
6. Sloughing
7. Putrefaction
8. Pruritis
9. Discharge
10. Redness
11. Exhibition of its intent smell, colour and taste

Natural actions of Vaata

1. Moving from one part of another
2. Whiteness, coldness, pruritis, heaviness
3. Untouches, Numbers, sickness, upadeha (act of being covered with bodily excreta).
4. Obstruction, sweetness and delay in manifestation

Therapeutics :

All the efforts of the four chikitsapaadaas, the physicians, the medicament, the attendant and the patient possessing requisite qualities for the revival of the equilibrium of dhaatus in the event of their equilibrium being disturbed in known as therapeutics.

The Role of Therapeutics :

We give nourishments to those who are weak and emaciated. We administer reducing therapy to one who is obese. We treat patients suffering from heat with cold measures and vice-versa.

Types of Management

Management : There are three types

1. Spiritual therapy
2. Therapy based on reasoning
3. Psychic therapy

Three types of Therapies

1. Internal cleansing (*antah parimarijana*)
2. External cleansing (*Baanya Parimarijana*)
3. Surgical therapy (*Shashtra pranidhaana*)

The cleansing therapy has got a curative effect by external contact with the body such as massage, fomentation, unction, affusion and kneading.

Even through the above line of treatment is mainly meant for the diseases of the body it is equally applicable to cure the mental disorders eg. Epilepsy, insanity.

An individual will regain his health by administering external and internal cleaning therapies etc., Any disturbance in the equilibrium of dhaatus in the body is known as diseases and the state of equilibrium of the health. Health and disease are also defined as pleasure and pain respectively.

Aims of Treatment:

The purpose of treatment of the disease is to keep the dhaatus in equilibrium. By taking recourse to the factors, the physician well versed in treatment brings about equilibrium of dhaatus and so he is regarded of physical happiness and longevity and hence the physician is regarded of physical happiness and longevity and hence the physician is regarded as a donor of virtue, wealth and desires of the world and world beyond.

Pancakarma :

The word pancakarma is comprising of two words namely Panca and Karma. Panca means five and Karma means Therapy (process)

The pancakarma is a curative line of treatment for all diseases which are not amenable to shamana chikitsa. The five methods or procedures of elimination of vitiated doshas from the body. They are :-

1. Vamana karma (Emesis therapy)
2. Virecana karma (Purgation therapy)
3. Anuvaasana vasti karma (Unctuous enema therapy)
4. Niroohavasti karma (Decoction enema therapy)
5. Nasya karma (Errhine therapy)

The above description is according to the classification made by Achaarya Caraka, whereas according to Achaarya Susruta, there is a slight difference. He has clubbed the Vasti-Karmas mentioned separately above together, as the Enema therapy and in the vacant place adds Rakthamokshana or Blood letting as the fifth measures of eliminative or purificatory procedures. He believes that there are many diseases which are produced due to the vitiation of the blood and he has taken into consideration. Raktha as the fourth dosha, a responsible causative factor for the production of many diseases.

The main operative treatments of pancakarma (i.e., the pradhana karmas) are always preceded by the pre-operative eliminative measures such as snehana (Oleation) and swedana (Sudation) therapies.

The purpose of adopting the pre-operative eliminative procedures is to bring the vitiated morbid doshas from the shakaas (which includes rakthaadhi dhaatus and twak to the koshta).

Due to the aggravation, increase in fluidity, suppuration, removal of the obstruction at the entrance of the channel of circulation and reduced pressure the vitiated doshas leave the periphery and come to the central part of the body (Alimentary canal).

The fluidity of the vitiated doshas will be increased, then they will come to the alimentary tract. Suppuration results in the detachment of the doshas from the place of lodgement. This vitiated doshas cannot move from the periphery to the alimentary tract, if the entrance of the channel of circulation is not clear. It does so, when the obstruction is removed. The pressure of vaata helps the spread of dosas from alimentary tract to periphery of the body. When this pressure is withdrawn, doshas will automatically come from the periphery from their normal and natural abode. After the application of pre-operative measures, the vitiated dosas will be brought to the Alimentary tract and they will be eliminated from there either through the Urdhwa-marga i.e., the upper orifice or mouth or through the Adho-marga i.e., through the lower orifice to the anus.

Traktion of Peripheral dosas to center

Due to further aggravation increase in fluidity, suppuration removal of the obstruction at entrance of the channel of circulation and reduced pressure, the vitiated doshas leave the periphery and come to the central part of the body, that is the gastrointestinal or alimentary tract. Suppuration results in the detachment of the dosas from the place of lodgement. The vitiated dosas cannot go from the periphery to the alimentary tract, if the entrance of the channel of circulation is not clear. The pressure of vaata helps the spread of dosas from the alimentary tract to the periphery of the body.

When this pressure is withdrawn the dosas will automatically come from the periphery to their normal abode or alimentary tract. Procedures on an individual who is going to undergo the treatment must be subjected for pre-operative measure as oleation and sudation. This will not only help the body of the individual to face the future rigorous treatment, but also they will make the vitiated dosas to come to the koshta (i.e., alimentary tract) from where they can be easily eliminated.

The adopting of diet and other regimen after the operative procedure will promote the strength of the body its nutritious diet and increasing the digestive fire.

Samsarjana Krama (Post operative procedure)
The samsarjana krama or the post operative treatment must be adopted to get a complete cure and to stimulate the digestive fire and to increase the resistance of patient. To quote an example; the diet for vaata disorder is the soup of meat given along with rice. The nutritious effect of the meat soup on the body is well known.

The food, after digestion takes two forms namely the prasaada or the essence also known as rasa and the kitta or the refuse. The kitta provides nutrition to sweat urine. Stool, vaata, pitta, kapha, excreta of the eye, ear, nose, mouth, hairfollicles as well as the genital organs and also to hair of the head, beard, small hairs of the body, nails etc. The rasa is the essence of food provides nutrition to tissues of the body. (Rasa-plasma and other fluid constants of the body). Rakta (blood-Erythrocytes), muscles, fat, bone, bone marrow, semen, ojas. The five sense organs, tissue elements, joints, ligaments of the body are derived from the food. The food that we take in pancakarma and the agni which is predominant of Tejobhutha even though it is made up of pachabiotic. So, the food must be taken in proper quantity and quality during the Samsarjana Krama or the post operative procedures. In operative procedure, or Pradhaana krama the agni or digestive fire will undergo diminution. So in order to accentuate or to stimulate the agni and to bring it into equilibrium or saamyaavasta the food will be given in different forms as peya, yavaaguvilepi, kritayoosha, akrityaoosha, kritamamsarasa, akritha mamsarasa etc.

The Benefit of Eliminatory Procedures as noted below in Brief

1. The vitiated dosas will be eliminated from the body through the alimentary tract.
2. The power of digestion and metabolism is enhanced.
3. Diseases are cured and normal health is restored.
4. The sense faculties, mind, intelligence and complexion become clear.
5. He gains strength, plumpness, off spring and virility.
6. The individual will not be affected by old age and lives long healthy.
7. It rejuvenates the body.
8. It prevent diseases in the body.
9. The dosas alleviated by fasting and digestive drugs do at times get aggravated but these eliminated by elimination therapies do not reoccur.
10. So, one should undergo proper elimination therapy in proper time.

The role of Pancakarma in the treatment of diseases or either bodily origin or mental origin have been effectively stressed in this book. The photos which are inserted in this book will give an idea of eliminatory treatment to the students and practitioners of Ayurveda.

The investigations which are advocated and practiced are to be done before and after treatment are stressed here to promote research in the mind of Ayurvedic students who are studying at the graduate and post-graduate level in the Indian Universities. The book, even though is a medical one is written in a clear and lucid style so that the students who are conversant with English language can easily go through this. The Pradhana Karma is having manifold uses in alleviating the diseases.

The administration of Emesis therapy will alleviate and cure the Kapha and its allied diseases. The administration of Purgative therapy mainly alleviates and cures the Pitta and its allied disorders. The administration of Enema therapies will alleviate and cure vata and its allied disorders. Similarly Errhine therapy is the specific treatment for the diseases of the head and neck.

The Pancakarma treatment is found effective in Rheumatic afflictions, Poliomyelitis, Paraplegia, Hemiplegia, Monoplegia, Paralysisagitan, Parkinsonism, Bronchial Asthma, Skin afflictions, Peptic ulcer, Epilepsy, Insomnia, Headache, (of different origins), Dysmenorrhoea, Cervicitis, Polyneuritis and Nephritis etc.

Even the mental disorders like epilepsy and insanity etc. have also responded very well to the eliminative line of treatment.

All the literature on the subject has been consulted and up-to-date advances in this field have also been incorporated. Every effort is made to make this book as a standard text book meant for students at graduate and postgraduate level.

The name of drugs are given in Sanskrit with their Latin names within brackets in order to avoid confusion to trace them.

As for as possible, correct modern equivalents of all the Sanskrit words have been sincerely attempted.

I shall feel my endeavour well rewarded should it serve the purpose of those for whom it is intended. To make the book comprehensive and up-to-date more facts have been incorporated, repetition of facts has been avoided.

This book is presented in 10 (Ten) chapters.

Pre-operative measures (Poorna Karma)

Chapter 1. Oleation Therapy (Snehana karma)

Chapter ii. Sudation Therapy (Swedana karma)

Chapter iii. Emesis Therapy (Vamana karma)

Chapter iv. Purgation Therapy (Virecana karma)

Chapter v. Enema Therapy (Vasti karma)

Chapter vi. Errhine Therapy (Nasya karma)

Chapter vii. Blood Letting Therapy (Raktamokshana karma)

Chapter ix. Food and Regimen

Chapter x. Upakapaneeya-Adyaya, Case Reports, Bibliography

Meticulous care has been taken in preventing insinuation of errors and unwanted omissions but in spite of my best endeavour some minor lapses might have crept in for which the author feels very much embarrassed and request the readers to be constructive in their criticism considering the fact that the book is printed from the manuscript. It would be appreciated and thankfully acknowledged if any such lapses are communicated to the author and they would be considered at the time of next printing of the book.

Dr. T.L. Devaraj

Author.

PRE-OPERATIVE PROCEDURE (Poorna Karma)

CHAPTER - 1

OLEATION THERAPY (SNEHA NAKARMA)

The meaning of sneha, according to Sanskrit English dictionary by V.S. Apte is as follows; Affection; Love Kindness; Tenderness, Oiliness, Viscidity, Unctuousness, Lubricity, one of the 24 gunas of Vaisesika, moisture, fat of any unctuous substance. Here the word unctuous is used,

Snehana ; Its meaning is as follows :

Anointing, lubricating, rubbing or smearing with oil, or unguents, unctuousness, an unguent, emollient.

It is defined as a thing which causes unctuousness,, fluidity, softness and moisture. That process is named as snehana or oleating therapy.

(C. Su. 22/11)

The word, Sneha, is derived from the word shihā. Upon it; Gach' prataya is there. It is masculine. Its meaning is Love, oil and according to Nyaaya Shastra-It is daahaanukoola.

The property of unctuous substance (sneha) is that which binds the minutest and atomic particles of the body together.

Snehana word belongs to Neutral Gender. It is produced by Nitch, lyut prayaya. Its meaning is anointing of the body with oil (Abhyanga).

It can be defined as that which produces Snigdhata in the body (I,e, unctuousness of the body)

General Introduction Of Unctuous Substance (Sneha)

Oleation therapy is an important method of poornakarma (pre-operative procedure) of poornakarma (pre-operative procedure) of Pancakarma. Cakrapani, the commentator of Caraka Samhita is of the view that before administering the emetics (Vamana drugs), purgatives (Virecana drugs), it is essential to subject the patient for oleation first.

The administration of unctuous substance is important line of treatment for vaata disorders. In several places it is made clear that the administration of sneha (oleation) therapy and Sweda (Sudation) therapy must be done till the patient gets Samyak Snigdha (appearance of signs and symptoms of proper oleation therapy and Sweda(Sudation))therapy must be done till the patient gets Samyak Swinna (appearance of signs and symptoms of proper oleation therapy) and Samyak swinha (sweda) lakshanaas. Then only the eliminatory procedure (or purificatory) must be adopted.

(C.Su. 13/12 Caraka Paani teeka and C.Su. 13/99)

The administration of Oleation therapy is a must to the patient, otherwise the patients, body will be subjected to lot of discomfort etc. like a dry stick. If it is bent by force it will break. So without the application of oil to the wooden stick it cannot bent. So also the Sodhana or eliminatory procedure cannot be conducted without proper or eliminatory procedure cannot be conducted without proper oleation

(A.H. Su. 18\59 Bheela Sam 14/3)

Properties of Unctuous Drugs:

The Unctuous material (Sneha) will have the following properties;

1. Snigdha (unctuous)
2. Guru (heavy)
3. Sheetा (cold)
4. Mrudu(soft)
5. Drava(liquid)
6. Piccili(slimy)
7. Sara (moving)
8. Manda (sluggish)
9. Sookshma(subtle)

Singdha (unctuousness):

Definition : It is the property of an oily material. It is defined as a substance which produces kledana (wetness, dampness etc.), in the body.

This is made up of mainly Aapya Mahaa bhoota, yet it consists of Aapya and Prithvi mahaa bhootaas. It can be visualized by the naked eye. Snigdha will produce unctuousness, softness, strength and colour to the body.

(Su. Su. 41/11, Hemaadri. Su. Su. 14/156)

Guru guna (Heavy)

Definition : It is defined as a substance which consists of heaviness, and takes long time to get digested by the digestive fire in the body.

It has 4 actions :

1. Saada krt (Produces weakness or emaciation)
2. Upalepa krt (Produces application or coating)
3. Bala krt (Produces strength)
4. Bruhmana krt (Produces roborantness in the body)

The meaning of Saada is to produce Glaani (Exhaustion) in the body. After the intake of drugs which are having heaviness property, will lead to less digestive fire and weakness in the body.

Upalepa 'is defined as the accumulation of faeces in the body.

Tarpana : is defined as one which produces satisfaction (trupth janka).

Bruhmana is defined as a quality which helps in the growth of the body. Hemaadri is of the opinion that the property of heaviness (guru) is to make the body strong.

Bhaavaprakash opines that the heaviness will act as an alleviator of both vaata and kapha and produces strength. It causes digestion very slowly. The quality of heaviness is composed of prithvi and Apmahaabhootas in excess.

Sheetा Guna (Cold – property) :

It is having the following properties :-

1. Hlaadana (promotes pleasure)
2. Sthambhana (promotes astringentaction)
3. Moorcharana (promotes consciousness)
4. Trusha prashamana (alleviates or subdues thirst)
5. Sweda Harana (arrests sweating)
6. Daaha prashamana (alleviates burning sensation)

Coldness is pleasurable. Exercise, styptic, virtues, alleviates epileptic fits, thirst and the burning sensations of the body. It arrests perspiration. It greatly helps to set in the process of suppuration in boils and abscesses.

It wards off unconsciousness. It can be felt on touch. It is composed of Aapya and vaayavya bhootas in excess.

Mrudu Guna (Softness) :

'Mrudu' is generally defined as delicate, tender. It is a property by which the softness and delicateness are produced is called as Mrudu guna'

"Shithilaayatvam, Mrudhutvam" (Aruna datta) :

The Mrudu property will produce shithilatha in the body. It is composed of Aapya and Naabhasa gunas. It can be easily felt by touch. (Naabhasa is either). This is opposite to teeksnagun (hot property).

The Mrudu property will alleviate burning sensation in the body.

Inflammation and exudation.

Drava guna (Fluid property) :

It is defined as a liquid which contains unctuous, cold, dull, soft, slimy and abounding with the quality of tastes or dominated by Ap-Mahaabhoottas and these will promote stickyness moistness, softness and happiness.

It is opposite to the property of Saandra i.e., it binds one part of the body to another.

This property will helps the spreading of unctuousness substance quickly and causes liquefactions of the dosas and helps in the movement of the fluid from one part of the body to another. It can be seen by our eyes.

Piccila guna :

It is the property of Ap-Mahaabhoota. Its general meaning is slimy. It can be seen as well as felt by touch. This consists of more of Ap-mahaabootas in excess.

Susruta has given five properties for this slimy property they are as follows :

1. Vitalising
2. Tonic
3. Heavy regarding digestion
4. Brings about union of fractured bones

The Quality of absorption is opposite of slimy, i.e., Jeevana (life). It will create strength in the body. Unision in the organs of the body. Aggravates kapha, produces heaviness in the body.

Hemaadri says- It produces application on the body (Iepana). (Shu. Su. 41/4p 46, Bhava prakash, hemaadri Cha. Su. 26/11)

Sara Guna :

The meaning of Sara as per V.S. Apte Sanskrit English dictionary page 592 is as follows : Saraguna-water.

Saraha : Going, moving . It is composed of Aapya Mahaabhoota. Arunadatta is of the opinion that is pravrittisheela (Advancing) and according to Hemaadri it is having the property of prerana sheela. Sara guna will initiates the movements of vaata and mala in the body. Vaagbhata has substituted calaguna (Moving or shaking) in place of sara guna. Cala guna is composed of Vaayavya Mahabhoota.

Manda guna :

Slow, tardy, inactive, lazy, dull loitering, cold, feeble, defective, for eg. Mandā guna= defective or feeble digestive fire or weak digestion etc.

It is defined as a property which functions very slowly. It is also opined by Arunadatta that it is having the property of cirakaaritva (delayed action) and accroding to Hemaadri it produces Shamana (Subduing) in the body. It is composed of Aapya Mahaabhoota. Its implication is that it helps the slow movement of unctuous substance in the body. As a result of it the function of unctuous (sneha) substance will, naturally, be delayed. This manda property will also help the unctuous substance for a longer period along with Dosas(morbid matter), Dhaatu (tissues) and mala (excreta)

(Su. Su. 41-1 Bhaprak)

Sookshma guna :

(Subtle, minute, atomic, delicate, thin, sharp)

It is defined as an acute property of a material which can pass through the sookshma srotas (smallest or subtle or atomic parts of the body). It is also having the property of expansion or spreading. It is composed of Agneya mahaabhoota (Tejas), Usually, substances that are not, sharp, subtle, light, non-unctucuous, nonslimy etc., are having the predominance of Tejas. They produce combustion, metabolism, lustre, radiance and colour.

Here, we can say that sookshma or subtle is a property of Tejas which will pass through the minutest or atomic parts of the body.

Classification of Sneha drugs : (Sneha = unctuous)

According to the origin of Sneha drug, the following classification is made :-

Yoni bheda : There are two sources of unctuous substances, viz., vegetable and animal.

Sources of oil from Vegetable (Sthaavara) origin :

1. Tila (*Sesamum indicum*)
2. Priyala (*Bucania lanzae and spren*)
3. Abhiasuka (*Pistacia vera linn*)
4. Bidhitaka (*Terminalia belerica Roxb*)
5. Chitra (*Baliospermum monatanum Arg*)
6. Abhaya (*Terminalia chebula linn*)
7. Eranda (*Ricinus communis linn*)
8. Madhuka (*Madhuca indica*)
9. Sarshapa (*Brassica campestris*)
10. Kusumba (*Carthamus tinctorius*)
11. Aaruka (*Linum usitatissimum Linn*)
12. Bilva (*Aegle marmelos Corr*)
13. Moolaka (*Raphanus sativus Linn*)
14. Atasi (*Linum Usitaiissimum Linn*)
15. Nikochaka (*Pinus gerardiana*)
16. Ashoda (*Aleurites moluccana Merr*)
17. Karanja (*Pongamia pinnata Merr*)
18. Sigruka (*Moringa oleifera Linn*)

Source of fat or oil from Animal origin (jangama)

1. Fish (*Matsya*)
2. 4 footed animals (*Mruga*)
3. Birds (*Pakshi*)

4. Curds (*Dadhi*)
5. Milk (*Ksheera*)
6. Ghee (*Ghrita*)
7. Meat (*Muscle*) (*Maamsa*)
8. Fat (*Vasa*)
9. Bone-marrow (*Majja*)

The above mentioned unctuous are only commonly used but there are several other sources of unctuous substances eg. Oil of nimba (Azadirachta indica).

(C.Su. 13/11)
Susruta has classified sthaavara sneha or unctuous substances obtained from vegetable origin, according to their actions viz.

1. Vamanopa yogi (drugs used as emetics)
2. Virecanopayogi (drugs used as purgatives)

Vegetable oils used in producing emesis;

(Vamanopayogi sthaavara sneha)

1. Jeemuta (*Luffa echinata*)
2. Kutaja (*holarrhena antidysenterica*)
3. Kruta vedana (*Luffa acutangula*)
4. Elkshwaaku (*Lagenaria vulgaris*)
5. Dhaamaargava (*Luffa Aegyptica*)
6. Madana (*Randia dumetorum*)

Vegetable oils used as purgatives;

(Virecanopayogi sthaavara Sneha)

1. Tilvaka (*Symlocos racemososa*)
2. Eranda (*Ricinus communis*)
3. Koshaamra (*Schlechera trijuga*)
4. Danti (*Baliospermum montanum*)
5. Dravanthi (*Crotod tiglium*)
6. Saptahala (*Acasia rugata*)
7. Shankhini (*Canscora decussata*)

(C.Su.13/10)

8. Palaasha (*Butea frondosa Mano sperma*)
9. Vishaanika (*Helictereo isora*)
10. Javaakshi

11. Kampillaka (*Mallotus philippensis*)
12. Shampaka (*Cassia fistula*)

13. Neeline (*Indigofera tinctoria*)

Vegetable oils used in Errhine Therapy :

(Shiro viirceanopayogi sneha):

1. Vidanga (*Embelia ribes*)
2. Kharmanjan (*Achyranthes aspera*)
3. Madhushigru (*Moringa pterygosperma*)
4. Soonya valii

5. Peelu (*Salvadora persica porsica*)
6. Siddhartaka (a type of corn)
7. Jyotismathi (*Celastrus paniculatus*)

Vegetable oils use in chronic ulcers :

(Dusta vranopayogi sneha)

1. Karanja (*Pongamia pinnata*)
2. Poothi karanja (*Pongamia*)
3. Kruta maala (*Cassia fistula*)
4. Maatulunga (*Citrus medica-varypical*)
5. Ingudee (*Belanties aegyptiaca*)
6. Kiraata (*Swertia chirata*)

Vegetable oils used in complicated diseases like skin disease including leprosy.

Mahaavyaadhudhupayogisthaavara Sneha :-

1. Tuvaraka (*Hydnocarpus wightiana*)
2. Kapitta (*Feronia elephantum*)
3. Kampillaka (*Mallotus philippensis*)

4. Bhallataka (*Semecarpus anacardium*)
5. Patola (*Trichosanthes cucumerina*)

Vegetable oils used to relieve the obstruction of urine

(Mootra Sangopayogi sathaavara sneha)

1. Trapusha (*Cucumis sativus*)
2. Vaaruka (*Indigofera ermannophylla*)
3. Thumbhi (*Cucurbita lagenaria*)
4. Kooshamaanda (*Berincasa bispida*)

Vegetable oils used to relieve urinary disorders

(Pramehapayogi sthaavaara sneha)

1. Kusumba (*Carthamus tinctorius*)
2. Sarshapa (*Brassia campestris*)
3. Atasi (*Linumusita tisbimum*)
4. Picumarda (*Melia azadirachta*)
5. Muktaka (*Cyperus scariosus*)
6. Bhaanda (*Viscum album*)
7. Katu Thumbhi (*Lagenaria vulgaris*)
8. Kataabhi (*Vatsnabhi*) (*Aconitumferox*)

Vegetable oils used in pitta associated Vaata.

1. Taala (*Borassus fabeliflora*)
2. Naarikela (*Coccus nucifera*)
3. Panasa (*Artocarpus integrifolia*)
4. Moca (*Musa serpentium*)
5. Priyaala (*Buchanania latifolia*)
6. Bliva (*Aegle marmelos*)
7. Madhooka (*Bassia latifolia*)
8. Sleshmaanthaka (*Courdia myxa*)
9. Aamrathaka phala (*Spondias mangifera*)

**Vegetable oils used in leucoderma
(Krushnee karanopayogi Sthaavarsneha)**

1. Vibheetaki (*Terminalia bellerica*)
2. Bhallathaka (*Semecarpus anacardium*)
3. Pindeethaka (*Vangueria spinosa*)

Vegetable oils used in Ringworm etc.

(Sthaavara Sneha used in Dadru, Kusta, Kitaba etc.)

1. Surala (*Pueraria tuberosa*)
2. Peeta (*Salvadora persicalium*)
3. Sheesma (*Dalbergia sissoo*)
4. Agaru (*Aquilaria agallocha*)

(Su.Ci 31/5)

Adjuvants of unctuous drugs

1. Mridveeka (*Vitis vinifera Linn*)
2. Madhooka (*Bassia latifolia*)
3. Madhuparni (*Tinspora cordifolia Mers*)
4. Meda (*Polygonatum cirrhifolium*)
5. Vidaari (*Ipomeea paniculata RB*)
6. Kaakoli (*Sizypus napica*)
7. Ksheera Kaakoli (*Asparagus adscendens*)
8. Jeevaka (*Mycrostylis Nasicifera*)
9. Jeevantti (*Leptadenia reticulata W & A*)
10. Shaala parni (*Desmodium gangeticum*)

SAMANA AND SODHANA SNEHA

(Alleviating and Eliminatory unctuous substance)

One day earlier to the oleation therapy the patient should take food in suitable quantity. The food should be hot (ushna), and anabhisnyandi (a thing which will not obstruct the channel of circulation). It must neither be too unctuous (Atisnidgha) nor a mixture of 2 opposite qualities (hot-ushna and cold-sheeta).

When the patient feels hungry he should take alleviating (Samshamna) type of oleation therapy during the lunch hours.

Shodhana (elimination) type of oleation therapy should be administered only when the food taken by the patient during the previous day has been digested.

(C. Su. 13-60-61)

Brumhana Sneha

The Brumhana Sneha is defined as a type of oleation therapy which must be administered along with meat juice (maamsa rasa), alcohol (Madya), and food (Bhojana) in small quantity.

(A.H.Su. 16-20)

Classification of Sneha according to its dosage of administration

1. Hrusiyasi maatra sneha (Test Dose)
2. Hrasvamaatra yuktta sneha (Smaller Dose)
3. Madhyama Maatra yuktta sneha (Medium Dose)
4. Uttama maatra yuktta sneha (Maximum dose)

Classification of Sneha according to Paaka bedha

(Paaka bheda is a method or degree of boiling of sneha)

When boiling is mild, then it is called as mridu paaka.
When the boiling is intermediate then it is called as madhyama paaka.
When the boiling is hard, then, it is called as khara paaka.

Classification of Sneha according to its usage

It is mainly of two types :

1. External (Baahya) 2. Internal (Abhyantara)

An oleaginous or unctuous substance forms an essential factor of the living organism and the self conscious animated body. It contributes to its vitality and makes life possible.

The external use of unctuous substance on the body can be done in the following methods :

1. Anointing of oil the body (unguents) – Abhyanga.
2. Applications of oil drugs on the body – lepa.
3. Massage (mardhana)
4. Rubbing of the body with unguent- udwartana
5. Soft massage (Shampooing)-Samvahana
6. Anointing of oil over the head- Moordha Taila.
7. Keeping of liquid drugs in the mouth- Gandoosha.
8. Ear drops - Karna poorana.
9. Eye drops - Akshi Tarpana.
10. Affusion – Pari sheka
11. Keeping of cloth piece dipped in oil on head – Picu.

Best unctuous drug (Uttama Sneha)

There are 4 unctuous substances which are considered as best.

1. Ghee (Ghrita) 2. Oil (Taila)
2. Muscle fat (Vasaa) 4. Bone marrow (Majja)

Whenever there is no mention of name of oil, it must be presumed that it is only the oil of sesamum indica. Ghee is the unctuous substance of par-excellence because of its power to assimilate effectively the properties of other substances.

(C. Su. 13-13)

Curd and milk are the unctuous substances. But ghee (Ghrita), oil (Taila), Fat (Vasa), Bone marrow (Majja) are considered to be the best and of par excellence in their unctuous qualities. Ghee (Ghrita) is considered to be the unctuous substance of par excellence. Ghee has the inherent property to transform it self so as to imbibe all the qualities. of the substance added to it. The ghee which will retain its original property even though it is mixed with other drugs which possesses different qualities Ghee alleviates vaata due to its unctuous quality and pitta due to its sweetness and

coldness (Madhura and sheeta). Even though kapha is having the same qualities – sweetness, coldness, unctuousness etc., similar to ghee properties but yet the drugs possessing opposite qualities can be used to alleviate kapha. Ghee transforms itself so as to imbibe roughness and hotness (Rooksha and ushna) of citraka (*Plumbagozela/atica Linn*) added to it, it has the inherent capacity to retain its original property like unctuousness and coldness, i.e., even when the drugs which are having contradictory property to ghee, still the ghee will retain its original property. (Cakrapaani teeka on C.Su. 13/13). Four types of fat viz., ghee oil, muscle fat and Marrow. They are usually prescribed for internal use (Paana), massage (Abhang), enema (Vasti), inhalation (Nasya). These unctuous substance will produce unctuousness, invigoration, lustre, strength copulence to the body and alleviate vaata, pitta and kapha.

(C.Su. 1/87-88).

Properties of ghee :

Ghee (Ghrita) alleviates pitta and Vaata, it is good and conducive to rasa dhaatu, shukra dhaatu (semen) and ojas. It has cooling (Nirvaapana) and softening effect (Mrudukarana) and the clarity of voice and complexion.

Properties of Oils (Taila) :

Oil (Taila) alleviates Vaata. It aggravates kapha. It adds strength to the body. It is good for the skin. It is hot (ushna), stabiliser, and it controls the doshas (morbidity) of the female genital organs.

(C. Su. 13/6)

Properties of Muscle Fat (Vasaa) :

The muscle fat (Vasaa) is prescribed for the treatment of injury, fracture, trauma, prolapse of uterus, ear ache head ache. It enhances the virility of the person. It helps in oleation and it is useful for those who practice physical exercises.

(C. Su. 13/16)



Indications for the administration of ghee :

Ghee is internally prescribed in the following diseases :

1. Those bodily constitution is predominated by vaata and pitta.
2. Who is suffering from disease caused by vitiation of vaata and pitta.
3. Those desirous of good eye sight.
4. Those suffering from phthisis and consumption
5. Old persons.
6. Children.
7. Weak
8. Those desirous of longevity
9. Those desirous of good complexion.
10. Those desirous of voice, nourishment, progeny and tenderness of the body.
11. Those desirous of lustre, ojas, memory, intelligence, power of digestion wisdom and proper functioning of sense organs.
12. Those afflicted with injuries due to burns, by weapons poison and fire.
13. Those desirous of strength

(C. SU. 13/41 to 43)

Ghrita can also be administered in mental disorders like insanity (unmada) and epilepsy (Apasmaara).

Properties of Oils (Susruta) :

Oil is made up of Agneya property. It is hot (ushn), Acute or sharp (Teekshna), Sweet (Madhura) and sweet invipaaka, it produces robotrant (Fatty) body. It is good for the body. It is immediately absorbed and acts in the body. It is subtle, spreading, heavy, fluid, promotes the skin, virility, intellect, softness of muscle tissue, strength, colour and it is good for the eyes.

(SU. SU. 45/112)

Oil from Seasmum (it has sweet (madh) taste, subtle (srooksha) texture, it undergoes chemical changes, it is pervaded all over the body). It aggravates pitta, binds bowel, and decreases the quantity of urine, and it doesn't increase kapha. It is stated to be the best for alleviating vaata. It promotes strength of skin, health, intelligence and power of digestion. By combination of other drugs it will cure other diseases.

(C. SU. 27/286 0 288)

Indications for the administration of oils :

The oil can be given internally in the following conditions :

1. It can be given in winter for those who are having kapha and Medas in excess.
2. Those whose throat and abdomen are loose but plump, those suffering from diseases due to the vitiation of vaata in vaata constitution of the patient.
3. Those desirous of strength, slimness (tanutvam), laghuta (lightness), sturdiness (drudhata), steadiness (sthira) of the body, tenderness and smoothness of the skin (snigdha slakshna tanutwaktam)
4. Those having worms (krimi) and other infection in their bowels.
5. Those having costive bowel (kroora kostha)
6. Those afflicted with sinuses and
7. Those who are accustomed to the intake of oil

Indications for the administration of muscle fat (Vasa) :

The musical fat (Vasa) can be internally prescribed to the patients of the following conditions Viz.,

1. Who can withstand the wind and sun,
2. Those who are having roughness of their skin.
3. Those who are emaciated due to the bearing of heavy loads or exertion from long walks.
4. Those with feeble semen (shukra) and blood (rakta).

5. Those whose kapha and vatas are below normal.
6. Those who are having excruciating pain (matparuja) in joints (sandhi), veins, ligaments, vital organs, koshtha (abdominal viscera).
7. Those who are accustomed to intake of fats (Vassaa), and
8. This should be administered only for such patients who are required to be given oleation therapy.

(Cr. Su 13/47-49)

Properties of Bone Marrow (Majja) :

The Bone Marrow (Majja) enhances strength (bala), semen (Shukra), rasadhaatu, kapha, medodhaatu (fat) and Majja (Bone marrow). It promotes physical strength, especially of bones and is useful for oleation.

Indications for the administration of Bone Marrow (Majja) :

In the following types of conditions the Bone Marrow must be prescribed:

1. Those who are having strong digestive power.
2. Those who can withstand stress and strain.
3. Those who are accustomed to intake of unctuous substances.
4. Those who are suffering from Vaata disease.
5. Those who are having constive bowel (Kroora kostha) and
6. This has to be given only for those patients who will have to undergo oleation therapy.

(C. Su. 13/50)

Administration of oleation therapy according to seasons :

1. Ghee (ghrita) must be administered in Autumn (Sharat).
2. Fat (Vasa) and Bone, Marrow (Majja) must be administered in the month of Vaishaaka (April-May)
3. Oil (Taila) must be administered during the rainy (Pravrit) season.
4. One must not take any of the untuous substances when the season is extremely hot or cold.

(C. Su. f13/18).

Ghee (ghrita) is to be taken during Autumn (sharat) as pitta gets vitiated and aggravated in this season, and ghee is specific antidote for pitta. Ghee alleviates pitta due to its coldness. The muscle fat (vassaa) and marrow (majja) are either too cold or too hot.

Tila alleviates vaata and kapha due to its hotness (property) so these are prescribed in the month of Vaishaaka, when the bodily strength and dhaatus will undergo diminishing trend and the season will be either too hot or too cold.

In caitra the oleation therapy must not be administered as there is predominance of kapha in this season, when the patients suffering from acute diseases then the physician must administer oleation therapy whether the season is too hot or too cold.

In caitra the oleation therapy must not be administered as there is predominance of kapha in this season. When the patient is suffering from acute disease then the physician must administer oleation therapy whether the season is too hot or too cold.

Time for the administration of fats :

The oleation therapy must be administered during summer season and whenever there is vitiation of vaata or pitta.

In general, the oleation therapy must be administered in mid-day in winter if the kapha is vitiated.

(C. Su. 13/19).

Here, the kapha means not only mere kapha but even if it is accompanied by vaata and pitta. Even patients who are having vitiation of Vaata and kapha, pitta and kapha then also the oleation therapy must be administered during the mid-day.

(Sus. Cikitsa 31/22).

Complications (Vyaapats) of untimely administration of fats :

When the oleation therapy is administered during the day time in summer or to patients who are suffering from diseases dominated by the vitiation of Vaata and pitta, will produce fainting (moorcha), thirst (Pipaasa) insanity (Unmaada) or jaundice (kaamala). If a patient is suffering from a disease dominated by kapha or a patient who is suffereing from a disease during

winter if the oleation therapy is administered during evening, then it produces constipation (anaaha), anorexia (aruchi), colic pain (shoola) and Anaemia (paandu).

(C. Su. 13/20, 21)

If oleation therapy is administered in the evening during winter to a patient who is acutely suffering from the vitiation of kapha, then it produces constipation of severe type.

Indications for oleation therapy :

In the following persons who are suffering from following conditions the oleation therapy can be administered with benefits :-

1. Persons who are above to undergo sudation therapy or eliminatory procedure (Sodhana therapy).
2. Those who are having roughness in the skin
3. Those who are indulging in physical exercise, wine and women and those who suffer from mental strain.
4. Those who are in old age.
5. Those who are children
6. Those who are emaciated
7. Those who are very weak in blood and semen (shukra)
8. Those who are in the habit of drinking Alcohol
9. Those who are suffering from vaata disorders.
10. Those who are suffering from conjunctivitis (Abhishyanda)
11. Those who are suffering from cataract (Timira)
12. Those who are not getting sleep even after excessive exertion.

(A.H. Su. 16/56)

Some of the common indications of oleation therapy which are already mentioned in caraka are not repeated even though they are indicated by vaaghbhata

Contra-indications for oleation therapy or fat administration :

The fat or unctuous substance must not be administered in the following conditions:

1. Those persons who are fit to undergo rookshna therapy (drying or parched therapy)
2. Those whose body is having exclusive aggravation of kapha and fat (meda)
3. Those who are having excessive secretion from the mouth and Anus due to excessive aggravation of kapha.
4. Those digestion power is weak
5. Those who are suffering from thirst and fainting
6. The pregnant women
7. Those whose palate gets dried up.
8. Those having aversion to food.
9. Those suffering from vomiting, abdominal disease, diseases due to improper digestion as well as metabolism.
10. Those suffering from gara type of poison (food poisoning)
11. Persons who are weak and emaciated.
12. Those who are having aversion for taking the unctuous substances.
13. Those who are intoxicated.
14. Those who have undergone errhine or inhalation (Nasya) and enema therapy (vasti cikitsa).
15. If oleation therapy is administered to the above type of patients, then it will lead to disastrous complications and consequences.

(C. Su. 13/53-56)

16. Those who are suffering from Acute fever. (taruna jwara)
17. Those who are suffering from indigestion (Ajeerna)
18. Improper season.
19. Those patients (women) who are delivered.

(Su. chi. 31/46 to 48)

20. Those patient who are having excessive digestive fire(Atyagni) (A.H.Su. 16/6 to 7)

Dalhana is of the following opinion. When there is indigestion the digestive fire will digest only undigested food. So the Agni at this stage may not digest the unctuous substances. If it acts it will do it very slowly. In weak persons there will be weakness of the body. In anorexia there will be aggravation of anorexia, in obesity there will be aggravation of obesity, and obstruction to channels (Srotorodha)- in fainting (moorca) there will be aggravation of fainting in case of persons who have undergone vomiting, purging, enema due to the presence of less digestive fire, thirst (Thrusha), exhaustion (klama) may be produced. In case of ladies who have untimely delivered, then in such conditions, if oleation therapy is administered it will produce many complications. In some diseases of Abdomen, oleation therapy is indicated but it is strictly contra-indicated in cidrodara Ascitis due to perforation or injury) and jaldara (ascitis).

(*Dalhana Teeka on Su. Chi. 31/46 to 48*)

Whenever there is no mention of fluid it is implied that water should be used. When quatha is mentioned then 1/4 of the main drug must be used. While making of unctuous preparations where the exact quantity of water, (Jala) unctuous article must be used 4 times the drug and water 4 times the unctuous article.

Unctuous preparations (*sneha paaka*) are of three kinds

Viz :- 1 Soft (mrudu), 2. Medium (madhya), 3 hard (khara).

Soft preparation :- (*mrudu paaka*) :

When the solution of the drug acquires a consistency of a paste it is called as soft preparation.

Medium preparation (*madhyama paaka*) :

When the solution used acquires consistency of a jelly and it can be easily poured out, that stage or state is called as medium preparation.

Hard preparation (*khara paaka*) :

When the solution used acquires a thickened state and it snaps and it can be rolled in between the fingers, then it is called as hard preparation.

Hard preparation of unctuous articles must only be used for inunction (Abhyanga), the soft one for nasal medication (Nasya) and the medium preparation must be used as a potion and in the preparation of enema (vasti)

(C. Kal 12/104)

The Signs and Symptoms of Sneha Paaka :

While preparing unctuous article, the sound of water will disappear. The paste will be isolated from unctuous material, the oil or unctuous material will not stick to the fingers on touching, it should not be too soft or too hard, and on throwing paste (kalka) on fire it should not produces a sound of chat, chat.

(Sh. Ma. C. 9-12, 13)

The importance of dealing the method of preparations of unctuous substance is essential as the same will be used in different treatment.

The Method of Administering Unctuous Articles Internally :

The patient who takes unctuous material internally must conduct the rites of benediction. Then he should take drought of a medicinal or medicated unctuous article either oil or ghee on the good day, when there is a clear Sun, in the sky in the early morning, he should take unctuous substances in a suitable dose and then, he must wash his mouth with warm water and walk little with his shoes on. When the eliminatory procedure is to be adopted with unctuous material (*sneha*) then, the disease of the patient, strength of body, strength and stage of the dosas, whether the food taken in the previous night had been digested or not, whether the koshtha is light, and during that period the patient must keep jala poorna kumbha' and citing Mangala vacana and when sun is of the colour of blood(rakta), Taamra peeta varna (Pinkish yellow colour) i.e., during the sunrise (between 15 minutes after sunrise) either oil or ghee must be given to the patient to drink

(Su. Ci. 31/14) & (Dalhana commentary)

PRE-OPERATIVE PROCEDURE OF UNCTUOUS THERAPY (POORVA KARMA)

In the preoperative procedure the following points must be considered :

1. Examination of patient (Aatura pareeksha).
2. Time of administration unctuous article deciding of proper dosage.
3. Dietic regimen before the administration of unctuous (sneha) articles.
4. Collections of unctuous drugs (Sneha dravyaas).

1. Examination of the patient (Aatura pareeksha) :

The physician must find out whether the patient is fit to undergo unctuous (sneha) therapy or not. While dealing with emesis therapy (Vamana karma) Caraka has given clear details. He has advocated the examination of patient in detail by applying the pratyaksha(Direct observation), Anumana (inference) and Aaptopadesha (Authoritative Testimony). The examination of the patient will yield some information regarding the age of the patient, pramana (Testimony) Bala (Strength) of body and dosa etc. (C. vi 8/94). By this the physician can decide the dosage of the drug to be administered to the patient.

The examination of the patient must also be done by considering the following points to get proper information of the patient :

1. Prakruti pareeksha (Investigation for constitution).
 2. Vikruti pareeksha (pathological investigation)
 3. Saara (investigations for the strength of the systems)
 4. Samvahana : (Investigations for the compactness of the body).
 5. Pramaana : (Investigations for the proportionate relation of different organs.
 6. Saatmya (Investigation for the Homologous)
 7. Satva (Investigation for mental state)
 8. Ahaara shakti (Investigation for the body power).
 9. Vyayama shakti (Investigation for the age).
 10. Vayah (Age) (Investigation for the age)
- (for details please refer Caraka Vimaana Sthaana 8th Chapter)

2. Time of administration of unctuous substance and deciding of proper dose.

The patient must be subjected for oleation therapy from 3 to 7 days, before he is subjected for sudation therapy. If oleation therapy is adopted more than the stipulated period, the unctuous substance will become Homologous (Saatmya) in the body.

(C. sid 1/6)

A person with laxated bowel (Mrudu koshta) must be oleated only for a period of 3 days; A person with constive bowel (koorakoshtha) must be administered with unctuous substance for a period of 7 days.

(C. Su. 13/65).

An unctuous substance can be administered to a patient either 3 to 7 days or till he gets the signs and symptoms of proper oleation.

(Su. Ci. 31/36)

Unctuous substances can be administered to an individual for a period of 3, 5 and 7 days for a laxated bowel, soft bowel and constive bowel respectively. To assess the quantity of unctuous substance in the blood, it is very necessary to examine the blood of the patient before the actual unctuous substance is taken inside and after it is taken for blood lipids and its derivates.

Normal blood cholesterol is ranging from 250 mg to 250 mg per 100 ml. The cholesterol level exceeds the above limit during the administration of unctuous substances. But it is observed that as soon as the main or major procedures of vamana karma, virecana karma, are adopted, the higher level of unctuous substance in the blood will come down to normal. This shows that the internal administration of unctuous substance will help the body to withstand the difficult processes.

Purgative for a laxated Bowel :

Sugar candy, Sugar cane juice (Ikshurasa), Whey (Masthu), milk (ksheera), cream from curd (mulloditam), Curd (dadhi) paayasa (milk preparation), gruel made from Tila (sesamum indicum Linn) rice and maasha (phoselus radiatus Linn) ghee (ghrita), juice of kasmari (Gmelina

arborea Linn), *hareetaki* (*Terminalia chebula* Linn) *Aamalaki* (*Emblica officinalis* Gaertn), *Vibheetaki* (*Terminalia belerica* Roxb). *draksha* (*Vitis vinifera* Linn) and *peelu* (*Salvadora persica*) even hot water or fresh wine. The intake of any one of these will produce purgation in a lax bowel patient.

Deciding of dosage of unctuous substance :

The administration of unctuous substance in a proper dose is very essential otherwise, it may lead to many complications Viz., Oedema, drowsiness, stiffness, unconsciousness pruritis, fever, pain, constipation and giddiness etc.

There are 3 schedules of administration unctuous substances Viz.,

1. *Hrasvamatra* (*Digestion of unctuous substances in 2 hours*).
2. *Madhyama maatra* (*Digestion of unctuous substances in 4 hours*).
3. *Uttama maatra* (*Digestion of unctuous substances in 8 hours*).
4. *Hrasiyasi maatra* (*Test dose*)

Hrasiyasi maatra : (Test Dose)

This is paramount importance as the physician can assess the reaction of the body to unctuous substances when administered in a small dose. This can be taken as a test dose. Some are of the opinion that either 2 palaas or 6 palaas (1 pala =4 tolas) is considered to be the dose of *Hrasiyasi maatra*. Even the administration of a test dose without taking into account the state of digestive fire is considered as wrong.

Hrasva maatraa : (Minimal type of dosage)

According to the time taken for digestion of unctuous material the oleation therapy is divided into 3 types Viz.,

Superior type : The dose of unctuous substance that takes 24 hours to digest is considered as the first type (superior)

Moderate type : The dose that requires only one $\frac{1}{2}$ day (12 hrs.) is considered as the second type or (Moderate).

Inferior type : The unctuous substance which requires 6 hours for its digestion is considered as inferior type. (Minimum)

(C. Su. 13/29)

But *Vaaghata* is of the opinion that if the unctuous material is digested in 2 hours, 4 hours, is considered as *Hrasva*, *Madhyama* and *uttama* matra respectively.

(AHS 16/17)

Indications for *Hrasva Maatra* of unctuous substance :

1. The old people
2. The children
3. The tender people
4. The happy people with luxury life
5. Those who are having less digestive fire
6. Individuals who are suffering from fever since long time
7. Those who are suffering from cough
8. Those who are suffering from diarrhoea
9. Those who are very weak

This dose is good to be used in *parihaara kaala*. And there is no need to adopt, the *parihaara kaala* for a longer time.

Uses :

1. It produces *brumhana* and *snehana* to the body.
2. It produces virific effect and strength to the body and
3. It can be given for a longer period without any complications.

Madhyama Maatram (Medium type of dosage) :

This type of dosage of unctuous substance requires 12 hours to get digested. This should be given to individuals who are having medium strengths (*Madhyama bala*) in their body.

Indications :

1. Eruptions (*Arumshika*)
2. Boils (Spots)
3. Pimples (*Pidaka*)

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4. Pruritis (kandu)
 5. Papules (Paama)
 6. Skin diseases and leprosy (kushta)
 7. Obstinate urinary disorders (Prameha)
 8. Gout (Vaataa shonita)
 9. Those who cannot eat more.
 10. Those who are having laxated bowels.
 11. Those who are having moderate strength.
- This type of oleation therapy neither produces complication nor decreases the strength of the patient. It oleates very comfortably and so it is used for purgation.
- (C. Su. 13/35, 36, 37 Su, Ci.31/26)

Uttama Maatraa (Superior type of dosage) :

When unctuous substance is going to be digested in 2 hours, then it is considered as uttama maatraa.

Indications :

1. Those who are in the habit of taking adequate quantity of unctuous substance only
 2. Those who are having resistance to hunger and thirst.
 3. Those who are having very strong power of digestion.
 4. Those who are suffering from gulma (Fantom Abdominal Tumour)
 5. Those who are bitten by a snake.
 6. Those who are suffering from visarpa(a spreading skin disease)
 7. Those who are suffering from insanity (unmaada)
 8. Those who are having dysurea(kruchramootra)
 9. Those who are having hard stools (gaada varcha)
- The above type of individuals, must use the unctuous substance for oleation therapy.
- (Ch. Su. 26/86,87)

10. Even those who are having exhaustion (glangi) unconscious (moorca), intoxication (mada) may also be administered with this type of oleation therapy.

11. Those who are suffering from skin diseases and leprosy, insanity, demon and epilepsy, can also take this type of oleation therapy.
- (Su. Ci. 31/28)

Pre-Oleation Management :

- A day previous to the administration of oleation therapy the patient should take food in suitable quantity. The food should be liquid(drava), hot (ushna) and anabhishtyandi (that dose not obstruct the channel of circulation). It must either to be too unctuous or a mixture of 2 opposite qualities Viz., hot and cold.
- (C. Vi. 13/60)

When the food taken is warm or hot, then it will be digested early. It increases the taste, it increases digestive fire, it allows the flatus (Apaana vaayu) to move downwards, and the kapha will also be reduced.

(C. Vi 1/37)

When the food is taken in proper quantity it maintains the equilibrium of vaata, pitta and kapha, increases the age, it does not produce indigestion, the excreta produced will reach upto rectum, the nutrient (saara) will be digested and observed without any difficulty or discomfort.

(C. Vi 1/39)

When a food is taken which is not against the potency of food itself. Then it may produce any disease which results from food.

(C. Vi. 1/41)

Drugs and diets which are at variance with place, time power of digestion, dosage, habit, dosaas, mode of preparation, potency, bowel state of health, prescriptions and cooking combination, palatability richness of quality and rules of eating are all unwholesome.

Collection of unctuous drugs :

Uncutuous drugs must be collected and preserved to avoid any lacuna or shortage during their administration. The physician must bear in mind the complications that may arise out of that administration of unctuous substance to a patient. So the drugs which are necessary to combat the same must be at hand.

(A. Sangraha Su. 25)

Operative procedure (Pradhaana Karma) :

The unctuous material must be administered in a Specific day to the patient, after taking the matter discussed in Poorva Karma into consideration. This can be dealt under the following headings:

1. Method of administration of unctuous substance.
2. Observation of signs and symptoms of indigestion of unctuous substance.
3. Observation of signs and symptoms of proper administration of unctuous substance.
4. Observation of the signs and symptoms of inadequate administration of unctuous substance.
5. Observation of the symptoms of complications of unctuous therapy and their treatment.

Method of administration of Unctuous substance :

According to Susruta the unctuous material must be given to the patient to drink after 15 to 30 minutes of the sunrise. Before this, citation of mantraa or swasthi vacana must be done. This will keep the mind under tranquility. First 1 ounce of unctuous material must be given to drink to an adult male. The unctuous substance like Tiktaka ghrita, Mahatikata ghrita, Vaasa ghrita for skin and bold disorders and for mental disorders like epilepsy, ghrita, and for paraplegia Mahaa sneha, guggulu tiktaka ghritam etc. must be given. The selection of unctuous substance must be made by the Physician. Generally the unctuous substance will be administered to an adult in the following doses :

1. First day : 2 ounce (5 tolas)

2. Second day : 3 ounce ($7\frac{1}{2}$ tolas)

3. Third day : 4 ounce (10 tolas)

4. Fourth day : 6 ounce (15 tolas)

5. Fifth day : 8 ounce (20 tolas)

6. Sixth day : 10 ounce (25 tolas)

7. Seventh day : 12 ounce (30 tolas)

The dose of the unctuous substance must be adjusted according to the digestive capacity of the patient.

Whenever there is nausea, vomiting at the time of intake of unctuous substances the hot water must be given for a drink. Usually ghee is to be taken with a media or anupaana of hot water, oil with that of yusha (vegetable soup), muscle fat (vasaa) with the Bone marrow (Majja), with that of the gruel (manda) or else all these unctuous substance must be taken in the media of hotwater.

When there is vitiation of vaata, the unctuous substance with Rock salt and in the vitiation of pitta only pure ghee, and in case of excessive aggravation of kapha, the unctuous substances must be given with pungent alkalies (Kshaaras)

(Su. Ci. 31/19)

Pure ghee should not be administered to a patient who is having vitiation of dominated pitta and especially in conditions of pitta associated with Aama.

(C. Su. 13/74)

The Signs and symptoms of unctuous substance which is not yet digested

(Snehajeerna Lakshanaas)

The following signs and symptoms are observed when the unctuous substance is not yet digested in the body of an individual.

1. Head ache (Shiro-ruk)
2. Giddiness (Brama)
3. Spitting (Nisteevana)
4. Coma (Moorcha)
5. Emaciation (Saada)
6. Languid or agitation (Aarti)
7. Exhaustion (Klaama) (A Sangrah Su 25 Su. ci. 31/19)

When the unctuous material is properly digested, then, the following signs and symptoms are seen :

1. The signs and symptoms of Jeeryamaana will be alleviated.
 2. Lightness of the body
 3. Passing of flatus
 4. Good appetite
 5. Good thirst
 6. Good belching
 7. Healthy state of body and mind.
- Whenever there is a doubt the proper digestion of the unctuous substance in the body, then, hot water (Ushnodaka) must be given to the patient to drink. As soon as the same patient gets good belching, lightness in the body and good taste then, physician should conclude that unctuous material is properly digested.
- (A. H. Su. 16/24)
- Even the unctuous substance is passed in excessive quantity along with faeces then also one must conclude that unctuous substances is not
1. Properly digested. If at all the patient complains of thirst at the time of digestion of unctuous substance, it must not be confused for the thirst that is to be produced during proper digestion of the unctuous substances.
 2. If at all there is too much of thirst, then only the internal administration of hot water is required. Even with this treatment if the thirst is not subsided, then, induce vomiting by giving hot water with unctuous substance. The sprinkling of cold water on the body and to subject the person for tub bath (Avagaaha) are very essential.
- (Su. Ci. 31/24, 25)
3. Ask the patient to have a hot water bath, as soon as the unctuous material is digested. Luke warm gruel must be given to the patient to drink, which is prepared with less rice and more fluid.
- (C. Su. 13/57)
- Yusha prepared without aromatic and unctuous drugs must be given to the patient to drink with juice or else a little quantity of ghee may be added to it and then given :
- The signs and symptoms of proper Oleation :**
- (Samyaka snigdha lakshanaas)
- The following signs and symptoms are noticed in a patient who has had proper oleation :
1. Evacuation of the flatus
 2. Good digestive power
 3. Unctuous and soft stools
 4. Tenderness of the body
 5. Smoothness of the body
 6. Distaste for unctuous substance
 7. Lightness in the body
 8. Softness in the body.
 9. Softness in the skin
 10. Belching of the smell of unctuous substance.
 11. Exhaustion

(Su. Ci. 31/53)

The signs and symptoms of incomplete Oleation:

1. Hard and dry stool
2. Derangement of Vaayu
3. Weak digestive power
4. Toughness and dryness of the skin
5. Movement of Vaata upwards
6. Roughness in the body
7. Food will be digested with difficulty
8. Burning sensation in chest
9. Discolouration of the body
10. Weakness.
11. Nausea

(C. Su. 13/57) (Su. Ci. 31/51, 52)

The signs and symptoms of over Oleation :

1. Paleness (Paanduta) in the body especially face.
 2. Heaviness in the body
 3. Stiffness
 4. Stool indicative of indigestion
 5. Drowsiness
 6. Anorexia
 7. Nausea
 8. Improperly formed stools
 9. Distaste for food
 10. Burning sensation in the Anus.
 11. Excessive oozing from Nose, Mouth and Anus.
- (A.H. Su. 16/31) (C. Su. 13/59, Su. Ci. 34-54)

4) Complications of Unctuous therapy and their treatment:

The complication of unctuous substances are produced due to the following causes :-

1. Unctuous substance not administered in appropriate time.
2. If it is not administered in proper dose.
3. When the unctuous substance is taken in excessive quantity.
4. Even though it is taken properly and it is followed by improper regimen.

(C. Su. 13/79)

Sings and symptoms of complications of unctuous substance :

1. Drowsiness
2. Nausea
3. Acute constipation
4. Fever
5. Stiffness
6. Unconsciousness
7. Obstinate skin disease including leprosy
8. Pruritis
9. Paleness
10. Oedema
11. Haemorrhoids
12. Anorexia
13. Thirst
14. Obstinate abdominal diseases
15. Immobility of the organs of the body.
16. Suppression of speech
17. Colic pain
18. Diseases arise due to improper digestion and metabolism.

(C. Su. 16/75-76).

Treatment :

1. The patient must be made to vomit by giving emetics as hot water. (Su. Ci. 31/31).
2. When vaata and pitta are vitiated and in predominance, if hot things are administered, it produces many complications Viz., thirst, insanity and coma.
3. Complications which are produced due to inappropriate oleation must be treated on the following lines :

(C. Cikitsa 13/72-75).

- a) Intake of Takrarista
- b) Ununctuous drink and food.
- c) intake of cows urine, Hareetaki (*Terminalia chebula* linn). Aamalaki (*Emblica officinalis* Gaertn), Bilbheetaka (*Terminalia belerica* Roxb)
4. Whenever the patient complains of appetite then in such conditions instead of giving food only the following must be administered.
 - a) Emetics
 - b) Sudation
 - c) Dry and unctuous food and drink
 - d) Kodrava (*Paspalum scrobiculatum*)
 - e) Yava (Barely) (*Hordeum vulgare*)
 - f) Shyaamaka (*Callicarpa macrophylla*)
 - g) Pippali (*Piper longum*)
 - h) Triphala – Haritaki (*Terminalia chebula*) Vibheetaki (*Terminalia belerica*) Aamalaki (*Emblica officinalis*)
 - i) Madhu (Honey)
 - j) Hareetaki (*Terminalia chebula*)
 - k) Gomutra (Cows urine)
 - l) Guggula (Balasmodendron mukul

(A.H. Su. 16/33 to 34).

5. Whenever thirst if produced due to the complications of unctuous substance, then cold milk must be administered internally.
6. The specific treatment mentioned for skin disease including Leprosy, Oedema, Anaemia, Haemorrhoids, diseases of Abdomen, sprue or diseases arising out of indigestion and metabolism, etc., must be properly adopted.

Management during and after Oleation therapy

An individual who is under the Oleation Therapy must observe and adopt the following :

1. Hot water must be used for drinking and bathing etc.
2. Brahmachaya
3. One should not sleep during day time.
4. One should not suppress the natural urges as urges for urination, flatus and eructation etc.
5. One should avoid physical exercise, loud speech, anger, anxiety, cold and sun.
6. One should lie down or sit in a place well protected from the wind.
7. One must, if necessary, take unctuous substance of Homologous qualities. He must observe all the above regimen failing which it certainly produces serious complications.
8. He should not be enraged.
9. He should not be in sorrow.
10. He should not be wake-up at night
11. He should not walk on bare foot and talk or study too much.
12. He should not go up or move downwards
13. He should not take dry or Abhishyandi food.

All the above regimen must be continued for equal number of days even after the completion of the course of administration of the unctuous substance.

(A.H. Su 13/26, 27) (C. Su. 13/62, 63)(A.H. Su 16/26, 27) (Sh. u. 1/35)

Alleviating type of unctuous substance

(Samana or Brumhana Sneha)

Unctuous substance can be given either for eliminating process or for alleviating process. Alleviating type of unctuous substance must be given to the patient with gruel, etc. after purgation therapy.

(A.H. Su. 16/9)

Aruna datta is of the following opinion :

The food must be given either in the beginning of night or in the middle of night, or at the end of night.

(A.H. Su. 16).

Brumhana Sneha :

Brumhana type of unctuous substance must be administered with meat soup, alcoholic preparations, milk, manda, and liquid preparations. The dose of this type of unctuous substance must be equal to the dose of Hrasiyasi type of unctuous substance.

(A.H. Su 16/19).

Arunadatta commentary on 16/19.

Administration of Unctuous substances either pure or in combination with drugs :

1. Importance of pure fat administration : (AccaPeyya)

The administration of pure ghee is the best method of oleation. It is not included in the type of vicaarana (combination of ghee with different types of drugs).

Indications for the administration of fat preparations :

Unctuous preparations, which are prepared by mixing certain drugs are to be prescribed for persons who are having aversion for taking unctuous substance and those who are in the habit of regularly taking unctuous substance, and those who are having laxated bowels and those who cannot resist to physical strain.

(C. Su. 13/82).

There are 24 types of preparations of unctuous substances. But according to rasa preparations it is 64 types.

1. Odana (*Porridge*)
2. Vilepi (*a type of gruel prepared with 4 times of water*)
3. Vasa (*Meat soup*)
4. Meat
5. Milk
6. Curd
7. Yavaagu (*a type of gruel prepared with 6 times of water*)
8. Pulse
9. Curry
10. Vegetable soup
11. Kambalika (*Sour milk mixed with whey and vinegar*)
12. Khaada (*Butter milk boiled with sour vegetables and spices*)
13. Sakthu (*Roasted grain flour*)
14. Pastry prepared with tila (*Sesamum indicum Linn*)
15. Liquor(*Madra*)
16. Linctus (*Lehya*)
17. Bhakshya (*Food involving mastication while taking inside the body*)
18. Massage (*Abhyanga*)
19. Enema (*Vasti*)
20. Douche (*Uttaravasti*)
21. Gargle (*Gandoosha*)
22. Eardrop (*Kamatailam*)
23. Inhalation (*Nasya*)
24. Preparations soothing to ears and eyes.

(C. Su. 13/23 to 25)

Kambalika :

It is slightly sour in the taste due to its mixing with curd and rock salt, unctuous substance, tila (Sesamum indicum) etc.

Khaada :

It is a preparation of soup with vegetables.

The soup which is prepared and mixed well with butter milk and kapith (Feronica limonia Swingle) maricha (Piper nigrum Linn) Ajaji (Cumin umcyninum Linn) and citraka (Plumbag zeylanica Linn) is known as khaada. The same is known as kaambalka if it is boiled with curd, Rocksalt, unctuous substance tila (Sesamum indicum Linn) and Maasha (Phaseolus radiatus Linn) and it will be sour in taste.

Linctus (Lehya) :

It is prepared by boiling an unctuous substance with sugar etc.

Preparations of Vicarana type of unctuous substance

1. The meat Juice of laava (Common quail), Tittira (Black partridge) Mayura (Peacock), Hamsa (Swan), Varaha (Pig), kukkuta (Red spur fowl), go (Cow), aja (goat), aurabhra (Wild sheep) and fish are useful for oleation.

The drugs required to be mixed with meat soup are yava (Varley), Kola (Zizphus Jujuba), Kulatha (Dolichos bifourus Linn) Sugar candy, Crystal sugar, daadima (Punica granatum Linn), curd, shunti (Zingiber officinale rose), pippali (Piper longum Linn), and maricha (Piper nigrum Linn).

2. In seeds of tila (Sesamum indicum Linn) together with unctuous substances, phaanita (a preparation of sugar cane) Krushara (a type of gruel) added with sufficient quantity of unctuous substance and kaambalka (sourmilk mixed with whey and vinegar) prepared with sesamumseeds, are taken before meals, they are useful in oleation.

3. One having dryness should take paanita and juice of Sringavera (Zingiber officinale) and oil together with wine. After they have been well digested he should take his meals with minced meat.

4. An individual with Vaatik constitution can be oleated by taking oil, together with upper portion of wine, muscle fat, marrow, milk and phaanita (a preparation of sugarcane).
5. An individual will get oleated immediately if he takes warm milk of cow with sugar and unctuous substance or cream of the curd along with phaanita.

6. Pancha prasritiki type of gruel prepared with milk and maasha (Phaseolus radiatus Linn) and added with unctuous substance in suitable quantity oleates soon.
7. Pancha prasritiki peyaa is prepared of ghee, oil, muscle fat, marrow and rice-Prasta (2 palas) of each. This is prescribed for one in need of oleation therapy.
8. Soup of pork made unctuous by adding ghee and Rock salt, if taken properly in a day oleates the individual very soon.

(C. Su. 13/83 to 90)

Classification of fat preparations :

Unctuous preparations are of 64 types, this does include Acchapeya, depending upon their association, with the drugs having 6 rasas (tastes) in isolation or variant combination, together with the simple unmixed ones. These substances are of 64 types. A physician who is having a good knowledge of habit, seasons, diseases and individual requirements should accordingly administer these 64 types of preparations of unctuous substances.

(C. Su. 13/27 & 28)

Method of Immediate oleation (Sadhyha sneha yoga)

Unctuous substances which oleates the body immediately are dealt one by one, below.

Indications : For immediate Oleation :

1. Children
2. Old aged people
3. Those who are not in a position to follow the regimen during the oleation therapy.
4. Those who are not enraged.

Preparations :

1. Meat Juice
2. Gruel roasted in ghee.
3. Unctuous material, powder of tila (*Sesamum Indicum*) and Phaanita (a preparation of sugar)
4. Unctuous material , powder of tila (*Sesamum Indicum*) Phaanita (a preparation of sugar) and krushara.
5. A gruel prepared with Milk and Ghee.
6. A preparation of Curd and treacle.

All the above varieties are to be given with rock salt to produce immediate oleation.

Paanca Prasritiaka Peya :

It is prepared of ghee, oil, muscle fat, marrow and rice Prasuti (96 gms) of each. This is prescribed for producing Oleation in the body.

Panca prasritika type of gruel can be prepared with milk and Maasha (Phaseoulis radiatus Linn) and to it add proper dose of unctuous substance, which will oleate the person very soon.

(C. Su. 13/86)

The Susruta has given the following prescriptions to produce immediate oleation in the body.

(Su. Ci. 31/38 to 44)

- a) Pippali (*Piper longum*) Rocksalt, Ghee, Tila taila, Muscle fat, Marrow, Mahaasneha, Curd a supernatant fluid of curd.
- b) Prepare a gruel with excessive quantity of meat soup (Maamsarasa) with treacle and it must be given to the patient.
- c) Take less quantity of rice, and milk and prepare with them a gruel. To it, add excessive quantity of ghee, and administer it to the patient when it is luke warm to effect immediate oleation.
- d) Pippali (*Piper longum*), Rock salt, ghee, paste (*pista*) of tila (*Sesamum indicum* Linn) and administer with muscle fat (*vasa*) of pig.

- e) For a person who is having dry body the following type of immediate oleation must be given. The powder of sugar must be fried in ghee and to be given with milk.
- f)
1. Yava (*Barley*) [*Hordeum vulgare*]
 2. kola (*Zizyphus sativa*)
 3. Kulaththa (*Dolichos biflorus*)
 4. Paste of pippali (*Piper longum Linn*)
 5. Milk
 6. Curd
 7. Wine

Prepare a decoction with the above drugs along with 8 parts of ghee. If taken internally it will produce immediate oleation. This is indicated in king or king persons, and people live with much comfort, to produce immediate oleation. Unctuous drink must be prepared with Rock salt to produce immediate oleation in an individual. Because the Rock Salt is having the following properties :

1. Anabhisyandi (that does not obstruct the channel of circulation)
2. Unctuous
3. Sokshma (that passes through the subtle channels)
4. Hot (*Ushna*)
5. Vyavaayi (which gets digested only after it is spread all over the body).

Administration of Unctuous substances in the different seasons of the year.

The oleation therapy must be administered in the evening in the event of vitiation of vaata and pitta and during summer season, the oleation therapy must be administered in mid-day in the event of Vitiation of kapha and during winter season; the oleation therapy must be administered during the day. (Ch.Su. 13/19) in the following conditions

1. Vitiations of kapha with Vaata and Pitta.
2. Vitiations of Vaata and kapha.
3. Vitiations of Pitta and kapha.

1. Ghee must be taken in Autumn (*Sharat*)
2. Muscle fat and Bone marrow must be taken in the month of *Vaishaakha* (*April-May*)
3. Oil must be taken during rainy season (*Praavrit Ritu*)
4. One must not take any type of unctuous substance when it is either extremely hot or extremely cold.

(C. Su. 13/18)

If it is very necessary to administer oil in cold season, ghee in summer season, they should be given during the night. In case of Vitiation of pitta, Vaata and predominance pitta with other dosaas, ghee must be administered during night time. Ghee if it is used during night in cold season, and ghee in kapha diseases and also summer season, there is likely hood of producing the diseases of pitta origin.

Snehika Dhooma :

One should smoke unctuous cigars made of useful drugs of sweet taste along with fat of muscle, ghee and bees wax, as per the method meant for its preparation.

(C. Su. 5/25).

It is necessary to prescribe to individual sudation therapy after he has undergone oleation therapy for a minimum period of 3 days or a maximum period of 7 days.

(C. Sid. 1/6).

The emesis therapy is to be administered one day after the completion of the Oleation therapy.

(C. Su. 13/81).

Purgation is to be administered 3 days after the completion of the Oleation Therapy. During the interval of the above 3 days, the individual must take unctuous liquid and hot porridge together with meat soup.

(C. Su. 13/80)

Oleation must never be adopted simultaneously by the mouth as well as by the rectum.

(C. Sid. 4.49)

The following are the some of the important oils used internally or externally. There are 3 types of oil :

1. Fixed oils (*Sthira taila*)
2. Volatile oils (*Asthira taila*)
3. Compound oils (*Misra taila*)

Badam taila : (amygdali)

Use : Internally to produce Oleation in skin disease and Leprosy.

Atasi Taila : (Oil of Lini faay)

Dose: 1 Ounce

Use : Oleation and softening of skin.

Cod liver oil : (Oil of Marthavi)

Use : Nutritive and restorative.

Eranda Taila : (Oil of Rechinaay)

Dose: 1 Ounce

Use : Purgative.

Til Oil : (Oil of sesamum)

Dose : 1 Ounce.

Use : Softening of skin.

Cocobutter Taila : (Oil Thiabromites)

Use : To apply suppository into rectum

Volatile oils : (Asthira taila)

Katubaadam taila (Oil Amydal volatile purificatum)

Use : Adjuvant in many preparations to preparations to produce sweet taste.

Shatapuspa taila : (*Oil of Amydal volatile purificatum*)

Dose : 1 to 3 drops

Use : It is used to move the flatus downwards and outside.

Lavanga taila : (*Oil of cariya philay*)

Dose : 1 to 3 drops

Use : It is used to relieve abdominal pain

Peppermint oil : (*Oil of Menthe peppermint*)

Dose : 1 to 3 drops

Use : It is used in eliminating flatus.

Oil of Jayaphal : (*Oil of Maayi resto(k)*)

Use : to eliminate flatus from the body.

Dhaanyaka Taila : (*Oil of Coriyanandray*)

Dose : 1 to 3 drops

Use : External use.

Oils of Dalchini : (*Oil of Cynomamayi*)

Dose : 1 to 3 drops

Use : External use

External use of unctuous substances

The details of internal administration of Unctuous substances have been dealt with very exhaustively. Now, the external use of the unctuous substance will be dealt here after wards. Caraka has explained the Anointing the body, gargling, etc., in Dinacharaya and Ritucharya chapter i.e., daily regimen and seasonal regimen etc., But, Caraka has not detailed the same in the chapter of oleation. In Ayurveda, the external use of unctuous substance can be done in 14 types :

1. Abhyanga
2. Lepa
3. Udvartana
4. Mardana-unmardana
5. Paadaaghaata
6. Parisheka
7. Samvaahana
8. Gandoosha

9. Moordha taila-siro tarpana
10. Akshitarpana
11. Naasatarpana
12. Karnapoorana
13. Maasthiskya
14. Snehaavaagaahana

Abhyanga :

Definition : Abhyanga is defined as a procedure of anointing of oil on the body of the individual.

Derivation of word Abhyanga :

Ang - Dhaatu is used in the meaning of movement (*gati*). Abhi is upasarga. Thus Abhyanga word is derived.

(A.H.Ci.Su. 3)

Use : Anointing of the body with oil etc., imparts a glossy and soft appearance of the skin, protects against the vitiation and aggravation of Vaata and kapha. It improves the colour and strength of the body. It tones up the Dhaatus (*basic principle or root principles*) of the body.

(Su. Ci. 25/17)

Contra-indications of anointments

1. Anointments of the body with unmedicated oil etc., are strictly forbidden especially in case of undigested dosaas of the body.

2. Anointments must not be restored in case of Acute fever and indigestion i.e., it is contra-indicated.
3. After the application of emetics and purgatives
4. It is contra-indicated in Kapha disorders.
5. It is also contra-indicated in indigestion
6. It is contra - indicated after the application of Nirooha Vasti.

3. Contradicted in disease due to the reasons of prohibiting the anointment therapy are as follows :

It makes either the diseases incurable or curable with difficulty. This is true in case of serial number one and two.

If anointing is done, on the very day of either the application of emetics, Purgatives or Nirooha vasti, will certainly impair the digestion.

(A.H. Su. 2/9)
(Su. Ci. 24/35 to 37)

The method of Anointing the body : (Plate No. 1 to 6)

The anointing of the body must be done considering the following : Lukewarm with good smelling, antivaata, according to seasons and the type of doshaas. The anointing must be done especially to head, ears and foot.

(A.H. Su. 2/9)

The anointing of the head which is the controlling center of all organs of the body. In cold seasons hot or warm oil or in hot seasons cold oil must be used. Usually the anointing should be done in cases of joints in a circular manner. The main purpose of anointing of the body with oil etc., is to stimulate the internal organs of the body, including the circulation.

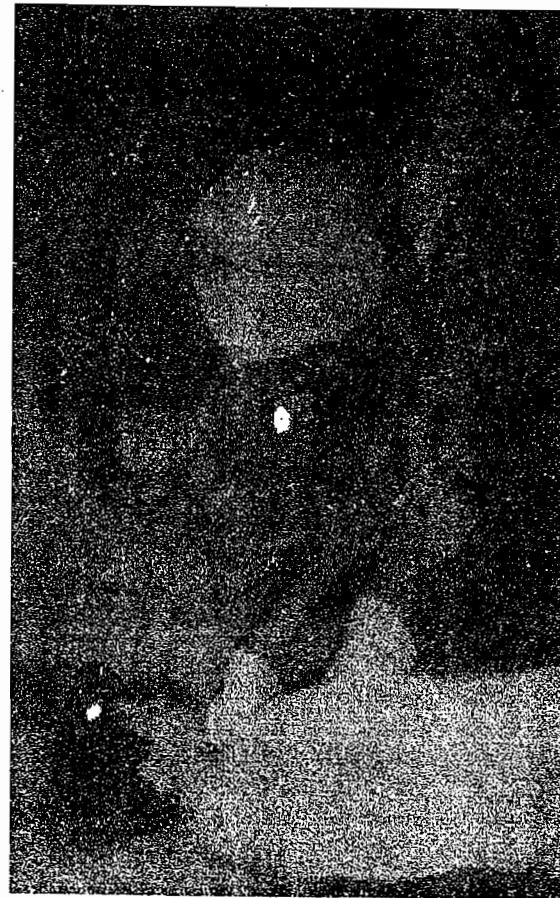


Plate No. 1. Methods of Anointing the body patient seated with both legs extended.

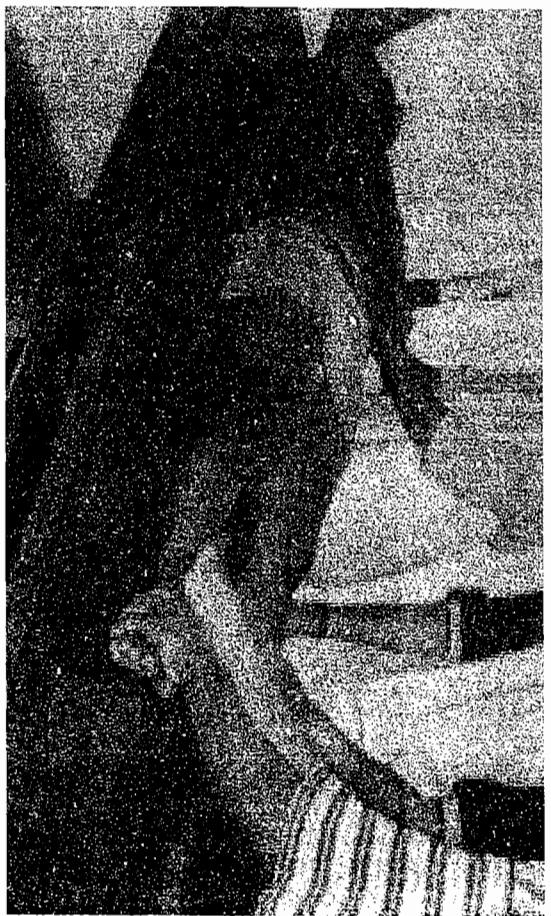


Plate No. 2. Patient lying on the Back side of the body



Plate No. 3. Patient lying on the Left s side of the body.



Plate No. 2. Patient lying on the Front side of the body.



Plate No. 5. Patient lying on the Right side of the body.

The anointing of the body will be done in the following postures or position.

1. Seated with both legs extended. (Plate No. 1)
2. Lying on the back side of the body. (Plate No. 2)
3. Lying on the left side of the body. (Plate No.3)
4. Lying on the front side of the body. (Plate No.4)
5. Lying on the right side of the body. (Plate No.5)
6. Repeat the serial number one.
7. Repeat the serial number two.

Time administration of Anointing the body.

If anointing of the body is done for a stipulated period then, the same will reach organs mentioned against the time.

Different postures of Anointing of the body

1. 300 Maatraas : Root of hair follicles of the skin.
 2. 400 Maatraas
(133 Seconds) : Skin
 3. 500 Maatraas
(160 Seconds) : Blood
 4. 600 Maatraas
(190 Seconds) : Muscle Tissue
 5. 700 Maatraas
(228 Seconds) : Fat (Meda)
 6. 800 Maatraas
(240 Seconds) : Bone
 7. 900 Maatraas
(285 Seconds) : Bone marrow
- (1 Maatraa = 19/60 Seconds = 95 Seconds)

Generally, Anointing of the body must be done 2 to 5 minutes. In special cases, the anointing of the done from 15 to 35 minutes or more. The oil or sneha will take stipulated time to reach the particular tissue in a particular time.

After anointing the body with oil, the patient must take hot water bath with green gram powder instead of soap, as the soap may remove the entire oil from the body.

Properties of Anointing of the body.

The daily practice of anointing body will give the following benefits :

1. It relives weakness of work
2. It enhances age.
3. It relieves the Vaata in the body.
4. It enhances eye sight.
5. It strengthens the body.
6. It induces sleep.
7. It gives good colour to the skin
8. As a picher, a dry skin, and on axis of a cart becomes strong and resistant by the application of oil, so also the massaging of oil to the human body makes it strong and the skin will become smooth.
9. The body is not susceptible to the diseases due to the Vaata.
10. It resists the body against exhaustions and exertions.
11. If a person practices oil massage regularly, the body even if subjected to injures or strenuous work, is not much injured, his body becomes smooth, flabby, strong, and charming. By practicing the oil massage regularly, the on slaught of ageing is slackened.
12. It gives resistance against the kapha and vaata in the body.
13. It tones up the tissues of the body.

Vaata predominates in the tactile sensory organs and these sensory organs are lodged in the skin. The massage is very useful to the skin, if practiced regularly.

(C. Su. 5/85, 86 88, 87, 89) (A.H. Su. 2/7)
(C. Su. 5/85) (Su. Ci. 24/30)

Paadaabhyanga :

If one massages oil to his feet, it helps to cure the following

1. Roughness
2. Immobility
3. Dryness
4. Fatigue
5. Numbness
6. Tenderness
7. It enhances, strength and steadiness of feet
8. The eye sight becomes clear
9. It relieves vaata in the body
10. It prevents sciatica, cracking feet, constrictions of vessels and ligaments of feet.

(C. Su. 5/90 to 92)

Lepa : (A Medicinal plaster)

A medicinal plaster must be regarded as an important remedy in all cases of inflammatory swellings. Medicinal plaster is of 3 types viz., 1. Pralepa, 2. Pradeha; 3. Aalepana.

Pradeha :

A medicinal plaster which is applied thin and cold and is made to be endowed with an absorbing (*Vishoshni*) or non absorbing (*Avishoshni*) property according to the nature of the effect desired.

Use : It alleviates or restores the deranged blood and pittam to their normal level.

Pradeha :

A medicinal plaster which is applied when it is either thick or thin, warm or cold and it acts as a non-absorbent.

(Su.Su. 18/4, 5)

Uses : 1. It alleviates the deranged vaata and kapha

2. It tends to bring about union
3. It purifies the ulcer
4. It heals the ulcer
5. It reduces pain and swelling
6. It is used either in ulcerated or non-ulcerated swellings.

(Su. Su. 18/7).

Aalepanam :

It stands in between pralepa and pradeha.

A medicinal plaster (*Alepanam*) applied over an ulcer is called by the changed epithet of kalka or Niruddha Aalepanam (*Arrestive or Astringent plaster*)

Uses :

1. It arrests the local haemorrhage
2. It softens the ulcer.
3. It helps to withdraw the sloughing or purifying flesh from its cavity.
4. It checks the formation of pus in the ulcer.
5. It corrects the doshaas.
6. It can be used even in the absence of suppuration as it subdues the deranged doshaas.
7. It reduces burning sensation (Pitta), pruritis (kapha), and the aching pain (Vaata).
8. It cleanses skin, blood and flesh which are vitiated by morbid doshaas.

Indications :

1. It must be used in ulcers around anus or any vital part (*marma*) of the body.
2. In deranged and vitiated doshaas of *vaata*, *pitta* and *kapha* it should be applied with ghee, a sixth quarter and the part of their respective qualities.

The thickness of a plaster must not be more than the thickness of the skin of a buffalo. It should not be applied at-night, as it may aggravate the condition.

(Su. Su. 18/10)

It should be applied from below upwards and should be removed as soon as it becomes dry except in *pidakayukta vrana* i.e., when an application of plaster is meant to make the pus to move to one place.

(Su. Su. 18/2)

A plaster which has already been used must not be used again as it becomes ineffective.

(Su. Su. 18/12).

The medicated milk prepared from *Dashamola* (decaradicals) is a quick cure for pain. So also an affusion with warm ghee is curative remedy for Rheumatic condition produced due to *vaata*.

Parisheka (Affusions) :

In case of *vaata* diseases the administration of Affusion is indicated.

1. *Kulaththa* (*Dalichos biflorus*)
2. *Yava* (*Hordeum vulgare*)
3. *Kola* (*Zizypus jejuba*)
4. *Devadaaryaadigana*

In the above decoction the following should be added and the *mahasneha* (*Tetrad of unctuous substances*) must be prepared and to be used for affusion and anointing of the body.

1. The juice of meat (*flesh*) of animals living in watery area.

2. Sour drugs.

3. Milk and drugs belonging to sweet group

(A.H.U. Su. 21/29).

Susruta has advocated the use of affusion daily, but Dalhana has opined that the pouring of liquid or oil over the body is called as Affusion.

(Dalhana Commentary).

Uses of Affusion :

1. It wards off weakness.
2. It alleviates *Vaata* in the body.
3. It heals the fractures.
4. It relieves the pain in the injuries caused by accident, burns or contused wounds.

(Su. Ci. 24/29).

Even in the treatment of ulcers or wounds, the treatment by affusion with the help of two drugs with suitable unctuous materials.

After pouring water to the root of a tree, the seeds will germinate. So also the body after affusion drugs, will enhance the tissues of the body.

(Su. Ci. 24/32)

For the purpose of affusion the juice of grapes and sigarcane, wines, supernatant part of curds, sour conjee, rice, water honey water are all recommended.

To relieve burning sensation of *vaata* *Rakta* (gout)sprinkling and application with red lotus, blue water lily sacred lotus, etc., diamond necklace and sandal immersed in clod water are very useful.

The company of beloved women, soft and pleasant spoken with their breast and arms anointed with sandal paste, cool and delightful to touch, remove the burning pain, and exhaustion in the patient.

Other rheumatic conditions consist of redness, pain and burning, the blood should be let out and the part must be applied with lepa

1. *Madhuka* (*lat Glycyrrhiza glabra*)
2. *Aswathaa* (*lat Ficus religiosa*)

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3. Udumbara (*lat Ficus glomerata*)
4. Shadwala
5. Shataavari (*lat Asparagus racemosus*)
6. Yava (*Baarely*) or aquatic mixed with Madhuyasti milk, ghee or ghee prepared with life promoting drugs. This cures pain and burning instantaneously.

The application made of

1. Tila (*sesamum indicum*)
 2. Priyala (*lat Buchabania latifolia*)
 3. Madhuka (*lat Glycyrrhiza glabra*)
 4. Bimsam root (*lat Brassica latifolia*) etc., are to be pounded with goats milk relieves pain and burning. The following application will relieve pain burning sensation, spreading affections, redness and swelling due to aggravation of pitta and blood.
1. Prapoundareeka (*nelumbo nucifera*)
 2. Manjista (*lat Rubia cordifolia*)
 3. Daarvi (*berberis aristata*)
 4. Madhuka (*brassica latifolia*)
 5. Candana (*lat santalum album*)
 6. Sitopal
 7. Masoora (*lenseculenta*)
 8. Usheera (*lat Vetteria zizanioides*)
 9. Padmaka (*lat Prunus cerasoides*)

Application for vaata predominant conditions :

The poultice (*upanaaha*) prepared substances, or the milk pudding prepared with unctuous substances, or the milk pudding prepared with Mudga (*lat Phaseous mungo*) and milk or with Paste of tila (*Sesamum indicum*) or sarshapa (*lat Brassica indica*) is curative of pain.

(C. Ci. 29/124 to 136).

All the above application are enumerated in detail in the treatment of complications of vaata rakta (*gout*) in caraka samhita.

Poultices must be prepared with Vesavaara with the fleshes of aquatic, liars and wetland group of animals prepared with the drugs of life promoter group and unctuous articles.

Uses : This is curative of the following diseases and conditions :

1. Stiffness
2. Pricking pain
3. Aches
4. Oedema
5. Spasticity limbs

Even a fat prepared with life promoter group jeevaneeyua gana and milk will give the same effect.

If unguent prepared with :

1. The root of Sahacara moola
2. Jeevantii (*lat Leptadenia reticulata*)
3. Milk of goat
4. Fried tila (*Sesamum indicum*) and then, they must be cooled in milk, with seeds of sesamum indicum yield the same as above.

In the vitiation of Vaata predominance, in order to alleviate the colicky pain, the vaidya or physician must prepare an unguent with the following:

1. Milk
2. Seed of Eranda (*Ricinus communis*)
3. Lin seed

4. Shatavha (*lat Anthum Sowkur*)

The above must be powdered with sufficient quantity of milk.

(C.Ci. 29/140)

An unguent must be prepared from 128 totas of each of

1. Ghee. 2. Oil 3. Fat

Marrow of Aquatic animals and birds in the decoction of

1. Root of castor (*Ricinus communis*)

Paste of life promoting drugs (*jeevaneeya gana*)

2. Milk of Cow and Goat

Haridra – (*Curcuma longa*)

3. Utpala – (*Nymphaea stellata*)

Kusta – (*Saussurea lappa*)

4. Shatahva – (*Anthurum Sowkuri*)

Elaa – (*Elettaria cardamomum*)

5. Bilva – (*Aegle marmelos*).

10. Kakubham (lat *Terminalia arjuna*) From the serial number four to ten each of 4 tolas. This must be prepared well and its temperature must be maintained to warmth. Mix 32 tolas of bee's wax. This unguent must be applied when it is cold.

Uses : It must be applied in the following conditions :

1. Affections of Joints
2. Pain in the organs due to vaata provocation
3. Rheumatic conditions
4. Dislocation of the joints
5. Fracture of the joints
6. Lameness
7. Deformity

(C. Ci. 29/144)

Unctuous is the treatment of excessive kapha associated with Vaata.

When ever there is a Rheumatic conditions associated with predominant of vitiation of kapha, there will be swelling, heaviness and pruritis etc.

A medicated ghee prepared from cow's ghee, cows urine, alkali and sura (wine) must be used as an unctuous.

(C. Ci. 29/145)

A medicated ghee must be prepared from the followings :

1. Ghee

Padmaka – (*Prunus cerasoides*)

2. Madhuka (*Brassica latifolia*)

Saariva – (*Hemidesmus indicus*)

3. Honey

Uses : It is beneficial as in unctuous and affusion in Rheumatic conditions associated with predominant kapha provocation.

(C.Ci. 29/146).

When an individual is suffering from Rheumatic condition associated with Vitiation of kapha, alkalis, oils, cows urine and water must be prepared with pungent drugs and must be used as affusion.

The unguent must be prepared with the following :

1. Sarshapa (*Brassica alba*)
2. Nimba – (*Melia azadirachta*)
3. Arka- (*Calotropis gigantea*)
4. Tila (*Sesamum indicum*)

An unguent can also be prepared with the following :

1. Kapitha (lat *Feronica limonia Swingle*)
2. Twak (lat *Cinnamomum zeylanicum*)
3. Ghee
4. Milk
5. Roasted paddy.

An unguent can be prepared as follows and applied for vaata which is having vaata kapha predominance :

Gruha dhooma

Vacha (*Acorus calamus*)

Kushta (*Saussurea lappa c.B.Cleu*)

Shataahva (*Anthum sowakur*)

Rajani (*Curcuma longa Linn*)

Daruharidra (*Berberis aristata*)

- It should also be applied to relieve pain in vaatarakta having predominance of Vaata kapha.

(C. Ci. 29/149).

Prepare a paste with the following drugs and apply to relieve the pain in conditions caused by severe Rheumatism due to tridis cordance. Take equal proportion of the following drugs and make a paste :

1. Triphala – (2,3,4)
2. Abhayaa – (*Terminalia chebula*)
3. Vibheetaki - (*Terminalia bellierica*)
4. Aamalaki – (*Emblica officianalis*)
5. Shunti – (*Gingiber officinale*)
6. Pippali – (*Piper longum*)
7. Mareeca – (*Piper nigrum*)
8. Patra
9. Ela – (*Elettaria cardomomum Maton*)
10. Twak – (*Cinnamom Zeylanicum*)
11. Ksheeri
12. Cirataka – (*Plumbago zeylanica Linn*)
13. Vaca – (*Acorus calamus Linn*)
14. Vidanga – (*embeliaribes*)
15. Pippali moola – (*Piper longum*)
16. Romasha
17. Vrushaba bark
18. Ruddhi
19. Aamalaki – (*Emblica officianalis*)
20. Cavya – (*Piper chaba Hunter*)

A vessel must be lined with this paste. In the morning and in the noon one should eat his meals. This cures even severe sannipataja vaata rakta (Rheumatic disorder of severe variety caused by Tridis cordency).

The following things must be forbidden :

1. Curds 2. Vinegor (*Shukt*) 3. Alkali (*Kshaara*) and other foods of antognostic nature.

Udvartana :

Definition : Anointing of the body with oils from below upwards (*Pratiloma*) by using required pressure on the body. Even by using powder the anointing in the above way can be done. It is of two types.

1. Unctuous 2. Day

Susruta has classified into 3 types :

1. Udvartana 2. Udghaarshana 3. Utsaadana. The dry type of udvartana is advocated in obesity, and in emaciation the unctuous type of udvartana must be adopted.

Caraka has used the word 'Shareera parimaarjana' for udvartana.

Uses :

- 1 . An unction over the body helps to eliminate bad smell, cures heaviness, drowsiness, purities and helps to remove the unwanted and undesirable dirty and also unpleasantness due to sweating.
- (C. Su. 5/93)
2. It wards off kapha, Vaata and it causes pravilaapana of medas (fat)
3. It produces lightness in the body.
4. It produces normal stiffness of the organs of the body.

Udghaarshana :

It is defined as a process of rubbing on the body with dry drugs. It can also be done when a paste or an unctuous substance is used. It is either called udghaarshana or utsaadana.

Uses :

1. It dilates the openings of vessels.
2. The Bhrajaka Pitta which is present in the skin will be increased.
3. It enhances the colour of the skin
4. The utsaadana is employed to improve the beauty of ladies.

(Su. Ci. 5/16)

Mardana :

Definition : After the application of oil to body, a pressure will have to be exerted by hands etc. It is called as Mardana.

After anointing of the body with oil the massage of the body will be done by using sufficient pressure.

(A.H. Su. 2/12).

Carakaachaarya has defined the use of body massage after daily regimen and exercise. Anointing with medicated oils, ghee etc., applications of poultices (*Upanaaha*) compounded of vaayu subduing drugs, massage and plasters (*Aalepa*) of similar properties are the remedies in case where the aggravated vaayu is lodged in the internal ducts or channels such as the ears etc., of the body. Blood letting is the remedy where aggravated vaayu is found to be entered in the skin, flesh blood or veins (*Siraas*). So also the application of unctuous substances (*Sneha*) actual cauterization, massage, application of poultices, and binding of ligatures must be the remedies where the aggravated vaata is found to have involved ligaments (*Snaayu*) joints (*Sandhis*) and bones (*Asthis*).

(Su. Ci. 4/8)

Samvhana : (Shampooing) :

Definition : This is a process by which the body will be made comfortable and happy with the comfortable massage with hands.

1. Shampooing is pleasant, refreshing, soporific and spermatopoetic (*Vrishya*). It destroys the bodily vaayu and kapha, removes the sense of fatigue and is soothing to the blood, skin and the muscles.

(Su.Chi. 24/61)

In case of Gout, the samvahana (Smooth massage), is of two types
1. Mrudu (Soft) 2. Teevra (Hard).

(Su. Ci. 40/42)

Gandusha :

Definition : It is a process by which a liquid which cannot be easily and comfortably gargled in the mouth.

Kavalagraha (Gargling):

Definition :- it is a process by which a fluid which is present in the mouth of the patient, till the vitiated dosas will accumulate on the regions of the cheeks and secrete plenty of oozing through the nostrils and the eyes, after which the gargles should be removed and the fresh one must be kept in the mouth and the same thing must be repeated as above.

During this process, the patient must sit in an erect posture without the deviation of the mind. Shaarangadara has said that in case of Gandusha the liquid is used and whereas in case of gargling (*kavalagraha*) the paste (*kalka*) is used.

Uses : Gargles should be prepared with unctuous drugs, milk honey, curd, urine, meat juice (*soup*) and Aamlakanji mixed with the decoction of the drugs are indicated.

Signs of satisfactory gargling :

1. Amelioration of the disease.
2. A sense of lightness and purity in the mouth.
3. Cheerfull frame of mind and exhilarating vigour in the organs of sense.

Sings and symptoms of deficient gargling :

1. A sense of physical lassitude
2. Salivation
3. Defect in the sense of taste

Sings and symptoms of excessive gargling:-

1. Thirst 2. An aversion towards food 3. Dryness of the mouth
4. A sense of fatigue 6. inflammation of the mouth

Types of Gandusha :- There are four types Gandusha

1. Unctuous
2. Prasaadi or alleviating
3. Sodhini (Eliminative)
4. Ropana (Healing)

In case of Vaata diseases, the unctuous and hot gargling is indicated. In the case of diseases of pitta origin the gargling of mouth alleviating (Prasaadana), sweet, cold drugs, pungent, Sour, Salt and in Kapha diseases gargling with dry and hot drugs must be instituted do produce elimination of kapha.

Properties and used of Gandoosa :

1. Tila (*Sesamum indicum Linn*) oil gargling is very beneficial for the strength of the jaws, depth of voice, flabbiness, of face, excellent gustatory sensation and good taste for food.
 2. If one happens to use such gargling will never get dryness in the throat, nor the cracking of his lips.
 3. His teeth will not get caries
 4. He will have good taste for food.
 5. He will not get tooth ache of any type.
 6. His teeth will have resistance power against sour intake.
 7. His teeth can chew the hardest eatable things.
 8. His gums will become strong.
 9. His teeth will not fall off quickly. (Su. Ci. 24/12).
- Some of the prescriptions of gargling mentioned in Astaanga Hridaya are given below:
- (A.H.2/5, 6, 11,12).

1. In case of movements of teeth, diseases of face etc., gargling must be done either luke worm or cold liquids, whenever there is burning sensation, inflammation, accidental injury, and burns due to poison, fire and Akalies, in the above conditions the gargling must be done with milk, ghee etc.

Due to gargling the following diseases will subsude :

1. Manyashoola (*pain in the back side of neck*)
2. Sirah shoola (*headache*)
3. Karnaroga (*diseases of ear*)
4. Akshi roga (*disease of eye*)
5. Praseka (*ptyalism*)
6. Kanta roga (*diseases of throat*)
7. Mukha soshha (*dryness of face*)
8. Hrillaasa (*nausea*)
9. Tandra (*drowsiness*)
10. Aruchi (*anorexia*)
11. Peenasa (*coryza*)

Time of gargling :

An individual must be in a state of concentration of mind, must keep the gargling liquid till the vitiated dosaas will not be filled up and the oozing from nose and eye will not be filled up and the oozing from nose and eye not occur, then remove the fluid and switch on to another liquid and keep the same in the mouth.

The signs and symptoms of proper gargling :

1. Alleviation of disease process.
2. Cheerful and clean face.
3. Lightness in the mouth
4. Sensory organs will function very aptly

The signs and symptoms of over dose of eliminative type of gargling

1. Inflammation in the face
2. Dryness in the face
3. Thirst
4. Anorexia
5. Exhaustion

6. These are produced due to over usage of eliminative type of gargling.

The signs and symptoms of inadequate gargling :

1. Aggravation of kapha
2. Loss of taste in the food.
3. Jaadya (*dullness of intellect*)

(Su. Ci. 40/65,66)

Moordha Taila (Oiling of the head) :

Benefits :
If one applies Til oil on his head regularly he will derive the following benefits :

1. Does not suffer from head ache.
2. Baldness will not occur
3. Greying of hair will not be seen.
4. Hairs will not fall off.
5. Strength of his head and especially fore head will be increased.
6. His hair becomes black, long and deep rooted.
7. His sense organs work properly.
8. The skin of his face becomes brightened
9. It produces sound sleep and happiness.

(C. Su. 5/81 to 83)

Definition : Keeping of oil for a suitable period on the head of an individual is called moordha taila or oiling of the head. It is of 4 types :

1. Shirobhyaanga (*anointing of head with oil*)
2. Shirahsheka (*pouring of oil on the head*)
3. Shiraha picchu (*keeping a cloth piece dipped in oil on the head*)
4. Shiro-vasti (*oil is kept on the head in an apparatus*)

(A.H.Su. 2/23)

Sirobhyaanga : (Anointing of oil to the head):

1. Anointing the head with oil is a good cure for the head.
2. It makes the hairs grow luxuriously, and imparts thickness, softness, and dark glossy to them.
3. It soothes and invigorates the head and sense organs and removes the wrinkles of the face.
4. The Cakara Taila, a medicated oil, must be cooled with the paste and the decoction of Madhuka (*at Brassica latifolia Roxb*), ksheera shukla, surala (*pinus longifolia Roxb*), Devaadaru (*cedrus deodara Roxb*) and the Hrasva (*minor*) panca moola the head must be constantly anointed with this oil.

(Su. Ci. 24/13,14)

Method of Preparation (Dalthana) :

Dose of the drugs : 100 pala (400 tolas)

Water : 512 pala (2048 tolas)

Reduce it to 110 pala (440 tolas)

Paste of yasti madhu :

(*Glycyrrhiza glabra*) 8 palas (32 tolas)

Tila taila (*Seeds of Sesamum indicum*) 32 palas (128 tolas)

Indications :

1. Dryness in the head
2. Puritis in the head.
3. Accumulation of excreta (*mala*) on the head.

(A.H. Su. 22/24)

Sirahaseka : (Siro-dhaara)

Definition : Pouring of a liquid like decoction medicated milk, sugarcane juice etc., on the forehead continuously for a specific period is called as siraha seka.

Indications :

1. Pricking pain on the head.
2. Burning sensation in the head.
3. Ulcers on the head.
4. Arumshika on the head.

Method :

Pouring of Vaata alleviating liquids like Dasha moola kwaatha, in conditions of vitiated pitta, Pouring of ghee, milk, or else cold application on the head, must be done. Dhaara paatra (vessel) which will accommodate 64 ounces fluid must be selected. It may be made up of either clay or metal or wood. It should have a hole of the last finger in its middle of the bottom, and an inverted cup shaped metal which is also having hole is kept on it. A thread is fixed to these holes, Liquid must be made to run through this thread.

In case of Vaata disease, drugs which are in a state of Luke warm and in case of vitiated pitta, the drugs which are of cold in nature, must be used. The liquid will be made to pass through a hole in the Dhaara Chatti.

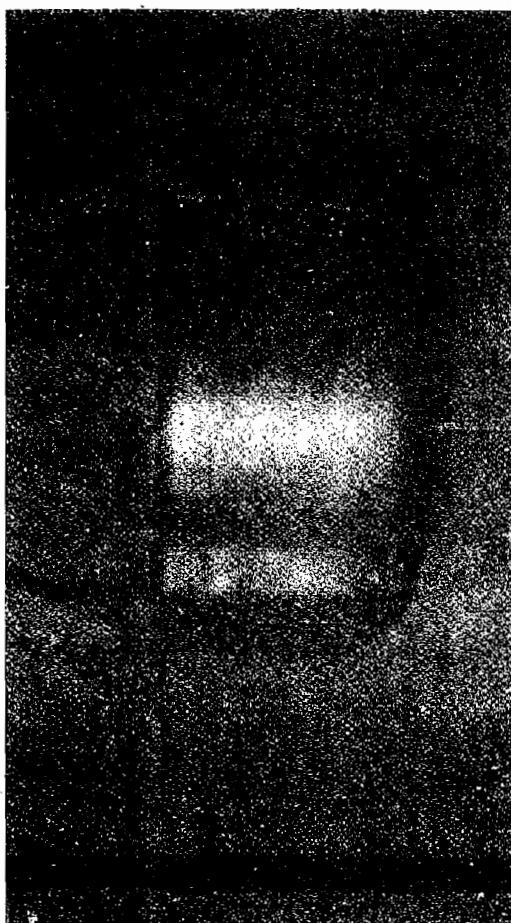


Plate No. 6. Dhaara Patra (Suspension view)

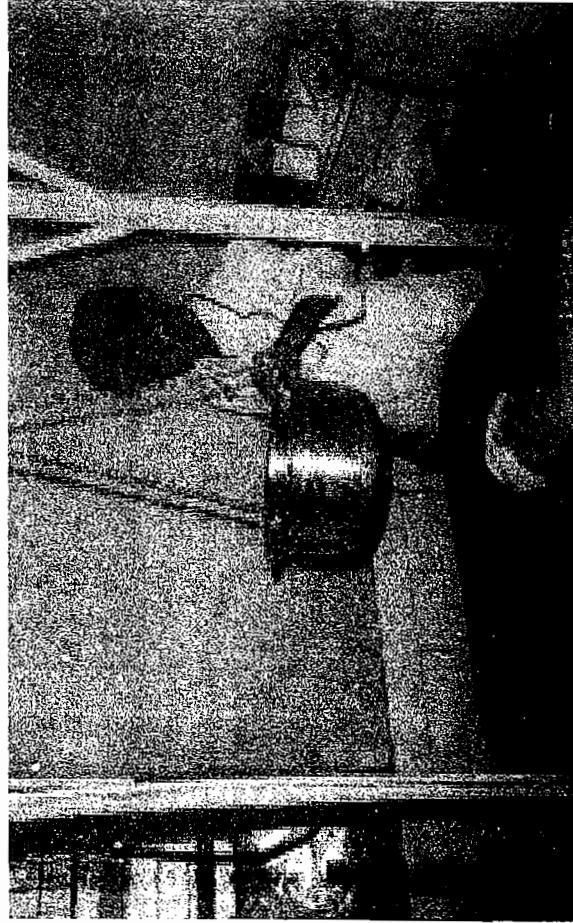


Plate No. 7. Shiro Dhaara

(Plate No.6,7)

Usually while anointing the body the anointing of the head is also done. The patient must lie down facing his face upwards and towards east on the taila droni on the head end. One person or servant must pour the medicated liquid into the Dhaara Chatti continuously and the another person must hold the Dhaara Chatti, which will be in a state of suspension of hanging it on the forehead of an individual at the height of 4 Angulas (Angulaa 3/4 inch) and move it in to and fro direction. The liquid that is used will depends upon the type of Vitiated doshaas.

For vaata : Taila (*Sesamum indicum Linn*) Pitta and Rakta vaata and Rakta or Vaata pitta ghee and tila in equal quantity. In kapha associated with other dosha, Tila taila with 1/2 part of ghee must be mixed and then only the Dhaara must be done.

The proper and the best time for conducting the above treatment is morning (7 to 10 A.M.) Conducting the above treatment slowly will enhance

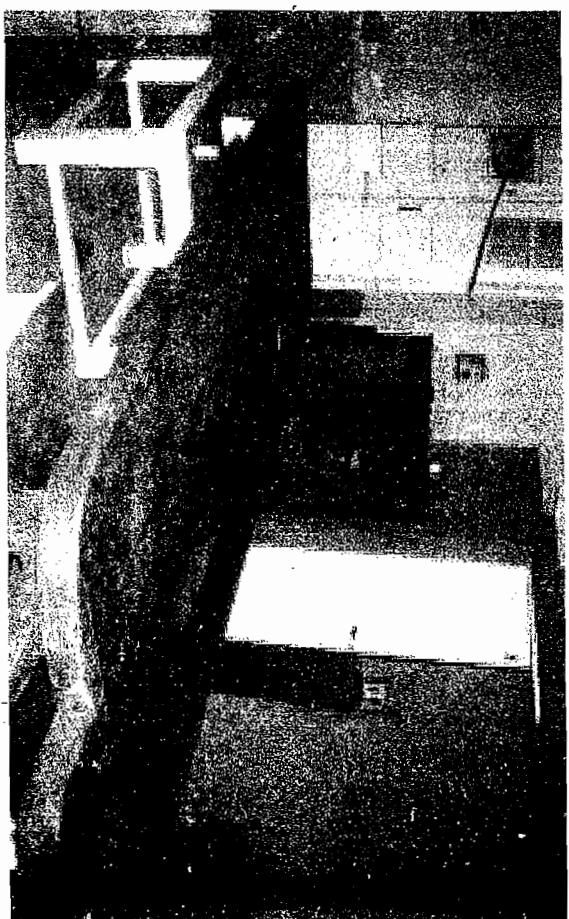


Plate No.84. Taila Droni

The Patient must lie down on a Wooden Log named Taila Droni

the disease. Dhaara must be conducted either at night or at noon.

Dhaararakalpa :

During the time of above treatment the specific ghee which is prescribed for the specific diseases must also be taken internally. The patient must take physical and mental rest. He must be on strict diet regimen.

Takra Dhaara – (Takra = Butter milk-medicated)

Definition :- Pouring of medicated Butter Milk over the forehead (lalaata) is called as Takra Dhaara. Select Aamalaki which is of one year-old and pound it into powder form of the quantity of 1 1/4 prastha (80 tolas), by removing its seeds. To it add 18 kudva of water ($16 \times 18 = 228$ tolas) and reduce it to 38 tolas. to this add 38 tolas of sour butter milk and then conduct the process of pouring the same over the forehead. Doctor moss has opined that one should take 40 tolas of Aamalaki and add 9 prastha of water and reduce it to $1\frac{1}{2}$ prastha (96 tolas) To it add equal quantity of sour butter milk and conduct the process of pouring the same over the forehead (Dhaarakaalpa)

Take two prasthas of cow's milk and to it add 8 prasthas of water and 2 pala of mustacurna (Mustarotundus) and heat it till it comes down to the quantity of milk. After it is cooled, to it add Sour curd or butter milk and by this process prepare a curd. To this add 1 prastha Aamalaki and (Aamalaki 4 palas + 4 prasthas water reduce to 1 prastha) prepare a butter milk and with this conduct pouring of the same over the forehead.

(Dhaara kalpa)

Properties of Takra Dhaara :

1. It prevents grey of hairs
2. It prevents exhaustion
3. It relieves head ache.
4. It alleviates the vitiated dosas.
5. It prevents the loss of ojas form the body
6. It prevents urinary disorders.
7. It prevents the weakness of the joints.
8. It can be used with profound benefit in the following diseases :

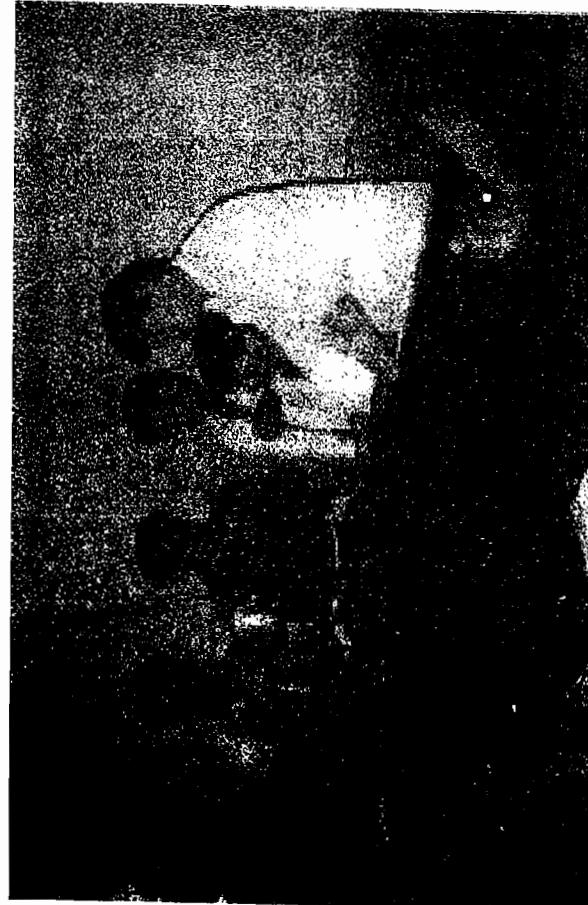


Plate No 9 . Unmaada Patient is subjected to sarvaanga Dhaara treatment.



- a) Heart disease.
- b) indigestion
- c) Anorexia.
- d) Diseases of ear.
- e) Diseases of eye.

Properties of Taila and Ghrita (Ghee) Dhaara :

1. It maintains equilibrium of body and mind
2. It enhances strength
3. It increases taste in the food
4. It increases memory and retaining power
5. It clears the tone
6. It keeps the skin soft, and beautiful
7. It prevents the diseases of eye
8. It nourishes the semen and blood.
9. It gives more strength and love in conjugal union.
10. The hotness of the body will be alleviated.
11. It produces good sleep
12. It increases the age limit.

(Dhaara Kalpa)

The following oils may be used to conduct Taila Dhaara

1. Ksheerabala taila
2. Dhanwantara taila

3. 1. Snataka taila

4. Yastimadhu taila

* Chandana bala lakshaadi taila, etc.,

Pichu :

Definition: It is a process by which a piece of either cloth or gauze is folded and dipped in a specific oil and to be kept on the anterior Frontonale (Brahmamaranda).

There are several types of picu e.g. Yonipichu, Naasapicu, and gudapicu, etc., in case of bleeding from the nose the pichu with Saurastra (Potassium aluminium sulphate) must be kept. In case of bleeding per vagina, a picu which is dipped in padmakaadi taila must be kept. In case of Haemorrhoids picu which is dipped in kaaseesaadi taila must be kept. In case Fistula-in-Ano the picu which is dipped either in padmakaadi or kaaseesaadi taila must be kept.

Uses : It can be used which profound benefit in the following diseased conditions :

1. Alopecia
2. Cracks of skin of the head
3. Inflammation of the head.
4. Netra sthambha. (Stiffness of eyes)

Siro Vasti : (Plate No. 10)

It is a fourth type of keeping the oil over the head. Vasti is not meant enema, but a leather is used to keep the oil over the head, in the form of a cap, which must be of the circumstance of 12 angulas. It will have opening on either end.

Method :

The patient who is going to undergo the process of keeping the oil over the head, must be subjected for oleation and sudation therapy. It is necessary to adopt eliminatory procedures. Then, in the after noon or in the evening (vaata period), the Sirovasti must be adopted.

The patient must be made to sit on a chair and his head, body must be anointed with oil. It is better the patient's head is shaved properly. The paste of Maasha (lat phaeous radiatus) is powdered and to be pasted around the head above the ears. Then, it should be tied to a thin sheet of cloth and it must be tied around the head above the ears. Then, the apparatus - Sirovasti is to be kept on the head, on the already pasted matter. Once again, it should be pasted along with a thin clean gauze cloth sufficient enough to stop any leakage from the apparatus. Then, oil

which is made luke warm must be poured into the apparatus till the patient gets oozing from the mouth and nose. Practically it is not observed but the period is increased from 30 minutes to one hour.

(A.H. Su. 22/26 to 29 , 30)

Practically a small quantity of oil will be removed and it is to be made luke warm and poured inside to maintain optimum temperature.

Remove the apparatus very slowly, after the contents are removed carefully, and the paste must also be removed cautiously. After that the smooth massage in the back, hip, neck, etc. must be done. Then only he must be subjected for hot water bath. Later on, he has to observe the regimen as in sudation therapy.

Time of Sirovasti :

The following is the maximum limit to conduct the Sirovasti.

Vaata diseases – 10,000 (53 minutes) maatras.

Pitta diseases – 8,000 (about 4 1/2 minutes)

Kapha diseases – 6,000 maatras (31 minutes)

(1 maatra = 19/60 second or a time of spelling of one small word).

In healthy persons the Sirovasti must be done upto 5 to 6 minutes like this the siro-vasti can be adopted upto 7 days.

Properties and uses :

It is beneficial and gives fruitful results in the following diseases:

1. Loss of sensation of the skin (Anaesthesia)
2. Facial paralysis
3. Insomnia
4. Dryness in the nose
5. Dryness in the mouth
6. Cataract
7. Diseases of the head
8. Eruptions on the head
9. Hemicrania

(A.H. Su. 22/26, C. Si. 9/78)

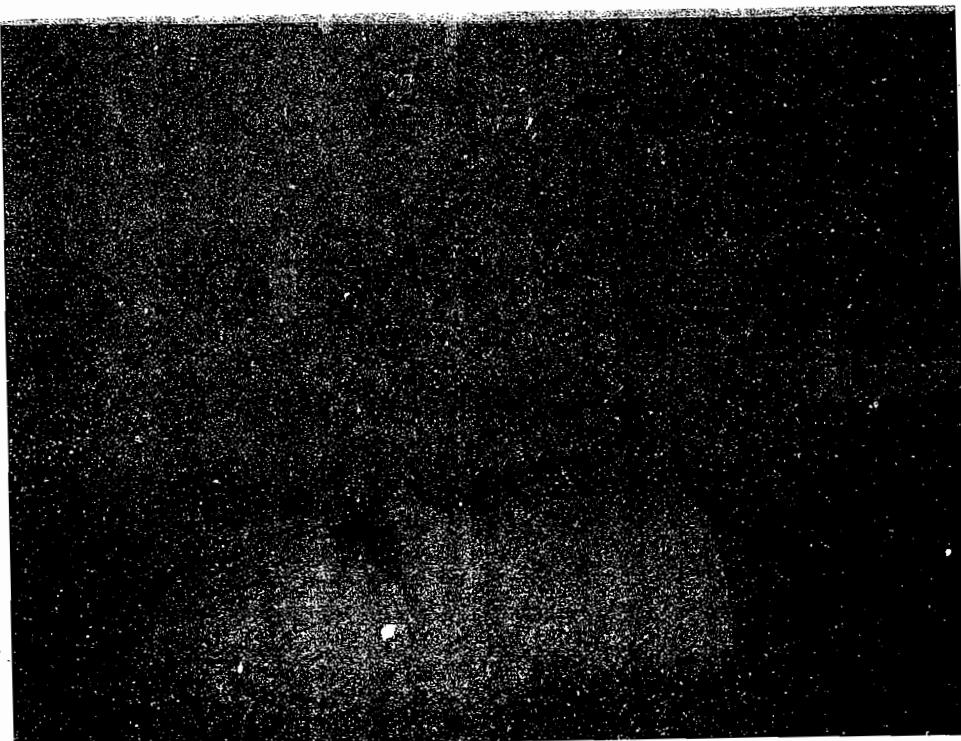


Plate No. 10 Siro Vasti

Akshitarpana :

Definition : It is a process of keeping the unctuous substances in the eye.

Indications :

1. Blurring of vision
 2. Stiffness of the eyes
 3. Roughness in the eyes
 4. Injury to the eyes
 5. Eye diseases caused by vaata and pitta.
 6. Squint
 7. Sheernapaksma
 8. Avilekshana
 9. Kruchonmeelana (Difficulty in opening the eye)
 10. Sirahaharsha (Trachomatous Parus)
 11. Sirot paata (disorder of the Sweta mandala (White circle)
 12. Arjuna (Sub-Conjunctival Haemorrhage)
 13. Abhisyandi (inflammatory lesion of all circles of the eyes)
 14. Adhimantha (glaucoma)
 15. Vaata paryaya
 16. Shukra (ulcer cornea)
 17. Pain in the eye,
 18. Loss of Secretion of lacrymal fluid.
- (A.H. Su. 2u/1,2,3)

Method :

Before the Netratarpana is going to be conducted, the patient must be subjected for eliminatory procedures as emesis and purgation etc. Then early in the morning patient must be made to lie down, where there is a provision for air and light arrangement. With the help of paste of Maasha (lat Phaseolus radiatus) and Yava a small tank like structure is constructed. This must be of the height of 2 Angulaas. It should be allowed for minutes to stick in a nice way and afterwards the medicated ghee which has already been prepared according to the disease of the eye, is to be poured

into the small structure of a tank (Paaleem) The ghee must be made warm on a hot water bath and it should be poured very slowly into the eye, after closing the eyelids, till the immersed in it.

Indications :

When there is night blindness, vaata timira, and kruchra bhod the then the Musclefat (Vasa) must be medicated with proper drugs are poured into the paaleem, after it is made warm by keeping it on a hot water. Then the patient must open his eye-lids very slowly.

Pachaat karma : (Post Operative procedure):

The Dhoomra paana must be adopted. He should not be allowed to see bright light and sky.

(AH.Su. 24/4 to 9)

Time of Conducting Akshitarpana

1. In Vartmaraoga- 100 maatraas
(Diseases of eyelid) (30-32 Seconds)
2. Sandhiroga – 300 Maatraas (95 Seconds)
(Diseases of the joints of the circles of eye)
3. Sita roga (White Circle) – 500 Maatraas (3½ minutes)
4. Asita roga (Diseases of refractive Media 800 Maatraa) 4½ minutes)
5. Drustiroga (Diseases of refractive Media 800 Maatraa) (4²/₃ minutes)
6. Adhimantha (glaucoma) – 1000 Maatraas (5 minutes 5 seconds)
7. Vaata roga- 1000 Maatraas
8. Pitta roga- 600 Maatraas
9. Healthy person – 600 maatraas
10. In Vata roga daily tarpana can be done, and in pitta roga on every alternate days and in kapha diseases and in healthy people once in every 2days or till the appearance of signs and symptoms of samyak trupti.

(A.H .Su. 24/10)

The signs and symptoms of proper Tarpana

1. Power to see the bright things.
2. Healthiness
3. He will be able to see the objects clearly
4. Lightness in the eyes.

The signs and symptoms of excessive Tarpana

1. Pruritis
2. Piccillata in the eyes. And other kapha diseases.

After tarpana treatment the eyes will be in a state of weakness so the puta paaka must be adopted. Unctuous putapaaka in Vaata, lekhana putapaaka in kapha, and in healthy persons, and diseases of Vision, the prasaadana putapaaka must be employed.

(AH. Su. 2/8) (Su.Ci. 24/27) (C. Su 5/84)

Masthisika

Definition : The use of unctuous, or paste of unctuous substance etc., in the masthiska is called Maasthikya. Susruta has advocated two types Viz., 1. Maasthiska 2. Kaasthiska

But Dalhana is of the opinion that Maasthikya is a variety of Siro-Vasti. In case of Sirovasti the apparatus of leather cap is used but here no such apparatus of leather cap is used.

Some are of opinion that the use of Anointing the body (Adhyanga) and head, Seka (pouring) Pichu, Vasti (Sirovasti) On the head, is called as Maasthikya.

(Dalhana)

These applications to the head has been advocated. The cold application is called as lepa. When the application on head is made up of a substance which is made warm, then it is called as Upanaha 'It is called by another name as pothicci in Malayalam. Lepa can also be prepared with Vaata alleviating drugs like milk, pudding etc., in vaata disorders of the head.

(Su. Ci. 22/23)

Seka or dhaara with vaatahara drugs like Badra daarvaadi prepare a pudding with alleviating drugs and cow's milk, puddings, and apply when it is warm (*upanaaha type of plaster*). The upanaaha type of poultice which is prepared with fish and meat of animals and it has to be made warm and then it is to be applied as a plaster or else, krushara, must be used. Tila (*Sesamum indicum linn*), Tandula (*a type of rice*) Maasha (*Phaseolus radiatus*) gruel. With this lepa (*application*) is to be applied on the head. The plaster must be prepared with

NASAATARPANA

Definition :

The process of pouring either medicine or medicated oil or unctuous material into both nostril. Caraka has also mentioned the same idea in Caraka Nidana 9/100 Susruta has mentioned Snehana Nasya, and Naavana Nasya. The same has also been mentioned by Vaaghbhata in the daily regimen (*Dinacharya*). These are all nothing but Naasatarpana.

Karnapoornana :

Definition : It is method of pouring oil, either medicated or any of the unctuous material in its pure form, after it is made luke warm, into the ears.

Uses :

1. It prevents the occurrence of Vaata disorders.
2. It also prevents the contraction of neck and Jaw
3. It also prevents the occurrence of deafness.
4. It alleviates pain in neck.

1. Candana (*Santaum album*)
2. Nala
3. Vanjura
4. Utpala – a type of lotus – (*nymphaea stellata*)
5. Padmaka – a type of lotus (*prunus Cerasodies*)
6. Vamsha
7. Shaibala
8. Yaastahava (*Glycyrhiza glabra*)
9. Mustha (*Cyperus rotundus*) and with ghee etc., and applied on the head.

(Su. u. 26/6, 13,14)

Take 1 Kudava (16 Tolas) of Aamalaki (*Embllica officinalis*) and 2 Kudavaas (32 tolas) of Cows milk and 32 tolas of water and prepaare a buttermilk out of it. The paste has to be prepared out of it. After subjecting the patient for anointing the head and body then the paste of the above must be applied on the head. This must be made to be on the head for one to one and half hours. Then it is to be removed and once again anointing of oil on the head must be done. This method can be adopted for a period of 7 days. The property of this is a little less than the property of Takra dhaara.

Snehaavaagaahana :

Definition : It is nothing but a process of taking bath (*Majana*) in oil

Method : The patient must be made to lie in a tub containing oil, upto his neck only, for a specific period.

Uses : It increases the strength of the body.

(Su. Chi. 24/31 and 31/1)

Mode of action of unctuous drugs

The Oleation and sudation therapy are essentially conducted before the eliminatory processes are to be done. Oleation will produce

unctuousness, softness, fluidity and moistness in the body. The entire body is made up of unctuous substance and even the life is depending on it.

(Sus. Sha. 4/1)

The Praana or life is combination of Agni (fire) Soma, Vaayu, Satva, Rajah, Tamaha panchendriya and Bhootaatma. The Agni is seen in different agnis present in the body, including paacaka (digestive fire), Ranjaka (a type of agni colours the blood), Sadhaka (a type of agni present in Heart), Alocaka (a type of agni present in eyes), Bhrasjaka (a type of agni present in skin), and panca Bhootaagni and Dhaatvaagnis. The word soma can be implied for the following kapha, Sukra (*Semen*) and other watery substances of the body, Rasanendriya etc. Vaayu is also of 5 types and present all over the body. The vision, hearing, taste, smell and touch are the result of indriya aarthas. Digestive fire will digest the food, and soma will nourish the body. The chetana of the body will function through its senses. Unctuous material is made up of watery portion of the body. Unctuous substance can be used in poorna karma and paschaat karma.

Mode of action of Unctuous drugs in operative procedure.

Unctuous substances are having an inherent property of keeping the particles together and also to bring about adhesion. The human body is made up of infinitesimal and innumerable units known as paramaanus and they are held in proper position by Unctuous substances. The normal food that we take will be having a small quantity of unctuous substances and which will be digested and assimilated and utilized in the body. The excess of carbohydrate diet and also sugar will eventually converted, whenever the body is too much depleted and starving with fat, into depot fat.

Whenever there is excessive depletion of fat in the body, either due to its excessive utilization in the body. Then, it tends to roughness in the structural and functional parts of the body. It is a way by which the Vaata will be vitiated and later aggravated.

By administering the unctuous substances into the body the roughness will be removed it, thereby, alleviates the vitiated vaata in the body. The til

(Sesamum indicum) oil is the best source to alleviate vaata in the body. Ghee alleviates the pitta and vaata in the body.

Unctuous substances are used either in pure form or medicated to enhance their action in the body. The unctuous substances are contraindicated in those who are having excessive or little digestive fire. So also in fatty and obese persons and weak individuals.

It is a great thing to note the pioneers in Indian systems of Medicine are so well versed in those olden days and their application of principles are even hold good in this scientific and advanced age.

The unctuous substance have been advocated in the consumption of poisons, in the form of Hridayavarana. Even for an infant, it is to be given with some drugs. It is well known as jaata karma.

The Heart muscle is having the highest phospholepid, as it is very active. The unctuous substance in a voluntary muscle is little higher than that of smooth muscles. The cholesterol content of the smooth muscle is the highest and the skeletal muscle is the lowest degree. The heart muscle is having the cholesterol in between the above muscles. The phospholipids content of the muscle will automatically increase the nature of activities (*text book of Biochemistry by west and Todd*).

The equilibrium of fat balance must be maintained daily. It is lessened in some of the diseased states Viz., The ghee is medicated and given in Acute fevers, Malnutrition, Cachexia etc. In case of Chronic fever, Mental disease and Anaemia.

The administration of unctuous substances is contra-indicated in diabetes, Myxoedema, Nephrosis, Hyper-thyroidism and some of the conditions of Arteriosclerosis. In the above conditions there will be more cholesterol ranging from 350 to 600 mg per 100c.c of blood. It is gratifying to note that the unsaturated fatty acids are used to cure vaata and less unsaturated are used to cure pitta.

The head is the seat of sense organs and for the channels carrying the sensory and vital impulses.

(C. Sid. 9/4)

Unctuous substances will produce the following properties in the body:

1. Administration of unctuous substances will cure the vitiated or aggravated doshaas
2. It will make the body smooth, soft and dissolves and disintegrates the vitiated doshaas.
3. It increases digestive fire in the body. (C. Sid. 1/7)
4. It enhances the agnis which are present in the body
5. It purifies or eliminates the koshtha.
6. It removes the constipation.
7. It helps to reduce the production of dhaatus in the body.
8. It nourishes the body
9. It enhances the strength of the body
10. it enhances the colour of the skin
11. It helps to maintain the proper functioning of the sense organs (*Indriyas*)
12. It increases the strength of the dhaatus and thereby the ageing process will be naturally delayed.
13. An individual will live one hundred years.
14. It enhances the resistance of the body.
- (*Vyaadhi kshmatva*) to infection or disease.

Whenever there is an injury to the head then we can find the signs and symptoms of the following conditions :

1. Rigidity of the sides of the neck.
2. Facial paralysis
3. Agitation of the eyes.
4. Stupor
5. Constricting type of pain in the head.
6. Loss of movement
7. Cough

8. Dyspnoea
9. Insomus
10. Dumbness
11. Stuttering speech
12. Closed condition of eyelids.
13. Twitching of the cheeks.
14. Yawning.
15. Ptyalism
16. Aphasia and
17. Facial asymmetry.

The masthiska is nothing but a substance resembling ghee (*Dalhana*). (Su. Ci. 2/69). Its quantity is 1/2 anjali (Ch. Sha. 7/15). It is nothing but an unctuous substance (*Sneha*) present in the head.

Approximate composition of Brain :

Gray matter in percentage White matter in percentage

1. Water	85	70
2. Solids	15	13
3. Total lipids	25	20
4. Cholesterol	1.2	5
5. Glycolysis	9.4	5.4
6. Phospholipids	0.8	9.4
7. Protein	7.5	8.5
8. Extractives	3.9	10
9. Proteins (neuro)		8.0 - 9.0

The application unctuous material with other drugs are called Masthiska. The masthiska is nothing but a pittadharaakaala. The Majadharmaakaala is situated in the head. There is an inter-dependence and inter-relation between pitta dharaakaala and majja dharaakaala.

(*Dalhana* Su. K 4/40)

Mode of action of unctuous substances in pre-operative procedure;

Before the administration of eliminatory processes it is necessary to adopt oleation and sudation therapies. But the application of oleation therapy is also advocated even after eliminatory process to retain the strength of the individual.

2. Glycolipids	6.9	13.6
3. Cholesterol	1.8	10.9
4. Liquid Sulphur	0.1	0.3
5. Protein	46.6	37%
Extractives	12.6	6.7
Ash	8.3	1.2

Oleation Therapy

Substance	Whole Brain (Child)	Whole Brain (Adult)
1. Phospholipids	24.2	27.3

Pancakarma Treatment of Ayurveda

Just like ka vessel smeared with oil, water slips down from it without any application of force, so also in the body the application of oleation therapy the moistened and vitiated dosaas will be alleviated easily.

(Ca. Sid. 6/11)

If Sudation is administered after oleation, it ultimately brings vaata under control and there it helps for facilitating the easy elimination of faeces, urine and semen.

(Ca. Su. 14/4)

After oleation and sudation therapy if sodhana therapy is adopted then the entire dosaas will come out of the body, just like a vessel which is lined with unctuous substance, is filled and then emptied. It empties the entire water contained in it.

(Su. Ci. 33/40)

The dirty cloth will be separated from dirt after it is washed with water. So also in the body, after oleation and sudation therapy the vitiated and aggravated dosaas will be thrown out of the body of their entirety.

(C. Si. 6/73)

A cloth will absorb only sufficient quantity of water but rejects the excess quantity of water. So also in the body depending on the power of digestive fire the unctuous substance will be absorbed or thrown out if excess is taken inside.

(C. Su. 13/96)

Just as water poured on a cloud of earth in quick succession oozes out after slightly saturating the latter, so also oleation therapy administered in quick succession in a day, goes waste without oleating properly.

(C. Su. 13/97)

The application of oleation and sudation therapy will enhance the dosaas and helps them to come from saakha (*Rasa to shukra*) to kostha (gastro-intestinal tract) and then they can be removed very easily. The unctuous substances will function mainly in three ways.

(Su. Ci. 33/47)

1. **Bruhmana (Roborant)**
2. **Samana (Alleviating)**
3. **Sodhana (Eliminatory)**

All these types of fat add to the unctuousness, invigoration luster, strength, corpulence of the body and alleviates vaata, pitta and kapha.

(Su. Ci. 1/87)

The bones of domestic, wet land and aquatic animals of creatures must be broken to bits and cooked in water. The unctuous fluid obtained must again cooked in the decoction of degradicles (*Dashamoola*) and to it add.

1. Jeevaka (*Micro Stylis Muscifera*)
 2. Sphota
 3. Rushabhaka (*Micro Stylis Wallichi*)
 4. Vidaari (*af Pueraria tuliserosa D.C*)
 5. Kapikacchu (*Mucuna Pruriuies*)
- and drugs which are of vaata curative property or life promoting drugs (Jeevaneeyya ganya group) and double the quantity of milk.

Uses :

To cure the Vitiated vaata which is affecting the vessels, joints, bones and other cavities, the above preparation must be used in the form of errhine (*nasal medication*), inunction (*Abhyanga*), Potion (*paana*), and unctuous enema (*Anuvaasana vasti*).

Specially for those suffering from loss of marrow as well as those who suffer from loss of semen and vital essence, the above decoction will give strength and robustness and acts like ambrosia.

(C. Ci; 28/ 124 to 127)

Disadvantages of taking excessive nourishing diet.
 One who takes excessive unctuous, sweet, heavy, and slimy substance, newly harvested rice, fresh wine, meat of marshy and aquatic animals, cows milk and its preparations and food preparations made of sugar candy and pastry but is averse to physical exertion, indulges in sleep during day time, and lies on bed sitting at ease all the time will fall as a victim to the diseases like obstinate urinary disorders, including diabetes, carbuncles, urticaria, pruritis, Anaemia (*Paandu*), fever, obstinate skin diseases due to Aama, dysuria, anorexia, drowsiness, sterility, excessive corpulence, laziness, heaviness of the body, adhesion of the channels of sensory organs, delusion, wandering, oedema and such other diseases. The effects of refreshing regimen are neutralised by suitable antidote. These diseases which are produced due to refreshing regimen are bound to occur at any cost.

(C. Su. 23/1 to 7)

The fresh fat of the alligator, fish, tortoise or the propoise prepared in the same way, as already recommended, must be given as an errhine (*Nasya*) and potion (*Paana*).

(C. Ci. 28/128)

Unctuous therapy is recommended to enhance the digestive fire; intake of unctuous substance may produce digestion just like a wood which is having good essence of unctuous material will continue to burn for a longest period so also the unctuous substance will make the digestive fire in a state of equilibrium for a lengthy period.

(C. Ci. 15/222, 213)

CHAPTER II

SUDATION THERAPY (*Swedanakarma*)

Definition :

It is defined as the process by which the sweat or perspiration of the body will be produced. It cures stiffness, heaviness and coldness of the body. It is otherwise called as 'Fomentation therapy'.

The derivation of the word sweda :

The word sweda is derived from swid gatra prat�aya and bhaavaavaacaka nitch and Autch. The production of sweda is the natural process of the body. The word swedana is a napumsaka linga which is produced by 'nitch' and 'lyut' prat�aya.

General introduction of sweda :

Sweda is the internal excreta of the body and it is the excreta of the medas.

(C. Ci. 15/18)

The word mala (*Dirt, Impurity*) is used as it produces malina (*dirtiness or impurity*) of the body. Sweda causes dhaarana (*retaining or holding*) of kleda in the body. Kleda is one of the watery portions of the body. It regulates the watery proportion of different parts of the body. The total water proportion of the body is 10 anjalis, and this will be present in the form of mostra (*urine*), faeces (*stool(s)*) and Lasika of Vrana (*ulcer*), rasa (*chyle*), rakta (*blood*) and twaca (*skin*). Owing to the hot property srotovikaasa (*cillation*) takes place. As a result of that the kleda will come out along with sweda from the skin.

Arunadatta is of the opinion that the middle portion of the skin of the body consists of kleda. Hairs (*Romaas*) are being supplied with nutrition and thereby cause dhaarana of them.

Sudation therapy is said to be the best treatment for vaata and kapha diseases.

(A.H. Soo 11/5)

In some of the diseases arising out of vaata, kapha, sweda is a contraindication. Kaamala (*Jaundice*) and udara (*in some abdominal disease*). The opposite line of treatment of sweda is sthambana (*Astringent therapy*). It is a therapy which is defined as thing which prevents mobility and flow of the bodily substance. It includes the control of diarrhoea, dysentery, and vishavega, vedana vega and daaha vega, etc.

After the oleation therapy sudation must be adopted to regulate the movements of urine and faeces etc. without any obstruction. The stiffness of the organs of the body will be property regulated undoubtedly.

(C. Su. 10/5)

Properties and actions of swedana drugs :

The drugs to be used in sudation therapy should have the following 9 properties namely (*ushnata*), hot sharpness (*Teekshnata*), subtleness (*sooksmata*), rough (*rookshata*) and heaviness (*gurutva*).

Out of these 9 properties sara, snigdha, sookshma, drava and guru are also found in drugs used in the oleation therapy. The properties of swedana drugs and their action are dealt one by one below :-

1. Ushnatha :

This is originated from agneya (*hot*) guna, (*property*) and it is the opposite of sheeta (*cold*), guna (*property*). This produces unenthusiasm, relieves, stiffness, moorcha (*coma*) thirst (*trushna*). Burning sensation (*daaha*) and sweda and promotes digestion in the body. The property of heat can be ascertained by touch.

(Sus. Su. 41/11 & 17, 46/15)

Sheeta guna which is the opposite of ushna guna (*hot property*) has the following properties :

- 1. Ahlaadana 2. Sthambana
- 3. Relieves Moorcha 4. Relieves Trishna
- 5. Relieves Daaha 6. Lessening of sweda production.

2. Teekshna :-

Is also the product of agneya guna. It produces daaha (*burning sensation*) paaka and sraava (*movement*). This is one of the important properties of swedana drugs.

3. Rookshata :-

This is defined as a property of non-uncouthous. It is the opposite of Snigdha guna. It causes drudhata (*Firmness*) of the body or separating the softness of the body. (Sus. Su. 46/516, Ca. Su. 26/-). This property can also be felt by touch (*i.e., it is also sparsha graahya*). This consists of predominance of vaayavya and agneya bhootas. According to Hemaadri, it is a property of the drug which causes dryness and vitiates vaates and alleviates kapha in the body.

4. Sthirata :-

This is the opposite of sara guna. It causes obstruction to vaata and mala. It is a common property of astringent drugs. (*Sthirata-firmness or stability*)

Introduction to drugs used in swedana therapy :

The drugs that are used in Carakasamhita, Susruta Samihita and Astaanga Hridaya for the purpose of sudation therapy are mentioned below. For full details readers are requested to refer original books on the subject. Here only a brief review of the drugs used in sudation therapy is given below.

Swedopagana :

Drugs used to produce sudation in the body are called Swedopagana viz

1. Sobharjana (*Momiga oleifera*)
2. Eranda (*Ricinus communis*)
3. Arka (*Calotropis gigantea*)
4. Vriscira (*white variety of Boerhaavia diffusa*)
5. Punarnava (*red variety of Boerhaavia diffusa*)
6. Yava (*Hordeum vulgare*)
7. Taila (*Sesamum indicum*)

8. Kulatha (*Dolichos biflorus*)
9. Maasha (*Phaseolus radiatus*)
10. Badara (*Zizyphus jujuba*)
- These 10 drugs are adjuvants of fomentation.
- (C. Su. 11.22.)

Drugs used in pinda sweda :

In order to give pinda sweda to a patient, a bolus must be prepared with the following drugs. This is specially given in diseases of vaata origin. Tila (*Last Sesamum indicum*), Maasha (*Last Phaseolus radiatus*), Kulatha (*Lat Dolichos biflorus*), sour preparations, ghee, oil, meat, porridge, pudding (*paayasa*) and flesh.

For the purpose of giving fomentation in disease of kapha origin, a bolus must be prepared with the following materials :- Faeces of cow, ass, camel, pig and horse along with grains of barley, with chaff, sand, dust, stone, dried cowdung and iron powders.

Drugs or materials used for naadi sweda :

Naadi sweda is very useful in kaphaja disorders. The water should be boiled with the following drugs and the steam that is going to come out of it after boiling must be given in the form of naadi sweda :-

1. Varuna (*Crataeva nurvala*)
2. Amritam (*Tinospora cordifolia*)
3. Eranda (*Ricinus communis*)
4. Shigru (*Moringa oleifera*)
5. Moolaka (*Raphanus sativus*)
6. Sarshapa (*Brassica nigra*)
7. Vaasa (*Adhatoda vasica*)
8. Vamsa (*Bambusa arundinacea*)
9. Karanja (*Pongamia racemosa*)
10. Arka (*Catotropis gigantica*)
11. Ashmanthaka (*Bauhinia racemosa*)

These 10 drugs are adjuvants of fomentation.

(C. Su. 11.22.)

For patients who are suffering from vaata sleshamik diseases, naadi sweda should be given with a steam coming out of the water which is boiled with the following drugs :-

12. Sobhanjana (a variety of shigru)
13. Saireya (*Bauhinia prionitis*)
14. Maalati (*Jasminum grandiflorum*)
15. Surasa (*Ocimum sanctum*)
16. Arjaka (*Ocimum gratissimum*).

Materials used in upanaaha sweda : (Upanaaha = Poultice)

Upanaaha is defined as the process of bandaging of the affected limb of the body, after applying sufficient ointment, the bandage is usually made out of leather etc., the poultice must be prepared with the following for the purpose of fomentation :

Wheat chips, barley flour, mixed with unctuous substances, sour preparations, yeast, Jivanti (*Leptandria reticulata*), Satapushpa (*Foeniculum vulgare*), Uma (*Linum usitatissimum*), Kushta (*Saussurea lappa*) mixed with oil.

Leather with hair, devoid of bad smell and of ushna veerya (*hot potency*) animals like antelope etc., whose meat produces heat is to be used as bandage. In case of their non-availability, silk or woolen blanket may be used as an alternative.

Materials used in avagaaha sweda : (Tub-fomentation)

The decoctions must be prepared in a big water-tub for the purpose of giving fomentation. These decoctions may also be used for the purpose of giving fomentation in ghee tubes, milk tubes and oil tubes.

Definition of prasthara sweda :

A bed prepared with the help of corn of the size of an individual or with a pulse and pulaaka or vesavaara. The preparation of meat without bones and with long pepper black pepper, ginger, sugarcandy and ghee. Paayasa (a milk preparation), krushara (thick gruel), utkaarkika, pudding etc., covered with silk, wool or with the leaves of pancaanguka (*Ricinus communis*), Urubaka (a variety of eranda), arka (*Calotropis gigantica*).

The individual must be well massaged all over the body and made to lie down over the above bed prepared for the purpose. This process is called prastara sweda.

(C. Su. 14/42)

Drugs used in upanaaha sweda (Susruta) :

It is otherwise defined as kaakolyaadi gana (group) :

1. Kaakoli (*Lilium polyphyllum*)
2. Ksheerakaakoli (*Fritillaria Roylei*)
3. Jeevaka (*Micro Stylis Muscifera*)
4. Vrushabhahaka –
5. Mudgaparni – (*Phaseolus trilobus*)
6. Maashaparni – (*Teramnus labialis*)
7. Meda – (*Polygonatum Cirrhifolium*)
8. Mahaameeda – (*Polygonatum Cirrhifolium*)
9. Guduochi – (*Tinospora cordifolia*)
10. Karkataka shrungi – (*Pista ciaintegriflora*)
11. Vamashalochana – (*Bambusa arundinacease*)
12. Padmaya – (*Nelumbo nucifera*)
13. Papoundarika (*Cassia absus*)
14. Vruddhi
15. Mrudveeka (*Vitis vinifera*)
16. Yashvanti (*Leptadenia reticulata*)
17. Yashtimadhu (*Glycyrrhiza glabra*)

Surasaaди gana used in upanaaha sweda :-

1. Surasa (*Ocimum sanctum*)
2. Swetha surasa (White Variety of *Ocimum sanctum*)
3. Phanijaka
4. Arjaka (*Ocimum gratissimum*)
5. Bhustruna – (*Cymbopogon citarus*)
6. Sumukha
7. Kaalamalika
8. Kaasamardha (*Cassia occidentalis*)
9. Kshavaka
10. Kharapushpa
11. Vaayuwidanga (*Embelica ribes*)
12. Kayaphala (*Myrica nagi*)
13. Surasa (*Ocimum sanctum*)
14. Nirgundi (*Vitex negundo*)
15. Kulaahala
16. Pracheebala
17. Indukarnee
18. Kaaka Maachi (*Solanum indicum*)
19. Phanzee
20. Vishmuthi (*Aconitum heterophyllum*)

(Su. Su. 38/18)

Elaadi gana dravyas used in upanaaha sweda :

1. Elaa (*Elettaria cardamomum*)
2. Tagara (*Valeriana wallichii*)
3. Kushita (*Saussurea lappa*)
4. Jataamamshi (*Nardostachys jatamansi*)
5. Dhyaaamakha (*Coriandrum sativum*)
6. Twak (*Cinnamomum zeylanicum*)
7. Naagranakha (*Mesua ferrea*)

8. Priyangu (*Callicarpa macrophylla*)
 9. Aarenuka
 10. Vyaagranakha
 11. Shikti (*Mother of pearl*)
 12. Candana (*Santalum album*)
 13. Sthouneyaka
 14. Shreeveshtaka (*Pinus roxburghii*)
 15. Coca
 16. Choraka (*Angelica glanca*)
 17. Vaaluka (*Sand*)
 18. Guggulu (*Balsamodendron mukul*)
 19. Sarjarasa (*Vateria indica*)
 20. Turuska (*Astingia excelsa*)
 21. Kundaru (*Coccinia indica*)
 22. Bhadradhaar (*Cedrus deodara*)
 23. Agaru (*Acquilaria agallocha*)
 24. Kumkuma (*Crocus sativus*)
 25. Sprukkaa
 26. Purnaga kesara (*Callophyllum inophyllum*)
 27. Usheera (*Vestiveria zizanioides*)
- Bhadraadaarvaadi Gana used in Saalvanaadi Sweda :**
1. Bhadraadaar (*Cedrus deodara*)
 2. Meshashrungi (*Gymnema sylvestre*)
 3. Kushta (*Saussurea lappa*)
 4. Shataavari (*Asparagus recemosus*)
 5. Haridra (*Curcuma longa*)
 6. Punarnava (*Boerhaavia diffusa*)
 7. Varuna (*Createva religiosa*)
 8. Vasuka (*Indigofera cuneaphylla*)
9. Bala (*Sida cordifolia*)
 10. Vasira (*Gynandropsis gynandra*)
 11. Atibala (*Sida rhombifolia*)
 12. Kancanaka
 13. Artha gala
 14. Bhaarangi (*Clerodendron serratum*)
 15. Kacura (*Curcuma zedoaria*)
 16. Kaarpasa (*Gossypium herdaceum*)
 17. Shallaki (*Boswellia serrata*)
 18. Vrushchi kaali (*Tragia involucrata*)
 19. Kuberakshi (*Stereospermum sphaeotens*)
 20. Puttura
 21. Veerataru (*Dichrostachys cinerea*)
 22. Badara (*Zizyphus jujuba*)
 23. Sahadara (*Barleria acerulea*)
 24. Yava (*Hordeum vulgare*)
 25. Agnimantha (*Clerodendrum phlomidis*)
 26. Kola (*Zizyphus Jujuba*)
 27. Vatsadhanhi (*Tinospora cordifolia*)
 28. Kulatha (*Dolichos biflorus*)
 29. Eranda (*Ricinus communis*)
 30. Maasha (*Phaseolus roxburghii*)
 31. Ashmanthaka (*Bauhinia racemosa*)
 32. Dashamoola (*Decardidies*)
 33. Alarka (*Calotropis zeylanica*)
- Vidaarigandhari Gana :**
1. Vidaaraigandha (*Desmodium gangeticum*)
 2. Vidaari (*Pueraria tuberosa*)

3. Sahadeva (*Sida rhombifolia*)
4. Vishwadeva
5. Swadastra (*Tribulus terrestris*)
6. Prithakparni (*Vratia picta*)
7. Shataavri (*Asparagus racemosus*)
8. Saariva (*Hemidesmus indicus*)
9. Black saariva
10. Jeevaka (*Microstylis Muscifera*)
11. Rushabhaka (*Microstylis wallichii*)
12. Maasha (*Phaseolus roxburghii*)
13. Bruhati (*Solanum indicum*)
14. Kantakaari (*Solanum Xanthocarpum*)
15. Punarnava (*Boerhaavia diffusa*)
16. Eranda (*Ricinus communis*)
17. Hamsapaadi (*Adiantum lunatum*)
18. Vrischikaali (*Tragia involucrata*)
19. Rishavi

Dashamooladi Gana used in Fomentation :

1. Gokshura (*Tribulus terrestris*)
2. Bruhati (*Solanum indicum*)
3. Bruhat bruhati (*Big size of Solanum indicum*)
4. Prsniparni (*Urtaria picta*)
5. Vidaangandha (*Desmodium gangeticum*)
6. Bilwa (*Aegle marmelos*)
7. Agnimantha (*Clerodendron phlomidis*)
8. Shyonaka (*Oroxylum indicum*)
9. Kaashmari (*Gmelina arborea*)
10. Paatala (*Stereospermum suaveolens*)

(Sus. Su. 39/67 to 70)

The types of classification of Fomentation :

The types of classification of sweda depends upon whether it involves the agni or not, secondly it is based on its usage to one part of the body or the whole body. The third classification is based on whether the fomentation is wet or dry. These are the three types of classifications. The types of fomentation that can be adopted to one organ of the body are sankara, naadi, etc., the prasthara and jentaakasweda are applicable to the entire body. Unctuous types of fomentation are prescribed for vaata disorders and the dry types of fomentation for kapha disorders. Unctuous and dry types of fomentation together are being adopted in diseases of vaata and kapha. **Application, which do not require heat.**

1. Vyayaama (Exercise)
2. Ushnasadana (Residing in a warm chamber)
3. Gurupraaram (Wearing of heavy cloths)
4. Kshudha (Hunger)
5. Bahupaanam (Excessive drinking)
6. Bhaya (Fear)
7. Upanaaha (Application of poultice)
8. Krodha (Enragement)
9. Aahata (Wrestling)
10. Atap (Exposure to sun's rays)

Vyayama (Exercise) :-

It is defined as that which produces tiresomeness in the body.

(Sus. Ci. 24/36)

Exercise is contra-indicated in the following persons :

Persons who are suffering from disease of vaata and pitta, children, old aged, those suffering from agnimaaandhya i.e., indigestion, cachexia, phthisis, cough, asthma and ulcer, after a meal, after sexual intercourse and after a fit of vertigo.

(Sus. Chi. 24/27, 28)

Benefits of exercise :

Exercise makes the body stout and strong, helps the symmetrical growth of limbs and muscles, and improves the complexion and digestive fire. It prevents laziness and makes the body light and glossy and firm and also compact. The power of tolerating fatigue and weariness and different variations of temperature, thirst etc. It leads to a state of no disease and is the best means of reducing obesity (*Corpulency*), of the body. In case of vaata diseases there will be shthilata (*flaccidity*) of maamsa and peshi to rejuvinate and to alleviate the muscle tissue, exercise will be very beneficial. It should be done half the strength of an individual after taking suitable unctuous food or diets. Exercise must be stopped as soon as sweat is seen on the forehead. Maximum exercise must be done in cold season and vasantha Ritus. Less exercise must be done in other seasons of the year.

Diseases arising out of excessive exercise :

Consumption, Haemorrhage, thirst, phthisis, aversion to food, vomiting, illusiveness, weariness, fever, cough and swaasa (*asthma*).

(Sus. Ci. 25/26)

Ushna Sadana (Hot House)

It is defined as one which consists of a chamber characterized by a thick wall and absence of windows, will produce the required warmth, as to produce sudation to a person without using fire (*Agni*). This is a type of sudation therapy.

Gurupraavarana :

It is a type of Niraagni sweda (without fire). The patient will be made to cover his body with heavy clothes or woolen rugs. It produces the desired result of production of sweating.

Kshudha :

When a person is hungry (*With good appetite*) and if he fails to take it produces sweating in the body.

Bahupaanam : Sudation is produced in an individual if one resorts to excessive drinking of alcohol. (*Madya*).

(C. Soo. 14/64)

Bhaya :

Due to excessive fear a person gets fomentaion. Fear will stimulate the nerves of sympathetic and parasympathetic and thereby produces fomentation in the body. (*Text book of physiology*) by Gyton

When the sympathetic nerves are stimulated, they produce fomentation in the body and evacuation of faeces and urine.

Krodha:

The sudation in an individual will take place when he is enraged, which is due to vitiation of pitta. Due to the presence of ushna (*hot property*) sweda takes place. According to Gyton during the process of enrageinent, the stimulation of alimentary canal, Haemopoetic system. Fomentation produce stimulation of other organs of the body.

Upanaaha :

Poultice has been included in the saagnisweda. Here without applying direct heat the patient will be fomented by applying medicines (lepa) on the body of the individual (*Cakrapani teeka* on C. Su. 14/64). Upanaaha that is poultice, It is of two types :-

1. Involving direct application of heat and
2. Niraagni (Which does not require direct application of heat).

Drugs used in the application are mentioned below :

(C. Su. 3/18 to 29)

1. Kola (*Zizyphus jujuba*)
2. Kulatha (*Dolichos biflorus*)
3. Suradaaru (*Pluchea lanceolata*)
4. Raasna (*Phaseolus radiatus*)
5. Maasha (*Phaseolus radiatus*)
6. Atasi (*Linum usitatissimum*)
7. Fruits of eranda (*Ricinus communis*) etc.

When the patient is suffering from vaata diseases, the above drugs must be powdered and mixed with sour drugs, vinegar and to be warmed and applied.

The vesavaara prepare with the meat of marshy animals must be applied to cure the vitiated vaata in the body. Vesavaara is made up of minced flesh devoid of bones, steam boiled and mixed up with molasses and ghee as well as pippali (*Piper longum*) and Marica (*Piper nigrum*).

AN OINTMENT MADE UP OF THE FOLLOWING AROMATIC DRUGS MUST BE USED TO CURE THE VITIATED VAATA :

Dashamoola :

1. *Aegle marmelos*
2. *Oroxylum indicum*
3. *Gmelina arborea*
4. *Stereospermum suaveolens*
5. *Clerodendrum phlomidis*
6. *Desmodium gangeticum*
7. *Ixaria picta*
8. *Solanum indicum*
9. *Solanum xanthocarpum*
10. *Tribulus terrestris*,
11. Fat (*Ghrita, talia, vasa and majja*)

To cure the vitiated vaata and lepa of the following may be applied on the body :

Kushta (*Saussurea lappa*) Shataahva (*Foeniculum vulgare*), Vacca (*Acorus calamus*), powder of yava (*Hordeum vulgare*), and oil mixed with aamla (sour) drugs.

(C. Su. 3/20)

To cure the abdominal pain, lepa made up of yava (*Hordeum vulgare*) mixed up with buttermilk and alkalies must be applied on the udara (Abdomen)

In case of vaatarakta (Gout) the lepa of the following drugs must be applied on the body:

1. Two types of shataahva (*Foeniculum vulgare*)
2. Madhuka (*Glycyrrhiza glabra*)

3. Madhooka (*Madhooaka indica*)
4. Balaa (*Sida cordifolia*)
5. Priyaala (*Buchanania lanzan*)
6. Kasheruka (*Scrupus grossus*) ghee
7. Vidaari (*Pueraria tuberosa*) and sugar.

(C. Su. 3/21)

To cure the pain of Gout the lepa (*unguentum*) of the following drugs must be applied, on the effected part :

1. Raasna (*Pluchea lanceolata*)
2. Gudoochi (*Tinospora cordifolia*)
3. Madhooka (*Glycyrrhiza glabra*)
4. Two types of Balaa (*Sida cordifolia* and *Sida rhombifolia*)
5. Jeevaka
6. Rushabhaka
7. Ksheera (milk)
8. Ghee
9. Honey
10. Bees wax.

To cure the complaints of Gout the lepa (*unguentum*) the following drugs must be prescribed :

1. Ghrita
2. Powder of Godhooma (*Triticum salivum*)
3. Goat's milk.

Unguentum for headache :

Prepare the lepa with the following drugs and apply it over the head :

1. Papoundrika – (*Nymphaea lotus*-red variety)
2. Suradaaru – (*Cedrus deodara*)
3. Kushta – (*Saussurea lappa*)
4. Yashaahva – (*Glycyrrhiza glabra*)
5. Elaa – (*Elettaria cardamomum*)

6. Kamala – (*Nelumbo nucifera*)
7. Utpala – (*Nymphaea abla*)
8. Loha – (*Acquioria agallocha*)
9. Erakka – (*Typha angustofolia*)
10. Padmaka – (*Angelica glauca*)
11. Ghrita – (ghee)

Unguentum for chest pain :

The following drugs are taken and powder is prepared, and it is mixed with ghee and oil and made warm and applied over the chest:

1. Raasna (*Pluchea lanceolata*)
2. Haridra (*Curcuma longa*)
3. Daruharidra (*Berberis aristata*)
4. Nalada (*Nardostachys jatamamaamsi*),
5. Two varieties of shataavha (*Foeniculum vulgare* and *Foeniculum capillaecum*)
6. Two varieties of Devadaaru (*Cedrus deodara*)
7. Root of Jeevanti (*Leptadenia reticulata*)
8. Sugar.

To relieve the burning sensation in the body the Unguentum prepared with the following drugs after mixing it with ghee must be applied on the body of the patient.

1. Sugar
2. Lata (*Rubia cerasoides*)
3. Vetasa (*Salox capria*)
4. Padmaka (*Prunus cerasoides*)
5. Nalina (*Nelyavasa : Alhagi psudalhagi*)
6. Kushta (*Sassurea lappa*)
7. Kasa (*Saccharum spontaneum*)
8. Jala (*Pavonia odorata*)
9. Erakaa (*Typha elephantine*)

Unguentum used to remove bad smell from the body :

1. Patra (*Cinnamomum tamala*)
2. Ambu (*Pavonia adorata*)
3. Lodhra (*Symploches racemosa*)
4. Abhaya (*Terminalia chebula*)
5. Candana (*Santalum album*)

Aahata (Wrestling)

Due to wrestling, sweating will be produced. When a person takes part in the wrestling, then sweating will be produced.

Aatapa Sweda :

When an individual is subject to Sun's rays, then, the sweating will be produced. In case of diseases of the skin Aatapa sweda will be done.

1. Kushta (*Saussurea lappa*)
2. Tamaala patra (*Cinnamomum tamala*)
3. Marica (*Piper nigum*)

Unguentum to Relieve cold sensation in the body instantaneously:

1. Saileya (*Perennialia perforata*)
2. Ela (*Elettaria cardamomum*)
3. Kushtha (*Saussurea lappa*)
4. Candana (*Santalum album*)
5. Nata (*Valeriana wallichii*)
6. Twak (*Cinnamomum zeylanicum*)
7. Suradaaru (*Cedrus deodara*)
8. Raasna (*Pluchea lanceolata*)

4. Manashila
5. Kaseesa

Take all these in equal and prepare a powder and mix it with Tila taila and keep it in Musita leaves for a period of 7 days and then apply as unguentum to body and make the patient to sit in Sun's rays, to ward off siddha and kilaasa (Skin diseases)

(C. Ci. 7/117 and 118)

Unguentum and exposure to sun's rays :

The patient suffering from leucoderma must drink a juice of Malapu (Kaakodumba) mixed with guda i.e., Treacle and then he should expose his body to natural sunlight.

(C. C. 7/162, 163)

Susruta has advocated the use of Agni sweda in the diseases or disorders of Kapha and medas associated with vaata. The following are the types of Agnisweda namely :

1. Nivaata
2. Atapta
3. Gurupraavarana
4. Niyuddha
5. Adhwagamana
6. Vyaayaama
7. Bharaharana
8. Amarsha
9. Krodha.

(Sus. Ci. 32/15)

Classification of sweda according to its guna :

The classification of sweda is made according to the property of the drug used, eg., Singdha sweda rooksha sweda.

Singdha sweda (Unctuous or wet fomentation) :-

It is defined as that sweda which is done with unctuous drugs. Eg. Taila, Ghrita etc.,

Rooksha sweda (Rough or coarse or dry fomentation) :

Here rooksha drugs are used. This is being employed in the disorders of kapha, medas and Aamadosha, etc. The materials used in rooksha sweda are sand, stone, metal and broken pot etc.

According to the site of fomentation, sweda is divided into two types
namely : 1. Ekaanga sweda (fomentation is done to a part of the body)
and 2. Sarvaanga sweda (fomentation all over the body)

Ekaanga sweda : Fomentation is done to all the parts of the body. Eg., Kuti, Prastara, Jentaaka swedas etc.

Sweda is further classified into three types :

1. Rooksha sweda (Dry fomentation)
 2. Snigdha sweda (Wet fomentation)
 3. Snigdha (Rooksha sweda wet and dry fomentation)
- (C. Su. 14/55)
- In the case of diseases of kapha dry fomentation is done and case of vaata diseases, unctuous or wet fomentation is done. Both wet and dry fomentation must be done simultaneously in vaata and Kapha diseases.
- Classification of Sweda based on the type of Fomentation adopted:**
1. Classification of sweda (Soft fomentation)
 2. Madhyama Sweda (Medium fomentation)
 3. Mahaan sweda (Strong fomentation)

In case of persons who are having weak body, soft fomentation and in case who are having medium strength, medium fomentation and in case of very strong persons, strong fomentation must be adopted.

13. Types of fomentation according to caraka :

They are 1. Sankara, 2. Prasthara, 3. Nadi, 4. Parisheka, 5. Jentaaka, 6. Ashmagnana, 7. Karshu, 8. Kuti, 9. Bhoo, 10. Kumbhika, 11. Koopa, 12. Holaaka and 13. Avagaaha.

1. Sankara sweda : (Ca. Su. 14/11)

Sankara sweda is defined as fomentation done with a bolus having some drugs with or without clothes.

2. Prasthara sweda :

A bed is to be prepared of the size of an individual with corn, pulse and pulaaka (a type of grain), or vesavara (a meat preparation) without bones and with long pepper, black pepper, ginger, sugarcandy and ghee.

Paayasa (milk preparation), Krushara (thick gruel), Utkaarika (Pudding) etc. covered with silk, woollen or with leaves of *Ricinus communis*) and Arka (*Calotropis gigantica*). The patient should be made to lie on this bed after he is duly and completely massaged. This method is called as prasthara sweda.

In Astaanga Sangraha, the prasthara sweda has been defined as Samstara sweda. The drugs which are indicated to produce sweda are to be taken in a pot or vessel and its mouth should be covered with cloth and it should be heated, afterwards Amla kaanji and Amla drawyas are to be added to it. After it is heated sufficiently the same is to be taken into a vacuum room where wheat, grass etc. are spread over. On the upper part of these grains the leaves of vaata alleviating drugs must be spread over or else clothes made out of wool or silk may be used to spread over it. Then, the patient must be made to lie down over it. After he is duly covered with the skin of animals, or the woollen rugs. The ultimate result will be the production of sweat in the body of the individual. This is called as Prasthara sweda.

(Ca. Su. 14/42)

3. Naadi sweda :

It is process by which the person is made to perspire by using a tube through which a medicated watered steam will be passed on the body of the individual.

Drugs used in Naadi sweda are : roots, fruits, leaves and buds, etc., of plants and head, etc., of animals and birds, which bring about heat in the body of an individual, will first of all be mixed with sour, salt or unctuous substances, urine, milk, etc. The addition of the above drugs, depends upon the nature of the disease.

The method of fomentation of naadi sweda :

The above mentioned drugs must be taken in sufficient quantity and to be kept in a pitcher and its mouth should be closed and sufficiently

tied. Its vapour or steam must be made to go through a tube having a connection on one side of the pitcher. It should be made of Sareshika or leaves of Vamsha (*Bambusa arundinacea*), Karanaaja (*Pongamia pinnata*), or Arka (*Calotropis gigantica*), with its front part having the shape of a trunk of an elephant and then connected to the pitcher. The tube or pipe must be of the size of one vyaama (91.44 cms) or half vyaama. (11.43 cms.) in the distal end.

All the holes in the pipe must be well covered with leaves of Eranda (*Ricinus communis*) etc., which alleviates vaata. The individual who has undergone oleation therapy with suitable massage, then only the steam vapour must be passed through the curved tube or pipe of the individual.

The purpose of using the curved tube is to regulate the vapour so that patients body may not burn and his body will be fomented comfortably. This method is known as Naadi Sweda.

When the fomentation is to be done to a patient in a very high dose, then only one wyaama must be used. This type of sweda is adopted to induce sudation to a part of the body or rarely to the whole part of the body. It is called as 'Baaspa Sweda'.

This consists of an instrument of the size of 6 to 7 feet in length, 3 feet in breadth and 3 feet in height must be prepared. Underneath it an empty decoctions on it. The patient must be made to lie on or be kept outside the chamber. Precaution should be taken to see table should be closed by keeping the head outside till the patient gets samyak swinna lakshanaas (i.e., signs and symptoms of proper Sudation). The body of the patient may be changed to different sides as per the discretion of the attending physician during the said therapy.

4. Parisheka sweda :

It is a process by which the vaata alleviating fluid will be made to pass through the different holes pitcher on the body of the individual who has been subjected for oleation therapy.

Method :

Pitchers, vaashanika (small pot having a number of holes at the bottom or tubes or pipes made up of bamboo, nala i.e., *Pharmites karkatrin*, etc.) are to be filled with lukewarm kashaya (decoctions) of the roots etc.

of the drugs which can cure vaata diseases. The showers are to be taken by an (unctuous) materials, and has been covered with cloth. This is called as Parisheka sweda.

(Ca. Su. 14/44)

The mentioned methods is called as 'Sarvaangadharaa, and it can be effectively used in case of Pakshaaghaata (*i.e., Paraplegia*) and other serious vaata disorders.

Properties of Sarvangadharaa :

The pouring of a lukewarm unctuous fluid over the body at a distance of 13 angulas (*Angula $\frac{3}{4}$*) will produce the following results :

1. Drudata in the body (*firmness*)
2. Vrishata, it increases vrilific power in the body
3. It promotes agni in the body
4. It increase ojas in the body,
5. It promotes sthairyta in the sense organs and also discharge their function properly
6. It delays old age
7. It helps in healing of fracture of bones.

8. It keeps all the doses in equilibrium or far away from their pathological state (*Dhaarakaalpa*).
- This type of treatment must be done to a patient when he is made to lie down on a droni.

Droni :

The Droni or a wooden plank must be made up of any one of the following trees :

1. Plaksha (*Butea frondosa*)
2. Udumbara (*Ficus glomerata*)
3. Candana (*Santalum album*)
4. Varuna (*Crataeva religiosa*)

Persons fit to conduct Parisheka : (*Paricaaraaka*)

The Paricaaraaka or assistant must remember what the vaidya has informed him and he must see that patient should be having patience

5. Pippali (*Piper longum*)
6. Devadaaru (*Cedrus deodara*)
7. Punnaga (*Boerhaavia diffusa*)
8. Kaitha
9. Coca
10. Bakula (*Mimusops elengi*)
11. Ashoka (*Saraca indica*)
12. Asana (*Terminalia tomentosa*)
13. Aamra (*Mangifera indica*)
14. Campaka (*Michelia champaka*)
15. Bilva (*Aegle marmelos*)
16. Nimba (*Melia azadirachta*)
17. Khadira (*Acacia catechu*)
18. Agnimantha (*Clerodendron phlomidis*)
19. Arjuna (*Terminalia arjuna*)

The log of wood must be selected among any one of the above trees and its length must be four hands and breadth must be one hand long. On the sides of the log of wood there should be an elevation. In the foot-end a hole should be made to allow the oil, to flow outside. In the head-end of the droni, there must be an edge of one hand length to keep the neck and there should be a circular place to keep the head. The head end is so arranged as to make all the oil poured on the head must be collected to the centre of the head end. There should be a hole on its sides so that the oil should be drained to one place. There should be four handles on its two sides. This will facilities easy movements of the Droni from one place to another.

(Dhaarakaalpa 3, 4)

(Savadhana) and he should be clean and good. Only such persons having the above qualities must be appointed.

(Dhaararakalpa 7)

Dhaara Paatras :
In order to pour or to irrigate the oil over the body following metals, etc. must be used to prepare it.

1. Spatika
2. Rajata (Silver)
3. Plaksha (*Butea frondosa*)
4. Mud (Earth)
5. Varaatika.

Medicines :

The kwatha must be prepared according to the predominant dosas in the body of the individual. To a healthy person a dhaara (pouring) of a medicine with talia and ghrita must be conducted.

In case of vitiated vaata, talia, ghrita, vasa and in aggravated pitta and blood-pure and in case of aggravation of kapha only talia may be used. In case of vitiation or combination of vaata, pitta and rakta, an equal quantity of talia and ghrita must be used in case of vaata associated with kapha disorders, $\frac{1}{4}$ quantity must be conducted.

Time for dhaara :

In case of individuals who are having dry body and in whom there is vitiation of pitta associated with vaata, then the period of conducting Dhaara must not exceed 2 muhurtas. In patients who are having snigdha and kapha, in such persons, the dhaara must be conducted for only $\frac{1}{2}$ muhoorta (24 minutes approximately) or else the appearance of sweat in the individual is an indication of stoppage of conducting Dhaara. The pouring of oil or fluid over the body must be done at a height of 13 angulas from the body. If dhaara is to be conducted with milk then fresh milk must be used daily. The Dhaanyamla must be changed once in 3 days only. When Dhaara is to be conducted with Talia then fresh oil must be mixed on the third day. After 7 days new oil must be used.

(Dhaara Kalpa sloka 17, 21)

Post operative measures (Paschaat karma) :

When cold water is used for irrigation or pouring over the body it should be used cold, after allowing the patient to take rest, the soft massage must be conducted. Then the patient must be subjected for hot water bath. The after prepared with Dhaniya (*Coriander sativum*) must be given to the patient for a drink or else the butter prepared with trikatu-shunti (*Zingiber officinale*), pippali (*Piper longum*), Mareecha (*Piper nigrum*) must be given to the patient to drink or else gruel must be given to drink. The diet which is fresh and hot must be given to the patient. Patient must adopt regimen of diet and activities for equal number of days of Dhaaraasheka.

(D.K. Sloka 23)

Indication of parisheka :

In the following diseases, parisheka can be profitably and curatively adopted:

1. Gulma (*Fantum tumour*) 2. Bhagandhara (*Fistula in ano*) 3. Tooni (*Abdominal pain*) 4. Anaaha (*constipation*) 5. Vrana (*Ulcer*) 6. Pratitooni 7. Shoola (*Abdominal pain*) 8. Abhigata (*Accidental injury*) 9. Toda (*Pricking pain*) 10. Udaavaarta (*Reverse Peristalsis or Misperistalsis*) 11. Kota (*Eruption*) 12. Moodavaata 13. Ashteeela (*Enlarged prostate*) 14. Visarpa (*Erysipelas*) 15. Pleeha (*Enlargement of the spleen*) 16. Adhmaana (*Abdominal Distension*) 17. Vidradhi (*Abscess*)

In the above mentioned conditions only Ekaanga seka must be conducted. The patient must be made to lie on a Talia droni and then only he should be subjected for parisheka and sirodharaa.

Sarvaanga dhaara : Pizichil :

It is mentioned in Caraka Samhita. It is defined as a process by which the oil or fluid will be made to pour continuously over the body and head the distance of 13 and 15 angulas respectively, for a specific period in a specific disease. This type of treatment is adopted in Karnataka and Kerala states. This is only a method of sarvaangadhaara, mentioned in Caraka and Susruta samhitaa.



Plate No. 11. Process of Kaayashaka on a Patient of Hemiplegia with Hypertension.

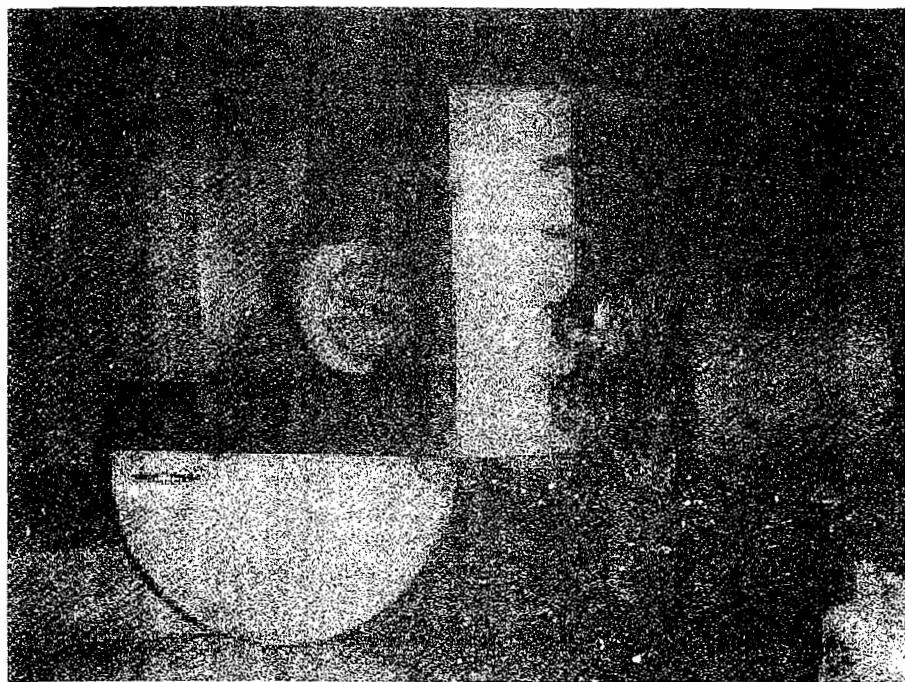
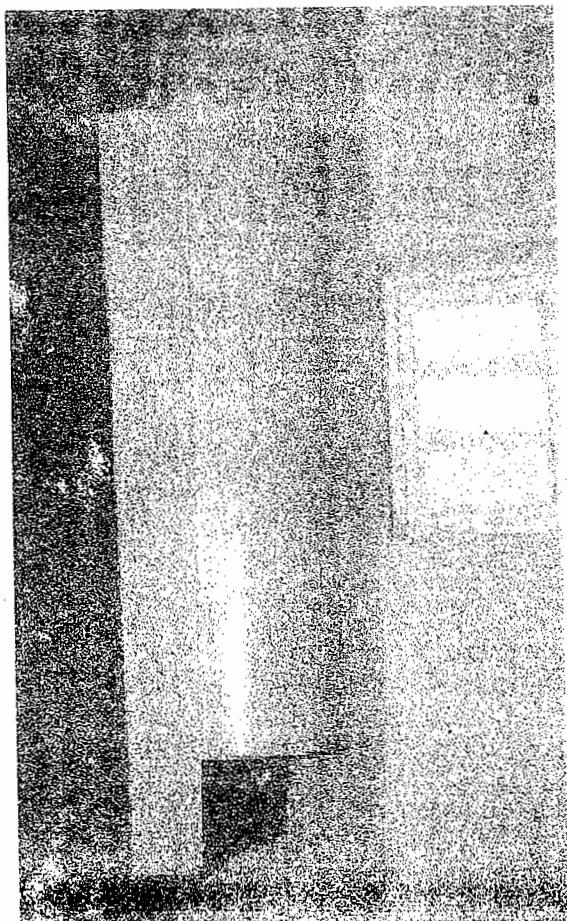


Plate No. 12. Baaspa Sweda Yantra



Method of conducting sarvaangadhaara (Pizichil) :

The patient who is suffering from a particular disease must be anointed with unctuous drugs. Abhyanga (Smearing the body with oil) is done and he should be made to sit on a Taila droni specially prepared for the purpose. The head must be kept towards the east during morning and towards west during the evening. This is to make the body to get the rays of the sun during the process.

Patient must recite some Swasthivaacana and then only the vaidya who attends on him will apply oil on his head and body. In case of diseases associated with kapha, Sahacharaadi taila, Pancavalkala taila, marezchadi taila or elaadi taila etc., and in predominance of pitta disorders ksheerabala taila, Candanadi taila, etc., must be used to conduct sarvaangadhaara. The head of the patient must be covered with Aamalakkalka, (Paste of *Embla officinalis*) and it should be properly bandaged. When the dhaaraa of the head is to be done associated with the body, then there is no need of applying Aamalaki lepa on the head. Four cloth pieces of size $18\frac{1}{2} \times 18\frac{1}{2}$ must be taken and they are to be dipped in the oil used for the purpose and then only sarvaangadhaara is to be conducted. The oil which is used must be collected with the help of a cloth and it can be mixed with new oil and used.

Proper time for conducting Sarvaangadhaara :

In case of vaata disorders the dhaara must be conducted for 5 naadis (2 hours), and in case of vaata associated with kapha, it should be done for an hour.

Complications of sarvaangadhaara :

When the sarvangaadhaara is done for an hour.

Proper time for conducting Sarvaangadhaara :

In case of vaata disorders the dhaara must be conducted for 5 naadis (2 hours), and in case of vaata associated with kapha, it should be done for an hour.

Complications of sarvaangadhaara :

When the sarvangaadhaara is done from a different height with cold materials or with too hot oils, etc., they produce burning sensation weakness, hoarseness of the voice, vomiting, bleeding, fever and urticaria, etc.,

Treatment :

The treatment for the above complaints must be done on the following line :

On the 1st day – Gandhoosha and Kavalagraha must be done and nasya must be given to the patient. Decoction prepared out of zingiber officinale must be given to drink. On the IInd day anuvaasana vasti must be given. On the IIIrd day nirooha vasti, on the IVth day the treatment mentioned in sneha vyapats i.e., complications of unctuous administration, must be adopted and on the Vth day sarpaangadhara must be conducted. After conducting sarpaangadhara only soft massage (*mridu mardana*) must be given, it acts as vaataanulomaka. Constipation must be avoided as far as possible, otherwise, it produces anaha (*constipation*), agnimandhya (*Dyspepsia*), ajeerna, adhmaana (*Abdominal distension*) etc. When the patient is intending to take food the should be given a light diet with zingiber officinale.

Contra-indications of diet and regimen :

As soon as the patient is subjected to Sarvaangadhara, he should observe strictly, the following restrictions: He should not see, touch and think of a lady, as a result of this the semen (*shukra*) will be lost; exercise, exposure to sun rays, suppression of bodily urges, taking cold things (*Which will produce obstruction in the tissues*), sleeping in day time, reading too much, one should not think too much and should not be enraged too much, one should not talk either too much or loudly. One should adopt celibacy (*Brahmacharya*), during the period of treatment and for an equal number of days after treatment (Dhaararakalpa 25, 26).

Avagaaha type of sudation :

It is a process by which the individual will be made to sit in a tub to produce fomentation to the body.

Method :

The patient must take bath in a tub, containing any one of the following fluids – decoction, milk, oil ghee, meat juice or hotwater that alleviates vaata of an individual.

(C. Su. 14/45).

Bhavaprakasha is of the option that the person, must be made to sit inside a tube and his body must be dipped up to 4 inches above the navel. The luke warm water must be poured on the skanda (*shoulder*). The tube bath must be done for a period of one muhurta (48 minutes) or else upto the occurrence of sweda or (*perspiration*) on the body. Sometimes tub bath may also be made on alternate days – the following fluids may be used : taila, milk and ghee.

Jentaka Sweda : This is a traditional name used since time immemorial, even during the period of Buddha. It is conducted by constructing a house surrounded with water.

Method : A land which is suitable for constructing a house must be selected. A house having a circular building must be constructed facing either towards the east or the north, in the side of the village in a fertile land. The earth must be black or golden coloured. The building must be constructed on the southern or eastern bank of a water reservoir like a small or big pond or place contagious thereto. The level of the land must be uniformly plain and it should be at a distance of 7-8 ARATNIS (320 cms. To 365.2 cms.) from the water reservoir. The height must be 16

aratnis. The building must be circular and uniform, and it must cleanly plastered with mud and it should possess many windows. A bench of the size of one aratni (45.72 cms) height and one aratni breadth is to be constructed all around the wall upto the door. An oven made up of clay must be prepared in the heart of the room. Its height must be equal to that of an individual. Its diameter should be four hastaas (1.8 metres). The oven which is like a pillar must be having a lid. This should be filled up with fuel or khadira (*Acacia catechu*) and Aswakarna (*Dipero carpusalatus*) etc., and should be ignited.

When the vaidya feels that all the fuel is burnt and all the smoke has gone and the room is sufficiently heated by fire and as such be equipped with heat, necessary for fomentation, the patient who has undergone oleation therapy with oil containing vaata curing property must enter the room after covering his body with clothes. When the patient is about to enter into the room the physician should advise the him as follows : 'O, noble and kind one' enter the room for the sake of your well being and cure of your disease. Go over there and lie down on the bench comfortably by changing your sides. Even if you are fainted, do not leave the bench, otherwise, you may not be able to reach the door and you may die inside the room. When you are without obstructions, the sweat is drained out of the body sufficiently and all channels are light and free from all obstructions and there is no stiffness, numbness, pain, heaviness, then, you should move towards the door through the bench.

You should not apply cold water, as soon as you come outside the room. If you do so it may adversely affect your eyes. The patient just take bath with luke warm water, after he is relieved of heat and exertion, after three-fourth of an hour and then only the patient must take meals. This process is known as Jentaaka sweda.

(C. Su. 14/46).

The purpose of having a house constructed surrounded by water is another way of protecting not only the eyes but also the body from over- fomentation.

Ashmaghna sweda :
The patient will be made to lie down on a stone slab which is suitably heated by drugs.

Method :

A compact stone slab of the height of an individual is to be heated with trees having vaata curing properties. All the wooden fire kept on the slab must be removed and hot water must be sprinkled over it. The slab must covered with woolen or silk clothes. The person who is properly massaged all over the body and well covered with clothes should be made up of cotton, hide and silk should lie down on this slab. By this process, the patient will be comfortably fomented. This type of fomentation is called Ashmaghna sweda. The difference between Prasthara and Ashmaghna sweda is very less and is already explained.

Karshu sweda :

It is defined as that the patient will lie on a bed which is situated in the pit and the same should be filled below the bed with smokeless fire.

Method :

A physician who is having the knowledge of geography must see that a pit is dug of the shape of a flask below the bed stead. This pit or trench must be filled with fire which must be free from smoke. When the patient lies on this bed, will have comfortable sudation.

(C. Su. 14/50).

Kuti sweda :

A patient will made to lie down on a bed in a cottage after he is duly massaged. The bed will be surrounded with furnaces and thereby the patient will get comfortable fomentation.

Method :

The cottage with a thick wall, and round in shape should be constructed. Either it should be too high or too wide. There must not be any window in this cottage. The inner wall of the cottage must be plastered with drugs like :- Kushta (*Saussurea lappa*), etc., In the heart of the cottage there must be a bed which is well covered with sheets made up of cotton, silk,

hide, kusha (*Kusha* grass) blanket or Golaka (a type of woollen cloth). The bed must be surrounded with furnaces filled with fire. The person who has undergone sufficient massage must lie over this bed. Thus he will be fomented or sudated comfortably.

(C. Su. 14/52, 54)

Bhu Sweda :

This type of fomentation must be carried out on the same principle as that of Ashmaghana on the earth. Yet an auspicious area which is free from air must be selected for the purpose of conducting this type of fomentation.

(C. Su. 14/55)

Kumbhi sweda :

It is defined as that the patient will be made to lie down on a bed covered with thin sheet and beneath is a pitcher filled with decoctions of the drugs, which will pacify vaata, is buried in the earth.

Method :

A pitcher has to be filled with the decoction of drugs which alleviate vaata and buried inside the earth upto $\frac{1}{2}$ or $\frac{1}{3}$ of it. A bed or seat covered with a thin sheet should be kept over it and the patient must be either hot iron or sit over it. Whichever the case may be. Afterwards, either hot iron balls or stone must be put into the pitcher. The patient will get comfortable fomentation from the heat that is being emitted from the pitcher. Before adopting this therapy the patient must be subjected for oleation therapy and his body should be massaged and covered with clothes.

(C. Su. 14/56, 57)

Koopa sweda :

The patient will be made to lie down on a bed which is kept over a well like pit, containing the dung of elephants, horses and cows etc., and then ignited, the patient will be comfortably sedated.

Method :

A pit which resembles a well and of the width of a bed and twice as deep as wide must be dug out in an auspicious place which is not exposed to air. Inner portion of this must be cleaned and it must be filled with the

dung of the following animals and ignited. Elephants, horses, cows, asses or camels.

A bed must be placed over this well, the individual who is sufficiently massaged and well covered must lie on this bed comfortably to get a comfortable fomentation.

(C. Su. 14/59, 60)

Holaaka sweda :

It is process by which the patient will be made to lie on a bed which is kept on an ash burnt with the heap of dung of animals. Before the patient is made to lie on this bed, he should be suitably massaged and covered with a cloth must be get comfortable fomentation.

Method :

A heap of dung of elephants, horses, cows, assess or camels of the size of a bed, must be ignited. When it is all well burnt and becomes smoke less, a bed covered with thin sheets must be kept on it. The individual must be suitably massages and covered with a cloth with a cloth must be made to lie on this bed. The patient with this procedure will get a comfortable fomentation which is good for the health of an individual. Thus fomentation is known as 'Holaaka sweda'.

Pinda sweda :

(Pinda=Bolus) :- It is process by which the patient will be anointed with suitable oil and he will be massaged with the help of pinda on the affected part of the body. This is mentioned in Susruta Samhita and Caraka Samihita.

Method :

Take 12 palas (48 tolas) of Balaa moola (*Sidacordifolia*), clean it and cut into pieces. This must be added to 12 prastha (778 tolas of water) and heat it in a vessel and reduce it to 3 prasthaas (192 tolas). Take $\frac{1}{2}$ quantity of decoction (96 tolas) and add equal quantity of milk to this mixture of shastika shaali (60 days paddy). Add $\frac{1}{2}$ prasthaa (32 tolas) and one again heat it and when the rice is prepared it must be taken outside and put it in a clean cloth measuring 18" x 18" and tie it in the form of a bolus (pinda). At least four pindas or boluses must be prepared, if fomentation is to be

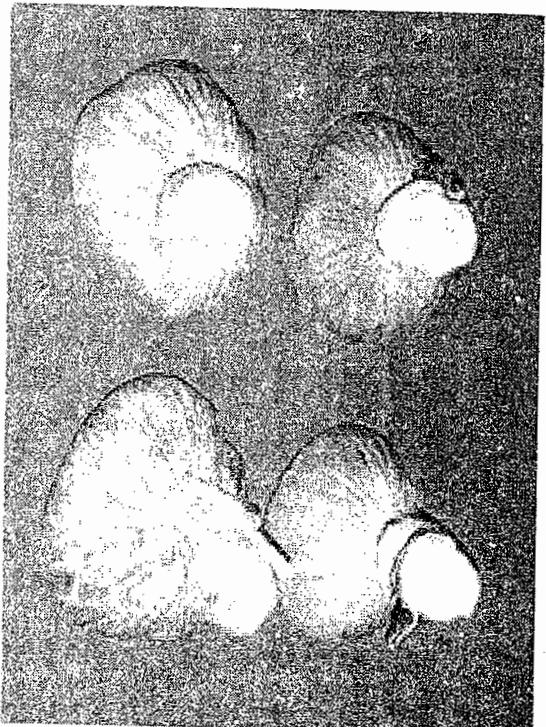


Plate No.14. Shastrikashaali used in Pindasweda



Plate No.15. Bala (Sidacordifolia) used in Pindasweda

given to the entire body. The remaining half decoction is sufficiently warmed. The bolus may be removed from the Kwaatha and the same may be applied on the body of an individual who is anointed with unctuous drugs. Before the actual administration of pinda sweda, sirolepa with Aamalaki Kalka (paste of Phyllanthus emblica) must be applied on the head.

Preparation of Aamalaki Kalka : (Aamalaki = Phyllanthus emblica) On the previous night of Pinda sweda, take 10 tolas of Aamalaki (Aamalaki-Phyllanthus Emblica) powder and mix it with 20 tolas of buttermilk and heat it sufficiently till it becomes thick, cool it and apply it over the head of the patient next day.

Procedure of conducting pinda sweda :

The patient must be taken to the Pancakarma theatre and he should be instructed to remove all his clothes except langoti (Lion cloth), and the patient should recite mantras like swastivaaachana and sit on the droni (a log wood prepared out of a specific tree is used in this process).

The oil should be applied to the head. The following oils may be used to apply over the head namely :- Ksheera bala taila, Dhanvantari taila, Karpasasyaadi taila etc.

The application of oil to the head will be made by the attending physician. The oil must be selected, depending upon the nature of the disease and severity of the disease. Application of oil to the body should be made at least for a period of half an hour. During this period the aamalaki kalka should be kept on the vertex of the head (*Brammahaaranya*). The same should be tied with the help of the cloth after putting vaata alleviating drugs in between the cloth and the kalka. On either side of the patient, 4 labourers or karmacaris, who are trained in this field, must hold the bolus on their right hands and after making it suitably warmed by keeping it in the Balaa (*Sida cardifolia*) decoction.

The temperature of the bolus must be tested by keeping the bolus of the right hand on the left hand and make sure that it is fit for conducting the pinda sweda on the body of the patient. These boluses must be changed as soon as the temperature becomes less. This is made to regulate the temperature of the body. The pinda sweda must be conducted in 7 postures namely :

1. Sitting with his left side
2. Lying on his back
3. Lying on his left side
4. Lying on his right side
5. Lying on his side
6. Lying on his back side
7. Sitting by extending his legs.

For each posture the pinda sweda must be done at least 10-15 minutes. Totally, it becomes about 70-105 minutes. Then the bolus should be removed and its contents must be rubbed in the opposite direction. This should be done at least for 5,10 minutes and it should be cleaned from the body.

To remove the same, the leaves of the coconut tree, leaves of eranda etc., must be used. The oil of the head should be removed and if necessary oil may be applied all over the body and the patient should be subjected for hot water bath.

Water for the head must be specially prepared, so also for the body. This type of treatment can be done for the following days : 7 days, 9 days, 14 days and lastly 28 days.

The regimen that has already been mentioned in Sarvaangadhara treatment must be adopted here also.

Indication of this type of sweda :

1. Swasa (Bronchial asthma)
2. Pangu (Lame)
3. Avabhaahuka
4. Sosha (Emaciation)
5. Rakta prakopa (Aggravation of the blood).

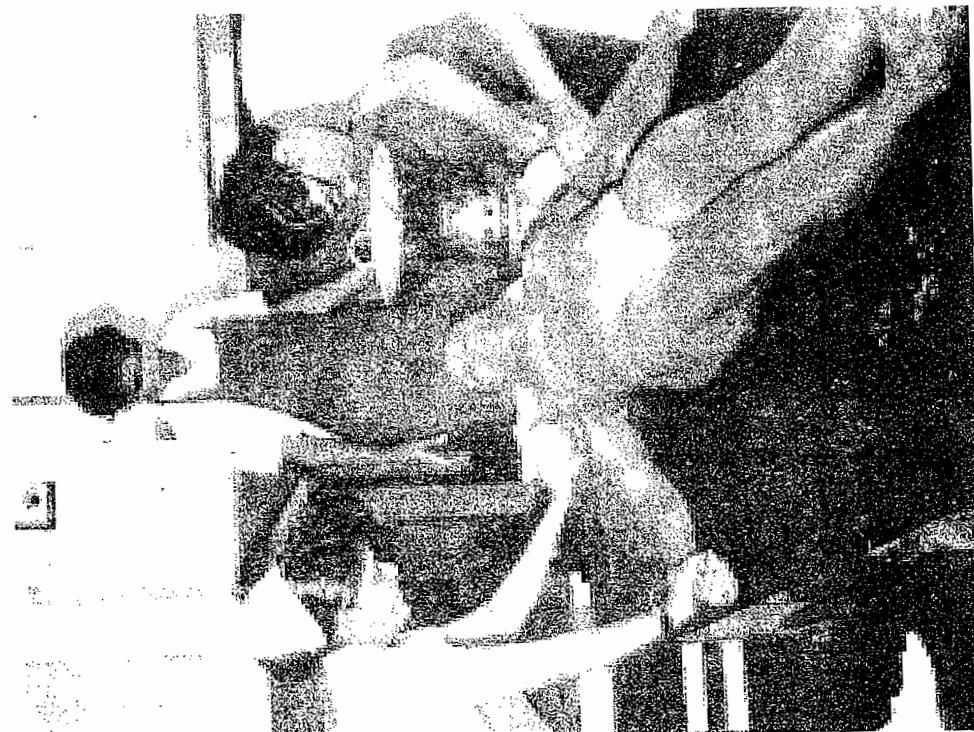


Plate No. 16. Paccha Kizhi is conducted on a Pakshaghaata (Hemiplegia) Patient.

ANNA LEPA

It is a process by which the direct application of the rice, prepared out of shastikala shaali (60 days old paddy) is done on the body of an individual.

Method :

One has to take 3 palas of Balaamoola i.e., Sida Cordifolia and it should be cleaned and added to 3 prashta i.e., 192 tolas of water, heated and reduced to quarter of the original volume, i.e. 48 tolas. This decoction must be filtered and add equal shaali and heat it and along with one kudava i.e., 16 tolas of shastika shaali and heat it and remove it when the rice is cooked properly and applied over the body. The body must be anointed with unctuous material before the lepa of the rice applied.

In case of Aamaavaata (*Rheumatoid Arthritis*) milk and wheat may be used. In case of vaata rakta ghee must be added while preparing the rice.

Uses:

It can be extensively used in

1. Vaata rakta (*Gout*)
2. Aamaavaata (*Rheumatoid arthritis*)
3. Kshaya (*Consumption*)
4. Kaarya kshaya (*Loss of function*)
5. Shoola (*Pain*)

USES:

This type of balls may be prepared either two or four or eight depending upon the severity of the disease and the condition of the patient. Out of the two balls thus prepared keep the one ball in a vessel over the low fire for few minutes. In order to avoid charring of the balls, the vessels on the oven is applied with Castor or neem oil. When it is removed from the oven it should be held in the right hand and its intensity of heat is tested by left hand. When it is of bearable warmth, after application of suitable oil to the head and body and after suitable prayer by the Physician especially on the first day, the bolus is massaged to the part of the body with gentle force. At no time the massaging must be inconvenient and cause discomfort to the patient.

As soon as the ball that is on the body becomes cool it is to be replaced by another warmed ball from the vessel on the oven.

PACAKIZHI

Pacakizhi is a means by which the patient is made to sweat by the application of a ball made of green leaves. (Pacha=greenleaves, Kizhi means ball or bolus).

Method of conducting Pacakizhi:

Leaves of Erukku plant (*Caltotropis Gigantea R Br.*) and Castor Plant leaves both cut into small pieces, Tamarind leaves, Dil seeds and Venthayam seeds both fried and powdered and Coconut kernel scrapings, all these items may be taken in equal quantities and mixed together and divided into two equal parts and placed in two cloth pieces and tied by leaving a tail at the top to hold.

PODIKIZHI

Take equal quantities of Horsegram, Blackgram, gingely seeds, Dil seeds and Venthayam seeds and separately powder them well (5 tolas each).

Take the garlic 2 $\frac{1}{2}$ tolas (*outer skin removed*) and the bark of Pongamia glabra (*Karanjamsans*), cut them into small pieces and add half scrapings of coconut Kernel and mix these items with the powder as above.

Then, divide the whole lot into two equal parts. Take good piece of cloth and the above two parts, to prepare two orange size balls. One of the balls is heated in a vessel containing oil of Eranda (Castor oil) or Neem and see that it should not be Eranda take is out of the vessel and massage it to the affected part. It may be recalled here that the diseased part must be oiled suitably and then only massage with these balls are advisable.

After one gets cooled replace it with the other ball (warmed) to have continuous heat to the body. The massures should be changed every half an hour to give equal force to the body while massaging. When the ball taken from the vessel on the oven, it should be checked up whether it is bearably warm or not then only it should be applied to the body.

The above massaging process may be done continuously for an hour without any break during the process.

After massage is over, wipe off the oil from the body with the help of the dry cloth.

The oil in the head also be removed by dry cloth.

Uses : It is used in

- 1) Diseases due to Vaata and kapha
- 2) Swasa, Kasa
- 3) Pratishyaya
- 4) Swarabhedha
- 5) Kapha rogas
- 6) And in Vata diseases like Ayama, Ardhita

MAMSA KIZHI

Take one pound of Bala (*Sida Cardifolia, Tamil : Chitta Mutti, Malayalam : Kurunthottu*) and it cut into pieces and clean it in clean water and boil it in 24 lbs of pure water.

Stop heating when it is reduced to 6 lbs. Take 3 lbs of Kashaya and to it add nine ounces of cow's milk and Navara $\frac{3}{4}$ or 1 lb rice freshly prepared from Navara Paddy. To this mixture you have to add $\frac{3}{4}$ or 1 lb of flesh from goat, or hens, pigs, peacock after making into fine pieces (*It may recalled*

here in some diseases Mamsa alone used with Bala in place of Kashaya).

Heat the entire lot till the rice and flesh ~~is~~ ~~be~~ ~~cooked~~ ~~properly~~. Then remove the ingredients, from the utensil which is brought down the oven to the floor and make 8 equal portions. Then put these 8 portions to 8 cloth pieces and tie them into balls of medium orange size, leaving a tail to hold. The edges of the cloth that it is used should be stitched. Now take take 3 lbs, of Kashaya of Bala and to it the balls in the above Kashaya and wait for few minutes till it is warmed and remove it to right hand and test the heat by left hand. When it is of bearable warmth massage the body continuously. Before massaging the body with these balls suitable oil should be applied on the part.

Change the ball before its heat comes below the normal body temperature with the warm which has been kept in the Bala Kashaya. If the massaging is partial then 2 to 4 balls may be used depending on the status of the diseases and the condition and nature of the patient.

After massaging for a suitable period once again oil has to be applied to the head and body a bath given to the patient using warm water for the body and boiled cooled water for the head. To remove only material from the body either Black gram, or Green gram may be used. Some times instead of Bala Kashaya, Mamsa rasa may also be used along with Kulatha or any Vatahara drugs.

Uses :

- 1) It is effective in cases of muscular wasting due to different diseases.
- 2) It can be applied to a single part or whole body wasting to promote growth.
- 3) It increases the circulation of the part and there by purifies the area and promotes the part to come back to healthy state.

Vaaluka Sweda :

It is a process by which the bolus will be prepared with sand and it is to be warmed and applied over the affected part of the body. (Vaaluka-sand)

Uses :

It is especially used in Aamavaataa (*Rheumatoid arthritis*) On the same principle the husk of paddy, the husk of wheat and the husk of dicotyledons, for a period of one hour daily once or twice depending on the condition of the diseases, may be used to prepare the bolus.

Classification of Sweda according to Susruta :

Susruta has classified the sudation therapy into four major types, namely:

1. Taapa sweda
2. Ushma sweda
3. Upanaaha sweda, and
4. Drava sweda

Taapa sweda :

It is a type of agni sweda. In this there will be direct contact of heat to the body.

Method :

The materials like kamsya, kapaala, vaaluka, (*sand*), vastra (*cloth*), Loha (*metal*) will be made sufficiently warm and then applied on the affected part of the body.

Kanduka :

The general Sanskrit meaning of Kanduka is ball, but here it is defined as a vessel which is used to prepare an edible food stuff.

Method :

A vessel of the shape of a ball is taken. The mouth must be small in size, but Arundatta says that it resembles a metallic pan. It can also be prepared from wood, sand, and pot etc. It is a type of dry sweda. But Susruta has described that below the bed of dry sweda. But Susrutha has described that below the bed of an individual, firewood will be kept and made to burn. By this process sudation will be produced, has given the meaning of ushma, equivalent to Baashpa (*Dalhana on Sus. Chi. 32/2*). Kaashyapa has advocated the use of Hastha sweda (fomentation with a warm hand) to four months old child. The hand of the individual will be made warm with the help of a fire without fumes and it should be applied

on the body of the child, for two times. The child must be kept in a place where there must not be any access for the external atmosphere.

(Kash. Su. 23/27, 28).

Ushma Sweda :

It is defined as that which produces fomentation in the body of the individual, by the application of a piece of stone and brick etc., and sprinkle water on it. The fomentation must be made on the body of the individual which is covered with a cloth.

Method :

A piece of stone, brick, iron or baked clay should be made red hot and water must sprinkled over it or else Aamla dravyas i.e., sour drugs must be protected with cotton soaked in alaktaka, and kept on the body before the actual fomentation with the above named materials. As an alternative, a metal saucer containing milk, curd, dhaanyaa amla, meat soup and a decoction of the delicate leaves of the vaayu alleviating plants must be heated over a fire. The mouth of the saucer should be covered and the affected part of the body must be kept over another pitcher with its mouth on the mouth in the upper pitcher and a pipe of the shape of a trunk of an elephant must be inserted to it. The affected part of the body must then be fomented with vapour or steam coming out through that pipe. (This resembles naadi sweda of Caraka).

A pit in a ground of the size of an individual i.e., above 6 feet into 2 ½ feet must be dug and heated with fire of Khadira (*Acacia catechu Willd*) and the following is to be sprinkled over it i.e., milk, water and dhaanyaamla. The heated pit must be covered with leaves of vaata alleviating drugs and the patient must be made to lie down extending body. He will be duly fomented by this method.

Take a stone slab of the height of an individual and burn the firewood on it and remove the ashes and on it the cloth will be spread, on it the individual must be made to lie down. By this process the patient will be fomented. (This resembles Asmaghana sweda of Caraka). On the same principle, a kuti or room must be constructed with four doors, one on each side and in this room or kuti the patient will be made to sit or lie down. The body will

be fomented by burning a wood on all the doors simultaneously. Take koshadhangya maasha (*Lat Phaseolus roxburghii*), mudga and heat it is a vessel and keep it in a cloth and then use it, for the purpose of fomentation. This is called as prasthra sweda. Like this palm-shoe, and the cow dung can be used (husks of paddy) to give fomentation on the body.

(Sus. Ci. 32/10, 11)

Vaaghbhata has stated Utkaarika, Palm-shoe, Kwatha prepared with patra bhanga, dhaanya, then faeces of cow, thin sand, husk of paddy. These must be warmed and sweda is produced.

(Ash. Su. 17/6, 7)

Upanaaha Sweda :

It is defined as a hot poultice applied on the body and the bandage will be tied. According to Sushrutha it is of three types namely :

1. Pradeha 2. Sankara or pinda 3. Bandhana.

Pradeha :

It is a process of application of vaata alleviating drugs like root, leaves, Kalka etc. by adding Aamla kaanjiika, saindhava lavana and little sneha.

Sankara or pinda Sweda :

It is process of application of drugs namely kaakolyadi gana, Elaadi gana, Surasaadi gana, tila (*Sesamum indicum*), atasi (*Linum usitatissimum*), sarshapa (*Brassica alba*), with the help of these Kalka, krushara, paayasa, utkaarika, vesavaara, (*Pieces of mutton*) must be kept in a cloth and bolus must be prepared and the fomentation must be done. Dalhana has called it as Sankara sweda. It is variety of upanaaha.

Bandhana :

The drugs which are mentioned above are to be warmed and applied on the place and the bandage is tied.

Vaaghbhata has suggested the application of Upanaaha (poultice) as follows:

1. Vaca (*Acorus calamus*)
2. Kinva,
3. Dhaniya (*Coriandrum sativum*)

4. Gandhadrarya (Aromaticdrugs)
5. Raasna (*Pluchea Lanceolata*)
6. Eranda (*Ricinus communis*)
7. Jatamaamsi (*Nardostachys Jatamansi*)

8. Maamsa or meat,
9. Saindhava lavana (Rock salt)
10. Sneha (Unctuous material),
11. Cukra,
12. Takra (Butter milk),
13. Payah (Milk) etc.,

Have to be mixed and tied with a bandage with the help of a leather. If leather is not available, then the leaves of vaata alleviating drugs, like silk cloth, and the bandage must be tied.

(A.H. Su. 17/2, 2,4,5).

SAALVANA UPANAHA SWEDA :

This is a type of sweda and roodi Sangna is used for it. Dalhana has described its derivation as follows : "Ulvarena vartatetti salvanaa". In this Salvana sweda Kaakolyaadi gana, elaaadi gana or surasaadi gana, bhadraaaryyaadi vaata alleviating drugs and Aamla dravyas (Aamla kanji, curd etc) Aanupa, Aandraka, maamsa (wet meat) taila, ghee, vasa and majjha. All these things must be mixed up properly and excessive quantity of saindhava lavana should be added to it and it should be warmed and kept in a silk or cotton or skin or cat, Nevala, rat, deer etc. With all these things a ball like structure should be prepared and tied to the body of the individual.

(Sus. Ci. 4/14-17)

Kaakolyaadi gana, elaaadi gana must be applied. In case of pitta associated with vaata, surasaadi gana dravyas must be applied in case of kapha associated with vaata. When there is pure vaata only upanaaha with vesavara must be applied. In case of pitta, associated with vaata, a bandage of the drugs mentioned below must be applied :- Kaakolyaadi gana or elaaadi gana and vaata alleviating drugs. Aanoopamaamsa, and fish and aamlakanjika mixed with four snehas and saindhava lavana.

In kapha associated with vaata, the drugs of the following must be applied and a bandage is tied. Surasaadi gana and vaata curing drugs, anoopa maamsa (*Meat of animals growing in marshy places*), fish and four snehas and saindhavav lavana.

Pure Vaata :

The upanaaha with the following drugs should be applied on the part of the pain of the individual. Vesavaara, vaata curing drugs, fish, mutton of animals living in watery and mushy areas, aamlakaanji etc., and saindhava lavana.

Indications of Saalvana Sweda : (Diaphoresis with fluids)

It is defined as a type of fomentation produced on an individual with the help of medicated fluids.

Method :

A jar or a cauldron should be filled with the lukewarm decoction of any of the vaata alleviating drugs. The patient must be immersed, in a tube full of warm milk, meat soup, soup of mudga (*Phaseolus mungo*) or masha oil, dhaanyaamla, fermented or sour gruel, clarified butter, lard, Cow's urine etc. This is called as Avagaaha sweda. The patient may also be sprinkled or washed with a tepid decoction of the above drugs. It is also called Drava sweda. This is otherwise called as parisheka sweda.

The drugs mentioned above may be taken and the decoction must be prepared and it should be made lukewarm. On the body of the individual who is made to lie down on a droni and made to take bath.

Uses :

It is very effective in arshas (*Haemorrhoids*) and ashmarai (*Urinary calculus*), Vaagbhata has explained Parisheka sweda as follows :- Kumbhi, Galanti, and Nadi are being used, Galanti resembles the vessel of abhisheka. This must be made up of metals like Gold, Silver, Copper.

Uses :

It will be very effective in pain all over the body, haemorrhoids, moatra krichra.

(Ash. H. Su. 17/10) (92b, 92c, 92d).

METHOD OF ADMINISTRATION OF SUDATION :

This will be dealt under the following headings :

1. Poorvakarma (*Pre-operative procedures*)
2. Pradhaanakarma (*Operative procedures*)
3. Paschaat Karma (*Post-operative procedures*)

Poorva Karma :

In Poorvakarma the following things must be considered. 1. Collection of materials necessary for sudation 2. Preparation of the patient and 3. Actual preoperative procedures of sudation.

The details of the above are already dealt in the different types of sudation.

Pre-operative Procedures :

The fomentation is neither too hot nor too mild, combined with proper drugs and applied with due regards to the diseases, season, the individual patient and bodily organs affected by the disease.

Disease :

The physician must decide the type of sudation to be given to the patient. For example in case of contraction, stiffness, etc., poultices must be applied and in case of paraplegia, facial paralysis etc., pinda sweda with 60 days rice, and sarvaangadhara must be done and in case of predominance of Aama the application of poultice with pradeha, vaauka sweda etc., must be adopted.

In case of Sciatica, Vishwachi (*Brachial neuritis*), etc., the Baspa sweda must be adopted.

Ritu (Season) :

The sudation will be conducted on the patient. According to the season of the year. For example Maahan type of sweda should be prescribed to patient who is having strong strength. If the disease is mild, the season is moderately cold, the body is weak, mild fomentation is done.

Patient :

Kaashyapa has classified three types of patients :

1. Rich class people 2. Middle class people and 3. Poor people

The physician should note the origin of birth of an individual and accordingly the type of fomentation should be adopted.

(Kaashyapa, Sutra 23/31)

The sudation should be prescribed to the patient depending upon his strength of the body and mind.

Desh :

(Place or country). The type of fomentation is prescribed., depending upon the place of the body and situation of dosaas.

Parts Contra-Indicated for sudation therapy :

Any type of fomentation should not be prescribed for testicles, heart and eyes. If at all, it is very very necessary mild type of fomentation should be prescribed. Moderate type of fomentation should be prescribed for the groins. Fomentation to other parts of the body must be covered with clean clothes, a ball of wheat clothes, a ball of wheat flour or leaves of Kamala (*Nelumbo nucifera*) and Utpala (*Nymphaea alba*). So also the heart must be covered with cool pearl neckless, lotuses, wet with water or simply by the touch of cold hands.

Age :

(Vayah) The application of teekshna, madhyama and mrudu fomentation must be done according to the age of the individual and strength of the individual etc.

Poorvakarma of the Patient :

If at all sweda is to be done after vamana and virecana that is emesis and purgation, the snehana should be done for 3 to 7 days (i.e., oleation therapy) and on the fourth or the eighth day fomentation must be adopted.

(C. Sid. 1/6)

Operative procedure : This consists of

1. Administration of sweda
2. Observation of the patient

Administration of sweda :

The patient must be subjected for sudation therapy only after he has undergone oleation therapy. The fomentation should be done in all the postures.

Observation :

The physician attending on the patient must observe the following :

1. Signs and symptoms of proper sudation.
2. Signs and symptoms of improper sudation, etc.

Signs and symptoms of proper sudation :

The following signs and symptoms will be observed in a patient who has undergone proper sudation therapy :

1. Coldness in the body will be stopped,
2. Alleviation in the body will be stopped,
3. Stiffness of the body will be disappear,
4. Heaviness of the body will be reduced,
5. Softness of the body will be seen,
6. Appearance of sweating will be visible,
7. Signs and symptoms of the disease will decrease or disappear.

8. Patient will have a liking towards cold things.

As soon as the occurrence of symptoms 1,6 and the fomentation must be stopped. The symptoms 2,5 and 7 will be observed only after sudation therapy.

(C. Su. 14/13).

Signs and symptoms of improper sudation :

The following signs and symptoms are observed in a patient who has undergone less sudation therapy.

The opposite signs and symptoms of the samyak (proper) sudation therapy will be observed :-

1. Sweating will not come.,,
2. Coldness will not be reduced,
3. No taste for cold things,
4. Pain will not be reduced.
5. The occurrence of prodromal symptoms of sweating will be delayed, etc.,

(Sus. Ci. 32/23).

Signs and symptoms of excessive sudation :

1. Aggravation of pitta
2. Fainting
3. Prostration
4. Thirst
5. Burning Sensation
6. Weakness of Voice
7. Weakness of limbs
8. Pain in the joints
9. Production of spota (eruptions of cracks)
10. Aggravation of pitta and rakta
11. Fever
12. Circular eruptions having bluish red colour.

(A.H. 17/16, 17)

Treatment :

The treatment that is being adopted in Greeshma ritu must be adopted here i.e., Administration of sweet, cold, fluid, and unctuous food, etc. Application of lepa on the body and spending the time in places near the rivers, etc. Other treatments must be done for pitta and rakta dosaas like vasti (enema), Nasya (errhines), rakta mokshana (Blood letting), etc.

Sthambana Treatment (Astringent Therapy):

It is defined as an opposite treatment for sudation therapy. It is also defined as a therapy that surely prevents mobility and flow of the bodily substances.

(C. Su. 22/12).

Sthambana therapy will have the characteristics of the drugs of the following properties : Cold, sluggish, soft, smooth, rough, subtle, liquid, stable and light.

Vaagbhata says that the bitter, astringent and sweet taste will probably produce the astringent therapy.

(C. Su. 22/7, & A.H. Su. 17/19).

The patients suffering from, pitta, alkalies (Kshaara), and fire and those persons who are suffering from vomiting, diarrhoea, poisoning and excessive administration of sudation therapy are fit to be treated by Sthambana cikitsa or astringent therapy.

(Ca. Su. 22/23)

Signs and symptoms of improper astringent therapy :

The excessive utilization of Sthambana cikitsa will produce the following signs and symptoms :

1. Blackish appearance
2. Stiffness of the body
3. Upward movement
4. Rigidity of the jaw
5. Bradycardia and non excretion of faeces.

(C. Su. 22/40).

Mode of action of sudation Therapy :
The sudation therapy will produce the following benefits :

1. Sthambaghna (removal of stiffness)
2. Gouravaghna (loss of heaviness of the body)
3. Sheetaghna (loss of coldness in the body)
4. Swedakarakatha (Producing sweating in the body)

But in sudation therapy perspiration will be produced. This is the result of the excreta of chyle, blood and bone marrow i.e., Rasa, rakta and majja. Sweda (Sudation) will produce the liquification of the dosaas. Before the administration of sudation therapy, oleation therapy will be done. It will make the softness of the dosaas, and localization of the doshaas. The sudation therapy will liquify the doshaas due to its ushna and teekshna properties. The fluid is defined as 'dravata prakledana prokthaha and aalodanadraavaha', i.e., the fluid property will make things move and cause 'klinnata' of the body. Then only the dosaas will reach the koshta and the same will be removed either by emesis or by purgation therapies. Koshta, constitutes the following organs :- Aamashaya (stomach), duodenum, Large Intestine, Heart, Unduka and Lungs etc.

Vaata Niyamata : (Regulation of vaata)

If sudation is applied after oleation, it will bring vaata under control, and therapy helps to facilitate the elimination of faeces, urine and semen.

The vaata when it is in equilibrium, sustains all the organs of the body. It consists of praana, udaana, samaana, vyaaana and apaana. It promotes all types of actions. It restrains and activities mental faculties. It helps in the co-ordination of all the sense-activities mental faculties. It helps in enjoyment of their objects. It also helps in bringing about the compactness of all the tissues of the body. It also helps to bring the different parts of the body together. It promotes speech and it is also the origin of touch and sound. It is the root cause of the auditory and tactile sense faculties. It also causes the joy and courage. It stimulates the digestive fire and thereby it helps to absorb the dosaas of the body. It helps to throw out the excreta of the body. It creates the gross and the subtle channels. It helps in moulding the shape of the embryo. Its presence in the life of an individual indicates the continuity of life-span.

Treatment of vaata disorders :

The following are the basic principles of vitiated vaata in the body
1) Snehana (Oleation), 2) Swedana, 3) Mrudu sodhana (Mild purgatives or laxatives)

Vaata consists of cold and dry properties. Due to the use of snehana and swedana they will be eliminated or alleviated.

The chalaguna of vaata will help to bring the dosaas from shaakha {{Raktaadayo dhaaravaha twak cha}} Shaakha consists of rakta and other six dhaatu of the body including the skin to Koshta.

Gaatra Vinamana :

Due to oleation and sudation therapy, the body will become soft that is, it helps in the vinaamana (bending) of the body to normal due to oleation and swedana (sudation) therapy. Just like the dry pieces of wood will bend by means of oleation and fomentation, so also the body of the person will be definitely benefited by oleation and sudation therapies.

Agnideepana : (Increase of digestive fire)

Due to sudation therapy digestive fire will be enhanced. Agni means all the 13 agnis of the body namely :

1. Jataragni (digestive fire) 2. Pancamhabhootagni 3. Saptadhaatwaagni (tissue enzymes of the body)

The digestive fire is produced by the hot property. The Aama will be digested (Aama means undigested food) by the ushna and teekshna properties of fire. Due to this agni (appetite) will be increased.

Twak Mardava and Prasadana :

The main place of sweda is skin and its root hairs, and it is the root of sweating. The sweat will be produced from the skin and thereby the colouration of the skin will be increased. The softness of the skin also will increase.

(Sus. Ci. 32/21, 22).

Bhaktasradda :

Due to the production of sweat in the body, taste in the food will increase. It is due to increase of the agni which in turn digests the Aama of the body. Due to the production of sweat in the body, the channels of the body will be cleaned (Strotoshuddhi) and thereby it regulates the vaata, which, in turn, regulates the movements of urine, faeces, flatus. Sweda is the excreta of the medas.

(Sus. Ci. 32/21, 22).

Removal of Sleepiness and Drowsiness :

Due to correct production of sweda in the body, the excessive sleep and drowsiness will be regulated, normally, this is due to the fact that meda, kapha and heaviness in the body will be reduced which are the properties of kapha. Excessive kapha is essential for the production of sleep. In case of stiffness of the joints (Sthabdha sandhi) it activates its movement. The joints will be regulated by vaata, kapha and aama. Due to the increase of dhaatwagni present in the joint the stiffness of the joint will be regulated.

Dosha Sodhana : (Purification of Doshaas)

Due to oleation therapy kledana of dosaas take place and due to the sudation therapy the dosaas will be liquified and they will be brought to koshta.

Sweda Shareera :

Sweda is the by-product of medo-dhaatu. There is a srotas in the body which carries sweda in the body. It is called as swedavaha (sweat-transmitting) srotas (channel). Sweda is the result of aapya bhoota. (C. Sha. 7/16)

The function of sweda is to produce kleda in the body. Kleda is the product of jala the body, and it, should be removed from the body. The final product of jala dhaatu and its kitta is (i.e., the by product) kleda. It is in the form of urine, and sweat removed from the body. The udaka dhaatu (watery portion) in the body will present in mala (faeces), mootra (urine), sweda, twaca (skin), lasika (lymph), raka (blood), and in other organs of the body and perform jeevana, tarpana, aswaasana and malashodhana. Swedavaha srotas is having two moolas (roots), one in meda and the other is roma koopa (root of hair/s). Sweda is produced in the medas while the production of maamsadhaatu (muscle tissue) due to maamsagni, the sthoola maamsa will be produced. Its function is lepana. Vasa and twach are produced as upadhaatus.

Sookshma Meda + Medogni+ Bhootagni

= Sthoola Meda + Snayu + Sweda + Sookshma Asthi.

The sthoola medas will produce the function of snehana. Snayu will be produced as upadhaatu. The mala of meda is sweda, its finest portion is sookshma asthi and it will be acted upon by agni of asthi. Kleda causes the dhaarana of mootra and sweda will be regulated by meda and roma koopa. The moola (root) of medovaha srotas is vrikka (Kidneys) and vapaavahana. Both the kidneys regulate the water balance and electrolytic balance, in the body. The amount of sweat thrown out of the body depends on the amount of urine secreted and excreted by the Kidney's.

Vapaavaha is an organ not yet firmly recognized correctly but it may be taken as pancreas. In madhumeha, medas will be vitiated to great extent and among the vitiation of medo dosaas prameha is one of the important diseases.

(C. SU. 28/29).

In the vitiation of swedavaha srotas the following signs and symptoms will be produced: No sweating, or excessive sweating, roughness in the skin, excessive slakshna, burning sensation, horripilation etc.

(C. Vim. 5/16).

Composition of sweat according to physiology :	
The average composition	
Solid	0.5%
Water	99.5% (99.2 – 99.7%)
Sodium Chloride	0.25%
Urea	0.03%
Potassium	0.2 – 12%
Calcium	5 gms
Lactic acid	0.07 %

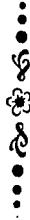
A trace of Creatinine, Amino Acids and Phosphorous are also present. The Specific Gravity is 1,002-1,003 pH. Varies from 3.8-6.5. Small amount of Iron derived from shed epithelium.

[Modern Human Physiology (Page No. 906-907)]

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Sweda consists of all the composition of extra cellular fluid of the body. It is very very essential for the nutrition of the cells of the body. During hot season due to excessive sweating sodium chloride will be lost in large quantity and hence its replacement is advocated. The use of salt is advocated in Ayurveda in upnaha sweda and in sneha application. When sweat is lost in greater quantity, cramps in muscle tissues will occur (calf muscle etc). Due to atisweda pain in the joints (sandhipeeda), and weakness of the body (shareera saada) will be produced. This is according to Ayurvedic school of thought. Sweda regulates heat and water balance, of the body according to modern scientists. The muscles of the body are being supplied with parasympathetic nerves. The centre of parasympathetic is situated in the hypothalamus. "and the centre of sympathetic is situated in the purubbhaga of the hypothalamus". The stimulation of the centre of parasympathetic will lead to formation of sweating in the body. The skin will be stimulated by touch of hot things and thereby perspiration results. To protect this type of mechanism, there is fat situated in the subcutaneous tissue. Due to the presence of ushna and teekshna property of swedana promoting drugs the stimulation of nerves takes place.

Sudation is an important line of treatment comes under poorvakarma of pancakarma. Without adopting it the pradhana karma like vamana, virecana must not be adopted. Its application will help the dosas to liquify and facilitate their movement from the shakha to koshtha and then only they will be removed outside, through the different channels of the body.



CHAPTER - III

THE EMESES THERAPY (Vamana Karma)

It is a therapeutic vomiting

Definition :

It is a process by which the contents of the stomach, including kapha and pitta will be thrown out of the body through mouth. The general meaning of vamana is vomiting of the stomach contents. It is a type of urdhwabhaaga sodhana. The derivation of the word according to vyakarana is given below:

1. Vam Udgare yakset vamati avameeta.
2. Vaman vam yam Lyut (*Pulling*)
3. Mardane, chardane nisarane cha swargabhishtyandam vamanam.

The following words are the synonyms of vamana :

Vam, Vamana, Vamathu. The meaning of vam is udgaara (*belching*) and vamathi is derived form vam. Vamathi means that which produces udgaara. In vam lyut prayaya is there and thus pulling a shabda 'Vamana' is formed. It has got four meanings : 1) Vamana (*Vomiting*), 2) To effect mardana, 3) Nihasarana (*To remove outside*) 4) Abhishyandana. Vami is a streeeling a shabda and it means to produce vomiting.

In Ayurveda the words cardana, nihasarana, abhishyandana and acarana are used. The word vamana, a process by which the dosas are removed from the urdhwabhaaga i.e., from the mouth. The word vamana is also used with a meaning to virecana. The word dosass means tridoshas but vamana is a cikitsa meant for the removal of kapha from amaashaya (stomach). The word dosss is also used to indicate dosa, mala (faeces) and moatra (*urine*) etc.

Bhaavaprakaasha and Shaarangadara are of the opinion that the word vamana is used to denote the removal of Apakwa Kapha and Pitta, forcibly outside. For e.g., Madanacala (*Randia dumetorum*).

Samsodhana Therapy (Purificatory process or eliminative process)

Samsodhana is meant to remove the dosas either from the urdhwabhaaga (mouth) or through the adhobhaaga (anus). Vamana is a type of samsodhana cikitsa. Samsodhana is of two types:

1. Urdhwabhaaga sodhana (eliminative process from upper part of the body)
2. Adhobhaaga sodhana (eliminative process from lower part of the body)

The very purpose of both is one i.e., to remove the vitiated doshaas and malas from the body. So they are included under virecana.

(C. K. 1-4).

The word virecana (Purgation) is used only to indicate either vamana or virechana. (Ca. Soo. 4-3). Sukravirecana and Mootravirechana (Ca. Su. 4-9 and 35) are mentioned in Caraka but they are not to be taken for the word virecana which is used here for vamana and virecana.

The dosaas, dhaatus and malas are only a symbol of a stage of avastha. Mala is that which produces baadhana (unhappiness) in the body. The dosaharana vidhaana (method) from the amaashaya (Stomach) is vamana.

The products which produce baadhana (unhappiness) in the body is called Mala. In that there will be vibhajana (differentiation) of saara (nutrient) and kitta (excreta) and saara will be utilized in the body and the kitta will be thrown outside. In the above process vataadi dosas are also produced. For removal of such a dosa from the urdhwa bhaaga (upper part of the body), Vamana cikista is adopted. To remove the bodily doshaas outside from the body there is a specific cikitsa i.e., in case of vaata disorders vasti (enema) must be adopted, and in case of pitta and kapha disorders virechana (purgation) vamana (emesis therapy) are respectively adopted. It may be recalled here that the mukhya sthaana (main place) of kapha is amaashaya (stomach) and removal of kapha from the amaashaya (stomach) is the one and the only best way.

Susrutaacarya has advocated Bruhmaana cikitsa for Ksheena doshas and Shamana (alleviation) cikitsa for prakupita (aggravated) dosas and in case of vruddha dosas, the specific treatment is to remove them outside from the body. This can be done by samsodhana cikitsa (eliminative treatment).

Guna and karma of Vaamaka Dravyas : (properties and action of emetic drugs).

Dravyas which produce vamana (vomiting) are called as Vaamaka Dravyas. They have the following properties :

1. Ushna (hot) 2. Teekshna (acute) 3. Sookshma (subtle) 4. Vyavaayi Vikaashi 5. Urdhwabhaaga prabhava.

1. Ushna (hot):

If agneya guna is there and it produces pacana (digestion), dhahana (burning), swedana (sudation) and vivarana (spreading). Lavana (salt) is move than aamla (acid) and Katu (pungent) rasaas, because of property of ushna (hot) in lavana (salt) is produces vishyandana (to dissolve) in the body. That is why vaamaka dravyas are administered with lavana dravyas. The agneya dravyas produce vishyandana in the body.

(Ca. K. 1-5)

2. Teekshna (Sharp or pungent or fiery):

Teekshna guna will produce daaha (burning), paaka (to metabolise), and sraava (to exude). Owing to the presence of teekshagna in the vaamaka dravyas they will act quickly. This also belongs to agneya guna and produces sodana (purification) in the body, pacana (digestion), cedana and sraavaa (exudation) of dosas in their own places.

3. Sookshma (subtle):

A thing which is fit to pass through the minutest srotas is called sookshma. This consists of Vaayavya, akaasheeya and taijasa gunaa (properties). The vaamaka dravyas will enter into either the sthoola (big) or sookshma (subtle) srotases.

(Sh. San. P.K. 4/19)

Anutva (subtleness or atomic) is defined as one which brings the dosaas into the koshta as they contain the pravahana property. The process of entering the anumargas (smallest channel(s) due to the fact that anutva

and pravahantva, to bring the doshaas from the shakhaas to koshta with the help of snigdha guna (*unctuous property*). After getting into srotas, the properties of pacana (*digestion*), Vishyandana and bringing the dosas to koshta will occur. The necessary gunas (*properties*) for such action is ushna (*heat*) and teekshna (*acuteness*).

4. Vyavaayi :

Vyavaayi dravyaaas need not be digested and then reach the dhaatus, is Vikaasi. It also produces shithillata in the sandhis (*joint*) and vikaasa (*expansion*) in the entire body. Owing to the property of vikaasi guna in the vaamaka dravyas the doshaas will be made to separate.

(Sha. Poor. K 4-20)

5. Prabhava of Urdhwabhabha :

The vaamaka dravyaaas consist of excessive agni and vaayu bhootas and they are almost always urdhwagamana in their action. But cakrapaani, the commentator of caraka samhita, contradicts the above statement and says that it is due to prabhavaa of the drugs, but vamana occurs due to the urdhwabagahara prabhava. In kutu rasa (*pungent taste*) agni and vaayu both are in excess. Generally vamana should occur but it is not the case in all kutu rasas (*pungent taste*). Therefore prabhava is swatantra hetu (independent cause).

(C. Kalpa 1-5) (Cakrapaniteeka)

Vamana Dravyas :

In Caraka and Susruta Samihiitaas and Astaanga hrudaya, there are several descriptions of vaamaka dravyas (*emetic drugs*) Caraka Samhita there is a speciality that is, he has stated vamanopagana dravyaaas. Vamana (cardi) occurs after seeing durgandha padarthaas (*terrific scenes*), etc. Vomiting or vamana can also occur after tickling of the pharynx by mechanical means.

All the authors of Brihatrayees have advocated and praised the use of Madanaphala (*randida dumetorum*) to produce Vamana.

Details of Madanaphala

It is a famous tree. It is quite popular as it is largely used in all vamanakaaraka dravyaaas (Ca. Kal. 1.13). Susruta has also advocated this as the best vaamaka dravya (*emetic drug-emetic nut*). Caraka has

written a separate chapter on Madanaphala and has described 133 yogas, for producing vamana kaarya. The details are as follows:

Kashaaya (*decocction*) 9 yogaas, Maatra- 8 yogaas, Ghee and milk - 5 yogaas, Modaka and avaleha (linctus) - 20 yogaas, Shashguli, Utkarika - 16 yogaas, and shaada vaadi - 10 yogaas. The synonyms of madanaphala as stated in Caraka Samhita is given here : Madana, Karhat, Ratab, Pinditak, Phalaour and Swasana.

(C. Kal. 1.27)

Susruta has described the same urdhwabhaagahara, Aaraghadhaadi, Muskakaadi gunaas.

(Sus. Ci. 43-1)

Paricaya or Introduction of the drug :

The vrksha (tree) is small with thoms. Its possible height is fifteen feet. The branches are also small and swetha with thorns. The branches will easily fall off. Camels only can eat the leaves of this plant. The leaves are one to two inches long. One branch will have 6 to 10 pairs of leaves. Leaves will be white and yellow in colour. Its flowers resemble that of Campaka (*Michelia champaka*). The fruit will be some times kidney shaped and yellow in colour. The majja (marrow) of the phala (fruit) is madhura (sweet) and titka (bitter). The seed will be of Krishna (black) varna (colour) and contains four khandaas. It is called as madanaphalai pippali. Greeshma rutu is its flowering season and in the cold seasons its phala comes out. It is easily available in the Himalayas in between Sikkim and Jammu.

Chemical Composition :

The phala consists of Saponin. In addition valerian acid, wax, rala, sulphur, etc, will be found. Total pramaana is two rattis. In the seed there is a presence of sugandha dravya (*aromatic substance*).

Synonyms as in different treatises and languages :

Vriksha Vaacaka	-	Vishpushpaka
Gunavaacaka	-	1. Madana 2. Chandana 3. Harsha
English	-	1. Emetic nut 2. Bushy gardenia
Latin name	-	Randida dumetorum

Bengal	-	Mathana, Kanta
Marathi	-	Gelphal
Kannada	-	Veenagere-eranda, Massare gida
Telugu	-	Manga, Magachettu
Oriya	-	Paatar, Patiri
Guna	-	Laghu, Rooksha
Veerya	-	Ushna (hot)
Rasa	-	Madhura, Tikta, Kashaya, Katu
Vipaaka	-	Katu
Prabha	-	Vamaka
Dosa Karma	-	Kapha pitta sodhaka
Dosanaga karma	-	Produces Vomiting

It is used in Vidradhi (abscess), Pratishyaya (coryza), Vrana (ulcer), Kushtha (skin disease) kapha, anaaha (distension of the abdomen), shotha (oedema), Gulma (fantom tumour) etc., with success. It produces vataanulomana (flatus will be passed).

The procedure of its collection : (Ca. K. 1-13)

There is a special way of collecting of Madanaphala for the use of vamana therapy. It should be collected in Vasant and Greeshma rutus, specially in Pushya, Ashwini and Mrugshira nakshtras. It should not ripe and should be free from germs and worms.

Such a phala is binded with kusha (grass) and bound with gomaya (Cowdung), yava (*Hordeum vulgare*), masha (*Phaseolus radiatus*) kulatha (*Dolichos biflorus*), mudga (*Phaseolus mungo*) any of the above drugs are kept for eight days. When it comes mrudhu (soft) and madhura (sweet) smell comes out, then it is removed and dried. One seed must be grinded with ghrita, madhu (Honey) tila kalka and then made to dry. This should be kept safety. This is called as Madana pippali which may be used for producing vamana drugs as per Caraka. Caraka has described vamaka dravyas in two sthaanas.

1. Moolini :

Root is being used for producing vamana like Haimavathi (lat. *Acorus calamus*), Shanapushpi (lat. *Crotalaria verrucosa*), Bimba (lat. *Coccinia indica*)

(Cia. Su. 1-78).

2. Phalini :
Fruits are being used, like Dhamargava (*Luffa cylindrical*), likshwaku (*Lagenaria siceraria*), Jeemutha (lat. *Echinata roxb*) Kratavavedana (lat. *Acutangula Roxb*), Madanaphala (lat. *Randia dumetorum*), Kutajaphala (lat. *Holarrhena antidysenterica*, Trapusha (lat. *Cucumis sativus*), Hastiparnini.

3. Lavana :

All lavanas (salts) produce vomiting Carka has stated the usage of lavana (Salt) in sneha (oleation), sweda (Sudation) vamana (emesis), virecana (purgation), vasti, abhyanga, nasya (errhine), utsaadana, etc. Lavana is abhishekandi, atyushna (Very hot), deepana (Digestive) and teekshna (Acute) and is very effective.

Lavanas are :

Souvarchhalavana, Saindhavalavana, Bidalavana, Oudbhida and Samudra (Ca. Soo. 1-88 to 99).

Other Drugs used in Vamana

Madana (*Randia dumetorum*), Madhuka (*Glycymiza glabra Linn*), Nimba (*Azadirachta Indica*), Jimuta (*Luffa echinata Roxb*), Krutavedana (*Luffa cultangula Roxb*), likshwaku (*Lagenaria siceraria*), Elaa (*Elettaria cardamomum*), Dhaamaargava (*Luffa cylindrica*).

The above drugs can be used in diseases of amaashaya (stomach) and pakwaashya (large intestine) i.e., diseases caused by the vitiated kapha and pitta dosas. The above causes may be used to produce emesis in the diseases which originate from the seat or site of kapha. Madanaphala is the best drug as it is harmless to the body.

Madhu (Honey), Madhukka (*Glycyrrhiza glabra Linn*), Kovidara (lat. Red variety of *Bauhinia variegata*), Karbudara (White variety of *Bauhinia variegata*), Neepa (lat. *Anthocephalus cadamba*), Vidula (lat. *Bamringtonia acutangula*), Bimbi (lat. *Coccinia indica*), Shanapuspi (lat. *Crotalaria verrucosa*), Sadaapushpi (lat. *Calotropis gigantean*), Pratyakpushi (lat. *Achyranthus aspera*). These ten drugs are secondary or sahayaka drugs. Vamana dravyaas are secondary or sahayaka drugs. Vamana dravyaas used in different places.

In Sutrastraana I chapter, ksheera (*milk*) is used to produce vamana (*vomiting*) and arka (*Calotropis gigantea*), Ksheera (*milk*) is indicated for both vamana (*vomiting*) and virocana (*purgation*). (Sloka 114).

Ashmanthaka is stated to be variety of Pashaanabhedha.

II Chapter Apamaarga-tanduleeyaa (*Achyranthus aspera*), madanaphala (*Randia dumetorum*), madhuyashti (*Glycyrrhiza glabra*) nimba (*Azadirachta indica*), Jeemootha (*Luffa echinata*), Kritavedana (*acutangula*), Pippalli (*Piper longum*), Kutaja, Ikshwaku (*Lagenaria siceraria*), dhaamargava (*Luffa cylindrica*) these are used in Kaphapittadhikya vyadhis in order to produce vamana.

(Ca. Sut. 2-78).
In 4th Vamaka yoga of madanaphala (*Randia dumetorum*) 3 yogas of Jeemuta (*Luffa echinata*), 45 yoga of ikshvaaku (*Lagenaria siceraria*), 60 Dhamargava (*Luffa cylindrica*) and 10 of Kutaja, 60 Krutavedhana (*Luffa acutangula*) totaling 355 vamana producing yogas.

In Vimaaana sthaana 8th chapter two types of prayogas with two drugs have been mentioned. They are as follows :
1. Madanaphala (*Randia dumetorum*), Katuthumbi (*Lagenaria vulgaris*), Devadali (*Luffa echinata*), etc. The leaves and flowers are used for producing vamana.
2. Administer Kutaja (*Holathrena antidysenterica*), Krtavedhana to produce vomiting.

3. Aragvadha (*Classic fistula*), Vriska Swaadu Kanaka (*Solanum xanthocarpum*), paata (*Cissampelos pareira*), Paatala (*Sterospermum suaveolens*), Shargesta Moorva (*lat. Clematis trioba*), Saptaparna (*Alsotonia scholaris*), Naktamala (*Cynodon dactylon*), Pinchumardha (*Neem*) (*Melia azadirachta*), Patola (*lat. Trichosanthes cucumerina*), Somavlika (*Acacia catechu*), Citraka (*Plumbago zeylanica*), Dweep Shigrumoola (*Morningapityrgospema*), Kashya (*Decoction*) of any one of these drugs may be used to produce vomiting.
4. Madhu (*Honey*), Madhukura (*lat Glycyrrhiza glabra*), Kovidara (*Red variety of Bauhinia variegata*), Karbudara (*white variety of Bauhinia variegata*), Bimbi (*Coccinia indica*), Shanapushpi (*Crotalaria verrucosa*), Kovidara (*Bauhinia Varigata* / Red)

Sadapushpi (*Calotropis gigantea*), Pratyakpushpi (*Achyranthus aspera*). The kashaya (*Decoction*) of any one of these drugs may be used.

5. Ela (*Elettaria cardamomum*), Harenuka (*Pisum sativum*), Priyangu (*Callicarpa macrophylla*), Brihat elaa (*Big variety of Ellettaria cardamomum*), Kusthumbaru (*Coriandrum sativum*), Tagara (*Valeriana wallichii*), Nalada (*Jatamansi*) (*Veriveria zizanioides*), Hirvera (*Pavonia odorata*), Taleesha (*Abies webbiana*), Goi (*Sariva*) (*Hemidesmus indicus*), the kashaaya (*Decoction*) of any of the above drugs may be used.
6. Sumana (*Jasminum officinale*) Sumananshya yoni, haridra (*Curcuma Longa*) Daaniharidra (*Curcuma aromatic*) Shvetta punarnava (*Boerhavia diffusa*), maashaparni (*Teramnus labialis*), Mudgaparni (*Phaseolus trilobus*) kashaaya (*Decoction*) of anyone is used.
7. Ikshu (*Saccharum officinarum*), Kandekshu, (*Dharbha Pottaga*) (*Dismostachya bipinnata*), Kalankruta (*Kasamardha*).
8. Pippalimoola, Cavya, Citraka, Sringavera, Sarshapa, phanita, Ksheera, Kshara, Lavana. The jala (*water*) prepared out of any of the above may be used to produce vomiting.

Vamana dravyas as per Susruta :

- Susruta has stated in Samshhamaneeyaa adhyaya, the following vamana producing drugs :
- Madanaphala (*Randia dumetorum*)
Jeemutaka (*Fuffa echinata*)
Ikshwaku (*Lagenaria Siceraria*)
Daamaragava (*Luffa allyptiaca*)
Kritavedana (*Luffa copugula Roxb*)
Sarshapa (*Brassica alba*)
Pippali (*Piper longum*)
Karanja (*Pongamia glabra*)
Prapunnada (*Cassia tora*)
Kovidara (*Bauhinia Varigata* / Red)

Karbudara (*Bauhinia Varigata*) (*White*)
Arista (*Nimba*) Azadirachta indica
Ashwagandha (*Withania somnifera*)

Vidula (*Barringtonia actuangula*)
Bandujeevaka (*Indravaruni*)
Bimbi (*Citrullus colocynthis*)
Indravaruni (*Citrullus colocynthis*)
Citraka (*Plumbago zeylanica*)

Bandujeevaka (*Indravaruni*)

Bandujeevaka (*Indravaruni*)

Bimbi (*Citrullus colocynthis*)

Indravaruni (*Citrullus colocynthis*)

Citraka (*Plumbago zeylanica*)

Vamana dravyas as per Vaaghbata :

Madanaphal (*Randia dumetorum*)

Madhuka (*Glycyrrhiza glabra*)

Lambha

Nimba (*Melia azadirachta*)

Bimba (*Coccinia indica*)

Vishaala (*Cicumis sativus*)

Kutaja (*Holarrhena antidysenterica*)

Moorva (*Eleematis tribola*)

Devadali

Krimighna (*Embelia ribes*)

Vidula (*Barringtonia acutangula*)

Dahana (*Woodfordia fruitcosa*)

Citra "Mooshikaparni" (*Citrullus colocynthis*)

Koshataki (*Luffa aegyptica*)

Karanja (*Pongamia glabra*)

Pippili (*Piper longum*)

Lavana (*Salt*)

(Su. Sut. 39-20)

Jeemutaka (Bandaala) : *Luffa echinata*.

The fruit and pancangaas are used. This contains katu (*Pungent*) tikta (*bitter*) rasa (*taste*) teekshna guna, ushna veerya (*hot potency*) and katu (*pungent*) vipaka. Its Prabhava is vaamaka. It is shirovirecaka and rechaka. It is used in jwara (*fever*), kaasa (*cough*), Hicca, arshas (*Haemorrhoids*), paandu (*Anaemia*), Kaamala (*Jaundice*), Visha (*Toxicosis or poison*), Shotha (*oedema*) Amavikaara, Aruchi (*Anorexia*) Kshya (*consumption*) and in Krimi (*worms*).

Kutaja (Kuda, kuriya) (*Myria tinctoria*).

This is of two types namely 1. Sitha kutaja (*white*) and 2. Asitha kutaja (*black*). This grows to about ten feet in height. Flowers are white and have an aromatic smell. The bark of root and seed are used. It is tikta (*bitter*), kashaya (*Astringent* in its (*taste*)), rookshana (*dry*) in guna, sheeta (*bitter*), kashaya (*Astringent* in its (*taste*)), rookshana (*Dry*) in guna, sheeta (*Cold*) in veerya (*potency*) and is used in Jwara (*fever*), Raktapittha (*Haemorrhagic disorder*), Hridroga (*Heart disease*), Atisaara (*Diamphoea*), Trusha (*Thirst*), Aama and in kushtaanaashaka (*Cures skin diseases*).

The flowers are tikta (*bitter*) Kashaya, (*Astringent*), laghu (*light*), sheeta (*Cold*), deepana, vaatahara (*Antivata*), and used in pittaja hridroga, Kushta, Raktavikaras, Krimis, etc.

Indrayava :

It consists of Tikta (*Bitter*), Teekshna (*Acute*), Ushna (*hot*), Tridoshagna, Deepaka and used in Raktarshas (*Bleeding piles*), Shoola (*pain*), and Atisara (*Diarrhoea*).

Dhaamaargava (Raaja koshaataki) Luffa aegyptica

It is just like a garland. It is two types as madhura and tikta. (*Sweet and Bitter*) the part used is phala (*Fruit*).

(A.H.S. 15-1)

Vaca (*Acorus calamus*)
Sarshapa (*Brassica alba*)
Elaa (*Elettaria cardamom*) etc.

Pancakarma Treatment of Ayurveda

Uses : It is a varmaka (emetic) and used mostly in kapha and vaata vikaaraas lies in stomach. If kapha is accumulated in the kanta (Throat). Mukha (Face) and a person is suffering from garavisha (toxicosis), gulma (Faintum tumour) and kaasa rogas (cough) then this should be used.

Krtavedan : (*Koshaataki*) Luffa amara

It is of two types namely Madhura (sweet) and tikta (bitter). Bitter one is available in forests and madhura (sweet) is one that is grown in gardens. The part used is its phala (fruit).

It is used as vaamaka (emetic) and virecaka (purgative). It is highly bitter, teekshna, ushna (hot) and used in kushta, kandu (pruritis), paandu (Anaemia), pleeha (Spleen enlargement), shotha (Oedema), gulma (Faintum tumour) and gara (Toxicosis).

Ikhwaaku : Leganria vulgaris :

Part used is phala (fruit). It is tikta (bitter) in rasa (Taste), sheeta (cold) in veerya (potency), it is a hridya (Heart tonic), vaamaka (emetic), sodaka, used in kaasa (cough), visha (toxicosis), pitta jwara (fever), sotha (oedema), vrana (ulcer), shoola (pain) and it alleviates vaatakapha.

Madhuyasti (*Madhuuka-Glycyrrhiza glabra*)

It is of two types. One is just like a small creeper and the other like a balli (climber). The part used is moola (root) and twak (bark). It is madhura (sweet) in rasa (taste) snigdha (unctuous) and guru (heaviness) in guna, sheeta (cold) in veerya (potency). It is jeevaneeyaa, kandughna, snehopayoga, asthapanopaga, cardingrahaka mootravirajaneeyaa shonitasthaapaka, cakshushya, balya, keshya and it is used in vata and rakta disorders, vranshotha, Visha (Toxicosis), trushna (Thirst), glaani (Fatigue) etc.

Kovidaara (*Kanchanara Bauhinia variegata* (Red)

It is available all over India. This has two types of flowers-red and white. The part used is the root. It is kashaaya (Astringent) is rasa (taste), sheeta (Cold), graahi, vaamaka (Emetic). It alleviates kapha, pitta, krimi (worms), kushta, gudabhramsa (prolapse of rectum), gandamaala (TB Adteritis) and vrana (Ulcer).

Indravaaruni (*Indraayava*) Cirtullus colocynthis

It is a creeper (lata). The Fruit (phala) in the initial stages, will be greenish

and in later stages it will be yellow in colour. There are several varieties of indravaaruni. In one type there will be thorns in the phala (fruit) and in the other variety it will be red in the end. The parts used are phala (fruit) and moola (root), its veerya (potency) is ushna (hot).

It produces recana and is used with benefit in kapha, vrana (ulcer), krimi (worms), udara (Diseases of abdomen) Kaamala, (jaundice), pitta, pleehodara, swaasa (Dyspnoea) kaasa (cough) kushta, granthi, amavikara, gulma. It is used to alleviate visha (Toxicosis or poison). It can be used as adjuvant in vamana therapy.

Its root is as big as a finger. It will have 5-6 shakhaas (extremities). It is studded with hairs and reddish in colour. It is aromatic. The part used is the root. It is tikta (bitter) and katu (pungent) in rasa, ushna (hot) in veerya and katu (pungent) in vipaaka.

It is extensively used as vaamaka (emetic), virecaka (purgative) and to produce lekhana kriya. It is also used in diseases like arshas (haemorrhoids), thrishna (thirst), asthaapana and as sheeta prashamana, samgnasthaapaka, medhya (Brain tonic), kantya and benefits. It works as aamapaachchaka, deepaka (Digestive), malamoutra vishodhaka, in unmada (insanity), apaasmaara (epilepsy) adhmaana (Distension of the abdomen), shoola (pain). It also alleviates kapha and vaata.

Sadapushpi (Arka) Calotropis procera :

It is available all over India. Its leaves are green in colour and are big and long. From the root of the leaves the flowers take their origin and they are umbrella shaped, when they are combined together. The phala (fruit) will be white red in colour. From the phala (fruit) cotton type of material comes out.

It is katu (pungent) and tikta (bitter), ushna (hot) and it is used as sodhaka, in bhodhana, swedopayoga and deepana (digestive). It alleviates kandu (pruritis), vrana (ulcer) vaata shotha (Oedema), Kushta (skin disease), krimi (worms), pleeha (enlargement of spleen), guima, arshas etc. It is largely used in kapha rogas, arshas (Haemorrhoids), and udara rogas (Abdominal/disease).

Gunas of Arka Ksheera :

Rasa-Tikta (bitter), alpalavana (slightly saltish), Veerya-Ushna (hot),

Guna-Snighdha (unctuous). It produces vamana (vomiting) and virecana (purgation). It wards off gulma (Fantom tumour), kushta (skin diseases and leprosy) and udara rogas (Abdominal diseases).

Vidanga : (*Emblica ribes*) (*Vaayuvidanga*) :

It is a creeper. The flowers are white in colour, fruits are black in colour. The part used is the fruit.

It is katu (pungent) in rasa (taste) teekshna (acute) in guna (property) and ushna (hot) in veerya (potency). It is rooksha (Dry), laghu (light), deepaka (digestive), sirovirecana (errhine) truptighna; it alleviates kapha vaata, krimi (worms) and vibandhanaashaka (regulates motion). It is also used as an adjuvant in vamana therapy.

Pratyakpushpi : (*Apaaamarga*) Achyranthus aspera :

It is available all over India. There are two varieties namely:

1. Shwetha (white) and 2. Rakta (Red)

The parts used are the roots, seeds, and other pacangaas and kshara of the pancangaas.

Rasa-Katu (pungent), Tikta (Bitter), Veerya – Ushna (hot)

It is teekshna, deepana (digestive), pacana, vaamaka (emetic) grahi, shirovirecaka (errhine). It alleviates kapha vaata. It is used in arshas (*Haemorrhoids*), kandu (*Pruritis*), udara (Abdominal diseases), aamavikara, hiccough, apachi (*scrofula*) with profound benefit.

Vidula (*Hijjala*) – Barringtonia acutangula :

It is a medium sized plant. It is available in Bengal and in South India. Its leaves are egg shaped and some are of the size Datura phala (*lat Datura stramonime*). The part used is the fruit. It is sheeta (cold), in veerya (potency). It is used in Daalha (burning sensation), shotha (oedema), arshas (*Haemorrhoids*), yonishoola, and alleviates kaphavaata.

Karanja – Pongamia glabra :

The plant is always green in colour. Its brances are 4-7 inches long. The leaves are 5-7 inches in length. The parts used are fruits and leaves.

It is ushna (hot) in veerya (potency), and is laghu (light) bhedana, krimi (worms) and used in arshas (*Haemorrhoids*) and in vaata rogas, with resounding benefits. It is also alleviates kushta (skin disease), vrana (ulcer). It is kaphavaatahara.

Nimba – Azadirachata indica :

It is available all over India. It grows into a big tree with a big stem bark. Except the Kaasha (wood) all the parts of the plant are used. Patra (leaves) are used for Vamana. It is tikta (bitter) in rasa (taste) sheeta (cold) in veerya (potency) and katu (pungent) in vipaaka. It is laghu (light). It is used to alleviate pitta dosa, kapha dosha, kandu (*pruritis*), kushta (skin disease), vrana (ulcer) and in raktavikaras. (blood disorders).

Elaa – Elettaria cardamomum :

It is a famous aromatic drug. The part used is the fruit. It is madhura (sweet) and katu (pungent) in rasa (taste) sheeta (cold) in veerya (potency). It is used to produce shirovirecana (errhine effect). It acts as a heart tonic and produces, taste, deepana (Digestive) swaasa (dyspnoea) angamarda (*myalgia*), mootrakricara (urinary disorder) etc. It is also indicated as an adjuvant drug in Vamana Therapy.

Pippali – Piper longum :

This is of two varieties – 1. Smalla size 2. Big size i.e., Gajapippali. The stem is called chavya. The small size is called as pippalimoola. The fruits and the roots are used. It katu (pungent) in taste, ushna (hot) veerya (potency), madhura (sweet) in vipaaka, laghu (light), deepaka (digestive), paachaka (assimilating), vrushya (*virific*), rasaayana, shirovirechaka and vaamaka (emetic). It alleviates kaphavaata. It is largely indicated in Hiccup, Kaasa (cough), shoola (pain), udara (Abdominal disease), jwara (feaver), kushta (skin disease), gulma, prameha, arsha (*Haemorrhoids*), aamavaatha (*Rheumatic disorders*) and pleeharogas (*Spleenic disorders*).

Trapusa – Cucumis sativus :

It is creeper. Its leaves are 5-6 inches long. Its fruits are 6-12 inches wide. The part used is the fruit. It is laghu (light), swaadu (sweet) in taste and alleviates burning sensation and thirst, pitta and rakta (blood). It is used as an emetic.

Bimbi – Coccinia Indica :

It is available in the forest. This is of two types: 1. Tikta (*bitter rasa*) and 2. madhura (*sweet in taste*). This is used as emetic. It is used in kaphapitta, rakta (*blood*), Sotha (*oedema*), pandu (*Anemia*), jwara (*fever*), It phala (*fruit*) is used to alleviate kaasa (*cough*), swaasa (*Dyspnoea*) and kapha rogas (*Diseases*).

Chakramarda – Cassia tora :

It is a creeper 2-5 feet in height. Its flowers are yellow in colour. The fruit consists of 20-30 seeds. It is katu (*pungent*) and madhura (*sweet*) resayukta and ushna (*hot*) in veerya (*potency*). It is rooksha (*dry*), laghu (*light*) in guna and alleviates vaatakpha. It is used in daaha (*burning sensation*), kandu (*pruritis*) kushta (*skin disease including leprosy*) and krimi (*worms*).

Moorva :

It is a controversial drug. Some think it is creeper. It is madhura (*sweet*) and used in raktapitta (*blood disorders*) prameha (*urinary disorders*) and also used to produce vomiting.

Madhooka (*Bassia latifolia*) :

It is available in Bihar and Bengal. The parts used are the flowers and the fruits. The pushpa (*flower*) is sweet, cold and is heavy (*guru*). It is vrishya and alleviates vaatapitta. The phala (*fruit*) is also madhura (*sweet*), sheeta (*cold*) and guru relieves Swaasa (*Dyspnoea*), Kaasa (*cough*), Kshaya (*consumption*) Daaha (*burning sensation*), and Raktha vikaras (*blood disorders*).

Madanaphala (*Randia dumetorum*) :

It has been used in the form of kashaya (*decoction*), Choorna (*powder*), kalka (*paste*), varthi (*suppository*), leha (*linctus*), sneha (*unctuous*), maamsarasa (*meat soup*), kambalika, yavaagru (*gruel*), takra (*butter milk*), gruha (*ghee*), phaanita, utkaarika, modaka, madira, apoopa, shaadva, mantha, ashus, phalala, krushara, ikshurasa etc.

Persons fit for Vamana :

The persons suffering from peenasa (*Rhinorrhoea*), Kusha (*Skin diseases including leprosy*), Navaiwara (*Acute fever*), Raajayakshama (*lung TB*), Kaasa (*cough*), Swaasa (*Dyspnoea*), Galagraha (*spasm of throat muscle*), Galaganda (*TB adenitis*), Sleepada (*elephantiasis*), Meha, Mandaagni (*indigestion*) Viruddha jeerna, vishooocika (*gastro-enteritis*), alasaka, visha (*poisons*), gara (*toxicosis*) dasta, dagdha (*burnt shonitapitta or Raktapitta* (*Haemorrhagic disorders*), praseka (*ptyalism*), durnama, hrillasa (*Nausea*), arocaka (*Anorexia*), avipaaka, apachi (*scrofula*), apasmaara (*epilepsy*), shopha (*oedema*), pandu (*anaemia*), mukhapaaka (*Stomatitis*), dushta sthanya (*Vitiated breast milk*), sleeshma vyaadhi (*kapha diseases*).

(C. Sid. 2-10)

Susruta has mentioned Vamana in the following diseases : Visa (*poison*), Shosha (*Emaciation*), Vishamaagni, mandaagni (*indigestion*), unmaada (*Insanity*), apasmara (*epilepsy*), sleepada (*Elephantiasis*), arbuda (*Tumour*), vidaarika, medoroga (*obesity*), Meha (*urine disorder*), garavisha (*toxicosis*), jwara (*fever*), aruchi (*anorexia*), avipaaka (*indigestion*), apachi

(Scrofula), granthi (glandular enlargement), amaatisara (diarrhoea), Hridroga (heart disease), Citta vibrama (mental disorder), visarpa (erysipelas), vidradhi (Abscess), ajeerna (indigestion), mukha praseka (Ptyalism), hrillasa (Nausea), kaasa (cough), swaasa (dyspnoea), karnasrava hrillasa (Nausea), kaasa (cough), swaasa (dyspnoea), karnasrava (otitis media), adhijhw, Galashundika, shonitapitta etc.

According to Ashtanga Hrudaya :

Jwara (fever), atisara (diarrhoea), Parswaruk, Raajayakshma (Pulmonary TB), kushtha (skin disease including leprosy), Meha (diabetes), apachi (scrofula), granthi (glandular enlargement), sleepada (elephantiasis), unmaada (insanity), kaasa (cough), Swaasa (Dyspnoea or Asthma), Hrillaasa, Visarpa (erysipelas), sthanya dosha (disorder of breast milk) and urdhwa rogas. (Diseases of E.N.T eye etc.)

(A.H. Sut. 18-1.2.3).

Contra - indications of Vamana Therapy :

Caraka :

Kshataksheena, atishoola (obese person), atikrusha (too much emaciated), baala (young), vriddha (old), durbala (weak), sraanta, pipasita, kshudhita, persons who work more, lift more weights, Upavaasitha (one fasted), maithuna (coitus), adhyayana (excessive study), acintya, kshama, garbhini (pregnant women), sukumara (delicate boiled), samvrittakoshta, urdwagata raktaapitta (i.e., bleeding from the ear, nose and throat), prasakti cardi vomiting), aruci (anorexia), vataasthapana, anuvasana (enema), hridroga (heart disease), udaavarta, (Reverse peristalsis) moortragaatha, pleehavridhi (enlargement of the spleen), gulma (fantom tumour), udara (Abdominal disease), asteeela (enlargement of the prostate gland), Swaropaghataa, karna and akshi shoolas (ear and eye pain), Sirah-shoola (head-ache), karna and akshi shoolas (ear and eye pain).

Susruta :

Timira (faintness), Urdhwavaata, Gulma (Fantom-Tumour), Udara (Abdominal disease), Krimi (worms), Shrama, arti (pricking pain), Kshataksheena (injured emaciated) krusha (emaciated), ativruddha (old people) moortrapureesa, vaataroga, swaroopaghataa (disorder of voice), adhyayana prasakta (interest in study) duscardi (vomiting), koshta, trut

(thirst), bala (Children) urdwagata raktapitta (bleeding from upper part of body), kshudhita, (hungry) rooksha (dry), garbhini (pregnant woman), udaavata (Reverse peristalsis), etc.

(Sus. Ci. 33-14 & 15).

Vaaghbhatta :

Garbhini (pregnant woman), rooksha (dry), kshudhita, nityadunkita, baala (children), vriddha (old persons) krusha (weak), sthoola (obese), hridroga (heart disease) kshata, durbala (weak), prasaka, vamathu, pleeha (enlargement of spleen), timila, krimikoshta, urdwagata raktapitta, vasti (enema), mootraghaatha, udara (Abdominal disease), gulma, durbala, arshas (Haemorrhoids) udaavarta, bhrama (giddiness), asheetala, parshwaruk (pain in sides of chest), and vaatatroga.

If vamana is adopted in the above contra-indicated conditions, then there will be vridhhi or aggravation of that disease and it will be difficult to cure, even then if he is suffering from ajeerna (indigestion), one who has consumed poison and when there is excess of kapha, in such cases vamana can be given. This has been advocated by Susruta and Vaaghbhatta. After assessing the dose, dooshya, desha, bala (strength), kaala (time) etc., vamana must be adopted.

Caraka opines that in the case of cardi (vomiting), Hridroga (heart disease) and gulma (Fantom tumour), even though it is contra indicated in the above cases it can be administered according to its avastha (stage). In case of vaatagulma, if kaphavridhi is there, aruci (anorexia), tandra (drowsiness), gaurava (heaviness), hrillasa, (nausea) vamana may be administered. In cardi and in Kaphaja hridroga vamana can be adopted. In udaavaarta if phalavarti (suppository), and vasti (enema) cannot be administered, then in such cases vamana therapy, may be instituted.

(C. Ci. 26-16)

The method of administration of Emetic Drugs

(Vamana Vidhi Vidhana)

The patient must be treated by means of oleation and sudation therapies depending upon the condition of the case of subjected for emesis therapy. The physician should correct the psychic or somatic disease. If occurred during course of the treatment.

After administration of oleation and fomentation therapies successfully and ascertaining that the patients mind is in tranquility and after he is allowed to take rest for some time, the food taken by him is well digested, he has taken full bath anointed his body, wear a garland and an unton clean cloth and has worshipped the diety fire, Brahamana, Preceptor, elderly persons and Physician. Brahmans should be requested to recite auspicious mantras and bestow their blessings on the patient on an auspicious day with auspicious nakshatra (constellation), dinanka, karana and muhoorta, there after, the physician, should administer a dose of the decoction of *Randia dumetorum* along with honey, rocksalt, phaanita (a preparation of sugar-cane juice) and the powder of Madhuka (*Glycrrhiza glabra*).

The physician must also take into account the different astrological factors while administering the above therapy to the patient. The following are the auspicious constellations viz. Pushya, Hasta, Jyestha, Rohini, Sravana, Ashvini, Swaathi, Mrigashira.

(C. Su. 15/9)

Pre-operative Procedure

1. Collection of drugs (*Sambhaara sangraha*)
2. Examination of the patient.
3. Deciding the dose of an emetic.
4. Preparation of the patient.
 1. Dietic regime before the emetic therapy.
 2. Oleation and sudation therapy
 3. Manasopachara.

1. Collection of drugs : (*Sambhaara Sangraha*)

The physician, who wants to administer emesis or purgation to a resourceful person like asking or some body of that status should collect all requirements well in-advance of the proper and actual treatment.

Test tubes.

Wash Basins.

Buckets.

Measuring glass

Necessary vessels to prepare decoction, phaanita etc.

Necessary vessels for keeping hot water.

Towels-2	Bowl	Small and big pitchers
Rubber tube	Saucer	Curning stick, leather
Electric stove	Mat	Cloth, tread etc.,
Spoon	Coverplate	

Drugs :

<i>Madanaphala (Randia dumetorum)</i>	-	4 parts
<i>Acorus Calamus</i>	-	2 parts
Rock salt	-	1 part

Mix and make a fine powder.

Dose : $\frac{1}{4}$ to 1 tola with honey.

Sugarcane juice 6 to 8 pounds or milk.

Drugs to combat complications must also be ready.

Beddings, seats, spitoon, bedsheet, pillow, cushion, grinding stones, pester.

Sharp instruments. Smoking pipe, salt, phaanita. Honey, seedu, suraa, curd. Saali (*Oryza sativa*) Sastika (*A variety of Oryza sativa*) Mudga (*Phaseolus mungo*), Maasha (*Phaseolus radiatus*), Yava (*Hordeum vulgar*), Tila (*Sesamum indicum*) Kulatha (*Dalichous bioforus*), badara (*Zizyphus jujuba*) Mridveeka (*Vitis vinifera*) aamalaki (*Emblica officinalis*), Vibheetaki (*Terminalia bellerica*).

In case of emesis therapy is successful in eliminating vitiated doshas, the collected material can be used for the management. If the therapy goes wrong these drugs can be utilized to correct the complication (Vyaapat) after they have been ascertained. In emergency we cannot go in search of things. So the materials necessary must be procured well in advance.

4. Variations relating to time.

Time may vary according to change of seasons or as it is forenoon, noon and afternoon etc.

5. Variations relating to strength.

The strength of the individual will vary as inherent, acquired or effected by time. It may also vary as it is superior, mediocre or inferior.

6. Variations relating to the body.

The body may be fatty, lean, compact or porous, it may also be differentiated according to its nature, method of preparation, quality and combination etc.

7. Variations relating to diet.

The diet may vary depending upon its nature, combination, quantity and its method of preparation.

8. Variation relating to wholesomeness

It may vary depending upon locality, time, disease constitution, nature and habits.

9. Variations relating to mind.

It may vary depending upon fear, grief, happiness etc.

10. Variations relating to constitution.

There are several variations in the bodily constitution, as it is initiated by vaata etc.

11. Variations relating to Agni

There may be variations in the patient depending upon age, viz. child, youth, old etc.

Deciding the dose of an emetic.

The dosage of Randia Dumentorum or other drugs must be determined according to the individual needs. That is, the quantity which, when taken drugs about the desired effect in the form of elimination or inadequate elimination is to be regarded as the proper dose for the patient.

The dosage of the emetics must be determined depending on the strength of the disease, strength of the patient, strength of Agni etc. The medicines which are having higher potency or strength than the disease will alleviate the latter.

If the medicine is administered more than the strength of the digestive fire will cause either indigestion or another type of digestive disorder called more than the strength of the patient, then, it leads to exhaustion, coma, intoxication, constipation or diarrhoea. So the emetic drug must be administered in suitable dose.

(Su. Su. 39/10).

In Astaanga sangraha it is stated that the following must be considered to decide the dose of emetic.

1. Strength of the disease
2. Koshta
3. Age
4. Country
5. Time

Caraka has pleaded that (i) the best medicine is one which removes maximum doshas from the body with a minimum dose. (ii) It also produces vegas in good manner (iii) it will be digested properly, (iv) It will have the property to alleviate the disease process. (v) It will not produce either different disease or any other complications, (vi) It will not produce exhaustion, (vii) its smell, colour and taste will be good to use in the body.

(C. Sid 6/16, 17).

When an individual is having medium strength of disease, medium strength of disease, medium strength of the digestive fire and medium strength of the patient, the dose decoction to be administered to the patient is one Anjali (4 pala – 16 tolas)

The dosage of choorna vidaala padaka (1 tola). The dosage of kalka (paste) is also the Aksha (1 tola) Kwaatha means phaantha etc., its dosage is 16 tolas. The Juice (Swarasa) and milk, are heavy hence, they must be administered in lesser dosage (U.S. on 39/14) and dalhana commentary.

Caraka has suggested the dose of Pippali of Randia Dumentorum is as that of the quantity to be kept inside a fist.

(C. K. 1/14).

The dosage of emetic as per shaarangadhara is as follows:

The dosage of Kwaath (Decoction).

Uttamamaatra	-	9 prasthas-(576 tolas)
Madhyamaatra	-	6 prasthas-(384 tolas)
Kaneeyasimaatra	-	3 prasthas-(192 tolas)

The dosage of kalka (paste) Uttanamatra - 3 plala - (12 tolas)

Avalehya (lincuts). Maximum dose-	(12 tolas)
And choorma (power)	
Madhyama Maatra	Medium dose - 2 patla - (8 tolas).

Kaneeyasimaatra	Minimum dose - 1 pala (4 tolas)
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The opinion of Bhela is same as that of Susruta.

Dietic regimen to be adopted before the emesis therapy.

The dietic therapy must be considered in 3 headings.

- 1) before the emesis therapy is going to be instituted i.e., after the oleation therapy.

2) Before day of emesis therapy.

- 3) The dietic regimen to be followed on the day of the emesis therapy.

The diet of unctuous, light hot, and anabhisyandhi must be given. It is to be followed after the oleation therapy. After giving one day rest to the patient the emesis will be induced.

On the evening of that day meat of animals grown in marshy areas (*Anopadesha*) Milk, Curd, Tila and other food aggravating Kapha must be given to the patient.

(C. Sid. 1-9).

Caraka has given a separate dietic regimen to be adopted for a day before the emesis therapy and the day of emesis therapy. It is better to give a required diet as it is easily digested.

On the morning emesis therapy Mt. Vaagbhat advocates the diet constituting of unctuous peya of ghee.

(Su. Ci. 33/3, 33/4, A.H. Su. 10/12, 13, C. K. 1/14)

2. Oleation and Fomentation.

Usually emesis therapy must be preceded by oleation and fomentation therapies.

(Su. Ci. A. Su. 18/12).

If internal administration of oleation is required, then, it should be done for 3 to 7 days or till the appearance of the signs and symptoms of proper oleation. The type of oleation adopted depends on the type of disease.

Caraka pleads that, for a patient who is going to undergo emesis therapy, must be subjected for anointing therapy for 2 or 3 days-along with its sudation therapy (*Baaspasweda*) also to be advocated by him on the last day of oleation, and on the day of rest and in the morning of the day the emesis therapy is to be instituted, the anointing and fomentation therapy must be adopted.

(C. K. 1-14).

The purpose of oleation and sudation therapies is to make the doshas klinna, dravikarna (*liquefied*) and to make them to move towards the Kostha.

3. Manasopachara :

The patient must be mentally convinced and prepared to undergo the therapy. The application of swastivaachana, and praying for god, elders etc. is to keep him healthy fit to undergo the therapy. The tranquility in good stars, good day etc., The doctor must see that the patient wears good cloth before the actual emesis is induced to the patient.

1. Operative Procedure (*Pradhana Karma*)

It is period from the onset of internal administration of emetics to complete cessation of the vegaas. (*Urges*)

This will be dealt in 5 sub divisions.

1. Administration of yoga of Randia Dumetorum.
2. Observation of patient.

3. Deciding of vamanavegaas.
4. Observation of signs and symptoms of excessive, proper and improper emesis therapy
5. The observation of complications of vamana and their treatment.

1. Administration of the Yoga of Ranidia Dumetorum.

The patient who has undergone oleation and sudation must be made to sit in knee height stool. The patients body has to be covered from neck down to the legs, with a clean cloth, one clear towel, on either side, must be kept. The pulse, respiration, temperature, blood pressure and mental response of the patient must be counted and watched correctly. 4 to 6 lbs of sugar-cane juice must be given to the patient to drink. Some patients required 30 ounces and some 60 ounces. The physician must stop giving the sugarcane juice as soon as salivation is started in the patient.

Caraka has advocated to administer a decoction of the pippali of Randia Dumetorum of the quantity of a fist.. The pippali of Randia dumetorum must be kept in a vessel containing sufficient quantity of water. And in the morning the pippali must be squeezed and filtered. The decoction, thus obtained, must be given to the patient.

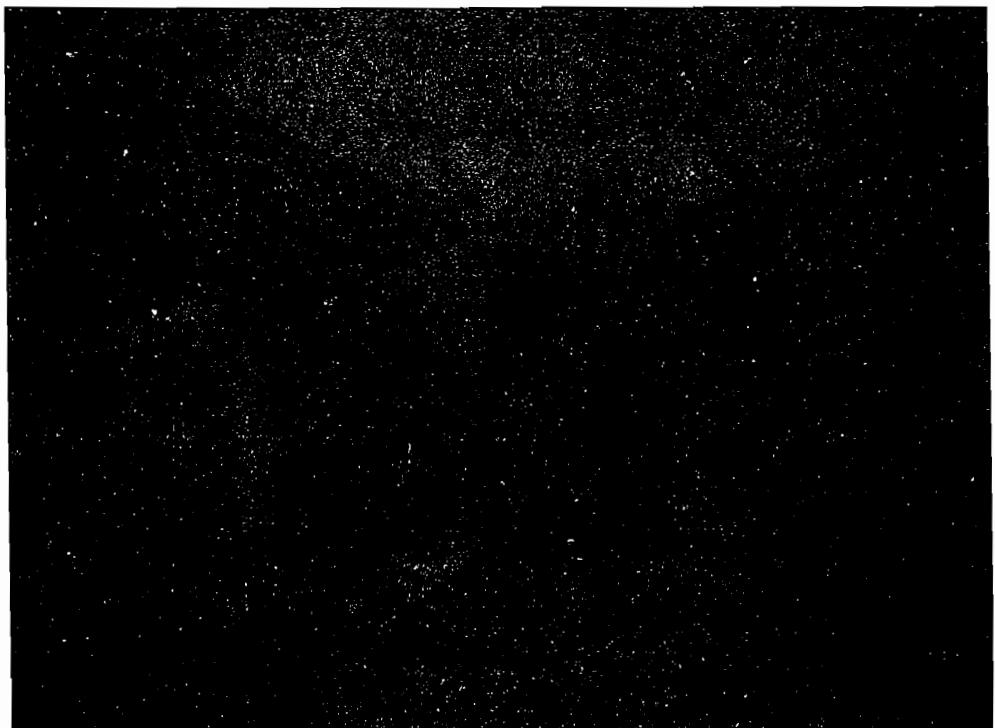
But Susruta has advocated to use milk, butter milk, gruel curd etc. to tender bodied people, young persons, old aged people etc. At the time of administration of emetic drug the following auspicious mantra must be recited.

(C. Su. 15-9 C. K, Su. Cil, 33-6, AH. Su. 18/14, 15).

**"Ohm brahma dashaavirudranda bhoo chandraakraanilaaanalaaa !
Rushayah soushadhi graama bhoota sanghaascha paantute II
Rasaayananamivarsheenaam Devaanaamritam yathaa !
Sudhevotaam Naagaanaam Bhaishejiya Midamastute" II**

The following goods, must protect you during the emesis therapy. Brahma, Daksha, Asvinikumaara, Rudra, Indra, Pruthi, Chandra, Soonya, Vaayu, Agni, Rishi, a group of medicines and a group of bhootas (*Demons*), like the effect of Rasaayana to Rishis. Amrita to thedevaas Sudha to Naagaas, so also for you the emetic drug will be the best.

Plate No. 17. Process of vomiting is initiated by giving the medicine to a Tamakaswaasa Patient



Practically, the emesis therapy is conducted by giving maximum milk or sugar-cane juice to the patient. Then, the decoction of Phaanta of Glycyrrhiza glabra must be given to drink. It results in instantaneous vomiting.

2. Observation of the patient

The patient is to be watched for some time as the doctor in charge, after the administration of the medicine. The first effect would be perspiration i.e., doshas started melting in the body. Secondly we can observe horripilation i.e., the doshas have started moving from its own position.

The third stage consists of distension of the abdomen which indicates the dosas are shifted to the intestines. Fourthly the occurrence of nausea and salivation indicate, the movements of dosas upwards. It is at this time the patient must be made to sit on a knee height stool or chair with his body well covered with clean clothes on a bed of knee height, comfortable, well covered and equipped with bedsheets, towel, pillow and cushion. A spittoon must also be kept ready. Intimate friends, whose presence will not create embarrassment, must be made to stay on either side of him and holding his sides of chest and forehead, pressing the umbilicus and massaging the back.

(C. Su. 15/11).

When the patient gets salivation he should be ready to vomit into the kept in front of him. If there is no sensation of vomiting, then it should be included by either with mechanical means i.e., with the help of lotus (*Kamala naala*) or with the branch of *Ricinus communis* (*Erandi*) or else, the vomiting can be induced by giving the kalpa of pippali (*Piper longum*) Aamalaka (*Emblica officinalis*) Sarshapa (*Brassica*), Vaca (*Acorus calamus*) of the luke warm water or salt, any one of these must be administered to the patient very often till he gets vomiting.

(C. Ka. 1/14).

Bhela is of the view incase, the emesis is not produced even in 1 muhoorta (48 minutes) the following prescription must be tried to get instantaneous vomiting.

Curna of kesha (hairs) + honey + Takra manda (*Bhera samhita*).



Plate No. 18. The Patient is Vomiting

3. Deciding the Vamana Vegaas.

The vaidya must very carefully observe the vomit in the spittoon, ascertain the number of urges and should conclude therapy as to whether this therapy has been well administered, inadequately administered or in excess.

It is out of his observation that the physician can decide the future time of action. So, he must very carefully observe the urges of vomiting.

(C. Sutra, 15/12).

Counting of urges must be made very carefully, First two urges must not be counted as there will be Hrillasa and Aasya sraavana. In cases of uttama vamana (*Pravara*).

Madhyama and Heena vamana :

The counting of urges must be made in this order i.e., (8, 6 and 4) respectively, the quantity of vomited material will be as follows.

Pravaravega, 2 prasta (108 tolas).

Madhyamavega – 1 ½ prasha. (1 prasha-13 ½ pala).

Jaghanyavega – prastha (64 tolas) (heenavega).

By noting the colour in the vomited material the pittanata will be decided. (Cakra pani on C. Sid 1-14).

4. Observation of the signs and symptoms of proper vomiting inadequate vomiting and excessive vomiting.

1. Aantika 2. Maanaki 3. Vaigiki 4. Laingiki

4, 6 and 8 times of vomiting are considered good as minimum, moderate and maximum action respectively and so also they are considered in purgation 10, 20 and 30 times. The quantity of Vomited matter should be 128, 191 or 256 tolas respectively. The emesis should not be included till the vaata comes out. It should be done only till the patient finds katu rasa (bitter) taste in the mouth. This comes under Aantiki shuddhi, In vaigikishuddhi 8, 6 and 4 urges must be considered respectively for pravaradi shuddhi. According to laingiki shuddhi the signs and symptoms of proper emesis inadequate emesis and excessive emesis must be considered. The important one is laingiki shuddhi.

(C. Sid. 1-14).

The vega and maana will differ each other. The shuddhi, must be decided considering the shuddhi of srotas. According to doshas and maana the Jaghanyaadhi shuddhi must be considered. But, in emesis therapy, when there are 8 vegaas and 2 maana sraava of doshas, then it shoul be considered as pravara dosha. When there are 6 vegaas and the quantity of dosha which comes out is 1 ½ prasha, then it considered as Madhrama Shuddhi. The Jaghanyakashuddhi is so called when there are 4 vegas and the quantity of dosha that is exceeding is 1 prasha.

(C. Paa. On C, Sid 1-14).

The signs and symptoms of samyak shuddhi.

1. The doshaas will act in time.
2. The doshaas are passed in the following order
 1. Kapha 2. Pitta 3. Vaata
 3. Lightness in the heart.
 4. Lightness in sides of the chest head, and in srotas.
 5. Clarity of mind.
 6. Lightness in the body.
 7. Weakness in the body.
 8. Emaciation in the body.
 9. There will be less pain in the body.

The signs and symptoms of improper emesis

1. The urges will not be observed regularly and in time
2. Only medicine will be expelled
3. During urges the movement will be unnecessarily obstructed.
4. Ashuddhi in Hridaya
5. Ashuddhi in srotas.
6. Heaviness in the body
7. Spota
8. Eruptions (kota)
9. Ptyalism
10. Fever

The signs and symptoms of excessive emesis

When there is excessive vomiting in a patient, then, the following signs and symptoms are observed.

1. Frothy vomiting
2. Bloodstained vomiting
3. Thirst
4. Torpor
5. Coma
6. Vitiation of vaata
7. Insomnia
8. Loss of strength
9. Pain in the throat
10. Pain in the heart.
11. Darkness before the eyes.
12. Giddiness
13. Expelling of excessive pitta.
14. Burning sensation
15. Death may ensue due to excessive haemorrhage.

Reference (C. Sid. 1-14) (C-su. 15-13) (C. Sid. 6-20) Su. Ci. 33/7) (18/23, C.Su.15/13) (24, Su. Ci. 33/7) (25, C. Su. 15/13) (C-Sid 1/15).

COMPLICATION OF EMESIS THERAPY AND ITS MANAGEMENT

After conducting the oleation and sudation therapies the specified dose medicine must be administered. The patient must be in a state of concentration of mind, then, only he will vomit properly. The complications will arise due to four reasons.

1. Doctor : When decision of the validya is not proper.

2. Drug :
When the drug is having less potency or more Potency.

3. Attendant :

When the upacharakas (attendants) who are going to mix the drug properly etc.

4. Patient :

When the patient is not going to co-operate with the physician and also if his koshtha is improper or peculiar, then, also the complications will arise. Due to above 4 reasons the Vyapats will arise.

(C. Si. 6/10, 6/30)

Caraka has mentioned 10 Vyapats there are as follows :

1. Aadhmaana
2. Pari Karthika
3. Sraava
4. Hridgraha
5. Gaatraghaha
6. Jeevadana
7. Vibhramha
8. Sthambha
9. Upadrava
10. Krama

These Vyapats will occur.

Either due to atiyoga or mithya yoga i.e., excessive administration or improper or in adequate.

Administration so also the Vyapats are produced due to four causes.

1. Apravritti of vegas.
2. Alparvitti of Vegas.
3. Asamyakpravritti.
4. Atipravritti.

In Susrufa cikitsa 34/2 has been stated as follows :

1. When emetic drug produces purgation.
2. Seva Seshaudatva of medicines.
3. Jeernaoushadhatva.
4. Heenadoshapharana.
5. Vaata Shoola
6. Ayoga.
7. Atiyoga.
8. Jeevaadaana.
9. Adhmaana.
10. Parikaartikaa.
11. Parisraava
12. Pravahika.
13. Hridaayapasarana.
14. Vibhandha.
15. When the purgative drug produces emesis.

The following complications are common to both in vamana and in virecana.

1. Adhamaana.
2. Hridayaapa sarana.
3. Parikartika
4. Pravahika
5. Parisraava
6. Vibandha

In virecana one notices parikartika and parisraava whereas in vamana kanta kshana and praseka are noticed. When one notices pravaahika in virecana there will be sukshodgaara. All these are dealt in detail in purgation therapy.

In udgaara (*belching*) patient if he is already subjected to nitrooha vasti and anuvaasana vasti (*cleaning and nutritive enemas*), then, vaata will be vitiated and it comes out through the mouth. Vamana must not be administered to a patient who is suffering from Hridaya roga (*heart disease*), due to that he may die.

Moortaghata rogi (*patient suffering from Urinary disorder*). Must not be given vamana, as it produces teevra shoola (*severe pain*). The same is the case in patient of timira (*cataract*), shirashoola (*head ache*) etc.,

COMPLICATIONS THAT ARISE OUT OF VAMANA INDUCED VAMANA AYOGA PERSONS

(Unfit Persons) (C. Sid 2-9)

In kshatakshheena if vamana is induced, then, vranootpatti (*ulcer*) in vrana takes place and excess raka comes out of it.

In khseena (*very weak*), atishoola (*obese*), atibala (*very young*), atividdha (*too old people*), durbala (*weak*), if vamana is adopted, the patient loses shahaana-shakti (*endurance*) and teevra-ruja (*severe pain*) will be produced.

In week and debilitated patients, thirsty, excessive hungry, if vamana is induced, it produces pranaparodha ; persons feel tired after work, feels weak after walking, upavaasa (*fasting*), Maithuna (*coitus*), wyayaama (*exercise*), chintaprasakta, krama which produces more rockshata (*drowsiness*) in the body and thereby vaata will be produced and either kshata or raktastraava takes place.

In a pregnant woman if vamana is given, then it produces the following upadravas : Garbhavyaapati, aamagarbha, gudavhrimsha (*Prolapse of Rectum*). In samvatkoshta, duschardana if vamana is induced, then, it produces visarpa (*erysipelas*), sthambha, (*stiffness*), jadya (*laziness*) and in the end death may also ensue. Sukumaras should not be subjected to vamana karma as it produces Hridayaapkarshana, with the result, there will be raktastraava either in urdhwa or adhobhaga (*upper part or lower part of the body*), suffering from urdwagata raktapitta (*bleeding in upper part of the body*) should not be subjected to vamana therapy as it may enhance the bleeding which may prove fatal. When the patient is having charade (*vomiting*) if vamana is induced, then, due to vitiation of udaanavaayu, the prognosis will become bad.

Dhoomapana :

(Plate No.19) After the therapy has been well administered in the hands, feet and face of the patient must be well cleaned and he must be given good assurance and consolance at least for some time. The patient must be asked to smoke unctuous type, eliminative type or alleviating type of cigar as if suits him and the patient should clean his hands, feet and face once again. Then, the patient should enter into a room which is not exposed to the wind and should lie down there and he should be instructed to abstain from the following for the whole day.

1. Speaking aloud.
 2. Too much of eating
 3. Too much of standing
 4. Moving for a long time
 5. Resorting to anger and grief.
 6. Exposing him to sun, dew and stormy winds.
 7. Travelling by vehicles
 8. Indulging in sexual intercourse
 9. Vigil during the night.
 10. Sleeping during the day time.
 11. Intake of diets of opposite qualities and these that are unwholesome and not digestible
 12. Diet which is against the propriety of time.
 13. One type of taste of food.
 14. Diet deficient in nutrition value
 15. Intake of heavy diet (Laddu, chapti etc.,)
 16. Irregularly mixed up diet.
 17. Suppression of natural urges like passing of urine, stools etc.,
- The patient must strictly adhere to the above rules and practice it properly.

(C. Su. 14/14).

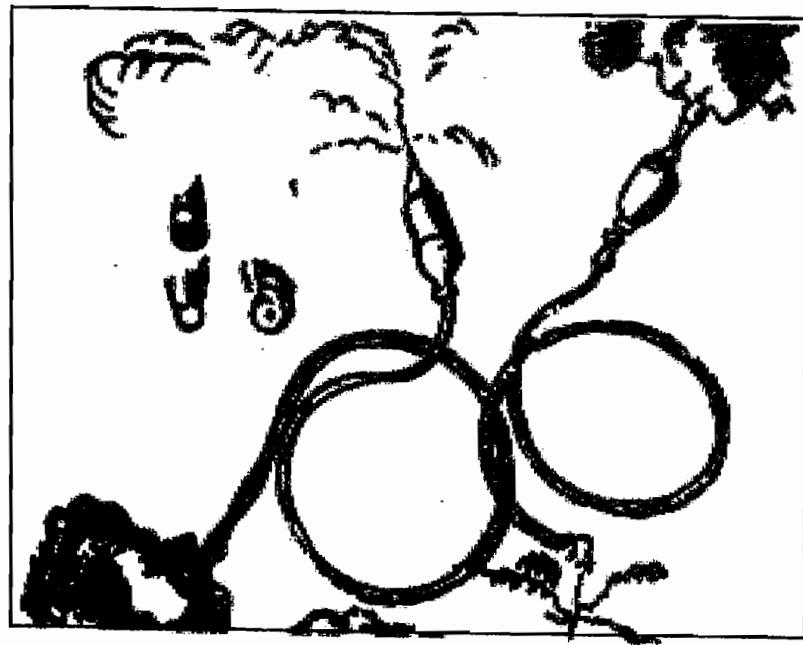


Plate No 19. Dhoomapana in olden days (1695)

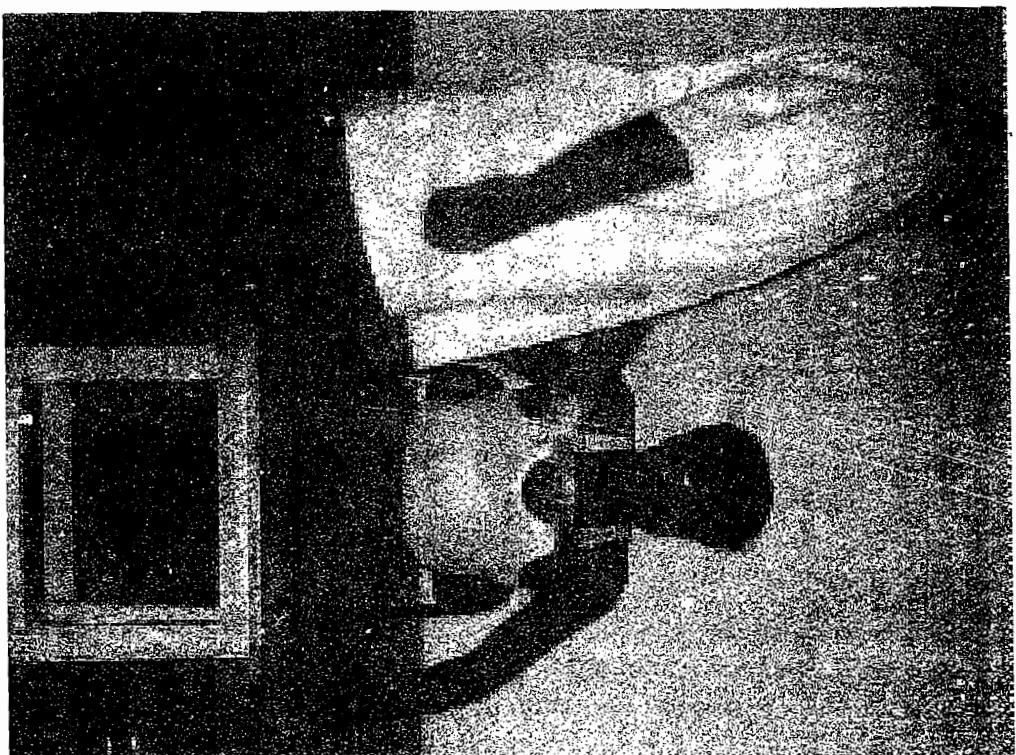


Plate No 20. Patient is seen smoking after Vamana Karma (Dhoonapaana)

1. Sweta (*white variety Clitoria paniculatus Willd*)
2. Jyotishmathi (*Celastrus paniculatus Willd*)
3. Cypiment
4. Regular
5. And other fragrant article like Agaru, Patra etc., Irritating drugs like Kushtha should be avoided as there is every likelihood of the brain matter coming outside.

(C. Ci. 26/182 & Sus. Ci. 40/3).

Shamana Dhoonapaana (Alleviating type of Smoking)

1. Harenu (*Pisum sativum Linn*)
2. Priyangu (*Callicarpa macrophylla*)
3. Prathvikaa (*Nigella sativa Linn*)
4. Keshara (*Mesua ferrea Linn*)
5. Nakha
6. Hirvera (*Pavonia adorata Wild*)
7. Candana (*Santalum album Linn*)
8. Patra (*Cinnamomum tamala Nees and Eberum*)
9. Twak (*Cinnamomum zeylanicum Blume*)
10. Elaa (*Elettaria cardamomum Maton*)
11. Usheera (*Vetiveria zizanioides Nash*)
12. Padmaka (*Prunus cerasodes D. Don*)
13. Dhyaaamaka (*Cymbopogon schoenanthus Sprang*)
14. Madhuka
15. Maamsi (*Nardostachys jatamansi DC*)
16. Guggulu (*Commiphora mukul Engl*)

17. Agaru (*Aquilaria agallocha Roxb*)
18. Shankara (Sugar)
19. Bark of Nyagrodha (*Ficus bengalensis Linn*)
20. Udumbara (*Ficus racemosa Linn*)
21. Ashwatha (*Ficus religiosa Linn*)
22. Plaksha (*Ficus locor Buch Harr*)
23. Lodhra (*Symplocos racemosa Roxb*)
24. Vanya (*Cyperus tenuiflorus*)
25. Sarjarsa (Resin of *Vateria indica Linn*)
26. Musta (*Cyperus rotundus Linn*)
27. Shaliyea (*Parmelia perforata*)
28. Kamala (*Nelumbo nucifera*)
29. Utpala (*Nymphaea alba Linn*)
30. Srivestaka (Resinous extract of *Pinus roxburghii Sargent*)
31. Shallaki (*Boswellia serrata Roxb*)
32. Sukabarna.

All the thirty two drugs must be taken and ground into a paste and applied to a reed and, then, made into a cigar of the shape of a barley grain having thickness at the centre of the size of the thumb and length of fingers breadth. It must be dried up and the reed taken out, with the help of a pipe, after applying a unctuous substance (*Snigdha*) and litted with a fire. This is altogether harmless.

(C. Su. 5/20 to 24)

Samsarjana Krama : (Post therapeutic Dietic programme)

That is after Samshodhana therapy (purificatory measures) the dosas will be liquefied and brought to stomach. So there is likely chance of getting indigestion (dyspepsia). So the administration of peya (Gruel etc.,) is essential to stimulate the digestive fire. A little quantity of the fire will be stimulated after suitable things are put on it, so also in the body after purificatory process the decreased agni (*Agnimaanya*) will be not only brought to normal but also it will be made to digest heavy food.

(C. Sid. 9/12).

The individual who has been subjected for emesis therapy maximum, moderate and minimum must take peya (Gruel), vilipi (Rice gruel), Akruta yusha (incomplete soup), Krutayusha (complete soup), Akruta Maamsa rasa (incomplete Mixed soup) Kruta diet must be restored. I.e., for 3 for pravara shuddhi, 2 for Madhya shuddhi and 1 for Avara shuddhi. The peyaadhikrama should be given. (Ca. Sid. 1-11). Susruta has advocated the yusha of animals and in case of loss of kapha, peya should be given. The yusha prepared with meat juice should be given to persons who are having good digestive fire and having vaata predominance. When kapha is vitiated Kuhathayusha must be given. When heavy rain comes, in the mud there will be too much wet will be produced. So also, when there is deficient kapha yavaaagu (Gruel) is administered as it promotes the kapha. (Su. Ci. 33)

Regimen of dietics after emesis :

In the same evening or the next day after the patient had his bath in lukewarm water the patient must be given a lukewarm gruel prepared out of old red variety of shaali (*Oryza sativa Linn*) rice well cooked. The fluid should be more in the gruel which is called as Manda. This has to be given to the patient depending on the digestive capacity of the patient. This type of diet is good for second and third meals. For the fourth meal a gruel prepared with same shaali rice well cooked, warm and devoid either unctuous or salt must be added in small quantity only. Warm water must be taken after warm gruel. The same type of food must be continued for 5th and 6th meal time.

For the seventh meal time again well cooked porridge prepared with the same type of shaali rice of 2 prastha along with very thin soup of mudga (*Phaseolus mungo Linn*) added with unctuous substances and salt in very small quantity is to be administered to the patient. Warm water is to be given to the patient after the intake of porridge. The same type of diet holds good for 8th and 9th times.

For tenth meal time, thin, Meat soup of common quail grey porridge, etc., prepared with water and salt must be administered to the patient. Warm water must be given after this meat soup. This is to be repeated for 11th and 12th meal times. Therefore, the patient should take different tastes of normal diet from seventh night.

(C. C. 15/16).

The dietic programme should be so planned, after elimination therapy of first type, the patient will start taking the normal diet after 12th meal time, in moderate type of therapy at 8th meal time and in case of mid type of therapy after the 4th meal time.

(C. Sid. 1/11 & 12)

Manda is defined as the more portion which settles in the bottom of the rice preparation. Vilepi is defined as that is consists of little fluid (*Virala drava*) and more rice portion, Peya is defined as that which can be prepared with 14 parts of water. Yavaaglu (*Gruel*) is prepared by adding 4 parts of water.

(Shar. Madhyama Khanda 2/163, 165).

As per the above statement if peya, vilepi, Akruuta yusha are to be given in three melas time, it will not complete the seven days properly. So Cakrapaani has advocated the use of Akruuta yusha and Akruuta maamsa rasa in first meal time, and in second meals time krutha yusha and krutha maamsa rasa may be given. And in first meal time Akruuta food and in second food time Kruta yusha and maamsa rasa must be given.

(C. Sid. 1-11-Ca. Paa. Teeka).

When the elimination is not properly done and the patient is alcoholic, kapha is predominantly vitiated, pitta is vitiated and having medium strength and persons who are of vaata pitta constitution, in the above only. Tarpana treatment should be adopted and peya etc., must not be used.

Instead of peya and vilepi Tarpana and Ghana (*Thick*) Tarpana must be given to the patient. Jajjata has advocated the use of yusha of Mudga and Maamsa rasa.

Arunadatta is of the opinion that saktu Laaja must be given in the first meal and in the second meal time the food prepared out of old rice must be given and in the third time meat soup must be given.

(Jajjata A. H. Su. 18/46).

Manta or thin gruel can be prepared from sugar, pippali (*Piper Longum*), oil, ghee, honey etc. All the above are to be taken in equal quantity and to these double the quantity of roasted corn flour must be added.

Uses :

It is used as a aphrodisiac. The drinks prepared with roasted corn flour, alcohol, honey and sugar must be given to the patient to eliminate faeces, urine, vaayu, kapha and pitta.

Phaanita : (A preparation of sugarcandy).

A drink can be prepared with phaanita, roasted corn flour, ghee must be given to the patient to cure dysurea and udaavartha. (*misperistasis*). Mantha (*Thin gruel*) :

It can be prepared with date palm, dry grapes, Vrikshmla (*Garcinia indica Ehois*), Parushaka (*Crewia asciatica Linn*) and Aamalaka (*Emblica officinalis*) It is useful to cure Alcoholism.

PREPARATION OF THE PATIENT FOR FURTHER PURIFICATORY PROCESS

After emesis, if no further purificatory methods is employed then, it is very necessary to adopt only palliative line of treatment. If the virecana is to be done, then, on the evening of 7th day normal diet must be given, and on the 9th day the administration of sneha must be instituted. After 15 days of varmana therapy the virecana therapy must be instituted.

Dalhana is of the view that after 15 days of the vamana therapy the purgation therapy (*Virecana therapy*) must be instituted. It should not be either after or before that day. If the snehapana is done earlier than 15 days, then, it leads to indigestion (*Agnimandyā*) or else for sneha may be made. In case of pravara shuddhi the samsarjana like krama must be adopted, on 6th day. Snehapana, and the rest on 12, 13 and sudation or fomentation must be done.

(Su. Ci. 36/51)

Caraka says that on the day either sneha pana or Anuvasanavasthi, after varmana therapy if virecana therapy is to be instituted, then, on 9th day the internal administration of sneha must be done. And virecana must be done and Anuvasana vasti is to be given on 9th day. In case of Jaghanya or Madhya shuddhi either on 3rd or on 5th day the normal diet can be restored.

(on Su. Ci. 36/15 Dalhana Teeka)

Emetic Drugs (Caraka) :

In Kalpasthana of Caraka Samhittha there is a description of emetic drugs namely Madana phala, Jeemuta, Dhamargava etc.

Susruta has described the details of emetic drugs in 43rd chapter of sutrasthana and in first chapter of Kalpasthana.

Kashayas :

1. Yasthimadhu (*Glycyrrhiza glabra*)
2. Kovidara (*Bauhinia variegata* (Red))
3. Karbuddara (*Bauhinia variegata* (White))
4. Neepa (*Anthocephalus indicus*)

5. Vidhula (*Barris tonia acutangula*)
6. Bimba (*Coccinia indica*)
7. Shanapushpi (*Crotalaria verruosa*)
8. Sadaapushpi (*Calotropis gigantica*)
9. Pratyak pushpi (*Archyrants aspera*)

Madanaphala Kashaya :

There are 9 types of decoction of Madanaphala. The pippali of Madanaphala (*Randia dumetorum*) must be taken in suitable quantity or Antarrakhamusti (Quantity which can be kept inside the fist of an individual) and powdered and should kept inside any one of the nine decoction which are mentioned above. The next morning the same is to be filtered and it is to be used along with saindhava (*Rock salt*), Madhu be of a sharaava pramana (32 tolas approximately). This should be given to drink to the patient till the signs and symptoms of proper vomiting.

Maatra Yoga :

There are eight yogas of maatra

The pippali of Madana must be taken 2 parts and it should be given 21 times Bhaavana in the above mentioned drugs except Madhuyasthi. Once again it should be rubbed with Hareetaki, Vibheetaki and Aamalaki. There are eightyogas and they can be used in fever, glandular enlargements etc.

Yogaa of Ksheera or Ghrita

There are 5 yogas. The milk prepared with the seeds of madanaphala (*Emetic nut*) or the milk gruel prepared with that milk is beneficial in haemothermia (*Rakthapitta*) affecting the lower part of the body and heartburn. The supernatent part of the curds is beneficial in vomiting due to kapha, asthma and phyllisis. The top part of the milk prepared with emetic nut and cooled is beneficial in the aggravations of pitta and in that condition there will be coating of a thin layer of kapha in chest, throat and the stomach.

(C. Kai. 1-20)

Ghreya Yoga :

The seeds of Madanaphala (Emetic nut-*Randia dumetorum*) must be given 21 Trituration in six drugs) Madanaphala and they should be powdered into a fine consistency resembling the pollen of flowers. This powder must be sprinkled over the lotus in the lake in the evening. In the next morning the powder should be collected and given as an ermine i.e. snuff to delicate persons who are suffering from pitta and kapha and this is especially useful to persons who are reluctant to take medicine orally. This should be done only after the diet is given to the patient with mixed with rock salt, treacle (guda) to produce vomiting.

(C. Ka. 1/19)

Madanaphala Phaanita and Curana Yogas :

It is of two types : 1. Prepare the seeds of Madanaphala as in Bhallataka and cook it till it is reduced to the consistency of Phaanita (Treacle). Prepare linctus out of it when it comes to shape of a thread.

2. The seeds of Madanaphala (*Randia dumetorum*) must be dried in the sun and triturated (*Bhavana*) and then, only given as a potion mixed with the decoction of bristly luffa and other drugs of that group. It is especially useful when vitiated pitta lodged in the place of kapha.

(C. Kal. 1-20)

Varti (Suppository)

The seeds of Madanaphala are taken and powdered as before and made into pills. This should be taken as portion mixed with decoction i.e., kashaaya of drugs made up of madanaphala group. There are six types under this heading. This supposition may produce vomiting owing to the property of pungent i.e., katu bitter (*Tikta*), madhura (sweet), Ushna (hot), Teekshna (Acute) properties.

Lehya Yoga :

The powder of the seeds of Randia dumetorum must be triturated in the decoction of 20 drugs mentioned below and use it to produce vomiting.

1. Aragwada (Cassia fistula)
2. Kutaja (*Holarhena antidysentrica*)
3. Vikandata (*Solanum xanthocarpum*)

4. Paata (*Alpinia galanga*)

5. Patala (*Stereospermum suaveolens*)

6. Gunja (*abrus precatorius*)

7. Moorvaa (*Clematis, tribola*)

8. Saptaparna (*Alstonia Scholaris*)

9. Nakthamaal (*Pongamia glabra*)

10. Picumardha (*Azadirachta indica*)

11. Patola (*Trichosanthes cucumerina*)

12. Kaaravelaka (*Monordica charantia*)

13. Guduchi (*Tinospora cordifolia*)

14. Somavalka

15. Himsra (*Kantakaari*) (*Solanum xanthocarpum*)

16. Pippali (*Piper longum*)

17. Pippalimoola (*a variety of Piper longum*)

18. Gajapippali (*a variety of Piper longum*)

19. Citraka (*Plumbago zeylanica*)

20. Singavera (*Zingiber officinale*)

Utkaarika Yoga :

They are 20 in number. Utkaarika as defined as that which resembles the pan cake. It is prepared with seeds of Madanaphala and decoction of the following drugs namely.

Cardamom, fragrant piper, dill seeds, coriander, Indian velarian, cosmos, cinnamon bark, angelica, sweet marjoram, eagle wood, guggulu, cherry tree fine resin, rushnut, nardus, lichen, glory tree, long leaved pine, kurorra etc.

The ghrita and madhu are added sufficiently to prepare the pan cake.

Kwatha

1. Elaa (*Elettaria cardamomum*)
2. Harenuka (*pisum sativum Linn*)

3. Shatapuspa (*anothumosowa*)
4. Kushtambaru (*arthamus tinctorius*)
5. Tagara (*valeriana wallichii*)
6. Dalchini (*Cinnamum zeylanicum*)
7. Coraka
8. Agaru (*Aquilaria agallacha*)
9. Guggulu (*Commiphora mukul*)
10. Elavaaluka (*Prunus avium*)
11. Sriveshtaka (Extract of *Pinus roxburghii*)
12. Paripelava
13. Jataarmamsi (*Nardostachys jatamansi*)
14. Shilayaka (*Parmelia pertusa*)
15. Sthounyaka (*Oroxylum indicum*)
16. Sarala
17. Paarvata padi
18. Ashoka rohini etc

Modaka Yoga :

Modaka yogas are also 20 in number. Modaka is a little bigger than vataka (Big tablets). It may contain 1 to 2 tolas of the drug used.

(C. Kalp. 1/23)

Appopa Yoga :

The total number of Apoopa yoga is 16. The tila and shaali must be triturated in the decoction of seeds of the pippali of madanaphala. This should be made into coils or pancakes according to pharmaceutical methods of its preparation.

(C. Kalpa. 1/24)

Suskali Yoga :

There are 16 numbers in Suskali yoga. The tila and shaali must be triturated with twice the seeds of Madanaphala and the bhaavana of the following drugs must be given :

1. Sumukha
2. Surasa (*Ocimum sanctum*)
3. Kateraka
4. Kaandavera
5. Kaalamalaka
6. Pamaasaka
7. Kshawaka
8. Phanijaka
9. Grinjana
10. Kaasamarda
11. Bhringaraja (*Eclipta alba Hassk*)
12. Pata (*Cissampelos pareira*)
13. Eksuvaalika
14. Kaalantaka
15. Danda
16. Eraka (*Typha elephantine*)

Shaadyaii Yoga :

1. Bera
2. Shaadava
3. Raaga
4. Lena
5. Modaka
6. Utkarika
7. Paanaka
8. Taroaba
9. Maamsarasa
10. Yoosha
11. Madya

Jemutaka : (Ksheerayoga of Jeemutaka) :- (*Luffaechinata*)

Ksheerayoga of Jeemutaka are 6 in number

Physician should select the jeemutaka growing from a favourable land. Jeemootaka must have the property of Rasa Veerya and Vipaaka. The milk has to be extracted from the flower and that is used to produce vomiting. The milk gruel must be prepared from its fruits and so also its cream of milk, cream of curds, and sour curds prepared from it can also be used to produce vomiting.

The curma is to be prepared out of the milk already prepared with the fruit of Jeemutaka. When the fruit is fit for harvesting i.e., when it consists of greenish yellow colour it must be selected and, then only, milk must be prepared out of it.

The curma i.e., powder of the fruit of Jeemutaka can also be prepared by drying it properly in proper atmosphere and it should be grinded into a fine powder. This can be administered in the dose of 1 shukti i.e., 2 tolas along with milk to produce vomiting.

(C. K. 2/5 to 7)

Jeemutaka Yoga of Madira Manda:

This consists of only one yoga. The fruits of Jeemutaka must be crushed and allowed to purify with supernatant part of Sura wine (A type of alcoholic preparation)

Uses :

It must be taken as potion in kapha disorders, anorexia i.e., aruchi, cough i.e., kaasa, anaemia i.e., paandu and consumption i.e., Raaiyakshma.

Jeemutakadhi Kashaya Yoga :

There are 12 preparations of decoction of other drugs mixed with Jeemutaka. The following drugs mixed with Jeemutaka. The following drugs are to be crushed and well macerated and strained and to be taken as in the case of Randia Dumetorum.

1. Kovidaara (Red variety of *Bauhinia variegata*)
2. Karbudaara (White variety of *Bauhinia variegata*)
3. Neepa (*Kadamba*)
4. Vidula (*Barringtonia acutangula*)
5. Bimbi (*Coccinia indica*)

6. Shanapushpi (*Cortalaria Verrucosa*)
7. Sadaapushpi (*Calotropis gigantea*)
8. Pratykpushpi (*Achyranthus aspera*)
9. Yasithimadhu (*Glycyrrhiza glabra*)
10. Guiduchi (*Tinospora cordifolia*)
11. Nimba (*Melia azadirachta*)
12. Kutaja (*Holarrhena antidysenterica*)

(C. K. 2/9-91/2)

Jeemutaka with Aragwadaadhi Kashaya :

It is total number is seven. The jeemutaka can be used along with any one of the drugs mentioned below to produce vomiting.

1. Aragwadha (*Cassia fistula*)
2. Kurtaja (*Holarhena antidysenterica*)
3. Swaaduktakta (*Solanum xanthocarpum*)
4. Paalaa (*Alpinia galanga*)
5. Gunjaa (*Abrus precatorius*)
6. Moorvaa (*Clematis triloba*)
7. Moorvaa (*Clematis triloba*)

Uses :

It can be used in pittaja jwaras and kaphaja jwaras.

Yoga of Varti Kriya : (Suppository)

Its total number is 8. The ripened fruit Jeemutaka must be taken in 2 parts and it should be triturated along with eight drugs which are mentioned below for 21 times, separately. Then the third portion of the jeemutaka must be pounded along with the above decoctions and vari of the size of kola maatra must be prepared and used.

(C. K. 2/11)

In case of jwara (Fever) due to disorders of pitta and kapha, Vaata and pitta it should be used with the juices of jeevaka, Rishabkaka and juice of sugarcane or climbing asparagus.

Jeemutaka along withjeevakadhi Drugs :

Its total number is four :

1. Jeevaka (*Microstelis nudifera*)
2. Rishabaka (*Microstylis wallichii*)
3. Ikshu and (*Lat Saccharum officinarum*)
4. Shathavari (*Asparagus racemosus*)

Jeemutaka with Ghee (Ghrita) :

Its total number is only one. The ghee must be prepared from the milk which has been prepared out of jeemutaka and it should be used along with the decoctions (*Kashaya*) of Randia dumetorum.

Uses : This is an effective emetic drug. There are totally 38 yogaas in the group of jeemutaka.

Ekshwaaku : (*Lagenaria Vulgaris*)

English name : Bottle gourd

Synonyms of Ekshwaaku : Lamba, Katukaalabu, Tumbi, Pindaphala, Ikshwaaku and phalini.

Totally there are eight preparations of Bottle gourd. They are explained as follows:

The fresh leaves of Ekshwaaku must be taken in the quantity of fistful. (*Anthar Nakhamusti*) and should be added to one prastha i.e., 64 tolas of milk and it should be boiled sufficiently and used.

Uses : It can be effectively used in fever due to vitiation of kapha and excess vitiation of pitta in order to produce vomiting.

(C. K. 3/5)

It's milk gruel (*peya*) can be prepared with its flower and has to be used for producing vamana. So also the milk gruel can be prepared with its fruit. The fifth preparation can be prepared with supernatent fluid of wine made with its greenish yellow fruits.

(C.K.3/6)

The juice extracted from the fruits of bottle gourd, mixed with thrice the quantity of milk can be administered to produce vomiting.

Uses : 1. It can be safely used in the accumulation of phlegm in the chest.
2. It can also be used in change of voice and coryza.

(C.K.3/8)

The curds prepared from the milk already prepared with bottle gourd can be used to produce vomiting.

Uses :

It can be given as potion in kaasa (cough), swaasa (dyspnoea) and vomiting as a result of provocation of kapha.

(C.K. 3/9)

The seeds of Ekshwaaku must be triturated in the milk of goat and it must be administered to produce vomiting.

Uses :

It is used in the following diseases.

1. Visha (Toxicosis)
2. Gulma (Fantumtumour)
3. Udara (Abdominal enlargement)
4. Granthi (Glandular enlargement)
5. Ganda (Tumour of glands)
6. Sleepada (Elephantiasis)

The preparation of Suraamanda :

There are 3 yogaas in Suramanda preparation :

1. The ripened bottle gourd must be added to suraamanda and it should be given to the patient for a drink.
2. The majja of the seeds of bottle gourd must be given along with the supernatent fluid of the curd.
3. Buttermilk prepared in the above process must be given to drink to produce vomiting, along with madhu (Honey), saindhava lavana (rock salt).

(C. K. 3/11-11 ½)

Ekshwaku Palala Yoga Taila :

There are 3 yogaas and ghrita yogas. That is one in each type. The majja of the seed of bitter gourd must be used along with jaggery and palala or the bottle gourd with ghee may be taken to produce vomiting.

(C.K. 3/12)

Ekshwaku Vardhamana Yoga :

There are 6 yogaas. The bottle gourd's seeds are taken 50 in number and go on increasing 10 each times till the number reaches 100, and it should be crushed and put into the decoction of Madanaphala i.e. Randia dumetorum or any other drugs or its group and should be taken successively in order to produce vomiting.

(C. K. 3/13).

Kashaaya Yoga of Bottle Gourd :

These are 9 in number.

1. Madhuyashhti (*Glycyrrhiza glabra*)
2. Kovidaara (Red variety of *Bauhinia Variegata*)
3. Karbudaara (White variety of *Bauhinia variegata*)
4. Neepa (*Kadamba*)
5. Vidula (*Barringtonia acutangula*)
6. Bimbi (*Coccinia indica*)
7. Shanapushpi (*Crotalaria verrucosa*)
8. Sadaapushpi (*Calotropis gigantia*)
9. Pratyakpushpi

Varti Yoga of Bottle Gourd : (Varti – Suppository)

These are eight in number. The bottle gourd must be prepared separately with the above mentioned eight drugs except Madhuyasthi and a vari prepared out of it.

Use : It is used to produce vomiting

Avalayha Yoga of Bottle Gourd : (Avalayhay – Linctus)

Five linctus can be prepared with the help of five drugs

- Uses :**
1. Jwara (Fever),
 2. Kaasa (Cough),
 3. Kanta roga (Throat diseases)
 4. Arocaka (Anorexia due to Kapha).

(C. K. 3/19).

Yoga of Maamsarasa of Bottle Gourd :

This is one in number. This is defined as process of mixing portion of kalka of the bottle gourd with the meat soup and to be administered to produce vomiting. As a result of this administration the patient will vomit without exhaustion.

(C. K. 3/20).

- Uses :**
1. Gulma (*Fantum tumour of abdomen*)
 2. Meha (*Urinary disorders*)
 3. Prasheka (*Ftyalism*)

Dhaamargava (Emesis by Spongy gourd) – Ch. K, 46th Chapter.

Synonyms of Spongy Gourd :

Are as follows : Karkothaki, Kopthphala, Mahajalini and Rajakoshaataki.

Uses :

This must be administered in Gara (Toxicosis), Gulma (*Fantum tumour*), Udara (*Abdominal diseases*) and Kaasa (*Cough*) and in cases where vaata is situated in the place of kapha and in the conditions of aggravated kapha in the throat and mouth and diseases resulting in the accumulation of kapha and also in the conditions where the rigidity and heaviness of the body are seen.

(C. K. 4/4)

Dhaamargava Phallava Yoga :

It consists of nine yogaas.

The juice of the leaves must be dried and the pills prepared out of it. These pills must be taken along with each of the group of Kovidaara (*latin* :- red variety of *Bauhinia variegata*) as well as with liquorice. (*Glycyrrhiza glabra*).

4. Ksheera Yoga of Dhaamargava :
6. The four ksheera (*milk*) preparations can be made from the flowers Dhaamargava.

Surayoga :

One sura preparation which can be used with Dhaamargava to produce vomiting.

Nine preparations of Decoctions of Dhaamargava :

The total number of preparations of decoction are 20. Physician has to remove the seeds of Dhaamargava and to inside of it jaggery must be filled. Keep this for the entire night. Then, in the next morning give the same for the patient to drink for producing vamana, along with the decoction of Madhuyashti i.e., Glycyrrhiza glabra, decoction of Kovidaara and Jaatyaaadi group.

The drugs which are used in Jatyaaadhi group are detailed below:

1. Jaati (*Jasminum, officinale*)
2. Jaavittiri (*Myristica fragrans*)
3. Haridra (*Curcuma longa*)
4. Coraka (*Elettaria cardamomum*)
5. Vrischeera
6. Mahaasaha
7. Kshudrasaha
8. Haimavathi (*Vacha*) (*Acorus calamus. Linn*)
9. Bimbi (*Coccinia indica*)
10. Rakta punarnava (*Red variety of B. diffusa*)
11. Kaasamarda (*Cassia occidentalis*)

Uses : In guilma (*Fantum tumour*) and diseases of the abdomen and disorder of kapha

(C. Kal. 4/7-8)

Dhaamargava Yoga :

Dhaamargava must be given along with food.

Use : It is used in Cardiac diseases and to alleviate vomiting.

(C. K. 4/9).

Ghreya Yoga Dhaamargava :

Ghreya yoga of Dhaamargava is only one

A person must be given a diet which is rich in meat juice, milk, gruel etc., and then, he should be made to smell the blue lily or flower over which the powder of the dried juice of Dhaamargava (*Barringtonia*) and Girimalika. Its seeds are called by the name Indrayava and Kalingaka.

acutangula) is sprinkled. The patient will vomit easily and without any discomfort.

(C. Ka. 4/10).

12. Yogas of Dhaamargava along with Shastrut :

Take suitable quantity of Dhaamargava to prepare a pill of the size of Badara and to it add 16 tolas of the juice of either cowdung or horse dung and this pill can be used to produce vomiting.

(C. K. 4/11)

Ten Lehya Yogas of Dhaamargava : (*Lehya-Linctus*)

There are ten preparations of linctus of Dhaamargava. Each one of the following drugs must be taken and it should be suitably powdered along with Dhaamargava (*Barringtonia acutangula*) and prepare a lehya (*Linctus*) and use it with sugar and honey.

Use : It is very useful in alleviating Hridaaha (*Heartburn*) and Cough (*Kaasa*). The luke warm water must be taken immediately after the use of linctus whenever there is fever due to vitiation of pitta associated with kapha.

One Kalka Yoga of Dhaamargava (*Kalka = Paste*) :

The Kalka of Dhaamargava must be taken into the stomach along with gruel (*Yoosha*) of Dhaniany (*Coraindrum sativum*) and Tumburu (*Barringtonia acutangula*).

Use : It is very useful in all kinds of Toxicosis.

Ghrita Yoga of Dhaamarga (*Ghrita = Ghee*)

It is only one in number. A medicated ghee can be prepared from the ghee made out of milk of Dhaamargava and other drugs of the Madanaphala group. (*Emetic nut-Latin name : Randia dumetorum*).

Vamana Yoga of Kutaja : (*Holarrhena antidysenterica*)

Kutaja :

Kurchi, Lat : (*Holarrhena antidysenterica*)

Synonyms of Kutaja :

It is called by the following names: Vatsaka, Kutaja, Sakra, Vrishshaka and Girimalika. Its seeds are called by the name Indrayava and Kalingaka.

Differentiation of male and female varieties is made with the help of big fruit, white flowers and dark and red flowers and small fruit, respectively.

(C.K.6/3)

Uses: This is used to cure Rakta pitta (Blood disorders), Kapha, Sukumara (Delicate people), Hridroga (Heart diseases), Jwara (Fever), Vatarakta (Gout), Visarpa (Erysipelas)

(C. Ka. 5/4)

Kashaya Yogas of Kutaja : (Kashaaya :- Decoction)

The yoga of decoctions is nine in number. The fruit of Kutaja (*Holarhena antidysenterica*) must be procured in good season and dried and powdered. This should be taken of the quantity of antarnakhamusti (a fistful) and soaked in the decoction of Kovidaardadi (*Bauhinia variegata*) separately for a night and in the decoction of Madhuyasthi and, then, only it can be used to produce vomiting. This should be rubbed with saindhava lavana i.e., rock salt and madhu i.e., honey and taken as a potion.

Uses : This is a very good emetic for the purpose of curing vitiated pitta and kapha.

Curna yoga of Vatsaka : (Curna = Powder)

There are five preparations of the powder of Vatsaka (*Holarrhena antidysenterica*)

Yoga of Salila :

It is defined as a method by which the water of Sarashapa (*Brassica alba* Bois), Yashtimadhu (*Glycyrrhiza glabra Linn*), and salt water are used along with Indrayava to produce vamana. They are three in number.

Yoga of Krushara :

This is one in number, Vatsaka must be prepared in the form of Krushara and it must be used to produce vomiting.

Koshaataki : Latin : (*Luffa acutangula*) :

Synonyms : These are the synonyms of the drug Krutavedana (*Koshaataki*), Ksweda, Kshaataka and Middangaphala.

(C. K. 6/3, 4)

Properties of Koshaataki : It is pungent, acute and hot (*katu*), teekshna, (ushna).

Uses : It can be extensively used in the following diseases to produce vomiting.

- 1. Pandu (Anaemia)
- 2. Gulma (Spleenic disorders)
- 3. Shopha (Oedema)
- 4. Gara (Toxicosis)

(C.K.6/4)

Yoga of Sura of Koshaataki

The suraayoga must be prepared on the line of Jeemutaka (*Luffa echinata*) and to be used to produce vomiting.

Yoga of Kashaya :

These are 22 in number. The Krutavedana must be taken and powdered and to be used along with eight decoctions of Kovidara and other drugs, decoction of Yastimadhu (*Glycyrrhiza glabra*), Aragwada (*Cassia fistula*) Vrushhabhaka Swadukantaka (*Tribulus terrestris*), Pata (*Cissampelos pareira*), Saptaparna (*Alostomia scholaris*), Nakthamala (*Pongamia-pinnata*), Pichumaratada (*Azadirachta indica*), Patola (*Trichosanthes dioica*), Sushavee (*Momordica charantia*), Guduchi (*Tinospora cordifolia*).

Like this 8 yogaas of Kovidaara, 1 yoga of yastimadhu, 13 yogaas of Aragwadha, totally they will become 22.

Yoga of Piccha :

Picca yogas are ten in number. Picca is a dhaatu of the body.

The picca (emulsions) yogas can be made by mixing with koshaataki (*Luffa acutangula*). With the powders of the roots of each of the ten milk exuding trees of the silk cotton tree group. The name of the ten drugs are mentioned below :

1. Shalmalimula (*Salmalia malabarica*)
2. Shalmalikalka (*Paste of Salmalia Malabarica*)
3. Bhadraparni (*Paederia foetida*)

4. Elaaparni
5. Upodika (*Bassella rubra*)
6. Uddalaka (*Cordia wallichii*)
7. Dhanwana (*Grewia tiliaefolia*)
8. Raajaadana (*Mimusopshexandra*)
9. Upachittra (*Danti*)
10. Gopi (*Hemidesmus indicus*)

Yoga of Kashaaya of Krutavedna :

According to the strength of the patient take one or two dried crushed fruits of Krutavedana (*bitter luffa*) along with any of the nine kinds of decoctions and other groups of its group as in the case of Randia dumetorum i.e., emetic nut. A linctus may be prepared by taking the part of krutavedana (*Luffa acutangula*) and other drugs. 13 decoctions can be prepared by macerating the krutavendana (*Luffa acutangula*) in each of the kashaayaas (decoctions) for the purging cassica and other drugs of its group.

(C. SU. 6/5 to 7)

Yogas of Varti of Krutavedana :

Its total yogas are six in number. This is prepared as in the preparation of varti (*Suppository*) of Madanaphala. A ghee preparation can also be done as in the case of Madanaphala (*Randia dumetorum*)

Yoga of Lehya : (Lehya : Linctus)

50 fruits bitter luffa i.e., Krutavedana must be cooked in the expressed juice of the variegated mountain ebony. This decoction, must be cooked into lehya with the kalka i.e., paste of the madanaphala i.e. Randia dumetorum group of drugs i.e. the ratio of one part of krutavedana and half part of other drugs.

7 Mamsarasa Yogoas of Krutavedana :

The flesh of the animals living in wet and marshy areas must be taken along with equal quantity of krutavedana and must be cooked in the kashaaya (decoction) of the drugs of madanaphala group and the flesh soup prepared by this method must be taken mixed with rocksalt (*Saindhava*)

Mode of action of Emetic Drugs :

The drugs that are ushna (hot), teekshna (Acute) sookshma (Subtle), vyavaayi (diffusive), vikaasi (spreading or anti – spasmodic), will reach the heart in view of their potency (veerya) and circulate through the large and small blood vessels of the body. It pervades all over the body and liquifies the accumulated dosas (*morbida mater*). Because of the presence of fiery quality and in view of the presence of teekshnatva (Acuteness) they break up the dosaas. Owing to the pass through the opening of srotases and make the dosaas move towards the stomach. Udaanaavaayu will be stimulated to expel the contents of the Stomach.

(C. Kalpa 1/5)

The main action of vamana therapy will be on the stomach of the individual. That is why it is considered as treatment of par excellence for kapha and its disorders. As soon as it reaches the stomach it acts on the very root of the causes of the vitiation of kapha in the stomach. The entire vitiated kapha present in the entire body will be automatically alleviated and the disease process will be stopped. This is compared to the withering away of paddy, barley, etc., for want of barrier of the cornfield full of water, being broken.

(C. SU. 20/19)

By the application of oleation and sudation therapies the vitiated dosas will become kleda (wet) and liquefaction of the same will take place. These dosaas will be brought to koshta (stomach) and from there the dosaas will be thrown outside the body of the patient. Hence, there will be no recurrence of the disease in the individual. That is why sodhana cikitsa is considered as the best and curative one.

The sudation and oleation therapies will aggravate the dosas i.e., the kleda of the body will be increased owing to the presence of the hot (*Ushna*) and acute (*teeshna*) property of the emetic outside. The administration of sneha to the body during the poorvakarma (*Preoperative procedure*) will increase the fatty content (*Cholesterolo*) in the blood. But, it is practically seen that the same increases fatty content will become normal after the administration of vamana therapy. This clearly shows that the sneha will be brought from raktaadi dhaatus i.e., tissues to the koshta i.e., stomach and it will be thrown outside of the body.

Modern Review :

The drug which produces vomiting is called as emetic. The process of vomiting is called as emesis.

The emesis follows ptyalism, sweating in the body and excessive accumulation of mucus in the alimentary tract and nervous system. During the emesis therapy there will be increase of pulse rate, heart rate and respiratory rate. The blood pressure will be normal before emesis therapy but during the emesis therapy it will be increased and some times it fluctuates. After emesis therapy, heart rate and respiratory rate and blood pressure will gradually come down.

At the time of vomiting the cardiac end of the stomach will be opened and pyloric sphincter will be closed. Both the domes of the diaphragm and the muscles of the abdomen will contract and help in expulsion of the contents of the stomach. This process will be regulated by a center situated in the medulla oblongata (4th ventricle) of the head. It is called by the name of vomiting centre.

Emetic Drugs :

Emetic drugs are classified under two headings namely :

1. Local emetics or reflex emetics or gastric emetics
2. Central emetics.

Local Emetics :

As soon as the emetic drugs are taken into stomach, they will stimulate or irritate the mucus membrane of the stomach. This will stimulate both the vagus and sympathetic nerves. The impulses will be transmitted to vomiting centre situated in the brain. The end result is vomiting. This will occur early when it reaches the pyloric end of the stomach early.

In Ayurveda it is stated that the emesis therapy will stimulate the heart and its vessels. There is also a mention of administration of the following drugs to produce vomiting soon namely :-

1. Yestimadhu (*Glycyrrhiza glabra*)
2. Decoction of Kovidaara (*Bauhinia variegata*) (Red)
3. Salt water (Either common salt or rock salt used)
4. Pippali (*Piper longum*) etc.

Common salt, mustard, zinc sulphate, alum and Bicarbonate are also advocated and used to produce vomiting.

Central Emetics

Central emetics are those which produce vomiting as soon as they are injected into the body eg.

1. Apomorphine hydrochloride
2. Picrotoxine etc.

The central emetics will stimulate not only the muscles of the stomach, diaphragm, gastrointestinal tract, but also, the peristalsis of the abdomen. It leads to immediate and instantaneous vomiting.

In Ayurveda (Caraka siddhi 9th chapter) there is a clear description stating that any vitiation of blood will produce vomiting in an individual. Ayurveda treats siras or head as the important (pradhaana marma) and vital organ of the body. When it is injured, due to injury, it produces ptyalism etc. All types of cardi according to Ayurveda is from the causes originating in the stomach (Vaataja caardi and Caraka cikitsa 20-9 to 12).

In all kinds of cardi (vomiting) the following signs and symptoms will be present namely pain in the vital parts (marmapeedana), urdhwa marma peedana and peedana of siro marma (brain) etc.

(C. Ci. 20/9 to 12).

In case of the diseases of the blood there will be excessive bitter and acid eructations (Tiktaamlodeerana) and salty taste in the mouth (Lavanaasyata). That itself indicates that there will be vomiting.

(C. Su. 24/11 to 14)

Ayurveda pleads that the vomiting is also due to dwisharthaka (hate things) i.e., when individual vomits as a result of mental disgust, may be due to sense contact or with a sense of nausea and unclean, foul smelling, unholy and gruesome sights or articles of diet or odours, it is, called as vomiting induced by a contact with hateful things.

(C. Ci. 20/18).

Vomiting is also produced due to stimulation of any one of the following organs namely duodenum, appendix, Jejunum, gall bladder, kidney and

uterus etc. This idea is also found in Ayurveda as the complications of purgation therapy. They are mentioned similar to complications of emetic therapy.

Susruta is of the opinion that the vitiation of vyana vaayu and udana vaayu will take place in the body due to the intake of incompatible food (Viruddhaahara). The function of vyana vaayu is to regulate the activities of the entire body. Where as the functions of udana vaayu is to regulate the movements from Nose to lumbalicus via throat.

Vyana vaayu acts mainly on stomach, the udana vaayu acts on the sensory and motor functions of the brain, vomiting centre and other organs including the blood.

(Su. U. 49/7)

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Chapter - IV

THE PURGATION THERAPY (Virecana Karma)

Definition :

Virecana is a process by which the dosas are made to pass through the Adhomarga i.e., Guda.

Derivation :

Virecana shabda is formed by the root 'Rich' dhaatu and 'Vi' upsarga. 'Nich' and 'Lyut' pratyayaas are also take part in the derivation of the word virecana. Virecana is a napumsaka linga shabda. Its general meaning is to remove the dosaas from the body. But in Ayurveda, removal of the dosaas from body through Guda is called as Virecana (Purgation).

A doubt may arise whether Nirooha vasti which removes the malas and dosaas from the Guda marga be called as Virecana? So also through the Vamana process the dosas are removed from the upper part of the body i.e., mouth. Can these be included in the Virecana? So also Mootra virecana, Shirovirecana etc., are also mentioned in Caraka Samhita. Saarangadhara has used the work Recana for Virecana.

In Virecana the dosaas even from the Asmaashaya (Stomach) are taken to the pakwaashaya (large gut) and they are removed through Gudamaarga. This is not in case of Nirooha Vasti i.e., which removes only the dosaas from the Pakwaashaya. More than that the virecana is a specific treatment for pitta disorder and vasti is for vaata disorder.

General introduction to Virecana Therapy:

Virecana is a specific treatment for Pittadosas, and pitta samsarga dosaas ; Kapha which is in pitta sthaana and aamaashaya (stomach), which is the seat of kapha as well as pitta. In the process of Virecana the person will not have the same amount of trouble and exhaustions as in normal purgation, as he has been subjected to snehana (*unctuousness*) swedana (*sudation*) etc. We can conclude the Virecana is the treatment for Pitta, Kapha and Samaana vaayu.

It may be recalled here that for vaata disease, snehana, (*oleation*), swedana (*sudation*) and mruduvirecana (*laxatives*) and vasti are to be adopted according to the nature and severity of the disease. By Virecana therapy, pitta and its different varieties will be removed from the body, just like a house which consist of fire will be not only become hot when fire is made hot by adding suitable fuel and cooled when it is cooled.

(C.Su. 20/19).

Properties and action of Virecana-dravyaas (*Purgatives*):

Virecana dravyas will have all the properties of vamana dravyas, i.e., Ushna (hot), teekshna, sookshma (Subtle), vyavayi and vikaasi gunas etc will be present. These drugs consist of prithvi and jala mahaabhoootas. Virecana drugs have a specific property of removing the dosas from the lower part of the body (adhobaaga).

There are several drugs which induce virecana. They have been very well discussed in detail in Caraka Samhita. To produce a skuhapoornaka (Comfortable) virecana 'Trivrit' is the best drug.

There are some more drugs which produce easy and comfortable movement of bowels namely caturangula (*Iat* *Cassica fistula*) etc. The most effective and severe purgative is Snukpayah, the milk of snuhi, Trivrit (*operculina turpethum*), Tilvaka (*Hibiscus abelmoschus*), Mahavriksha, Saptala (*Acacia rugata*), Shankhini (*Canuscora decusa*), Danti (*Baliospermum montanum*), Dravanti (*Faturopha glandulifera*).
(C.Su. 25-40).

Susruta in his Sutrasthana has given a detailed description of Virecana dravyas e.g., Twak virecana-Tilvak, Phala-Virecana-Hareetaki, Taila virecana-Eranda. Dugdha virecana-Snuhiiksheera, etc.

The following are the best virecana drugs :

- 1. Trivrti (*Operculina turpethum*)
- 2. Aaragwadha (*Cassia fistula*)
- 3. Tilvak (*Hibiscus abelmoschus*)
- 4. Snuhi (*Euphorbia nerifolia*)
- 5. Saptala (*Acacia rugata*)

- 6. Shankini (*Cassica decussata*)
- 7. Danti (*Basilispernum montanum*)

- 8. Hareetaki (*Terminalia chebula*)
- 9. Eranda Taila (*Ricinus communis*)
- 10. Katuka (*Picrorrhiza kurroa*)

Draksha (*Vitis vinifera*)

Swarnapatri (*Argemone mexicana*) etc.

The following are the virecana drugs-mentioned in the Caraka Samhitha:

A. Moola or Roots :

1. Hastidanti (*Croton oblongifolius*)
2. Shyama trivtri (*Operculin turpethum*)
3. Swetha trivtri (*Operculin turpethum*)
4. Vidari (*Pueraria tuberosa*)
5. Saptala (*Acacia rugata*)
6. Danti (*Pratyakshreni*) – (*Baliospermum montanum*)
7. Gavakshi (*Citrullus colocynthis*)
8. Vishnika
9. Avartaki (*Cassia auriculata*)
10. Ajagandha (*Gynandrosis pentaphylla*)
11. Dravantee (*Croton tiglium*)

B. Fruits

1. Shankhini (*Canscora decussata*)
2. Vidanga (*Embelia ribes*)
3. Jalaja madhuyashfi (a variety of *Glycyrrhiza glabra*)
4. Sthalaja Kleetaka (Yasthimadhu) (*Glycyrrhiza glabra*)
5. Karanja (Prakeerya *Pongamia glabra*)
6. Udaakeerya (Variety of Karanja) *Holoptelia integrifolia*)
7. Abhaya (*Terminalia chebula*)
8. Antakotara Pushp (*Argyreia speciosa*)
9. Kampillaka (*Mallotus philippinensis*)
10. Aaragwadha (*Cassia fistula*)

C. Lavana or Salts :

The lavanas which are mentioned in vamana adhyana may be used for producing virecana.

D. Ksheera or Milk :

1. Shuni Ksheera (*Euphorbia nerifolia*)
2. Arka Ksheera (*Calotropis procera*)

E. Virecana Drugs used in Pakwaashayagata Dosas :

1. Trivrit (*Operculina turpethum*)
2. Triphala
3. Danti (*Baliospermum montanum*)
4. Neelini (*Indigofera tinctoria*)
5. Saptala (*Acacia rugata*)
6. Vaca (*Acorus calamus*)
7. Kampilla (*Mallotus philippinensis*)
8. Gavakshi (*Citrullus colocynthis*)
9. Ksheerini
10. Udaakeerya (*Holoptelia integrifolia*)

11. Peelu (*Salvadora persica*)
12. Aragwadha (*Cassia fistula*)
13. Draksha (*Vitis vinifera*)
14. Dravanti (*Croton tiglium*)
15. Nicula (*Barringtonia acutangula*)

F. Dravyas which produce Bhedhaneyya effect:

1. Trivrit (*Operculina turpethum*)
2. Arka (*Calotropis procera*)
3. Eranda (*Ricinus communis*)
4. Agnimukha (*Semecarpus anacardium*)
5. Citra (*Citrullus colocynthis*)
6. Dantee (*Baliospermum montanum*)
7. Citraka (*Plumbago zeylanica*)
8. Cirabilva (Karanja) (*Pongamia glabra*)
9. Shankhini (*Canscora decussata*)
10. Swarnaksheeri (*Argemone mexicana*)

G. Virecanopayogi Drugs : (Secondary Drugs)

1. Draksha (*Vitis vinifera*)
2. Gambhari (*Gmelina arborea*)
3. Palasha (*Butea frondosa*)
4. Abhayā (*Terminalia chebula*)
5. Aamalaki (*Phyllanthus emblica*)
6. Vibhitaki (*Terminalia bellerica*)
7. Kural (*Ekacgu*)
8. Badara (*Zizyphus jujuba*)
9. Karkanda
10. Peela (*Salvadora persica*)

H. Pureesha Virajaneeya Dravyas :

Drugs which remove the dosas from the body and also remove faeces from the body.

1. Jambu (*lat syzygium cumini*)
2. Shallaki (*lat Boswellia serrata*)
3. Twak (*lat Cinnamomum xyloanicum*)
4. Duralabha (*lat Fagonia arabica*)
5. Madhuyasti (*lat Glycyrrhiza glabra*)
6. Sriveshtaka (*lat Pinus roxburghii*)
7. Drushtamrut
8. Payashya (*lat Homoea ranunculata*)
9. Neelotpala (*lat Nymphaea stellata*)
10. Tila (*lat Sesamum indicum*)

1. Agraya Dravyas :

These are the drugs which increase the quantity of mala (faeces) in the body.

1. Yava (*hordeum vulgare*)
2. Aragwadha (*cassia fistula*)
3. Trivrit (*opercula turpethum*)
4. Snuhiksheera (*milk of euphorbia nerifolia*)

Aragwadha is the best for bhedana.

Method or procedure of adopting virecana therapy :

Virecana is an ordinary process compared to Vamana, Vasti, Nasya and Raktamokshana which are highly complicated Virecana can be administered as follows :-

1. Poorvakarma :

1. Collection of Sambhara drugs
2. Examination of the patient (*Aatura pareeksha*)
3. Preparation of the patient
4. Deciding of the dosage to be given to the patient.

1. Collection of drugs : (*Sambrara Sangraha*)

Before the administration of Virecana the Poorvakarms like sneha and sweda are to be adopted. For administering sneha i.e., abhyantara sneha of any one of the following ghritas may be selected Tikata ghrita, Mahatiktaka ghritha, Shatphala ghritha, Kalyana ghritha, Vasadi ghritha, Pippali ghritha etc., must be collected in sufficient quantity. For each patient 2 to 3 kgs. Of sneha must be collected and preserved. The virecana drugs which are mentioned in the kalpa sthana of Caraka must be collected. Among them Trivrit (*lat Operculina turpethum*) cuorna, Swarnapattri (*Cassia angustifolia*) cuorna, Hareetaki (*Terminalia chebula*), Triphala 1. (*Terminalia chebula*), 2. *Terminalia belerica* 3. *Emblica officinalis* either alone or prepared yogas must be collected and preserved. Kwaatha of katuka (*Picrorrhiza kurroa*), Aragwadha (*Cassia fistula*), Draksha (*Vitis vinifera*), Hareetaki (*Terminalia chebula*), Eranda (*Ricinus communis*), Abhayaarista etc., and tablets like jalodarari, ichchabhedi Rasa, Bedpan, Mackintosh and measuring glass are to be preserved. To combat atiyoga-Kutaja Ghanvati, Shankodhara, Karpoora rasa, Jatiphaladi cuoorna, Bilwadi cuoorna, Sanjeevani vati, Soothashekara rasa, shankhavati, phalavarti, Hingvashthaka cuoorna, kalpa of anuvvaasana and pichcha basti, shivakshaarapaacana cuoorna etc., are to be preserved.

2 Preparation of the patient :

Vaidya must decide whether the patient is fit for the virecana therapy or not. If the patient is fit, then, different matraas (*Uttama, Madhyama etc.*) must be decided. In the examination of the patient, it is quite essential to decide and note whether the patient is fit for sneha (*Oleation*) sweda (*Sudation*) and virecana (*Purgation*). All these things must be examined in detail. 1. Dosa 2. Bheshaja (*drug*) 3. Desa 4. Kaala (*Time*) 5. Bala (*Strength*) 6. Shareera (*Body*) 7. Ahaara (*Food*) 8. Saatmya 9. Satva 10. Prakruthi (*Constitution*) and 11. Vayah (*Age*).
(Ca. Su. 15-17)

Then everyday ashtavaida pareeksha namely Naadi (*Pulse*), mootta (*urine*), Mala (*Stool/s*), Jihwa (*tongue*), Shabdha (*Sound*), sparsha (*Sense of touch*), drik (*sight*) and aakriti (*constitution*) must be done.

In the preparation of the patient the following are to be observed:

1. Snehana (*Unctuousness or oleation*)
2. Swedana (*Sudation or Fomentation*)
3. Vamana (*Emetic therapy*)
4. Samsarjana krama (*post-operative Treatment*)
5. Snehana and swedana once again (*Oleation and fomentation*)
6. Virecana (*Purgation*)

Virecana karma will come on 15th day or else after giving normal diet to a patient, then, Snehana must be started on the 9th day. If there is no need to give virecana to a patient who has undergone vamana, then, to such a patient we must administer normal diet on 7th day. (Ca. Su. 15-16 Cakrakpaani teeka). Susruta has opined that vamana must be employed before virecana is to be instituted. If vamana is not given and virecana only is to be given then kapha will be stagnated in the grahani (*Dudenum*) and the patient will either have Gourava (*heaviness*) or pravaahika (*Diarrhoea*) (Sus. Ci. 33-14)

Snehanaa (*internal administration of unctuous material*) must be done upto 7 days. If the Snehanaa is to be done after vamana then, after Samsarjana krama on 9th, 10th, 11th and 12th day snehanaa must be instituted. Then on 12th, 13th, 14th and 15th day abhyanga (*anointing with oils*) and sweda (*Sudation*) must be instituted. After snehana 3 days must be allowed as rest for the patient and then, virecana therapy must be adopted. If there is contra-indicated for swedana, the, virecana must be adopted. If there is contra-indication for swedana, the, virecana must be instituted after third day of snehanaa.

Virecanopayoga bhojana (*food*), snigdha (*unctuous*), drava (*fluid*), ushna (*hot*), maamsa rasa, rice ras of amla phala, must be given to the patient.

Contra- indications for virecana therapy:

The following are the contra-indications for virecana (purgation):

1. Subhaga (*Delicate constitution*)
2. Kshtagudam (*Ulceration of rectum or prolapse of rectum*)
3. Muktanaala

4. Adhogata rakta pitta (*Bleeding from lower part of the body*)
5. Langhita (*Fasting*)
6. Alpaagni (*less digestive fire*)
7. Niruha (*having taken evacuative enema*)
8. Kamavyaghra (*Agitated by passion*)
9. Ajeerna (*afflicted with indigestion*)
10. Navajwara (*Recent fever*)
11. Madaatayya (*Alcoholism*)
12. Vaatadhmaana (*Distension of Abdomen*)
13. Shalyardita (*Foreign body*)
14. Abhighaata (*Injury*)
15. Atisnidhha (*over unctuousness*)
16. Atriooksha (*Over dehydratedness*)
17. Daarunakoshta (*Constipated*)
18. Kshatasheena (*Infurgd and week*)
19. Atishoola (*Too much obese persons*)
20. Atikrusha (*Too much emaciated*)
21. Baala (*Children*)
22. Vridhha (*old aged people*)
23. Durbala (*weak*)
24. Pipaasita (*Thirst*)
25. Karmabhabra (*Adhvahana*)
26. Vyavasita (*Fasting*)
27. Maithuna praskta (*interest in coitus*)
28. Adhyayana praskta (*interest in studies*)
29. Vyayaama praskta (*interest in exercise*)
30. Cinta praskta (*interest in thinking*)
31. Kshama (*Endurance*)
32. Garbhini (*pregnant women*)
33. Navapratishnyaya (*Acute Conyze*)

34. Raajayakshma (*Lung T.B.*)
 35. Kshudhita (*Excessive appetite*)
 36. Nitiyadhuukita (*always unhappy*)
 37. Hidroga (*Heart disease*) and
 38. Baya-bheetta (*fear*)
 (C. Sid. 2/11). (A.H. Su. 18/7). (Su. Ci. 33/31)
- Indications for virecana (purgation) therapy :**
1. Jwara (*fever*)
 2. Kustha (*skin disease*)
 3. Prameha (*Urinary disorder*)
 4. Urdhwagata rakta pitta (*Haemorrhage from upper part of the body*)
 5. Bhagandara (*Fistula-in-Ano*)
 6. Arshas (*Haemorrhoids*)
 7. Pleeha vriddhi (*Enlargement of spleen*)
 8. Gulma (*Fantum tumour*)
 9. Galaganda (*Golite*)
 10. Granthi (*glandular enlargement*)
 11. Garavisha (*Toxicosis*)
 12. Vishoochika (*Gastro enteritis*)
 13. Alasaka (*a type of Indigestion*)
 14. Mootraghaata
 15. Krimi-koshta (*Internal worms*)
 16. Visarpa (*Erysipelas*)
 17. Paandu (*Anaemia*)
 18. Sirahsoola (*Head Ache*)
 19. Parswa-soola (*Pain in sides of chest*) Pleurodynia)
 20. Udaavarta (*Misperistalisis*)
 21. Netradaaha (*buring sensation in eyes*)
 22. Aasyadaaha (*Stomatitis*)
 23. Hridroga (*Heart disease*)
 24. Vyanga (*Fleshy mole*)
 25. Neelika (*Bluish black mole*)
 26. Aruci (*Anorexia*)
 27. Netra Sraava (*Exudation from eyes*)
 28. Naasa Sraava (*Exudation from nose*)
 29. Haleemaka (*A type of Janudice*)
 30. Swaasa (*Dyspnoea or Asthma*)
 31. Kaasa (*Cough*)
 32. Apaci (*Scrofula*)
 33. Apasmara (*Epilepsy*)
 34. Unmaada (*Insanity*)
 35. Vaata rakta (*Gout*)
 36. Yonidosha (*Gynec disorder*)
 37. Retodoshha (*Seminal disorder*)
 38. Timira (*Faintness*)
 39. Udara (*Abdominal disease*)
 40. Avipaaka (*Indigestion*)
 41. Cardi (*Vomiting*)
 42. Vispotra (*Eruptions*)
 43. Pakvashaya ruja (*Pain in the large gut*)
 44. Vibhanda (*Constipation*)
 45. Vidradhi (*Abscess*)
 46. Svayatu (*Oedema*)
 47. Agnidagdha (*Burns by fire*)
 48. Ksharadagdha (*Burns by Alkalies*)
 49. Sastra kshata (*Injury by instrument*)
 50. Dushta vranas (*Chronic ulcer*)
 51. Askhipaaka (*Inflammation of eye*)
 52. Abhishyandha (*Conjunctivitis*)
 53. Kaaca (*Disease of eye*)

54. Gudadaaha (*Burning sensation of Anus*)
55. Medradaaha (*Burning sensation in Penis*)
56. Naasa daaha (*Burning sensation in Nose*)
57. Karnadaaha (*Burning sensation in Ear*)
58. Anaaha (*Distension of Abdomen*)
59. Sleepada (*Elephantiasis*)
60. Sthanya dosa (*Vitiation of Breast Milk*)
61. Hirilasa (*Nausea*) Etc

Dosage of Drugs:

	Erandha	Trivrit Hareethaki Aragvada	Draksha	Jayaphala	Isabgol
Mruudu Koshta	½ - 2 tola	1-3 maasha	1-2 tola	½-1 ratti	3 maasha
Madhya Koshta	2-5 tola	3-6 maasha	2 ½ - 5 tola	1-2 ratti	3-6 maasha
Kroora Koshta	5-10 tola	½ - 1 tola	5-10 tola	4-8 ratti	6 maasha 1 tola

In case of Kroora Kosti persons Vaata will be predominant. In case of a mruudu koshi person pitta will be predominant. In case of Kapha dosha, Ushna (hot) and katu (*Pungent*) taste (*rasa*), dravyas and for pitta dosha sheeta (Cold) and madhura (sweet) rasa dravyas, must be used for virecana. Bhaavaprakasha and Sharangadhara have opined that in case of pitta pradhana dosas or pittadosa the Kwaatha of Trivrit Cuoorna and draksha is to be administered. In case of Kapha dosa the Kwaata of Triphala along with Gomoootra (*cow's urine*) or Trikatu may be administered. In case of Vatapradhaana dosas Kanji with Trivrit (*lat opercula turpethum*), Saindhava (*Rock salt*) and Sunti (*lat Zingiber officinalis*), cuoorna must be administered, or else along with Maamsa rasa.

Pradhana Karma (Operative Procedure) :

This consists of administration of virecana and till the Stoppage of virecana Vegas.

The following ideas are necessarily kept in mind.

1. The administration of virecana yoga.
2. Examination of the patient who has undergone virecana therapy
3. Deciding the Vegas.
4. Observation of the signs and symptoms of Samyag yoga, Ayoga and Ati yoga.
5. Vyapats (complications) of Virecana and their treatment

(C. Sid 2/13)

The Administration of Virecana Yoga :

The individual who has undergone Samyak snehana (*proper oleation*), Swedana (*sudation*) and has undergone samsarjana krama properly should be selected for Virecana (*purgation*) therapy. Then, after noting a good day in the early morning after enquiring first meal is digested or not, and whether he slept in the night or not and then by observing whether he is having good mental control or not, the patient is made to recite Swastyaaadi vacanaas and either Draksha (*lat Vitis vinifera*) or any virecana yoga may be administered. Vaaghbhata has advised the administration of virecana after the kapha kaala. (*Kaala-a-time*). Generally the following prescription is given to the patient to produce purgation.

1. Vitis vinifera Linn – (*Draksha*) – 1 Tola
 2. Cassia fistula Linn – (*Aragwadha*) – 1 Tola
 3. Terminalia cebula Linn – (*Hareetaki*) – Tola
 4. Picrorhiza kukrra – (*Katukarohini*) ½ Toal
- Add the above four drugs from serial No. 1 to 4 to 16 tolas of water and boil and reduce it to ¼ th.
- Administer 4 tolas of decoction along with 2 ½ tolas of Eranda (lat. *Ricinus communis*) taila to the patient. By this patient will have teekshna virecana i.e., drastic purgation.

To produce only Madhyama (medium) Vegas (urges) then the Icchabhedimust not be added to the kwaata. If only Jaghanya vega (lowest minimum urges) is required, then, either kwaatha of Eranda Taila is given to the patient to drink.

Plate No. 26. Katukarohini (*Picrorrhiza kurroa*)

Attending on the Patient and Observation :

As soon as the drug meant to produce Virecana is administered to the patient, in some sensitive patient there will be a sensation of nausea or vomiting. It will be due to either bad taste of the drug or due to utkliksha leading to Anorexia. The properties of emetic and purgatives will have stimulating properties. Hence, the purgative may sometimes produce vomiting, or else, as soon as the patient drinks the purgative the patient's face must be sprinkled with cold water and his mouth must be washed with hot water. Then the sour fruits like Nimbu, Mathulunga must be given to the patient for drinking the same. Some aromatic flowers are given to the patient to smell their perfume.

The patient must also be made to lie on bed and to allow him to take rest. A little hot water must be given to the patient to drink so that the Vegas must come properly. He must not be allowed to touch cold water (sheetajala) upto the last vega.

(A. Sangraha Su. 27).
(Su. Ci. 33/24)

When there is no purgation, then instantaneously the hot water (i.e ushnodaka) must be given to drink and the hand must be made warm and sweda (*sudation or fomentation*) must be done on the stomach.

(A Sangraha Sut. 27)

Vaidya (doctor) must observe the signs and symptoms of Hridosa, Jeernoushadha and ajeernoushadha.

Sings and symptoms of Hridosa :

Whenever there is proper purgation (*Yogya virecana*) then the patient will pass the following in the order of Mala (*Stools*), pitta and kapha. It is otherwise called as Kaphanta virecana and the patient will have the symptoms of weakness (*Dourbhalaya*) and lightness (*Laghutva*) in the body.

(C. Sid. 6/20)

When there is no lightness in the body and other signs and symptoms are produced, then, administer Madana phala (*Randia dumetorum*), Vaccha (*Acorus calamus Linn*) and Saindhava lavana (*Rocksalt*). By this the stagnated or retained dosha will come outside.

(C. Sid. 6/21)

Jeernoushadhas:

(Digested purgative medicine)

The following are the signs and symptoms of Jeernoushadha of virecana. Passing of flatus (*Vaataanulomana*), healthy state (*Swasthya*), appetite, thirst, clarity of mind (*Manah prasannata*, lightless in the indriyas (*sense organs*)), pure and good beiching (*Shuddha udgara*) etc.

Signs and symptoms of Ajeerna Virecanousadha :

(Undigested purgative medicine)

Weakness in the body (*Dourbhalaya*), burning sensation (*Daaha*) pain, in the body (*Angasaada*), giddiness (*Bhrama*), fainting (*Moorcha*), headache (*Sirahashoola*), not interested to do any work, weakness etc

Treatment :

When there are signs symptoms of ajeernoushadha, during that period instantaneously, once again, the purgative must be administered as it may produce the signs and symptoms of atiyoga (*Excessive Drug*).

But, when the purgative is digested and there are no signs and symptoms of hridosha, then, allow the patient to take a good meal (*Bhojana*) in the subsequent day and other dose of virecana must be administered. Even with this if the purgation does not occur, the only alternative is to subject the patient to snehana (*Oileation or unctuousness*) and swedana (*Sudation or fomentation*) and thereafter the purgative must be administered to the patient.

(A.H. Su 18/36, 37, 38).

When there is obstruction to doshaas due to purgative medicine then either by vomiting or by purgation the medicine does not come outside resulting in belching (*Udagara*), myalgia (*Angamardha*). To such a patient the following treatment must be adopted.

Treatment : The taapa sweda by palm or brick or hot water bag must be applied on the abdomen.

(C. Kalpa. 12/75)

During the condition of digestion of the medicine the following signs and symptoms wil be observed. Thirst (*Trust*), Stupor (*Moha*), giddiness (*Bhrama*) and fainting (*Moorcha*).

Treatment : The antipitta treatment like sweet (*Swadu*), cold (*Sheetra*) etc., must be adopted.

(C. Ka. 12/76)

Observation and Deciding of Virecana Vegas:

As soon as the purgative medicine is given to the patient, he will start passing motions. The first three vegas must not be counted. As already stated in varmana chapter the signs and symptoms of pradhana (Maximum), madhyama (Medium) and avara (Minimum), vaigiki, maaniki, antiki and laingiki shuddhi must be counted.

(Su. C. 3/42)

	Prodgana	Madhyaura	Avara
1 Vaigiki	30 Vegas	20 vegas	10 vegas
2 Manaki	4 prastha	3 prastha	2 prastha
	216 Tola	116 Tola	108 Tola
3 Antiki	Kaphantha	Kaphantha	Kaphantha
	Virecana	Virecana	Virecana
4 Laingiki	Vakshayamana	Vakshayamana	Vakshayamana

The signs and symptoms of proper purgation :

In case of proper purgation the following signs and symptoms are observed in the following order – Urine (*Mootra*), Motion (*Stools*) Mala, Pitta, Oushadha, Kapha and Vaata.

The signs and symptoms of shuddhi of srotas will be observed. There will be clarity or prasannata of jnaanendriyas and karmendriyas i.e., they will carry out their normal functions. Lightness in the body, alleviation of the vitiated dosaas or diseases, passing of flatus, increase of digestive fire (*Agni* deepti) and other symptoms mentioned in inadequate purgation are not observed.

(Su. Ci. 33/23)

(Su. Ci 33/25)

THE SIGNS AND SYMPTOMS OF IMPROPER OR INADEQUATE PURGATION

(Virechana Ayogalakshanas)

The following signs and symptoms of improper or inadequate purgation are observed ! Vitiation of Kapha, Pitta, Vaata, (*Kapha, Pitta and Vaata Prakopa*), indigestion (*Agnimandhya*), heaviness (*Gourva*), coryza (*Pratishyaya*), Drowsiness, Vomiting (*Cardi*) eruptions (*Pidaka*), anorexia (*Aruchi*), obstruction to faeces (*Vitsangha*), obstruction to flow of urine (*Mootra sangha*).

(A.H. Su. 18/38 to 39)

The following signs and symptoms of produced due to vitiation of kapha, dyepssia, vomiting, heaviness, coryza, anorexia ashuddhi in kukshi and pruritis, Buring sensation is the symptom of pitta.

The following are the signs and symptoms of vaata (*Apaanavayu*): Obstruction to vaata (*flaunts*) and obstruction to passing of motion and urine.

THE SIGNS AND SYMPTOMS OF EXCESSIVE PURGATION

(Atiyoga Lakshanas of Virecana Drayaas)

The following signs and symptoms are observed in patient who has excessive purgation. Numbness (*Supti*), Bodyache (*Myalgia*) (*Angamarda*), Exhaustion, (*Krama*), Tremors (*Paralysis agitans*) Sleep (*Nidra*) and other symptoms orginations by vaata, which has been provoked due to the loss of kapha (*Mucus*), Rakta (*Blood*), Pitta (*Bile*) in motions and Torpors, loss of vitality, faintness (*Moorca*), Mental disturbance (*Umaada*) and Hiccup (*Hikka*), Prolapse of rectum (*Gudabhransha*).

The signs and symptoms of reduction of the following doshaas will be observed Kapha, pitta and vaata.

(C. Sid 1/19) (Su. Ci. 33/24)

In the motion the patient will pass watery type of fluid without kapha and pitta. The fluid will have the colour of lohita (*Iron*). or medas. Thirst (*Thrisha*), Giddiness (*Bhrama*). Darkness before eyes (*Tamahpravesha*), Sunken eyes which are seen and other sign and symptoms narrated in the complications of emesis therapy (*Vamana karma*) are observed here.

THE SIGNS AND SYMPTOMS OF INADEQUATE OR LESS KAPHA IN THE BODY

(Kapha Kshaya Lakshanas)

The patient who is having in adequate kapha (*Mucus*) in the body will have the following signs and symptoms : Giddiness (*Bhrama*), shooonyatha i.e., loss of kapha in the seals of kapha namely amashaya kapha. Mukha (Face) – Bodhaka kapha. Siras (Head or Brain) – Tarpaka kapha and Sandhi (Joints) – Slesaaha kapha respectively. There will be palpitation (*Hridrava*), and looseness in the joints (*Shithilatha in sandhis*) are also observed (A.H. Su. 11/6)

THE SIGNS AND SYMPTOMS OF INADEQUATE PITTA IN THE BODY

The following signs and symptoms are observed in a case of inadequate pitta in the body.

Dyspepsia (*Agnimandya*), coldness in the body (*Sheeta*) and loss of luster or colour of the body.

(A.H. Su. 11/6)

The following signs and symptoms are seen in a case where there is inadequate or less vaata in his body. Weakness in the body (*Angasaada*), not interested in speaking, unconsciousness (*Samjnyamoha*), and signs and symptoms of excessive kapha. It is necessary to note the signs and symptoms of inadequate Rasa (*chyle*) and Rakta (*Blood*)

In case of inadequate Rasa in the body, the following signs and symptoms are observed when there is inadequate blood (*Raktha*) in the body. The individual will develop a liking for the taste of sour (*Amla*) and cold (*Sishira*) things, weakness of blood vessels (*Shithilatha of siras*) and dryness (*Rookshata*).

(A.H. Su. 11/17)

OBSERVATION OF COMPLICATIONS OF PURGATION AND THEIR TREATMENT

(Virecana Vyaapat Nireeksha and its Pratiakaara)

The complications of virecana (*Purgation*) will occur as a result of the following. 1. Due to defective medicine 2. Forgetfulness of the servant. 3. Defects of the vaidya or physician. The complications stated for emesis therapy are similar to purgation therapy. These are produced due to either excessive administration or inadequate administration of the drug to the patient (*Atiyoga or ayoga*).

There are ten complications of similar to virecana and Vamana (*Purgation of vomiting*)

(C. Sid. 6/10. 29)

1. Distension (*Adhmaana*)
2. Cutting pain (*Parikarti*)
3. Excessive discharge (*Parisraava*)
4. Cardiac spasm (*Hridgraha*)
5. Haemorrhage (*Jeavaadaanam*)
6. Proplapse of rectum (*Gudabhamsha*)
7. Serious afflictions (*Upadrava*)
8. Exhaustion (*Klama*)

(C. Sid. 6/29-30)

Susruta has explained 15 complications of virecana (*Purgation*)

(Su. Ci. 34/2, 34/21).

1. Emetic drug to produce purgation (*Virecana*)
2. Purgatives to produce vomiting (*Vamana*)
3. Retained medicine (*Saava seshoudnatvam*)
4. Digested medicine (*Jeernaoushadhatvam*)
5. Less dose is removed from the body (*Heenadoshaaphritavam*)
6. Vaata Shoola (*Pain of Vaata origin*)
7. Inadequate administration (*Ayoga*)
8. Excessive or over administration of medicine (*Atiyoga*)

9. Haemorrhage (*Jeevaadaana*)
 10. Distension of the Abdomen (*Adhmaana*)
 11. Cutting pain in the Anus (*Parikartika*)
 12. Excessive discharge (*Parisaava*)
 13. Dysentery (*Pravhika*)
 14. Moving towards the heart (*Hridayopasaraana*)
 15. Constipation (*Vibandha*)
- (Su. Ci. 34/20. 34/21)

Partiloma Pravritti :

Kaphotklesha takes place (i.e. accumulation of kapha) in the koshta, offensive smell in the medicine, and a big dose of Medicine, anorexia and the food taken in the previous night is not properly digested. To such a patient if purgative is administered, then, it will produce emesis (*Vamana*) due to its upward movement.

(C. Sid. 6/32)

Treatment :

To such a patient once again unctuous and sudation (*Sneha sweda*) therapies must be adopted. The purgation is to be repeated . Even occurs then, physician should not administer the purgative on the third time, but if the patient is having saatmya (Homologation) of the drug and no distaste towards it the even on the third time the purgative can be administered.

(A.H.Kalpa 3/3.4)

When the eliminatory or purificatory procedure is employed without proper administration of oleation and sudation therapies (*Snehana and Swedana*) or one who is dehydrated or if the drug has become too old and these will vitiate the dosaas and aggravate the disease process.

Such a medicine will produce the following signs and symptoms. These are produced due to inadequate administration of the durgs:

1. Prolapse of rectum (*Vibhramsha*)
2. Oedema (*Swayathru*)
3. Hiccup (*Hikka*)
4. Excessive fainting (*Tamodarshana*)

5. Cramps in the calf muscles (*Pindikodwestana*)
6. Pruritis (*Kandu*)
7. Asthenea of the thigh (*Urusaada*)
8. Discolouration of the thigh (*Discolouration of the Urn*)

Treatment : The following line of treatments must be adopted :

1. Abhyanga (*Anointing the body with oil and saindhava lavana i.e., rock salt*)
2. Prasthara sweda (*Prasthara type of fomentation*)
3. Sankara sweda (*Sankara type of fomentation*)
4. Then only the purgative medicine must be administered. Or else.
5. Administer the Nirooha Vasti (*Cleaning enema*) with cow's urine i.e., Gomootra.
6. After th administration of vasti (*Enema*), the food consists of meat soup (*Maamsa rasa*) must be given.
7. Lastly administer a mild purgative to the patient.

(C. Si. 6/45 to 51, 38, 39)

When a person is having a midu koshta (*Soft bowel*), then, it results in atiyoga or excessive action of the durg. To stop the excessive passing of stools (*Motion*) a mild emetic must be administered.

(C. Sid. 6/45 to 51)

COMPLICATIONS SIMILAR TO EMESIS AND PURGATION

(Vamana And Virecana Vyapati)

There are ten complications which are detailed below, which are similar either to emesis therapy (vamana karma) or purgation therapy (Virecana karma).

1. Adhmaana (*Abdominal distension*)
2. Parikaritika (*Cutting pain in the anus*)
3. Parisraava (*Excessive discharge*)
4. Hridgraha (*Spasm of heart*)
5. Anga graha (*Spasm of body*)
6. Jeevaadaana (*Haemorrhage*)
7. Vibhramsha (*Prolapse of rectum*)
8. Sthambha (*Stiffness*)
9. Upadrava (*Complications*)
10. Krama (*Exhaustion*)

The above complications are going to be dealt with one by one.

1. Abdominal distention : (Adhmaana)

In a patient who is having maximum dosa (*Bahu dosa*) in his body less digestive fire (*Heenagni*), Misperistalisis (*Udaavarta*) to such a patient if a less dose of medicine is administered it results in aggravation (*Utklesha*) of dosas. In the end, it produces obstruction to the body channels and great distensions of the abdomen, with the following signs and symptoms:

1. Pain in the back
2. Pain in the sides of the chest
3. Pain in the head (*Headache*)
4. Obstruction to respiration
5. Obstruction to the movement of faeces
6. Obstruction to the flow of urine
7. Obstruction to Apaanaavaayu (*flatus*)

Treatment :

To such a patient the following line of treatment must be adopted

1. Inunction (*Abhyanga*)
2. Sudation (*Sweda*)
3. Suppository (*Varti*)
4. Unctuous enema (*Anuvaasana vasti*)
5. Evacuative Enema (*Nirooha vasti*)
6. Curative treatment mentioned in Udaavarta (*Misperistalsis*) must be adopted here.

(C. Si. 6/58 to 60)

2) Cutting pain in the anus (Parikartika) :

When the strong medicine is administered to the conditions mentioned below will reach the rectum (*Gudam*) and eliminates the vitiated dosas along with Aama (*Chyme*) and produces acute colic pain, gripping pain associated with slimy (*Pichila*) and bloody (*Rakta*) discharge.

1. One who has undergone oleation therapy (*Snigdha*)
2. Whose bowel is strongly constipated.

3. Who suffers from Aama (*Chyme morbidity*)

4. One who is emaciated
5. One who is soft bowelled (*Mrudu kosta*)
6. One who has been exhausted (*Sraanta*)
7. One who has less strength (*Alpabala*)

(C. Siddi. 6/61, 62)

Treatment :

The following line of treatments must be adopted to the patient who is suffering from Aama (*Chyme morbidity*)

1. Starvation (*Langhana*)
2. Digestive stimulants (*Paacana*)
3. Diet a dry (*Rookshna*), b) hot (*Ushna*) c) Light diet (*Laghubhojana*)

In conditions of emaciation (*Ksheena*) the following line of roborant (*Bhrumhana*) treatment with sweet group of drugs must be adopted.

(C. Sid. 6/61)

A purgative produces less and frequent elimination accompanied with acute obstruction of vaata, rigidity (*stambha*) and paid in the rectum (*Guda*). Such a man requires a specific treatment by strong enemata (*Teekshna vasti*) or purgation (*Virecana*). It must be always preceded by light and digestive measures.

(C. Sid. 6/89)

The un-unctuous purgative (*Rooti/shna virecana*) if administered in small dose to an individual who has excessive dosaas (*Morbidity*) and who has kroorkoshta will not eliminate or purify the dosaas. Instead it will aggravate the dosaas and produces the following signs and symptoms.

1. Pruritis (*Kandu*)
2. Oedema (*Sotha*)
3. Skin diseases including leprosy (*Kushta*)
4. Heaviness (*Gourava*)
5. Dyspepsia (*Agnimanda*)
6. Nausea (*Utklesha*)
7. Stiffness (*Sthambha*)
8. Anorexia (*Aruchi*)
9. Anaemia (*Paandu*)
10. Weakness (*Durbalya*)
11. Constipation (*Vistambha*)
12. Myalagia (*Sarvanganamarda*)
13. Ptyalism (*Kapha sraava in the mouth*)

Treatment : Treatment consists in the administration of

- A. Shamana (*Palliative*) B. Vamana (*Emetic*),
- B. Virecana (*Purgative*) D. Aasthaapaan vasti (*Cleansing enema*).

When the dose is excessive and situation in stomach emetics must administered. If dose is accumulated in pakwaashaya (large gut) then

administer purgatives. These should be preceded by both snehana and swedana (i.e., Oleation and Sudation) therapies. Susruta has advocated to give Asthapana vasti with the following durgs :

1. Ajakarna
2. Dhavat,
3. Nisha
4. Palasha,
5. Bala (*Sida cordifolia*)
6. Madhu (*Honey*)

The first five drugs, in the form of Kashaya, are mixed with honey and asthaapaana vasti is administered.

After the elimination takes place adopt the following measures :

Cuooma (*Powder*), Aasava, arista which are indicated in sprue (*Grahani*) and Haemorrhoids (*Arshas*). Eg. Abayaarista, Takraarista etc. Citrakaadi cuma, Maricaadi cuma etc. These are given to stimulate the agni (digestive fire) and helps to accelerate the assimilation of food process.

(C. Sid. 6/68 to 70)
(Su. Chi. 34/17)

4. Hridgraha :

When a person has suppressed his natural urges to him if eliminatory or purificatory drugs are administered then it leads to vitiation of dosas like vaata and reaches the heart and produces severe cardiac pain due to spasm (*Hridgraha*).

THE SIGNS AND SYMPTOMS OF HRIDGRAHA

(Spasm of Heart Muscle)

The following signs and symptoms are produced in Hridgraha :

1. Hiccup (*Hikka*)
2. Cough (*Kaasa*)
3. Pain in the sides of the chest (*Parshwa shoo/a*)
4. Depression (*Dainya*)
5. Phyalism (*Laala sraava*)
6. Agitation of eyes (*Vibhrama*)
7. He bites his tongue (*Jiiva Khaadati*)
8. Unconsciousness (*Niha sanjnaa*)
9. He bites his teeth

Treatment :

- As soon as the patient is serious, he should be made to vomit.
- When the fainting is due to vitiation of pitta, then, an emetic with sweet group (madhura gana) must be administered to the patient.

The pungent group of (Katu dravya) drugs must be administered when the fainting is due to vitiation of Kapha. Then, the medicine of digestive and assimilating the residual dosa or morbid material must be given.

- His kaayagni (bodily enzymes) and strength (bala) must be restored gradually in the body of the patient.

(C. Sid. 6/71 to 74)

- When the patient is vomiting too much he may be afflicting his heart with vaata, then in such condition give the following line of treatment:

Unctuous (Snigdha), Sour (aamla) and salt (lavana) drugs or diet in a patient who is having pitta and kapha dry (rookshna), pungent (Katu) and bitter (Tikta) articles must be given to the patient.

(C. Sid 6/75)

Susruta says that due to the vitiation of dosaas there will be obstruction to them. In such a condition the above lakshanaas will be observed and for such a condition, anointing of the body (Abhyanga) with ghee and fomentation with Maasha (lat Phaseolous radiatus) and other dicotyledons.

- Anuvaasana vasti with Madhuyasti (Glycyrrhiza glabra)
- Teekshna nasya (Acute erthine)
- Teekshna nasya (Acute erthine)
- Produce emesis with madhuyasti decoction and rice water.
- According to condition of the patient Abhayaarista, dashamoolarista etc., should be given. (Su. Sid. 34/9)
- Angagraha :

Angagraha and hridgraha are produced due to same causes namely :

- Suppression of natural urges by an individual who has undergone the eliminatory or purificatory medicine or
- Obstruction of vaata by kapha or
- The excessive administration of purification procedure, (Sodhana therapy) vitiates vaata ; it produces the following signs and symptoms:

1. Spasm of organs 2. Stiffness (Sthambha)

2. Tremor (Vepatu) 4. Pricking pain (Toda)
4. Asthenia (Saada) 6. Cramps (Udvastana)
8. Curing (Manthana)

Treatment :

To the above conditions the following method of treatment must be instituted :

- Oleation (Snehana)
- Sudation (Swedana) and
- Other measures that are said in the curative treatment of vaata.

(C. Sid. 6/76-77)

6. Jeevaadaanaa :

When a dosa is less in an individual who is having soft bowel (Mrudu koshata), to such a person if strong medicines are administered, it results in the elimination of dosaas and churn the entire system too much and it leads to discharge of frank and like blood.

(C. Sid. 6/78)

Susruta is of the view that in atiyoga there will be appearance of red blood and water and lastly prolapse of rectum i.e., guda bhramsha will take place. When pure blood is discharged then, it is called as complication of pitta.

(Su. Ci. 34/13, 14)

Test for pure and impure blood :

- The blood which is suspected must be thrown to dogs, along with food. If the dog does not eat, then, it is bile stained blood (Raktapita).
- A white cloth must be soaked in a suspected blood and it should be dried and it must be washed with warm water. In pure blood the cloth will not retain the colour but in the impure blood the cloth will definitely retain the colour. If the cloth is clean and white, then, it must be considered as pure blood.
- (C. Sh. 6/80)

Treatment :

A. The physician in charge of the patient must treat the case, till he recovers or dies and who is having thirst (*Thrishna*), unconsciousness (*Moorca*) and intoxication (*Mada*) and the specific treatment must be anti-pitta or the treatment mentioned for over action of eliminative process or purificatory procedures, must be adopted.

(C. Sid. 6/81)

B. The blood which is curmed with **darbha** (*Sacrificial grass*), must be administered in the form of enema (*Vasti*).

(C. Sid 6/82).

C. The patient may be given a cold **kshheera** (*Milk*) prepared with **Shyaama**, **Kaasmarya**, **Badara**, **Doorva** (*lat Cymodon dochyton Linn areas*), **Usheera**.

D. Mixed with supernatent part of ghee and extract of berberry must be given to drink.

or He may be given **picca vasti** (*Mucik genous enema*)

or He may be given enema with ghee (*Anuvaasana vasti*)

(C. Sid. 6/83-84)

7. Vibhramsa (Prolapse of rectum) :

In Vibhramsa there are complications namely

- Gudabhbhramsa** (Prolapse of rectum)
- Samjnaa vibhramsa** (Loss of consciousness) and
- Vibhramsa with pruritis.**

Susruta has included vibhramsa in atiyoga after symptoms of **jeevadaana**. But **Caraka** has stated samjnaa vibhramsa and **kandu** (*pruritis*) in **Ayoga of vamana**.

Susruta has advised the reduction of prolapse after anointing and soft fomentation to it.

The rectum must be applied with the following drugs and it should be reduced inside property.

- Saurashtra curna** (Powder of Potassium Aluminium Sulphate)
 - Udumbbara saara** (*lat Fiscus glomerata Roxb*)
 - Lodhra curna** (*lat Symplocos racemosa*)
- Mix 1 to 3 with **jatyāadi taila** and apply to prolapsed portion to produce **sthambhana** effect.

In excessive administration of the drug. Unconsciousness is produced due to injury to the brain. To such a patient soothing songs and words should be uttered or recited.

(C. Sid. 6/85)

If the purgative dose not act after the faecal matter is eliminated from the body or emetic drug is immediately vomited outside, then it leads to aggravation of dosaas (*morbidity humour*) and it does not get dislodged and eliminated. As a result of it, the following symptoms are produced.

- Pruritis (Kandu)** 2. Other disease like **pidakas** (*Eruptions*) and **kusta** (*Skin diseases including leprosy*) etc.
- Allow the patient to drink **sneha** once again and repeat **abhyanga** and **sweda** (*fomentation*) and once again a strong dose of purgative must be given.

8) Sthambha (Stiffness) :

Whenever a person has undergone oleation therapy and if the same person consumes unctuous substance, then, the same will not expel the dosas (*morbidity matter*) outside. Instead of that it will not obstruct the dosaas which are already dislodged from their habitat.

(C. Sid. 6/89)

The signs and symptoms of Stiffness :

- It produces scanty and frequent elimination
- Acute obstruction to **vaata**
- Rigidity in the rectum
- Pain in the rectum

Treatment :

1. Light diet
2. Strong purgatives (Teekshna virechana)
3. Strong enema (Teekshnavasti)
4. Digestive measures

9) Upadrava (Complications) :

To a patient who is weak or lacking in unctuous quality, or the unctuous purgative medication, will aggravate and provoke the vaata quickly and produce serious complications.

The Signs and symptoms of Upadrava :

1. Rigidity (*Sthambah*) 2. Severe pain in the limbs 3. Fainting

Treatment :

The following principles of treatment must be adopted :
Curative measures of vaata must be instituted.

- (C. Sid 6/90, 91).
- (C. Sid 6/90, 91)

10) Klama (Exhaustion) :

To a patient who is unctuous (*snigdha*) and who is having soft bowel (*Mrudu koshta*), if a soft medicine is administered, then it produces vitiation and aggravation of kapha in the body and obstructs and passage of vaata and pitta produces the following signs and symptoms :

1. Torpor (*Tandra*)
2. Heaviness (*Gourava*)
3. Exhaustion (*Klama*)
4. Weakness (*Dourbalya*)
5. Asthenia (*Anga saada*)

Treatment :

1. The patient must be made to vomit both the medicine and dosa (morbid matter)
2. Light diet
3. Digestive stimulants must be given to the patient.

4. Oleation (*Snehana*)
5. Severe eliminatory drugs must be given.

(C. Sid 6/91 to 93)

4) Paschaat Karma (Post Operative Measures) :

The following medicines must be kept ready :
Mocharasa, Sootashekhararasa, shankavati, lodhra cura, usheera curna, dashamoolarista, phalavarti, pichcha vasti, yoga of madanaphala phalavarti, yoga of madanaphala etc.

Paschaat Karma (Post Operative Measures) :

The period of passing of virecana vegaas (Urges) to the state of giving normal diet. This falls under paschaat karma. The paschaat karma of virecana is exactly similar to paschaat karma of vamana but with a slight difference after emesis therapy, dhoomapaana must be instituted but this should not be done after virecana (Purgation).

(A.H. Su. 18/42, 43)

Dhoomapaana is adopted to make utklipta kapha to dissolve but in purgation no such thing is necessary

1. Samsarjana krama
2. Tarpana and shamanoushadha
3. Parighaarya vishaya
4. Virecanottara karma (post-purgative treatment)

1. Samsarjana Krama :

The less agni (*Mandaagni*) already present must be stimulated by giving light diet (*laghu bhojana*) and later on heavy diet (*Guru bhojana*). The normal diet must be restored within 7 days. Peya (*Gruel*), vilepi, Akrutayusha, kruitayusha, akruta maamsa rasa and kruta maamsa rasa must be given to a patient who has the shuddhi of pradhaana, madhya and avara respectively. The normal diet must be restored on third day to avara shuddhi patient. On 5th day to Madhya shuddhi patient and on 7th to pradhaana shuddhi patient.

If the above procedure of dieting is followed the digestive fire (*Agni*) will be in a position to digest even the heavy food.

2. Tarpana and Shamanoushadha :

If peya is given to the patient it aggravates the kapha. So instead of peya the mantha or yusha must be given and instead of vilepi, Ghana tarpana (Ghana-thick) may be given.

Susruta has advocated the use of tarpana of Laaja and Saktu Caraka advocates the following are some of the tarpana preparations.

1. Pipali mula (root of *Piper nigrum*), ghee, honey, sugar. All these are to be taken in equal quantity and add double the quantity of saktu and prepare a mantha and give it to the patient to drink.

3. Kharjoora :

Draksha (*Vitis vinifera*), Dadima (*Punica granatum*), Amla vetasa (*Garcinia pedunculata Roxb*) may be taken, in equal quantity and prepare the mantha and the patient must be instructed to drink the same. The Mantha prepared from Palasha and Arnalaki which is very useful for alcoholics as it alleviated complications.

4. Parihaaryaa Vishaya :

The do's and don't that are mentioned under vamana are also to be followed here strictly.

Method of treatment to be followed after Purgation Therapy :

When there is no necessity to adopt once again eliminatory procedure, then only start palliative medicines (i.e. shamnoushadhas) form 7th day onwards. If anuvaasaana vasti is to be given it should be given before 9th day, and nirooha vasti after that day of emesis therapy and nirooha vasti to be given after 7th day. But Dhalaaha is of the idea that afater 7th i.e., either on the 8th or the 9th day vasti (enema) can be given. If it is given early it will produce vitiation of vata and endanger the body.

- (C. Sid. 1/26)

1. Yogas of Shyaama and Trivrit	-	110 Yogas
2. Yogas of Caturangula	-	12 Yogas
3. Yogas of Tilvaka	-	12 Yogas
4. Yogas of Sapthala &		
5. Yogas of Shankhini	-	39 Yogas
6. Yogas of Danthi & Dravanthi	-	48 Yogas
Total		245 Yogas

It looks very peculiar as Caraka has not given the important drugs used in purgation i.e. Abhaya (*Terminalis chebul/a*), Eranda (*Ricinus communis*)

But Susruta has added these in his prescriptions dealing with purgation therapy. The following are some of the prescriptions of Susruta for virecana therapy.

- A) Hareetaki (*Lat. Terminalia chebul/a*), Vidanga (*Lat. Embelia rives*) Shunti (*Lat. Zingiber officinalis*), Saundhava (*Rock Salt*) Potassium chloride, Trivrit (*Lat Operculina turpethum*), Mareeca (*Lat. Piper nigrum*), The cumra of these has to be taken along with cow's urine (Go-mutra)
 - B) Hareetaki (*Lat. Terminalia chebul/a*), Neelini (*Lat. Indigofera tinctoria*), Shunti (*Lat. Zingiber officinalis*)
 - C) Guda (*Treacle*):
 - Curma of Hareetaki phala (*Fruit*). Lat Terminalia chebuta with pippalyadhi (*Lat.piper longum*) kwaatha.
 - D) Hareetaki with Saundhava Lavana
 - E) Triphala :
1. Hareetaki (*Lat. Terminalia chebul/a*)
 2. Vibheetaki (*Lat. Terminalia belerica*)
 3. Aamalaki (*Lat. Emblica officinalis*)
 - F. Eranda taila (*Lat. Ricinus communis*) Taila must be taken with Triphala kwaatha or milk (or) mamsarasa.

Caraka, has described the drugs used in purgative therapy i.e., Virecana Karma from 7th to 12th chapter of Kalpa Sthana. The following are the details found in the above chapters.

A) Pippali Lat Piper longum

B) Aaragwadha(*Cassia fistula*) kwatha i.e., decoction must be taken with milk or meat juice (*Mamsa rasa*).

C) Trikatu

- a) Shunti (*Lat. Zingiber officinalis*)

- b) Pippali (*Lat. Piper longum*)

- c) Mareeca (*Lat. Piper nigrum*) and Triphala

- i) Haretaki (*Lat. Terminalia belerica*)

- ii) Vibheetaki (*Lat. Terminalia belerica*)

- iii) Aamalaki (*Lat. Emblica officinalis*)

- iv) Administer decoction of Draaksha (*Vitis vinifera*) with Dashamoola kwaatha.

- v) Eranda (*Ricinus communis*) Taila

- vi) Trivrit (*Operculina turpethum*) with Draksha (*Vitis vinifera*)

The yogaas, which are mentioned by Vagbhata for producing virecana are quite similar to those mentioned by Acharya caraka.

Drugs used to produce Virecana (Purgation) as per sharangadhara:

- a. Abhayaadi Modaka,

- b. Eranda taila

According to seasonal changes he has advocated the use of 6 yogaas of Trivrit namely :

1. Draaksha (*Vitis vinifera*) adhi quattha (Decoction)
2. Aaragwadadhi (*Cassia fistula*) Kwatha
3. Abhayaadi kwata (*Terminalia chebula*)
4. Triphaladhi kwata
5. Triphala Aaragwadhi kwatha
6. Hareetaki kwatha

Prescriptions of caraka for producing purgations (Virecana).

These are explained in detail in seventh to twelfth chapter of kalpa sthana of caraka samhita.

Properties of Trivrit :

It has got the following properties :-

1. Taste – Astringent (*Kashaya*), Sweet (*Swaadhu*), dry (*Rookshna*). In its vast digestive action it is pungent in nature. It is curative of pitta and kapha. It vitiates vaata, in view of its dry property. It cures all the diseases of vaata, pitta and kapha by mixing it with other drugs. There are two varieties namely : black and red and the root of the red is usually preferred. (C. Ka. 7/5 to 7)

Uses :

It is very good for children and for the persons who are having delicate body, aged and soft bowelled. (*Mridu koshta*).

The black variety is having quick action and produces a torpor (*Moorca*) and lots of body elements and fainting. Owing to its quality it produces distress in the throat (*Kanta*) and the stomach (*Aamashaya*) and it eliminates the dosa (*Morbid matter*) quickly.

Uses :

It is indicated in persons who are having excessive dosaas and kroora koshta (*Hard bowelled condition*). (C. Ka. 7/8, 9)

The person who is to be administered the purgative should be given general oleation (*Snehana*) and sudation (*Swedana*) procedures and should be kept on a liquid diet the previous day so that he can purge with ease. (C. K. 7/4)

An individual may take one tola of the lump of any one variety of Trivrit (*Operculina turpethum*) mixed with sour kanjee. (C.Ka. 7/12.)

10. Curna yogas :

Take two parts of Trivrit mixed with one part of saindhava lavana or with any one of 12 salts, and dry ginger (*Zingiber officinalis*)

Trivrit with Gomootra yoga :

(Total 18). One part Trivrit mixed with half part of either

1. Pippali (*Piper longum*)
2. Pippali moola
3. Marica (*Piper nigrum*)
4. Gajapippali (*Scindapsus officinalis*)
5. Sarala
6. Kilim
7. Hingu (*Ferula nathex asafoetida*)
8. Bharangi (*Clerodendron serratum*)
9. Tejovathi (*Xanthoxylum alatum*)
10. Mustha (*Holostemma anulare*)
11. Haimavathi (*Iris versicolor*)
12. Pathya (*Terminalia Chebula*)
13. Citraka (*Plumbago zeylanica*)
14. Rajani (*Curcuma longa*)
15. Vaca (*Acorus calamus*)
16. Svanakseeri (*Argemone mexicana*)
17. Ajamoda (*Apium graveolens*)
18. Zingiber officinalis

and the above must be taken as a decoction along with cow's urine
(Go-mootra)

Yoga of Trivrit with Saindhavadi :

Its total number is 12. Take the powder of shunti (*Zingiber officinalis*) and double the quantity of Trivrit and administer with any one of the following drugs.

1. Saindhava (Rock salt), 2. Souvarcha lavana, 3. Kaala lavana4. Vida lavana (*Ammonium chloride*), 5. Saamudra lavana (*Sodium chloride*), 6. Oudhbidha lavana, 7. Saambhara lavana 8. Romaka lavana, 9. Oushara lavana, 10. Paareyaika lavana. 11. Parushja lavana, 12. Vaaluuka lavana.

Yoga of Trivrit with yaasthimadhu :

It is totally two in number : 1 part of Trivrit must be given with one part of Yaasthimadhu (*Glycyrrhiza glabra*) $7\frac{1}{2}$ part of sharkara.

Uses : It is used to produce virecana.

Jeevakadhi 14 yogas :

The decoction must be prepared with following drugs and it should be used in the disorders of vaata and pitta.

1. Jivaka (*Artis latifolia*)
2. Rishabalka
3. Meda (*Gymnema acerantiacum*)
4. Sravani (*Sphaeranthus indicus*)
5. Karkaataka Sringi (*Scilla serrata*)
6. Mudgaparni (*Phaseolus trilobus*)
7. Maashaparni (*Phaseolus mungo*)
8. Sravani (*Sphaeranthus indicus*)
9. Kakoli (*Luvunga scandolens*)
10. Ksheerkakoli
11. Cinnaruha (*Tinospora cordifolia*)
12. Ksheerashukla
13. Ksheera vidari
14. Arkapuspi

Ksheeradi 7 yogas :

The decoction prepared with the following drugs may be used in the disorders of kapha and vaata.

Cow's urine, maamsarasa, sugarcane juice, juice of kaashmari, juice of draksha (*Vitis vinifera*), juice of Peelu (*Lat. Salvadora persica*) and ghrta i.e., ghee along with these things with the powder of Trivrit can be given.

Yoga of Lehya (Linctus) :

There are 8 yogas linctus which are used to produce purgation. These are allowed to be taken with honey, ghee and sugar.

(C. K. 7/21)

For a patient who is suffering from fever (Jwara) of Sannipatha variety with rigidity, burning sensation and thirst, to produce purgation the powder of wild carrot Tugaksheeri (*Bamdusa bambos*), Vidaari (*Pueraria tuberosa*), Trivrit (*Operculina turpethum*) mixed with honey and ghee.

(C. K. 7/22)

Best Antipitta Purgative Linctus :

Take the following drugs and prepare a linctus and administer it to a patient, who is suffering from pitta, along with honey and sugar candy.

- Sugar cane (*Saccharum officinarum*) juice 16 tolas.
- Juice of grape (*Vitis vinifera*) 16 tolas.
- Juice of peelu (*Salvadora persica*) 16 tolas.
- Juice of Parushaka (*Grewia asiatica*) 16 tolas.
- Sugar candy 4 tolas.
- Honey 8 tolas.

This should be mixed with Trivrit (Lat *Operculina turpethum*) and must be administered.

(C.K. 7/27)

Best Antikapha Linctus :

To produce purgation to a patient who is suffering from kapha disorder then administer the linctus prepared with the following drugs :

- Pippali (Lat *Piper longum*)
- Naagara (Lat *Zingiber officinale*),
- Kshaara (Alkal)
- Shyaama Trivrit (Lat *Operculina turpethum*)
- Madhu – Honey.

For excessive kapha to produce purgation the following linctus can be given :

- Juice of Mathulunga (*Citrus medica*)
- Juice of Abhaya (*Terminalia cebula*)
- Dhaatri (*Gmelia arborea*)
- Sripali (*Gmelia arborea*)
- Kola (Badara) (*Ziziphus jujuba*)
- Daadima (*Punica granatum*)

These should be seasoned and cooked with oil. To this the pulp of Sour mango and Kapitha (Lat *Feronia limonia*) or other fruit. When it becomes thick the powder of Trivrit (Lat *Operculina turpethum*) must be added along with powder of:

- Bark of Twak (*Cinnamomum zeylanicum*)
- Patra (*Cinnamomum tamala*)
- Keshara (*Mesua ferrea*)
- Ela (*Elettaria cardamomum*)
- Madhu (Honey)

In suitable proportion and prepared with this linctus can be given to persons who are rich and having delicate body.

(C. 7/32)

Tarpana Yoga of Shyaama Trivrit :

Take equal quantity of

1. Bhringa (Lat *Eclipta alba*) 2. Ela (Lat *Elettaria cardamomum*) 3. Neeli (Lat *Indigofera tinctoria*) 4. Trivrit (Lat *Operculina turpethum*) to the quantity of all the three drugs mentioned above and sugar to the proportion of all the above four items and mix with fruit juice and honey and roasted paddy powder.

Use :

This can be given as a safe and effective purgative in the following disorders :

- Vaata 2. Pitta 3. Kapha 4. Dyspepsia (*Agnimandhya*), 5. Delicate bodied persons.

(C. K. 7/32)

Modakayoga : There are 5 modaka yogas Viz.,

- Sharkara (Sugarcandy)
- Triphala-Abhaya (*Terminalia chebula*), Vibheetaki (*Terminalia belerica*), Aamalaki (*Emblica officinalis*)
- Shyaama Trivrit, (*Operculina turpethum*)
- Pippali (Lat *Piper longum*)
- Maakshika (Honey)

Use : It must be used to produce purgation in the following disorders.

1. Sannipaata (*Tridisordence*) disorders.
2. Urdhwa Rakta pitta (*Haemorrhage from upper part of the body*).
3. Jwara (Fever).

Linctus :

The physician has to take the $\frac{3}{4}$ Tola of Trivrit Triphala. $\frac{3}{4}$ Tola Vidanga (*lat Embelia ribes*), Pippali (*Piper longum*) Kshaara (*alkai*). This linctus should be taken along Treacle (*Guda*) in order to produce purgation.

Use : It is curative of

1. Gulma (*Fantum Tumour*)
2. Pleeha (*spleenic disorders*)
3. Udara (Abdominal diseases)
4. Swaasa (*Dyspnoea*)
5. Disease of Kapha and Vaata
6. Arocaka (*Anorexia*)
7. Haleemaka (A type of Jaundice)

Kalyaanaguda (Modaka) :

Take the following drugs each 1 Karsh dose and till Taila phala-(32 tolas) and trivrit curma 8 phala juice of Aamalaki prastha (192 tolas) powder of Treacle (*Guda*) $\frac{1}{2}$ tola and heat it in a low fire in a vessel and prepare a bolus of size of Badara fruit or the fruit of Udumbbara.

1. Vidanga (*Embelia ribes*)
2. Pippali moola (*Piper longum*)
3. Triphala (*Terminalia chebula + Terminalia belerica + Emblica officinalis*)
4. Dhaniya (*Coriandrum sativum*)
5. Citra (*Plumbago zeylanica*)
6. Marica (*Piper nigrum*)
7. Indrayava (*Holarrhena antidysenterica*)
8. Ajawaan (*Agium grayeoleucus*)
9. Pippali (*Piper longum*)
10. Gajapippali
11. 5 lavaanaas
12. Ajamoda (*Carum roxburghianum*)

Uses :

1. Dyspepsia (*Mandaagni*)
2. Unconsciousness (*Moorcha*)
3. Fever (Jwara)
4. Anorexia (*Aruchi*)
5. Myalgia (*Gaatrashoola*)
6. Giddiness (*Bhrama*)
7. Emaciation (*Kshaya*)
8. Skin disease and leprosy (*Kushta*)
9. Haemorrhoids (*Arshas*)
10. Jaundice (*Kamala*)
11. Anaemia (*Paandu*)
12. Abdominal Tumour (*Gulma*)
13. Urinary disorder (*Prameha*)
14. Abdominal diseases (*Udara*)
15. Fisiula-in-Ano (*Bhagandara*)
16. Sprue (*Graham*)

Yoga of Paanaka : Its total number is 5.

1. Paanaka, 2. Raaga, 3. Shaadava, 4. Modaka, 5. Yoosha.

Purgative used in Poison and Urinary Disorders :

1. Shunti (*lat. Zingiber officinale*)
2. Pippali (*Piper longum*)
3. Mareeca (*Piper nigrum*) in equal quantity
4. Twaka (*Cinnamomum tamala*)
5. Patra (*Cinnamomum tamala*)
6. Mustha (*Cyperus rotundus*)
7. Elaa (*Eletraria cardamomum*)
8. Vidanga (*Embelia ribes*)
9. Aamalaka (*Emblica officinalis*)
10. Abhaya (*Terminalia chebula*)
11. Trivrit 8 parts (*Operculina turpethum*)
12. Sugar 6 parts

This should be powdered in to fine powder and prepare abolus along with honey of the weight of 4 tolas weight should be taken early morning after rising from the bed followed by cold water.

It is indicated in the following diseases :

1. Dysurea (*Mooltrakriira*)
2. Fever (*Iwara*)
3. Vomiting (*Vamana*)
4. Cough (*Kaasa*)
5. Dyspncea (*Swaasa*)
6. Giddiness (*Bhrama*)
7. Emaciation (*Shosha*)
8. Excessive heat (*Tappa*)
9. Anmia (*Pandu*)
10. Less gastric fire (*Agnimaandhya*), it requires no regimen of diet.

(C. Ka. 7/49)

Purgative for Aristocratic persons :

Take the following drugs and prepare into boluses and use it as a purgative for Aristocratic persons. Pathya, (*Terminalia chebula*) 16 tolas, Castor (*Ricinus communis*) 16 tolas (two *Prasritis* each), Trivrit 4 tolas (*Operculina turpethum*).

(C. K. 7/50 td 50 ½)

Purgative for misperistalsis (Udaavarta) :

Sweet boluses must be prepared with following drugs and to be used in udaavarta (*Misperistalsis*), pain in sacral regions (*Trika*), inguinal region. (*Vankshana shotha*) epigastric and hypogastric Abdominal regions, painful Haemorrhoids, Splenic disorders, hiccup, cough, anorexia, dysphoea and morbid kapha.

1. Hingu (lat. *Ferula Narthex*)

2. Sourchala lavana

3. Trikatu (*Zingiber officinalis* + *Piper longum* + *Piper nigum*),

4. Yavani (lat *Trachyspermum ammi*)

5. Bida, 6. Jeeruka (*orchis latifolia*)

7. Vaca (*Acorus calamus*)

8. Ajagandha (*Gynandropsis gynandro*)

9. Triphala (*Phyllanthus emblica* + *Terminatia bellerica* + *Terminatia cedula*)

10. Cavya (*Piper chaba*)

11. Citraka (*Plumbago zeylanica*)

12. Dhaanyaka (*Coriandrum sativum*)

13. Tumburu (*Mimosa elengi*)

14. Daadima (*Punica granatum*)

15. Madhu (*Honey*)

16. Draksha (*Grape juice*) (*Vitis vinifera*)

Take and prepare it and use it for patients in rainy season.

1. Trivrit (*Operculina turpethum*)

2. Seeds of kutaja (*Holarrhena antidysentrica*)

3. Long pepper (*Piper longum*)

4. Dry ginger (*Zingiber officinale*)

5. Draksha (*Grape juice*) (*Vitis vinifera*)

(C. K. 7/56)

Purgative to be used at the end or rainy season :

1. Trivrit (*Operculina turpethum*)

2. Duraalabha (lat *Fagonia arabica*)

3. Mustha (*Cyperus rotundus*)

4. Sharkara (Sugar candy)

5. Deecya

6. Naagara (*Zingiber officinale*)

7. Draaksha (*Vitis vinifera*)

With water and administer the same to the patient at the end of rainy season.

Purgative to be used in winter season : (*Hemantha ritu*) :

A paste must be prepared from the following drugs and to be used along with hot water to produce purgation in the winter :

1. Trivrit (lat *Opercula Turpethum zeylanica*)

2. Citraka (*Plumbago zeylanica*)

3. Paata (*Cissampelo pareira*)

4. Jaajii (*Jasminm officinale*)
5. Sarala (*Pinus roxburghianum*)
6. Vaca (*Acorus calamus*)
7. Swarnaksheeri (*Argemone mexicana*)

(C. K. 7/58)

Purgative to be used in Summer Season :

Take equal quantity of Trivrit (*Lat. Operculina terpethum*), and sugar and use it in summer season as a purgative.

Purgative to be used in all seasons of the year by the unctuous persons :

Take Trivrit (*Lat. Operculana terpethum*), Traanyanti (*Lat. Delphinium zaili*), Hapusha (*Lat. Juniperus communis*), Sustala (*Lat. Acacia concinna*), Katuka rohini (*Lat. Picrorhiza kurroa*), Swarna ksheeri (*Lat. Argemone mexicana*). The above drugs must be given a Bhaavana for 3 days in cows urine (Gomootra).

Uses : It is to be used in patients who are having unctuous conditions in all the seasons of the year.

Cuoorna yoga of Trivrit to be used in dehydrated conditions of the body :

There are two yogaas of curma of Trivrit. One of them is -

1. Trivrit (*Lat. Operculina terpethum*), 2. Aayaama (*Lat.*), 3. Duraalabha (*Lat Fagonic cutica*) 4. Triphala (Phyllanthus emblica + Terminalia bellerica + Terminalia cebula. 8. Musta (*Lat Cyperus rotundus*). 9. Katuka (*Lat. Picrorhiza Kurroa*).

The above 10 drugs are to be taken in equal quantity and to be powdered and given to the patients along with sarpi, maamsa rasa (meat juice), hot water,
Dose : 1 tola at a time.

Tarpana yoga of shyaama Trivrit :

Take the following drugs in equal quantity and give the Bhaavana in the juice of Aamalaki for a period of 7 days and prepare a yusha and administer along with juice of meat (*Maamsa rasa*).

1. Trivrit (*Operculina turpethum*)
2. Triphala
3. Abhayaa (*Terminalia cebula*)
4. Amalaki (*lat Phylanthus emblica*)

(C. K. 7/65)

5. Vibheetaki (*Terminalia bellerica*)
6. Danti (*lat Balispermum montanum*)
7. Saptala (*lat Acacia concinna*)
8. Trikatu,

9. Shunti (*lat Zingiber officinale*)
10. Pippali (*lat Piper longum*)

11. Mareeca (*lat Piper nigrum*)
12. Saindhava (Rock-salt)

(C. K. 7/65)

Ghrita yogaaas of Trivrit :

Totally there are 4 (four) yogaaas. The Ghritha can be prepared from trivrit (*Lat Operculina turpethum*) and equal quantity of Aamalaki (*Lat Emblica officinalis*).

Use: It is used to cure Fantum Tumour (*Gulma*)

(C. K. 7/66)

The decoction can be prepared with roots of Shyaama Trivrit (*lat Operculina turpethum*), and Trivrit and with Aamalaki (*lat Emblica officinalis*) with this ghee can be prepared and used.

(C.K. 7/67)

Yoga of Ksheera of Trivrit :

The ghee (Ghritha) which is prepared with the decoction of black trivrit (*lat Black variety of Operculina terpethum*)and Trivrit (*lat Operculina turpethum*), must be taken as a decoction. The milk can also be prepared with Shyaama Trivrit (*lat Operculina turpethum*).

(C. K. 7/69)

Use : It will act as a comfortable or pleasant purgative.

Yoga of Madya (Alcohol) of Trivrit :

Take 8 fistful (*Musti*) of Trivrit (*Lat Operculina turpethum*) and the decoction should be prepared with 1024 Tolaas of water till it is reduced to 1/4. This decoction should be strained and mixed with 400 tolaas of Treacle (*guda*), honey Pippali (*Lat Piper longum*) Madana phala (*Lat Randia dumetorum*), Citraka (*Lat Plumbago zeylanica*) and these should be kept in a pot which is smeared with ghee and honey on its inner lining. And it should be sealed and preserved for a month. At the end of a month this should be taken as a decoction.

Uses :

1. This is curative of gastro-intestinal especially Gastric disorders 2. anaemia (*Paandu*) 3. Fantum Tumour (*Gulma*) 4. Oedema (*Swayathru*).

(C. K. 7/69, 70).

Yoga of Suras (Alcoholic Preparation) of Trivrit

(*Lat Operculina turpethum*)

Suraa or wine can be prepared by mixing yeast with Trivrit and this can be taken internally.

(C. K. 7/71)

Yoga of kaanji of Trivrit :

The Barely (*Yava*) must be boiled in the decoction of Shyaama Trivrit (*Lat. Operculina turpethum*), should be soaked in water and made to ferment for 6 days in a vessel. This should be buried in a heap of grain. This is the method of preparation of Sauveeraka wine.

(C. K. 7/73)

Preparation of wine of Sauveeraka :

The Barely (*Yava*) must be boiled in the decoction of Shyaama Trivrit (*Lat. Operculina turpethum*), and it has to be mixed with half boiled barely (*Yava Lat. Hordeum Vulgare*) powder and it should be made to ferment for six days in water in a vessel. This vessel must be buried in a heap of grain. The net result is the production of Tushodaka wine.

(C. K. 7/76)

10 Yogaas of Shaadava :

10 different varieties of Shaadava tec., described in the Pharmaceutics of Madana Phala (*Randia dumetorum*) should be mixed with the powder of trivrit and it is to be administered as a purgative.

(C. K. 7/74)

Preparation of Chaturangula : (*Cassia fistula*)

Synonyms : Aaragwadha, Raaguvriksha, Sampaka, caturangula, Pragraha, kritmala, karnikara and Avaghataka.

Properties : It is having the following properties

1. Sweet (*Madhura*), 2. Cold (*Sheeta*) and 3. Mild (*Mrudu*)

Uses :
It can be effectively used in Fever (*Iwara*), Cardiac disorders (*Hridroga*), and Misperistalisis (*Udaavarta*).

2. It is specially good to administer to children, aged people, persons of Pectroal region and cachexia (*Kshat ksheena*) and persons who are having delicate constitution (*Sukumaara*). (C. K 8/1 to 5)

Method of Collection of Aaragwadha :

During the fruit time and proper season its fruits having good pulp must be collected and must be preserved in a sand for 7 (Seven) nights. It should be taken outside after 7 nights and it must be dried in the sun and the pulp should be taken out it has to be preserved in a clean pot.

(C. K. 8/7)

Yoga of Aaragwadha with Draaksha (*Lat. Vitis vinifera*) :

Patients who are having burning sensation (*Daaha*) and misperistalisis (*Udaavarta*) in children from 4 years to 12 years, the pulp of Aaragwadha must be given mixed with grape juice (*Draaksha-Vitis vinifera*). (C. K. 8/9)

Prepare a cold infusion of Aaragwadha (*Cassis fistula*) weighing 8 tolaas to 16 tolaas it has to be mixed with supernatent part of sura wine or seedu wine prepared from Badara with or without the juice of Aamalakanji, it may be given with Sauveeraka wine. (C. R. 8/9 to 10)

Yoga of kashyaya with trivrit (*Lat Operculina turpethum*) :

The paste of the pulp of Aaragwadha must be taken as a decoction mixed with decoction of Trivrit (*Lat Operculina turpethum*), or with the decoction of Bilva (*Lat Aegle marmelos*), after adding Rock salt and honey. (C. K. 8/11)

Yoga of Lehya (Linctus) of Aragwadha :

Take the powder of Trivrit (*Lat Operculina turpethum*), and Treacle (*Guda*) in the decoction of Aragwadha (*Cassia fistula*) till it is reduced to the proper constituency, it should be administered in the proper dose.

Ghrita (ghee) Yoga of Aragwadha (*Cassia fistula*) :

There are two preparation of ghee of Aragwadha :

1. Take ghee which is prepared form the milk of Aaragwadha (*Cassia fistula*) and kalka (paste) of Aragwadha pulp, and juice of Aamalaki (*lat Emblica officinalis*) and from it a medicated Ghee is prepared.

(C. K. 8/13)

2. A medicated ghee can also be prepared by adding ghee prepared out of Aragwadha (*Cassia fistula*) and it should be prepared with the decoction of the dashamoola (*lat Decaradicles*) and kulatha and yava (Barely) and the paste of shyaama Trivrit.
It can be administered as a purgative decoction.

Arista Yoga of Aragwadha (*Cassia fistula*) :

It is only one in number : Take 16 tolaas of the pulp of the Cassia fistula and Treacle (*Guda*) and added to the decoction of kampilla. It should be allowed to ferment for one and half months. This wine must be used to produce purgation. In Aragwadha totally 12preparations are already described.

Preparations : Tilvaka Lodhra (*lat. Symplocis racemosa*)

Synonyms : Lodhra, Brihatpatra and Tiritaka are the synoymns of Tilwaka

Type of usage of Tilvaka :

The roots of the Tiwaka must be taken and its bark only selected and triturated. This must be divided into 3 parts. 2 parts should be washed and strained 21 times. Then the third part should be impregnated with the above solution. This should be once again impregnated with the decoction of Dashamoola and it should be dried and powdered.

Preparation of Tilvaka :

Tilwaka should be taken, the dose of 1 Tola as a decoction mixed with curds, butter-milk, supernatent part of Sura-wine, cowsk-urine, seedhu

wine prepared from Badara (*lat Zyzxphus stiva*) or with expressed juice of Aamalaki (*lat Emblica officinalis*). These types of yogas are five in number.

Sauveeraka yoga of Tilvaka :

The paste of Lodhra should be taken in a dose of 16 tolas of the Sauveeraka wine by fermenting it with fried barely and in the decoctions of Mesha shrung (*lat. Gymnema sylvestre*),Abhaya (*lat Terminalia cebula*) and thrushna and chitraka.

Suraa-yoga of Tilvaka :

The sura-wine, which is prepared from the decoction of lodhra, keeping it for 15 days and should be taken as a decoction.

Arista yoga of Tilvaka :

256 tolas of each of Danti (*lat Baliaspermum monantum*), Citraka (*Plumbago zeylanica*). It should be prepared in the form of a separate decoction by putting 1024 tolas of water. 400 tolas of treacle (*Guda*) and 16 tolas of Lodhra (*lat Symplocos racemosa*), and keep it for 15 days.

Uses : it can be effectively used as a safe purgative for persons who are addicted to alcohol or wine.

Kampillaka yoga:

The tilvaka powder should be impregnated in the decoction of lotus (*Kamala*) and should be mixed with the decoction of Lotus.

Leha-yoga of Tilvaka :

There are three linctus of Lochra.

(C. Kalpa 9/6 to 11)

The linctus must be prepared as already explained in the preparation of Linctus of Cassia fistula.

(C. Kalpa 5/12)

a) Best Purgative-Linctus :

The linctus can be prepared by mixing the powder of tilwaka, with the decoction of triphala (three myrobalan) ghee, honey and treacle. It is considered to be the best purgative.

b) The Linctus which is prepared by mixing the paste (*kalika*) of tilvaka, with its decoction by adding suitable quantity of sugar and ghee.

Use: It is praised as a best medium for producing purgation.

Grittha yoga of Tilvaka :

The Tilvaka should be taken of the quantity of 16 fistfuls must be cooked along with 8 fistful of each of trivrit etc., separately in 102 tolas of each of the drugs and it should be taken in the right time in proper dose mixed with cows-urine and rock-salt.

Types of Sudha : It consists of two types

1. With small and numerous thorns and
2. Other with very sharp and small number of thorns. The first one is the best one.

Synonyms : It is known as follows : Snuhi, Guda, nanda, Sudha, Nistrima, patraka.

(C. Kalpa 9/16)

Method of collection of Sudha ksheera :

An intelligent physician must incise the plants of 2-3 years of age, with the help of a sharp instrument and obtain the milk and especially at the end of the winter (Shishira).

PREPARATIONS OF SUDHA (Sudha kalpa)

Indications of Sudha : (Lat. *Euphorbia nerifolia*)

This is a most acute and drastic purgative. It quickly breaks the accumulation of dosaas. If properly used or else it may lead to condition which may be difficult to cure. So, it should not be administered to persons who are having soft bowel (Mrudu kostha) or in a condition, where there is less accumulation of dosaas or where other measures will serve the purpose in its absence.

(C. Kalpa 10/7, 8)

Indication of Sudha purgation :

Suha should be given to the following disease and conditions :

1. Anaemia (*paandu*) 2. Abdominal disorders (*udara*) 3. Faintum Tumour (*gulma*) 4. Skin- disease and leprosy (*kusta*) 5. Chronic-pisoning

(Dooshivisha) 6. Oedema (*Swayathu*) 7. Diabetes- Mellitus (*Madhumeha*) 8. Mental conditions (*Vibhrant cetasa*) and such other conditions.

(Ca. Kalpa 10/5)

Sauveerakaadi yoga:

There are 7 in number. The milk of Sudha plant mixed with equal quantity of any of the decoctions of the bliwa group of drugs or bruhati group of drugs or kantakardi group of drugs must be reduced to a thick consistency by keeping it on the fire.

(Ca. Kalpa 10/1)

Then it should be prepared in the form of pills of the size of Badar (Lat *Zizphus ijuba*).

Use : It should be taken with sauveeraka and Tushodaka wine. And the juice of maathulunga (at *Citrus medica*). (Ca. Kalpa, 19/11).

Yogaas of Ghritha and Mamsa rasa of Sudha :

The drugs like Sapthala (Lat *Acacia concinna*), kaancana ksheeri (Lat *Argemone mexicana*), shaama trivrit (Lat *Operculina turpethum*), Tikatu (Lat *Zingiber officinale* + *Piper longum* + *Piper nigrum*). These should be triturated or impregnated for a week in the milk of Sudha plant. A pill should be taken as a decoction with ghee or meat juice.

(Ca. Kalapa 1K/12)

Paanaka yoga of Sudha :

Take 3 myro-balans and trikatu (Lat *Zingiber officinale* + *Piper longum* + *Piper nigrum*) Danti (Lat *Bailospermum montanum*) Citraka (*Plumbago zeylanica*), trivrit (*Operculina turpethum*) and all these things should be impregnated in the milk of sudha plant. It should be administered with the syrup of treacle (Guda). (Ca. Kalpa 10/14)

Greha yoga of sudha :

Take the following drugs in equal parts and soak them in a Cowsurine, overnight and dry it in the sun and this should be repeated for 7 days.

1. Trivrit (*Operculina turpethum*) 2. Aaragwdha (*Cassia fistula*) 3. Danti (*Bailospermum montanum*) 4. Shankini (*Canscora decussata*) 5. Sapthala (*Acacia concinna*).

Use :

This powder should be used after sprinkling it on an aromatic flowers (*Garland*) or on the cloth and it should be given for smelling or for wearing on the body of the person to a soft bowelled and royal and decent person which will produce immediate purgative action.

Lehya-yoga of Sudha :

A linctus should be prepared with the decoction of Shaama trivrit (*Operculina turpethum*) and milk of Sudha plant, with ghee and treac (*Guda*), and administer in a proper dose to produce purgation.

(C.K. 10/17)

Three yogas of yusha of Sudha :

The milk of sudha plant can be administered as a decoction along with soups (*Yusha*), Meat-juice (*Maamsa rasa*) and medicated ghees. There are 3 types of this nature.

Yoga of Sushka matsya (i.e., yoga of dried fish)

Dried fish must be selected and impregnated in the milk of sudha plant and should administered as a purgative.

(C. Ka. 10/19).

Sura yoga of sudha :

A ghee can be prepared out of the milk of Sudha mixed with embellic myrobalans as in the case of Cassia fistula. Sura wine can also be prepared with the milk of sudha plant (Thorny hedge plant) or ghee can be prepared as above. There are two preparations of Ghrita and one preparation of Sura.

Properties :

It is acute (*Teeksha*), dry (*Rooksha*), Vikaashi (*Anti-spasmolytic*).

Collection :

The fruits of the sapthala should be collected when they are dry. Shankini fruit should be gathered and must be preserved in a pot.

(C. K. 11/5).

Preparations of Sapthala Shankini (*lat Cansoora decussata*) :

Synonyms : Sapthala, Carmasahara, bathuphenarasa.
Shankini : Tiktala, yavatikta, Akshipeedaka.

Indications :

These should be administered in the following disorders :-

1. Faintum Tumour (*Gulta*) 2. Chronic poisoning (*Garavisha*) 3. Cardiac disorders (*Hridroga*) 4. Skin disease (*Kusta*), 5. Oedema (*Shopa*), 6. Abdominal disease (*Udara*), 7. and Excessive kapha.

Kalka yoga of Sapthala Shankhini :

Persons who are suffering from Heart disease due to Vaata and kapha and Fantum' Tumour or Abdominal tumour must take a measure of 1 tola of the paste of these mixed with prasanna wine and saindhava (Rock salt). This paste must be administered with the decoction of the following drugs etc.

1. Priyaaala 2. Peeu (*Salvadora prsica*) 3. Karkanda (*Bachanaria latifolia*) 4. Kola (*Piper longum*) 5. Aamra (*Mangifera indica*) 6. Daadima (*Punica granatum*), 7. Draaksha (*Vitis vinifera*) 8. Panakha 9. Kanakha (*Phoenix dactylifera*) 10. Badara (*Zizyphus jujuba*) 11. Aamla (*Emblica officinalis*) 12. Parooshaka (*Grewia asiatica*) 14. Maireyawine 15. Sauveeraka wine, 16 Seedhu wine.

This will act quick as comfortable purgative.

TAILA YOGAAS OF SAPTHALA * SANKHINI :

There are six yogaas of Taila of Sapthala and Shankhini (*Canscora decussata*). The oil which is prepared in the milk along with drugs of Vidaari Khandha (*lat Lapomoea digitalia*) and the paste (*Kalka*) of Sapthala and Shankhini to it and 1/2 the quantity of Trivit (*Lat Operculina turpethum*) and shaama Trivit (*lat Operculina turpethum*) must be administered along with whey.

(C. Kal. 11/9)

Ghritha yoga of Sapthala and Shankhini :

There are 8 ghritha preparations of sapthala and shankhini A medicated ghee, which is prepared from the milk of sapthala and Shankhini (*lat canscora decussata*), and along with 4 parts of the quantity of the milk and the paste (*Kalka*) of the same two drugs as well as the same quantity of paste of Trivit (*lat Operculina Turpethum*) and Shaama Trivit.

Use : This ghee must be administered as a purgative.

(C. Kal. 11/10)

2. Another medicated ghee with sapthala and shankhini :

Take Danti (*Lat Baliospermum montanum*), Dravanti (*Lat jatrophacureces*)

1. Ajashringa (*Lat Rhus succedanea*)
2. Ajagandha (*Lat Gynandropsis gynandra*)
3. Ksheerini (*Lat Mimusops hexandra*)
4. Neelini (*Lat Indigofera tinctoria*)
5. Karanja (*Lat pongamia pinnata*)
6. Masora (*Trvit*)
7. Vidaala (*Lat Acacia concinna*)
8. Prataka parini and Trivritakalka

Take 1/2 part of the paste of each of these drugs and medicated ghee can be prepared and to be used as a purgative.

3. A medicated ghee can also be prepared from the decoction (*Kashaya*) of Shankhini and sapthala (*Lat Acacia concinna*) and Aamalaki (*Lat emblica officinalis*)

4. Another preparation of ghee as in the case of Trivrit (*Lat Operculina turpethum*) and in 3 linctus as in the case of lodhra, and one preparation with surawine and one with kamala (Lotus may be prepared as in the case of lodhra).

(C. kal. 11/15)

Sandhaana yoga of Sapthala and Shankhini :

Manufacture an alcoholic Preparation as in the case of Danti (*Lat Baliospermum montanum*), Dravanti (*Lat jatropha curcas*). These can be prepared with sauveeraka and Tushodaka wine . So also they can be manufactured in the decoction of Ajagandha (*Lat Gynandropsis gynandra*), Ajashringa (*Lat Rhus sacerdaria*).

Uses : It is used as purgative.

Preparations of Danthi :

Dravanthi (*Lat Jatropha curcas*) :- Croton tiglum

Synonyms : Udumbaraparni, Nikumbha, Mukoolaka.

Synonyms of Dravanti are known as follows :-

Chitra, Nyagrodha, Mushikapvya, Mushika parni, Sambasri, Prateyaksreni, Upacitara, Sutsreni, Danti and Renela.

(C. Ka. 12/3)

Method of collection :

An intelligent and wise physician should collect the roots of the Danti (*Lat Balaspernum montnum*), Dravanti (*Lat Crotot tiglum*) which are strong and thick and resemble the shape of an elephant tusk. They should have dark and coppery colour, respectively. They should be smeared with long pepper (*Lat Piper nigrum*) and honey and it has to be covered with earth and sacrificial grass and subjected to sudation procedure. Afterwards, they should be dried in the sun. Their toxic effects of producing paralysis is destroyed by exposing them to sun's heat.

Properties of Danti (*Lat Balospermum montanum*) and Dravanti (*Lat Jatropha curcas*). They are acute (*Teekshna*), hot (*ushna*), quick (*Aashukaari*, Anti spasmodic (*Vikaasi*) and heavy (*Guru*). They provoke vaata and alleviate and liquify the kapha and pitta.

(C. Ka. 12/6)

Kalka yoga of Danti (*Lat Baliospermum montanum*) and Dravanthi (*Lat Jatropha curcas*, Croton tiglum)

There are 7 yogaas of kalka (paste) of Sapthala and shankhini. The patient who is suffering from fantum tumour (*guilma*) and Abdominal disease (*udara*) and there is excessive dosaas, must take one tola each of the drugs with curds (*Dadh*), butter – milk (*Takra* and *Supernatent* part of Surawine (*Suraamanda*), Priyala (*kana lat piper longum*), Badara (*Lat Zizyphus jujube*), Peelu (*Lat Salvadora persica*) and seedhu wine.

Use : The person suffering from Anaemia (*Paandu*) intestinal worms (*krimi*) and Bhagandara (*Fistula/in-ano*) must take it with the meat juice of the Cow's or of the deer or of the goat.

Sneha yogas of Danti (*Baliospermum Montanum*) and Dravanti (*Jatropha curcas*)

There are 3 yogaas prepare a medicated ghee with Danti and Dravanti along with the juice of Dashamoola (*Decarcidices*)

Uses : It must be used in

1. Herpes, Bolis (*Alajii*) 2. Spreading affections (*Visarpa*) 3. Burning Sensation (*Daaha*) 4. Urinary disorders (*Meha*) 5. Fantum Tumour (*Guilma*)
6. Misperistalsis (*Udaavarta*) 7. Provocation of kapha and vaata.

Lehya yoga of Danti (*Baliospermum montanum*) and Dravanti (*Crotot tiglum*)

A. There are six yogas of linctus of Danti and dravanti. Prepare a linctus with Danti (*Baliospermum montanum*) Ajasringa (*Rhussueeedinā*), guda (Treacle), Honey and ghritha.

Uses : It can be used in the following complaints :

1. Burning sensation in the body.
2. Excessive heat.
3. Urinary disorders.

B. The linctus prepared with Ajagandha (*at Gynadropsis gymnendra*) can be used effectively to combat adiposis and fever due to pitta and to produce purgation.

(C. K. 12/11 1/2).
C. Take the roots of Danti and Dravanti, and prepare a decoction along with Aamalaki (*Embilia officinalis*). Take 2 parts of treacle and 3 parts of the above decoction and cook it in hot ghee or oil and add equal parts of Danti (*Baliospermum montanum*) Dravanti (*Jatropha curcas*), and Shaama Trivrit (*Operculina turpethum*)

Use : This linctus will produce easy and comfortable purgation.

D. Another type of linctus can be prepared with Dashamoola (*Decardies*) or Vibheetaki or Hareetaki (*Terminalia chebula*).

Choorna yoga of Danti (*Baliospermum montanum*) and Dravanti (*Croton tiglium*)

Cuoona yoga of Danti dravanti is only one. Take the powder root of Danti and impregnate in its own juice and it should be taken internally.
Dose : 4 tolas with Sourfood.

Use : It is useful in retention of faeces and fætum tumour or tumour of the Abdomen.

(C. K. 12/6)
Ikshunanka Yoga of Danti (*Baliospermum montanum*) and Dravanti (*Croton tiglium*)

Select a good sugarane and split into two parts and inside of it must be smeared with Danti and Dravanti and then it should be subjected for sudation and then it should be chewed.

Use : It causes easy purgation.

(C. K. 12/7)

Mudgaadi Rsayoga of Danti and Dravanti :

There are 3 yogas. The roots of Danti (*at Baliospermum montanum*) and Dravanti (*at Croton tiglium*) must be cooked with green gram or with meat juices of quail partridge or other birds of their group.

Use : It is used as purgative.

Yavaagvaadi Yogoas of Danti and Dravanti :

There are 3 yogas of yavaagyu (*Gruel*) of Danti, and Dravanti. Prepare a gruel (*Yavaagyu*) with Jangala meat juice or the soup of the Maasha (*at Phaseolus radiatus*). Yoosha and mixing with Danti (*at Baliospermum montanum*) and Dravanti (*at Croton tiglium*).

Use : It is used as purgative.

(C. K. 12/9)
Utaaarika Yoga of Danti (*at Baliospermum montanum*) and Dravanti (*at Croton tiglium*)

Take 3 parts of the decoction of these 2 drugs and two parts of sugar candy and one part of wheat flour and prepare a utkaarika (*Pancake*). In the same manner sweet boluses may also be prepared and to be used.

Use : These can be used as a purgative.

(C. Ka. 12/20)
Madya yoga of Danti and Dravanti :

There is only one yoga of this wit the decoctions of nature Danti (*at Baliospermum montanum*) and Dravanti (*at Croton tiglium*). The wine or wines may be prepared.

The sweet articles may also be prepared by adding the oil of Danti (*at Baliospermum montanum*) and Dravanti (*at croton tiglium*).

Use : It is used as purgative.

Cuoraa Yoga of Danti and Dravanti :

Take the following drugs and triturate them properly and prepare a fine powder and impregnate with cow's urine for a week.

Danti (*at Baliospermum montanum*), Dravanti (*at Jatropha curcas*), Mareeca (*at Piper nigrum*), Yavaani (*at Trachyspermum ammi*) Naagara (*Zingiber officinale*), Hema dugdha (*Argemone mexicana*), Citraka (*Pumbago zeylanica*).

Dose : 1 tola with ghee.

Uses :

In the form of decoction it should be taken with ghee after it is digested and person gets proper purging, a demulcent drink must be given. It can be used in all seasons of the year without harmful effects.

Indications :

1. Children, 2. Old age persons, 3. Loss of appetite, 4. Pain in the sides (*Parswaruk*), 5. Indigestion (*Ajeerna*), 6. Fantum Tumour of Abdomen (*Gulma*), 7. Spleenic disorders (*Pleeha*), 8. Abdominal diseases (*Udara*), 9. Scrofula (*Gandamaala*) 10. Anaemia (*Paandu*) and 11. Vitiated vaata.

(C. Kal. 12/ to 26)

Modaka yoga of Danti and Dravanti :

Take the following drugs in the proportion mentioned against each drug and prepare sweet Boluses:

1. Citrakा : 4 tolas 2. Danti : 4 tolas
3. Hareetaki : 4 tolas 4. Trivrit : 2 tolas
5. Pippali : 2 tolas 6. Guda (Treacle): 32 tolas

This should be taken for 10 days along with water without adopting any regimen.

Indications :

It is indicated in the following diseases :

1. Grahani (Sprue)
2. Paandu (Anaemia)
3. Arshas (Haemorrhoids)
4. Kandu (Purifies)
5. Kota (Wheal)
6. Vaata (*Vitiated vaata*)

(C. Kal. 12/27 to 29)

Kashaaya (Decoction) yoga of Danti and Dravanti

A decoction must be prepared with Danti (*lat Baliospermum montanum*) 8 tolas. Draaksha (*Vitis vinifera*) 32 tolas.

Indications :

It is indicated in cough due to pitta and Anaemia

Use : It is used as purgative in the above conditions.

Aasava Yogaasa of Danti and Dravanti :

These are 5 innumber, A medicated wine can be prepared with Treacle (*Guda*) and with the juice of Shaama Trivit (*lat Operculina terpetium*), Danti (*lat Baliospermum montanum*), Dravanti (*lat Jatropha curcas*), in a pot which is smeared with long pepper, Madanaphala (*lat Randia dumatorum*), Citraka (*lat plumbeago zeylanica*).

Use :

It is used in the following disease as a curative purgative.

1. Vitiated vaata
2. Vitiated Pitta
3. Splenic disorders (*Pleeha*)
4. Abdominal diseases (*Udara*).

A laxative Wine :

A medicated wine of Treacle (*Guda*) may also be prepared with the decoction of Danti (*lat Baliospermum montanum*), Dravanti (*lat Jatropha curcas*) Ajagandha (*lat Gymnandropsus gymendra*), guda (*Treacle*) Ajashringa (*lat Rhus succedentia*).

Use : It is best laxative.

(C. Ka. 12/33)

Medicated Wine :

A medicated wine can be prepared with the following drugs. Danti (*lat Baliospermum montanum*), Dravanti (*lat Jatropha curcas*), Maasha (*Phaseolus radiatus*) yeast.

Uses :

It can be given in vitiated kapha, Fantum, Abdominal Tumour, Weakness of the Jatharaagni (*Digestive fire*), and rigidity of sides and waist.

(C. Kal. 12/34)

Another medicated Wine :

Prepare a medicated wine of Sourveeraka and Tushodaka with Dantee, Dravantee and Ajagandha (*Gynandropsis gymendra*) and Lodhra (*Symplocos racemosa*).

Use : It is very good purgative.

THE DRUGS USED IN GANDHAVAHASTADI KASHAYA ARE BRIEFLY DEALT BELOW

1. Eranda : (*Ricinus communis inn*) (plate No. 23)

Languages : Canarese-Haralu, Avudala, Tamol-kottai muttu., Telugu-Amudammu. Marathi-Erandi.

Distribution : It is probably of African origin, now it is widely cultivated in tropical countries. The root is sweetish, heating, carminative and useful in inflammations, pains, fever asthma, leprosy and disease of rectum. Leaves are useful in Kapha and night blindness. The flowers are useful in glandular tumour and anal trouble. The fruit is heating and an appetiser, the oil is anthelmintic; It is used in disease of heart and elephantiasis. It causes biliousness.

Root bark is purgative and good in skin disease. The leaf is applied to the head to relieve head ache.

It consists of Resoneleate, Pamitin, stearin, 10% Alkali, 20% white sugar, slimy substances, subtle on 1-45%

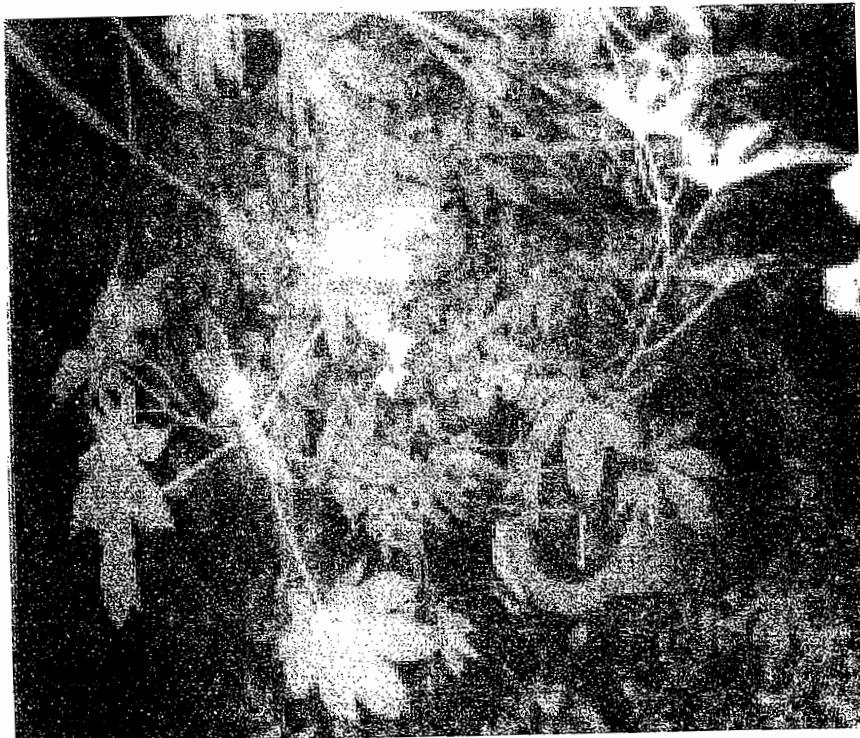


Plate No : 23 Eranda (*Ricinus Communis*) Plant

2. Citraka (*Plumbago zeylanica*) (Plate No. 24)

Languages : Canarese-Chitramula, Hindi-Chitraka, Tamil-Akkint, malayalam-Tumperkotuveli.

Properties :

It is a perennial herb shrub leaves alternate flowers are white, rose coloured or blue capsule ablong, pericarp thin, below thick and hardened above.

Distribution : Throughout India.

The root and root bark are bitter, stomachic, carminative astringent to the bowels, cure intestinal troubles, dysentery. The leaves are caustic good for scabies. Externally it is a strong irritant and has a powerful germicidal action on bacteria and unicellular organism

3. Shunti (*Zingiber officinale*) (Plate No. 22)

Languages : Canarese-Shunti, Hindi-Adrak, Malaylam-Chukku, Tamil-Inji, Telugu-sonti.

It is a Rhizome stout tuberous with erect leafy stems. Its leaves are narrow, flowers are greenish with a small dark purple. Rhizome is sweet, pungent, heating, appetiser, useful in disease of heart, throat and piles. Dry ginger enters as an ingredient in several combination in the Indian Pharmacopoeia.

It consists of 1—3% volatile oil. Gingeral and Sogella pungent drugs.

4. Abhaya (*Terminalia chebula*) (Plate No. 21)

Languages : Canarese-Haritaki, HIndi-K-Harra, Tamil-Vogoni, Telugu-Nallakarakka.

It is a moderate sized or large deciduous tree attaining 25-30M in height; generally it is having rust coloured hairs, flowers hermaphrodite. Fruit drupe glabrous. Its distribution is throughout the greater part of India. There are seven varieties. The fruit is dry and healing stomachic. It acts as a tonic and used in sore throat, vomiting and eye diseases. A decoction of the fruit is a good one used as astringent wash.

It consists of 20-40% Garlic acid and Roi.

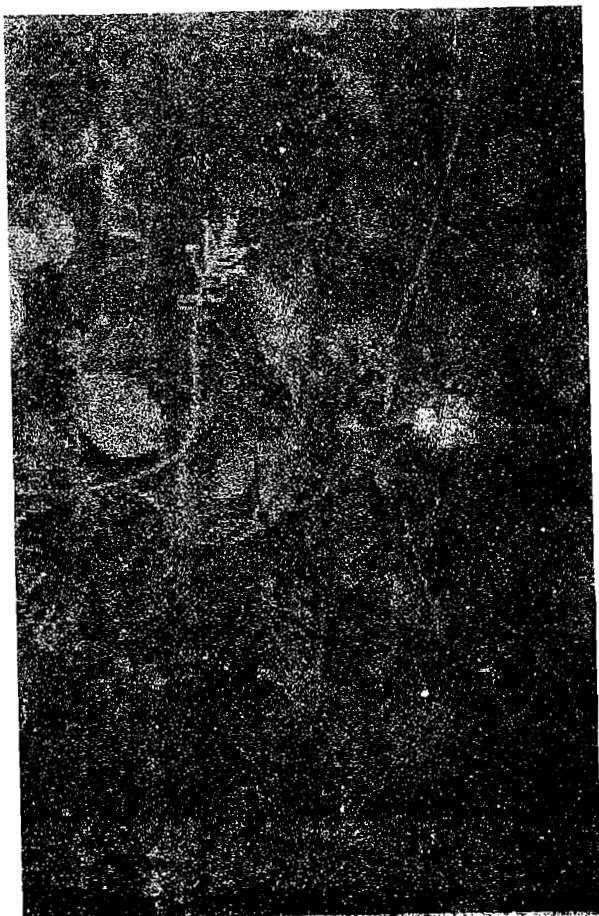


Plate No. 24 Citraka (*Plumbago Zeylanica*) Plant

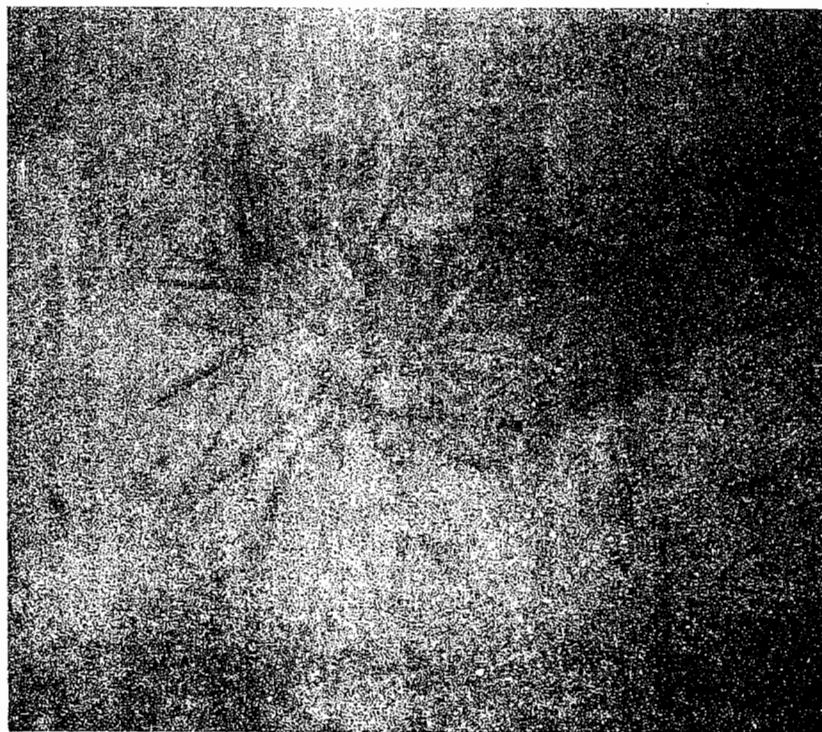


Plate No . 22. Shunti Plant

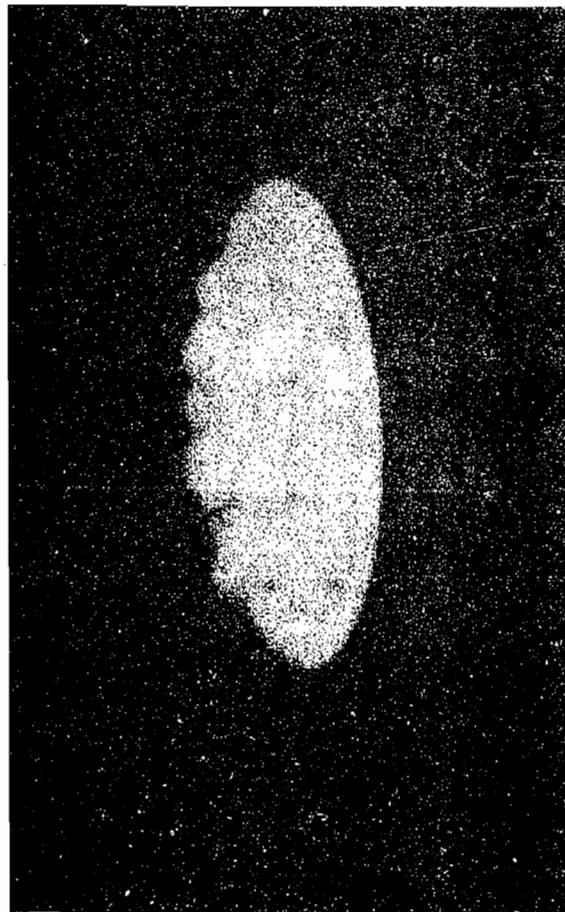


Plate No . 21. Abhaya Fruits.

5. Duralabha (*Tragia involucra* linn) : (Plate No. 27)

Language : Canarese- Dulagondi, Kiriberatu, Hindi-Barhanta, Malayalam-Cherukodithuva, Tamil-Ambuk. Telugu-Chinna dulagondi.

It is a perennial more or less bispid herb, with scattered stringing hairs, stems elongate, slender, twining, leaves variable, flowers shortly perdicellar in terminal axillary and leaf opposed usually hairy racemes 2.4-5 cms. long. The moles in the upper part yellowish. The females few in the lower part of the raceme capsules 8 mm seeds are globose and smooth.

Distribution : Throughout India.

The root is considered diaphoretic and alternative an infusion is given in fever and itching of the skin. The root also forms the basis of an external application in leprosy.

It is composed of invert sugar 11.6%, Melitose 47, Sugarcane 24%.

6. Cirabiliva (*Holoptelea Integrifolia*) (Plate No. 28)

Languages :- Canarese- Kaladri Nilavahi, Hindik-Banchilla, Tamil-Avail, Aya, Tabasi, Telugu-Nemali pedanevili.

Plate No. 27. Duraalaba (*Tragia Involucra*)

Plate No. 25. Bhoomitalaka (*Cuuculigo Orchidoides*)

Plate No. 28. Cirabiliva (*Holoptelea Integrifolia*)

It is a large spreading glabrous deciduous tree 15-18 m height, bark gray pustular, leaves 7-5 12.5 by 3.2 6.3 cm. elliptic, acuminate, glabrous, entire; flowers usually male and hermaphoridite mixed Samra, nearly orbicular 2.5 m diameter with veined wings.

Distribution : Himalayas.

The tree has a mucilaginous bark which is boiled and the juice squeezed out and applied to rheumatic swellings, the exhausted bark is then powdered and applied over the parts covered by the sticky juice.

Plate No. 25 Bhoomitalaka





Plate No. 27 Duralabha

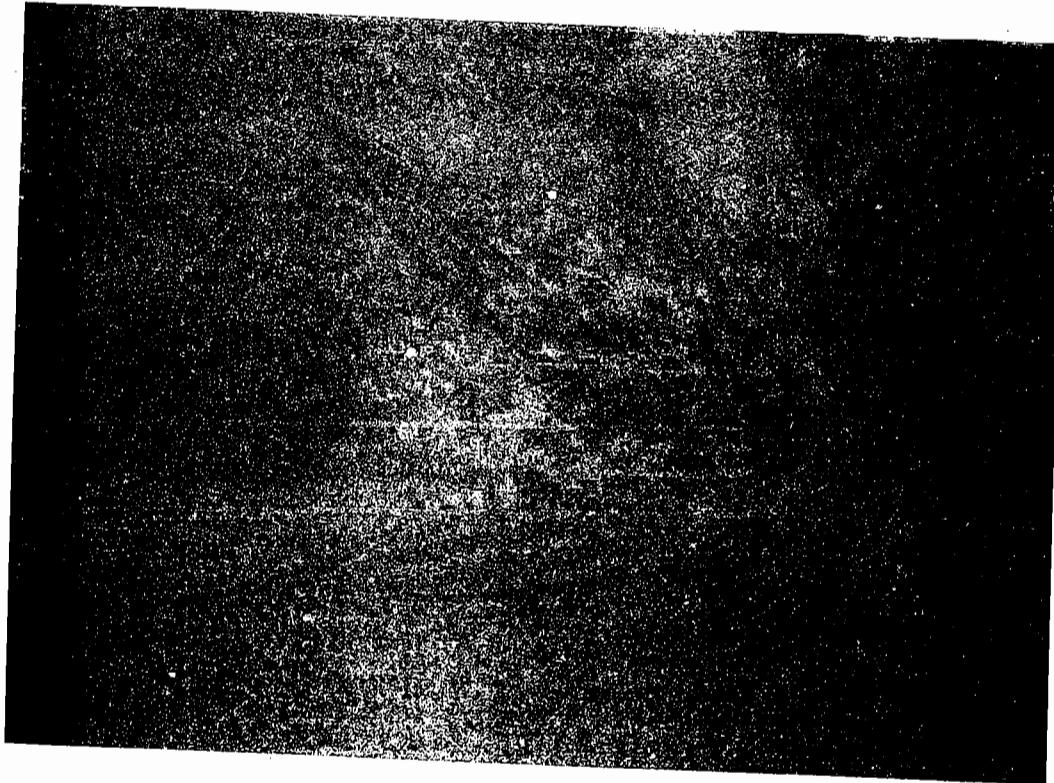


Plate No. 26 Pumarnava

7. Bhoomitaalaka (*Curculigo orchioides*) (Plate No. 25)

Languages : Canarese-Nelatatiagadde, Hindi-Kalinushali, Tamil - Nilappanaikkilhangu, Telugu-Nelatadi.

The root stock stout is short or elongate with copious fleshy root fibres leaves sessile. Flowers bright yellow distichous. Fruit capsule is 13 mm seeds are oblong, testa is deeply grooved in way of lines black shining. The root is bitter, sweet, heating aphrodisiac, alternative appetiser. Useful in piles, fatigue diseases of blood. The powdered rhizome is put into cuts will stop bleeding and it dries up the wounds.

It is comprised of oils 1 1/4%, gum 20%, starch 43 1/2%, water 4 1/2% etc.

8. Punarnava (*Boerhavia diffusa linn*) (Plate No. 26)

Language : Canarese-Kommegida, Hindi-Sant, Tamil-Mukaratte, Telugu-Atikamamidi.

It is herbaceous, diffuse, root large large stems prostrator ascending, leaves at each node in unequal pairs, the larger 2.5.3.8 M. Flowers very small shortly staled or nearly sessile.

Distribution : Throughout India.

Red variety :

It is bitter, cooling, astringent. It is used in Leucorrhoea and inflammations,

Dark Variety :

It is bitter, pungent, and useful in heart disease, asthma and Abdominal pains.

The root is well known for its diuretic properties. It is also a very good expectorant. the active principle is body of alkaloidal nature, which we have more powerful effect on certain types of ascites. Its chemical composition is as follows : Its leaves of an alkali entitled punarava 0.01%. Its root consists of complete alkali 0.04%. It also consists of potassium nitrate and chloride 9.5%.

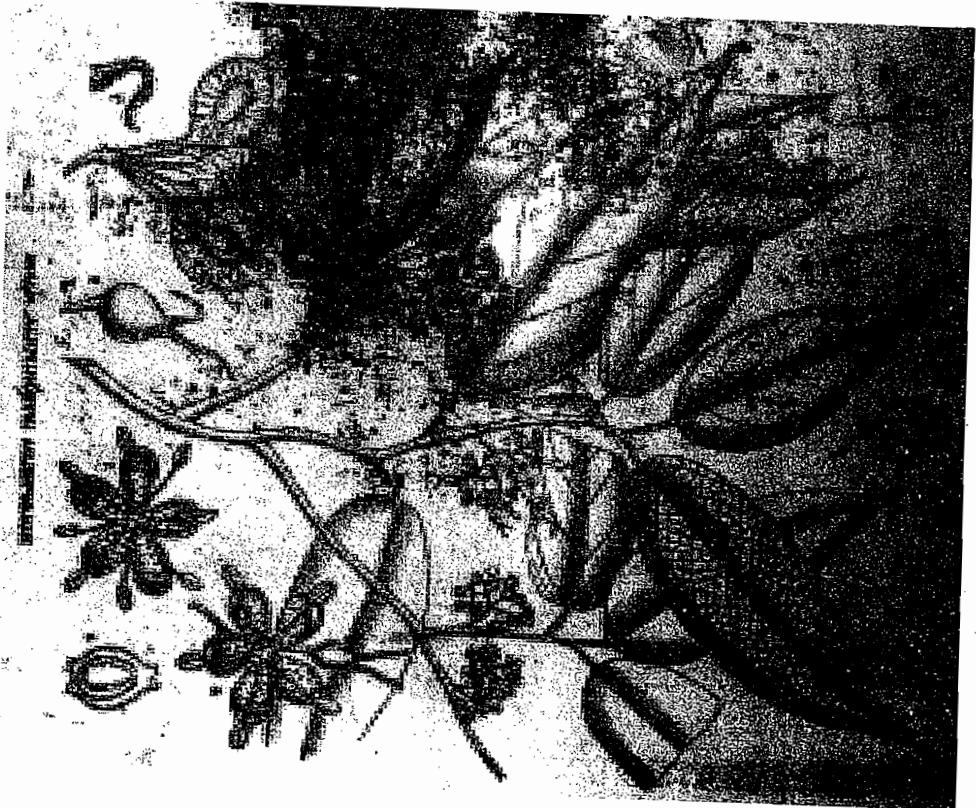


Plate No. 28 Cirabilva

The Mode of Action of Virecana Drugs (Purgatives).

Virecana is a treatment adopted to remove pitta and kapha doshaas from the body. It is also employed as a treatment in blood and its disorders. It is a major treatment in the following conditions viz.

1. Diseases of Maamsa (Muscular disorders)
2. Diseases of medas
3. Disease of Sandhi (Joints)
4. Diseases of Majja (Bone marrow)
5. Diseases of Shukra (Semen)

It is also endorsed as a line of treatment in disease of breast and mental disorders etc.

Properties and actions of Virecana Drugs :

Elimination therapy eliminates the doshaas from the body, eradicates disease and restores normal strength and complexion. If it is adopted and practised properly, it prolongs the longevity of the individual.

1. It clears the intellect.
2. It enhances the strength of indriyas
3. It increase the digestive fire
4. It prevents ageing of an individual
5. It cures the pitta disorders.
6. Susruta is of the opinion that as soon as the water is removed the things which are depending on it will be destroyed so also in the body as soon as the deranged pitta is brought to normal, the disease arising out of it will be automatically cured.

(Su. Ci. 33/27-28) (*Kaashyapa siddhi*).
Virecana drugs not only remove the doshaas present in the stomach and large gut but also of the entire body (*Caraka*).

To know the details of mode of action of virecana drugs it is necessary to know the details of the mode of action of virecana drugs and their pharmacological action. They will be dealt one by one.

1. Mode of Action of Virecana drugs :

The mode of action of emetics as well as Purgatives, is one and the same.

They are having, more or less same properties viz., Hot (*ushna*) Acute (*Teekshna*) Subtle (*Sooksha*) Vyavaayi, Vikaasi. The drug which is having the above properties will reach the heart, through its potency and thereby to entire dharmans, onwards to big and small and minutest organs of the body. Due to the presence of hot property the vishayandana in the body will be produced owing to the presence of acute (*Teekshna*) property, the chedana will be produced and all these properties will drive the doshaas to koshtha. The presence of prithviadhi mahaabhoootas in the virecana drug arid the Adhobhaaga Prabhava of the above drugs, the doshaas will be made to pass more through guda outside. The properties of hot and acute are the active principles of the drug. But in vamana (*vomiting*)will be produced whereas in virecana purgation will be produced. This action is mainly due to their actions due to prabhaava of the drugs, ex. Danti and chitraka are having same rasa (taste) and veerya (Potency) but the danti will produce virecana. This is called selective action of the drug. In the words of Caraka it is summarised as follows. when there is similarity in two drugs in relation to their taste (*rasa*) potency (*Vipaaka and Veerya*) but in spite of this common properties, they differ in their action. The distinct difference action is called as Prabhaava.

(C. Su. 26/27).

Pharmacodynamics of Drugs :

Drugs will act not only by virtue of their qualities, but act by virtue of their own nature or qualities or both in proper time, proper place, appropriate a condition and situations. The effect produced due to the above is called as action (*Karma*). The factor responsible for the manifestation of the effect is known as veerya. Where they act is the time, and how they act is the mode of action (*Upaaya*), and what they accomplish is the achievement. Fever is cured by the administration of drugs having bitter taste, some drugs act by virtue of their own nature as well as their qualities-eg. cows milk boiled with gold ring is stated to be aphrodisiac. When errhines are administered, they eliminate the doshaas from the head. That is their action. The site where the elimination takes place is the location (*Adhikarma*) of the drugs action. The errhines will not act when they are administered

else where. The spring season or the time when the head is heavy is the best time for its administration. The Pradhamana and Avapeedana Nasyas are to be administered while the patient lies on a bed, covered with bed sheet, his head is projected out of the bed and his eyes are closed. This is the mode of administration (Upaaya). The resultant effect of Nasya therapy is to relieve the heaviness and pain etc.

(C. Su. 26/13)

The Calotropis gigantica, Ricinus communis, Picrorrhiza kurroa will produce Bhedanaeya effect in the body.

Asafoetida, Amalavetasava will produce Anulomana of vaata in the body. The following drugs are used to produce virecana in the body. Draksha (*Vitis vinifera*), Gambhaari aamalaki (*Embelica officinalis*) Hareetaki. Shaarangadhara has classified the Virecana drugs according to their mala paaka e.g. 1) Aulomana 2) Shamsana, 3) Bhedana and 4) Virecana.

In virecana, excessive flow of Jalamahaabhoota will be observed. Uduka or watery portion is present as Upadhaatus viz., Rasa, Rakta, Laseeka, Shukra, Majja, Mala and Mostra etc.. It produces oleation, pleasing, watery or moistening the body, binding or fusion of one part to another and to dissolve the materials.

(Su Su. 4/13 cha. su. 25/40 cakrapaani teeka)

Without the administration of oleation (*snehana*) and sudation (*swedana*) therapies the virecana therapy should not be adopted. If adopted, it will produce deleterious effect on the body just like a cane which is not oleated and sudated will not bend according to our tune. Instead it breaks.

(A.H. Su. 18/59)

The aggravated doshaas will be dislodged from their seats in the organism through the effects of sneha and sweda (*oleation and sudation*) and stirred by emollient food are easily expelled by emetics and purgatives.

(C. Ci. 33/33)

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THE ENEMA THERAPY (VASTIKARMA)

Definition and derivation of the word Vasti :

The word Vasti is named so because the urinary bladder of animals is used to inject the contents of either unctuous drugs or eliminatory drugs, into the rectum of the body to produce some effect "Vastnaadeeyate Eti Vasthi" (A.H. Su. 19-1) "Vastibhirdeeyate yasmaat Vastritosmrutah" (Su. u. khand 5/1).

Derivation :

The word Vasti is derived as follows:

Vastik-Vasteh Aavrinioti Mjootravas-tich. Naabheradhbhage Mootra dhaare sthaane (*Masculine*)Oushadha daanarthe Drawyabhede etc. The word Vasti used in the following meaning to dwell, to inhibit, to live, to stay, to abide, to reside, or to produce effect of aromatic drugs etc. The word Vasti is a place where the urine is collected. "Vas" is formed by the tich pratyaya. It belongs to masculine gender. It lies below the umbilicus and which is used to inject the contents of the enema through it. Vasti contents will stay in the gut for a specific period.

(*Vachaspatyam by Taaranath Bhattacharya*)

In Ayurveda Cikitsa, the role of Pancakarma and especially Vasti is having a very important place in the treatment of many disorders. Caraka has used the term Vasti for Nirooha Vasti, in the 7th chapter of Siddhistaana where in the cikitsa of Nirooha vasti (*Complications*) has been mentioned. The commentators like Cakrapaani, Jejata are also of the same opinion. The procedure of sending the oushadha siddha Kwaatha, such as ksheera (*milk*), maams rasa (*Meat soup*) etc., to the pakwaashaya through the Guda is called vasti. Susruta has mentioned the procedure of giving vasti to vranaas (*wounds ulcers*).

CHAPTER - V

(Ca. Sid. 7-1, Sus. Ci 35-11)

Saarangadhara and Arunadatta are of the opinion that just because vasti given with vasti (*animal urinary bladder*), it is called vasti. The vasti is considered best (*sreshtha*) as it has got multifarious action on the body, rather than sneha (*unctuous*), sweda (*sudation*) or other pradhaana karmas. (*Operative procedures*). In olden day they were adopting several instruments to give enema.

In modern medicine enema is given to remove the faeces from the pakwaashaya but in Ayurveda it is given as a poshana kriya (*Nourishing enema*). Modern physicians also advocate using of salts and glucose through guda. Owing to the use of the combination of many drugs, they produce sodhana of dosaas, samshamana of the disease, mala sangrahana, increases sukra in sukraksheena patients and if the patient is sthoola (*obese*) he will become krusha (*weak*) and vice versa, after the administration and also increases strength. It maintains health and longevity. The effect of vasti is comprehensive. Vasti is the best chikitsa for vaata, so also for pitta , kapha, rakta (*blood*) in samsarga and sannipata doshaas.

(Sus. Ci. 35-6 and 34)

The vyadhis (*disease*) in the body will be made to move from one part of the body to another with the help of vaayu only. The mala (*faeces*), sweda (*sudation*),mootra (*urine*), pitta etc., are excreted or secreted or transported by the body due to the vaayu. It not only causes samvahana but also stambhana. So vasti is the best treatment. The pitta and kapha are pangu (*fame*), so vaata wil be an active force, to drive them from one place to another and that is why some call it full cikitsa (*treatment*) and some half cikitsa (*treatment*).

(C. Sid. 38/39)

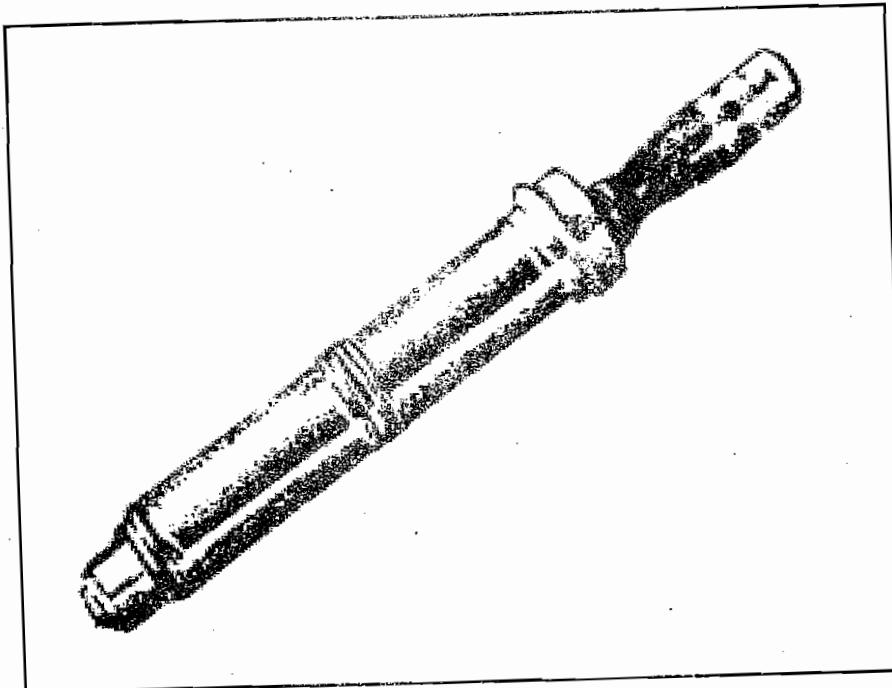


Plate No. 29 Pewter enema syringe 18th Century.



Plate No. 29.b) 18th Century German enema.

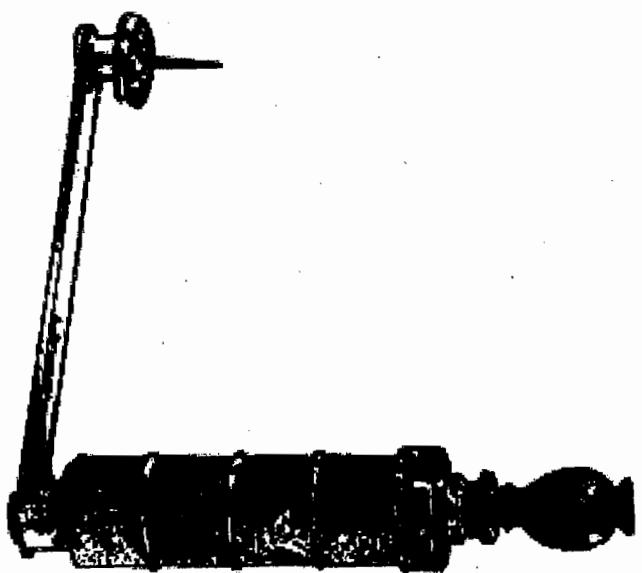


Plate No. 29.c) Do it yourself – Enema Syringe
and apparatus.

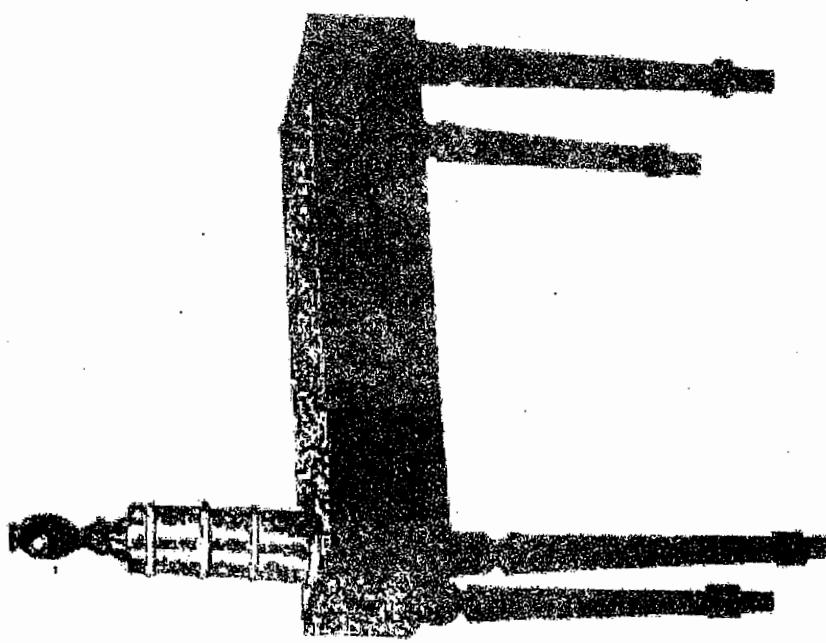


Plate No. 29.d) Self Enema fitted on the table



**Plate No. 29.e) The Calabash Enema
(African Bronze statuette)**

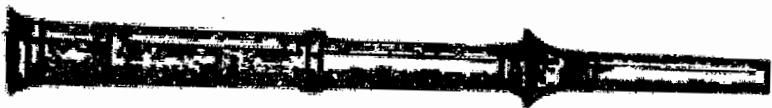
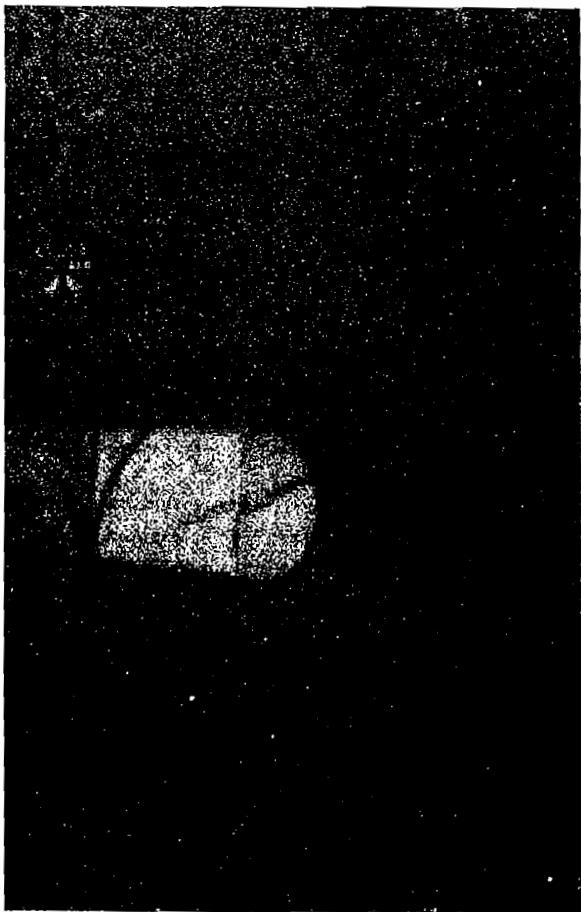


Plate No. 29.f) Metal Nethra of Vastiyantra

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**Plate No. 30. Instruments used for giving Enema
now - a - days**

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Varieties of Vasti :

1. Adhistaana Bheda :

It is of 4 types according to the adhistaana bheda, i.e., according to place of administration.

1. Pakwashyagata vasti :

It is given through guda and its adhistaana is pakwaashaya. (Large intestine)

2. Mootrashaya vasti :

It is given either through yoni (vagina) or medra (penis)

3. Garbhaashayagathaa vasti :

This is given into the uterus (Garbhashaya) through the vagina.

4. Vranagata vasti :

Through the vranamukhas, sodhana and ropana vastis are given

Varieties according to Dravyabhedha :

The dravya that is used in vasti is either kwaatha or sneha. So according to this, vasti is of two types.

1. Nirooha vasti :

When vasti is used with more of kwaatha (decoction) then it is called as Nirooha vasti. The other name for it is Asthaapana vasti. Nirooha vasti is so called because it removes the dosas from the body and it is vayah and aayusthaapaka, hence it is called aasthaapana vasti. (Sus. Ci. 35-18). The vilakpa of Nirooha is Maadhutailik vasti, yaapanavaasti, sidhha vasti, Yuktarata vasti are its synonyms. (Sus. Ci. 350-18). In maadhutailik Horse, scooter and other riders can also be given vasti, which gives strength (balia) and complexion (vama). Yaapanavaasti can be given any time of the year. It causes aayusthaapana.

2. Anuvaasana Vasti :

Sneha is the main ingredient in Anuvaasanavasti. The pramaana of nirooha is Dwaadasha prasruti while that of Anuvaasana is 3 prasruti. (Pramaana = Dose)

Sneha vasti is of two types :

1. Utama maatra – 6 palas = 24 tolas.
2. Madhyama maatra – 3 palas = 12 tolas
3. Kanishta maatra – 1½ pala = 6 tolas.

The pramaana of the snehavasti has been given by Dallhana in his teeka (Commentary) Cakrapaani is of the opinion that the pramaana of snehavasti is 6 palas, anuvaasana vasti is 3 pala and maatravasti is 1½ palas. (1 pala = 4 tola).

(Su. Ci. 37 –14 and 2, C. Sid. 4-54)

Maatra Vasti :

In maatravasti sneha should be added. Susruta has given half the dose of anuvaasana vasti to maatravasti as it is a variety of sneha vasti. (Sus. Ci. 35-18)

Anuvaasana Vasti :

If the sneha is half the dose of sneha vasti then, it is called anuvaasana vasti. In short it is of 3 types. It is given 1/4 Niroohavasti.

Varieties according to their Actions :

Susruta has made the following classification :

1. Sodhana vasti :

This vasti removes the doshaas and malas from the body as it contains sodhana dravyas. (Sodhana eliminatory)

2. Lekhna vasti :

It reduces medhodhaatu and produces lekhana in the body.

3. Snehana vasti :

This vasti contains more of sneha and it produces snehana in the body. (Snehana-unctuousness)

4. Brumhana Vasti :

It increases the rasadi dhaatus and indirectly it helps the growth of the body. Hence, it is called by the name. Vaagbhata has classified this into 3 types.

1. Utkleksha vasti :

This causes utkleksha of mala and dosaas by increasing its pramaana, and causes dravabhoota.(Ast. Hri Su. 19-61)

2. Doshabhara vasti :

This is a variety of nirooha vasti but its effect is sodhana .(Purificatory or eliminating).

3. Shamana Vasti :

This produces shamana (alleviation) on dosas. Sharangdhara has classified vasti as :- 1) Utklesha 2) Sodhana 3) Shamana and 4) Doshahara i.e., lekhana, pichila,, deepana and brumhana. Caraka in Siddhisthana 8th chapter has mentioned the classification of vasti as follows.

- 1) Vaatagna (*Curative of vaata*), 2) Varma krit (*Produces strength and colour*), 3) Snehaneeya, 4) Shakrutkrut (*Produces faeces*), 5) krimighna (*Vermicide*), 6) Vrishatwakruti (*Aphrodisiac*)

We can make the following classification :

- 1) Sodhana vasti- Teekhna and mrudu, 2) Lekhana vasti, 3) Utkleksha vasti, 4) Shamana vasti-vaaata, pitta, kapha and shoola (pain), 5) brumhana vasti for kaarshya persons, 6) karshya vasti for Brumhana persons, 7) Rasayana vasti, 8) Vajeekarana vasti 9) Snehaeeyavasti 10) Cakshushya vasti (*enema beneficial to eyes*), 11) Sangraahi vasti (*enema producing astringent effect*) 12)Varnaprasaadana vasti (*enema beneficial to skin*).

CLASSIFICATION OF VASTI ACCORDING TO ITS NUMBER

BHEDA ACCORDING TO VASTI SANKHYA

(Numbers):

Caraka and Vaaghbhata have made 3 divisions according to sankhya bheda (numbers).

1. Karma vasti :

The total vasti is to be given are 30. First one snehavasti, then 12 anuvaasana vastis and 12 niroha vasti in the last 5 are to be administered. Totally 18 anuvaasana vastis and 12 niroha Vastis.

2. Kaala vasti :

This consists of 16 vastis. First vasti is anuvaasana and 6 nirooha and 6 anuvaasana vastis must be given alternately and in the end 3 anuvaasana vastis should be given.

Cakrapaani, the commentator of Caraka Samhia, says that instead of 15 vastis – 16 vastis should be given. 6 nirooha and 10 anuvaasana vastis. Vaaghbhata mentions only 15 for kaala vasti. First vastis snehvasti, then, on alternate days 11 vastis must be given and 3 anuvaasana vastis must be given in the end. (A. H. Soo. 19-64) Caraka's opinion has been followed by Vaaghbhata. Frist vasti sneha and on the 2,4,6,8, 10 and 12 th day nirooha should be given. so on 1,3,5,7,9,11,13, 14, and 15th day anuvaasana should be given.

3. Yoga vasti :

Hence totally 8 vastis are to be given , i.e., half of kaala vasti. First vasti is anuvaasana, then 3 nirooha and 3 anuvaasana and las one is anuvaasana vasti.

(Ast. H. Su. 19-64)

ANUSHANGHIKA BHEDA

1. Yaapani vasti :

It enhances bala (strength), shukra and maamsa (muscle-tissue). This is mostly employed in treating the wyapats (complications) produced by excessive coitus. It can be given during all the seasons of the year. It increases life span, kukkuta maamsa (*Chicken flesh*) and anda (eggs) should be added to kwaatha (*Decoction*), Ksheera (*milk*), madhu (*honey*) ghritha(*ghee*), guda (*Treacle*) and maamsa rasa (*Meat soup*), Caraka has explained 26 vastis of this type.

(C. Sid.12-15)

2. Sidda vasti :

This vasti keeps the disease away from the person.

3. Prasruti yogika vasti :

This vasti is given according to the age in vishista pramaana (specific dose). Eight tolas can be given. ksheera (*milk*), vgasa, tallia (*oil*) prasannadi vasti, patolaadi vasti and vidangaadi vasti are mentioned in Caraka Siddistaana.

4. Dwaadasha Prasrtik vasti :

The totalvasti dravya pramaana is 12 prasrti. The example for this is Maadhutailik vasti. (Sus. Ci. 38/36, 37, 38).

According to Susruta its dose is as follows :

1. Saindhava (rock salt) – 1 karsha.
2. Sneha (oil substance) – 3 prasriti.
3. Madhu (honey) 1 -2 prasriti.
4. Kalka (paste) – 1 prasriti
5. Kwatha (decocction) – 4 prasriti
6. Prakshepa (dravya)- 2 prasriti.

5. Paada heena vasti (Sus. Ci 35-10)

9 prasriti vasti Madhu (honey) and Taila (oil) (4 prasriti and 2 karsha) erandamoola (root of *Ricinus communis*) kwatha (4 prasriti) and 2 karsha. Shathapushpa (1/2 pala, Saindhava (Rock salt) 1 karsha madanaphala (Randia demetorum)1.

6. Teekshna vasti :

Teekshna oushadhaas like khsaara (Alkalies), moutra (Urine) and ushna (hot) are used. This is a sodhana (elimination) vasti. Once, if this vasti is given it will not come back

7. Mrudu vasti :

This vasti can be given to balas (children) and vridhdhas (old aged people), madhura (sweet) skanda oushadhis with ksheera (milk) and mama rasa (meat soup) are given.

8. Pichcha vasti :

Picca vasti is given with a drug called as Shalmali Niryasa (Sus. Ci. 35-10, Ca. Si. 8-26). It produces sthamana (stoppage) of pichchraava and jeevashonita (blood). It is also called sangrahi vasti (Constipating enema)

9. Rakta vasti :

This is given to produce rakta (blood) in the body.

DRUGS

1. In vasti several drugs are used. They are Sithaavara (Vegetalde origin) Jagnama (Animal origin) and vanaspatti (vegetable origin). In Jangama vasti-ksheera (milk), maamsa (meat) rasa, ghrta, eggs, moutra (urine) dravya, kohra, lavana (salt), etc., are used.
- (Ca.Sid 6-83).

1. Phala Oushadhis :

The drugs used in vamana are also used for Asthaapan vasti :

- 1.Dhaarmargava (*Luffia aegyptica*), 2. Ikshwaaku lagenaria vulgaris, 3) Jeemoota (*Luffa echinata*), 4) kruta vedana, 5) Madana phala (*Randia dumetorum*), 6) Kutai (*Holarrhena dysenterica*), 7) Trapusha (*Cucumis sativus*) 8) Hastiparni

II. Sneha Dravyas :

Ghrita Taila, Vasa and Majja (C. Sid. 1-64, 65)

III. Mootra varga dravyas : (Mootra varga : Urine group)

1. Avi mootra (Sheep urine), 2. Ajamostra (Goat's urine), 3. Go mootra (Cow's urine), 4. Maahisha mootra (Buffalo's urine), 5. Gaja mootra (Elephant's urine), 6. Ostra mootra (Camel's urine), 7. Ashwa mootra (Horse urine) etc.

Asthaapan and anuvaasana Drugs :

(C. Soo. 2-11 to 14).

The following drugs may be prescribed for Anuvaasana vasti to cure the vitiated vaata.

1. Patala (*Stereospermum suaveolens*)
2. Bilva (*Aegle marmelos*)
3. Agnimantha (*Clerodendrum phlomidis Linn*)
4. Shyonaka (*Oroxylum indicum Vent*)
5. Kaashmari (*Gmelina arborea Linn*)
6. Shaalaparni (*Desmodium gangeticum*)
7. Prisniparni (*Uraria picta Desv*)
8. Bala (*Sida cordifolia*)

9. a) Nidigadika (*Solanum xanthocarpum*)
- b) Swadamstra –a variety of *Tribulus Terrestris*
10. Gokshura-a variety of *Tribulus Terrestris*
11. Brihati (*Solanum indicum Linn*)
12. Eranda (*Ricinus communis Linn*)
13. Punarnava (*Boerhaavia diffusa Linn*)
14. Yava (*Horedeum vulgare Linn*)
15. Kulatha (*Dilichos biflorus*) Linn)
16. Gudoochi (*Tinospora cordifolia Linn*)
17. Madanaphala (*Randia dumetorum law*)
18. Kola (*Zizyphus jujuba*)
19. Palaasha (*Butea monosperma kuntze*)
20. Sneha (*Fat*)
21. Lavana (*Salt*) etc.

Asthhaapana Gana : (C. Soo. 4-25)

These 10 drugs are the adjuvants of aasthapana type of enema.

1. Trivrit (*Oberculina turpethum R.B.*)
2. Biiva (*Aegle marmelos Corr*)
3. Pippali (*Piper longum Linn*)
4. kushta (*Saussurea lappa*)
5. Sarshapa (*Brassica nigra*)
6. Vacha (*Acorus calamus linn*)
7. Kutaja (*Holarrhena antidysenterica Wall*)
8. Shatapuspa (*Foeniculum vulgare Mill*)
9. Madhuka (*Glycyrhiza glabra Linn*)
10. Madanaphala (*Randia dumetorum Lam*).

Anuvaasana Gana :

1. Rasana (*Pluchea lanceolata Oliver and Hiern*)
2. Sura (*Cedrus deodara I Ond*).
3. Biiva (*Agent marmelos Corr*)

(C. soo.4-26)

4. Madanaphala (*Randia dumetorum*)
 5. Shatapushpa (*Foeniculum vulgare Mill*)
 6. Raktapunarnava (*Red variety of Boerhaavia diffusa Linn*)
 7. Swetha punarnava (*White variety of Boerhaavia diffusa Linn*)
 8. Swadamstra (*Tribulus terrestris Linn*)
 9. Agnimantha (*Clerodendrum phlomidis Linn*)
 10. Shyonaaka (*Oroxylum indicum Vent*)
- These 10 drugs are the adjuvants of aasthapana type of enema.
- Madhura Skanda :**
- These are specially used in pitta vikaaras if given in sheeta (cold) dravyas (Drugs) but if they are given alone, they are vaata hara, adding with ghrita (ghee) and madhu (honey).
1. Jeevaka (*Orthis latifolia*)
 2. Rushbhaka
 3. Jeevanthi (*Wattakkaka sorghum, Desmodium fimbriatum, Leptadenia reticulata*)
 4. Veera (*Salix tetrasperma*)
 5. Aamalaki (*Emblica officinalis*)
 6. Kaakoli (*Luvanga scandens*)
 7. Ksheera Kaakoli
 8. Abheeru
 9. Mudgaparni (*Phasaeolus trilobus*)
 10. Maashaparni (*Teramnus labialis*)
 11. Shaaliparni (*Desmodium gangeticum*)
 12. Prushnparni (*Uraria picta*)
 13. Asiparni
 14. Madhuparni (*Tinospora cordifolia*)
 15. Meda (*Gymnema auranticum*)
 16. Mahaameda – (a variety of gaunt size of *Gymnema auranticum*)
 17. Karkaatakashringi – (*Pistacia integerima*)

18. Sringaatika - (*Trapa bispinosa*)
19. Gudoochi - (*Tinspora cordifolia*)
20. Chatra
21. Atichatra
22. Sravani- (*Sphaeranthus indicus*)
23. Mahasravani – (a big size of *Sphaeranthus indicus*)
24. Alamvusha
25. Sahadevi – (*Vernonia cinerea*)
26. Viswadeva
27. Shukla
28. Ksheerashukla
29. Bala – (*Sida cordifolia*)
30. Atibala –(*Sida rhombifolia*)
31. Vidaari – (*Punaria tuberosa*)
32. Ksheera – Vidaari (*Impoea digitata*)
33. Kshudrasaha - (*Phaseolous trilobus*)
34. Mahaaasaha – (*Terminus labialis*)
35. Vrishyagandha – (*Argyreia speciosa*)
36. Aswagandha (*Withania somnifera*)
37. Swetha
38. Rakta-punarnava-(*Boerhaavia diffusa Linn*)
39. Brihati – (*Solanum indicum*)
40. Kantakaari – (*Solanum xanthocarpum*)
41. Eranda – (*Ricinus communis*)
42. Gokshura- (*Tribulus terrestris*)
43. Samharsha
44. Shathavari – (*Asparagus recemosus*)
45. Shathapusa – (*Foeniculum vulgare*)
46. Madhuka pushpi – (*Bassia latifolia*)
47. Madhuyasti – (*Glycyrrhiza glabra*)

48. Madhoolika

49. Mridweeka – (*Vitisvinifera*)

50. Kharioora – (*Phoenix dactylifera*)

51. Parooshaka

52. Atmagupta –(*Mucuna pruriens*)

53. Puskarabeeja - (*Inula*)

54. Kaseruka

55. Rajakasheruka

1. Anus exudes blood and pitta of different colours

2. It comes out with greater force and many frequencies.

3. Patients get fainting.

Treatment :

1. Enema of goats milk: prepared with green stalks of silk cotton tree and ghee.
2. Affusion of the Anus.
3. Applications of cold and sweet drugs as mentioned in *Rakta pitta*
(C. Sid. 12/50 % 57)

Complication of Yaapan Vasti

Yaapan Vasti is a type of Nirroha vasti. during the course of treatment one must abstain from coitus. In case one refuses to adopt the same he will get complications. So also when excessive Yaapan vasti is given, then it produces the following signs and symptoms.

1. Oedema
2. Haemorrhoids
3. Dyspepsia
4. Cutting pain around the Anus
5. Anaemia
6. Fever
7. Pain
8. Diarrhoea.

Treatment :

1. Administer digestive drugs and food.
2. Milk 3, Seedhu 4, Dashamoolarista
4. Digestion stimulating gruels etc.

(C. Sid 7-40 to 42)

Pravahika

When too many dosaas are aggravated and if a mild and insufficient medicated enema is given. To such a patient if oleation and sudation procedures are also adopted previously. One vasti will stir the morbid and vitiated dosaas and eliminates only partially. As a result of that the diarrhoea will be produced.

4. Oleation
5. Enema.

(C.Sid. 7/47 to 53)

Angarti

When a person is subjected to excessive dose of Enema Therapy, without previously subjecting him for Oleation and Sudation Therapy, it produces excessive elimination.

Signs and symptoms :

1. Rigidity in the intestinal tract.
2. Upward peristalsis
3. Obstruction to vaata in his limbs
4. Severe types of pain-Girdle. pains –pricking; pain-breaking; pain – throbbing pain stretching.

Line of Treatment

1. Sudation 2. Inunction 3. Evacuative enema medicated with eliminatory drugs and drugs conductive to correct peristalsis. 4. He should be put on diet as per diet adopted in purgation therapy.

(C. Sid. 7/43 to 46)

Sirotti

To a person who is week, hard bowelled and suffering from severe morbidity to such a person if an enema is given which is too thin, mild, cold or insufficient quantity. It gets blocked by the morbid dosaas it also blocks and obstructs the movement of vaata and it gets locked up in the head (Cranium)

Signs and Symptoms :

1. Rigidity in the neck 2. Cutting pain in the throat
2. Deafness 4. Tinnitus 5. Coryza 7. Agitation of the eyes.

Treatment :

1. Inunction with oil and rock salt (*Abhyanga*)
2. Insufflation or Nasal medication (*Nasya*)
3. Drugs and diet which induce peristalsis

Treatment :

1. Enema (*Vasti*) is prepared with milk and sweet and cooling drugs, such sugar cane juice. 2. It should be given with paste of Glycyrrhiza

glabra and seed of Sesamum indicum, 3. Patient must be kept on milk diet.

OR

Enema - Prepared with milk calophany, liquorice, Indian ashree, kardama and indian beribery. 5 Before the above Enema patient must take sour and soft diet.

Parisrava (oozing of blood anable)

(C. Sidd. 5-58 to 62)
If an enema which is acidic, or hot or acute or salt is given it injures and inflammes the anal tract and produces the following Signs and Symptoms; fainting, cutting pain in arms, burning, heavy bleeding with blood and bile.

Nirooha Varga :

1. Ksheeras (Milk) 2. Aamalavarga – (group of drugs of Acid taste)
3. Mootra – (Urine) 4. Sneha (Unctuous material), 5. Kwaatha – (Decction)
6. Maamsarasa (Meat soup) 7. Lavana (Salt) 8. Triphala: Abhaya – (*Terminalia chebula*) Vibheetaki – (*Terminalia belerica*). Amalaki – Emblica officinalis) 9. Madhu – Honey 10. Shata pushpa – (*Foeniculum vulgare*) 11. Sarshapa – (*Brassica nigra*) 12. Vaca – (Acorus calamus) 13. Elaa – (*Elettaria cardamomum*) 14. Trikatu shunti – (*Zingiber officinale*) pippli – (*Piper longum*) Mareeca – (*Piper nigrum*) 15. Raasna – (*Vanda roxburghiana*) 16. Sarala – (*Pinus khasia*) 17. Devadaaru – (*Cedrus deodara*) 18. Haridra – (*Curcuma longa*) 19. Hingu – (*Ferula asfoetida*) 20. Madhuyasthi – (*Glycyrrhiza glabra*) 21. Sassurea lappa 22. Samsodhana gana (Eliminative group of drugs) 23. katuka – (Picrothizakurora) 24. Sharaka – (Sugar) 25. Mustha – (*Cyperus rotundus*) 26. Usheera – (*Vetriveria zizanioides*) 27. Candana – (*Santalum album*) 28. Kapoora – (*Dryobalanopa aromatica*) 29. Manjista – (*Rubia cordifolia*) 30. Madanaphala – (*Randia dumetorum*) 31. Chandana – (*Santalum album*) 32. Traayamana – (*Delphinium salii*) 33. Rasaanjana – (*Medicament prepared out of Berberis aristata*) 34. Bilva majja – (Aegle marmelos) 35. Yavaani 36. Phalinivarga .37. Indrayava - kutaja (Seed of *Holarrhena antidysenterica*) 38. Kaakoli 39. Ksheerakaakoli 40. Jeevaka 41. Rushabhaka 42. Meda 43. Mahaameeda 44. Vridddhi 45. Madhoolika.

NIROOHA DRavyaas : (VAGBHATA)

1. Madanaphala – (*Randia dumetorum*)
2. Kutaja – (*Holarrhena antidysentrica*)
3. Kushta - (*Costus*, & *Saussurea lappa*)
4. Devadaali - (*Luffa echinata*)
5. Madhuyasthi – (*Glycyrrhiza glabra*)
6. Vacha – (Acorus calamus)
7. Dashamoola
1. Bilva – (Aegle marmelos)
2. Agnimantha – (*Clerodendron phlomidis*)
3. Shyonaka – (*Oroxylum indicum*)
4. Kaasmi – (*Gmelinaa phlomidis*)
5. paatala – (*Stereospermum suedolens*)
6. Shaaliparni – (*Desmodium giganticum*)
7. Prushniparni - (*Uraria picta*)
8. Brihati – (*Solanum indicum*)
9. Maha brihati (a big variety of *Solanum indicum*)
10. Gokshura – (*Tribulus terrestris*)
11. Devadaaru – (*Cedrus deodara*)
12. Shatapuspa – (*Foeniculum vulgare*)
13. Kulatha – (*Dolichos biflorus*)
14. Madhu –(Honey)
15. Lavana –(Rock salt)
16. Trivit – (*Operculina turpethum*)

Persons Fit And Unfit For Vasti :

(Reference : C. Si. 1-3, 3-3), (Vasti- Yogya vichaara)

Except for a few vastis, all the persons can be given vasti in all seasons. A person who is fit for a particular vasti should be decided before giving the same. Caraka before giving the details of vasti, has made it clear that a

vyaadhi (disease) which gets cured by vastikarma, is cured for ever. In some cases, it will not be cured. so to confirm this statement he has given an instance that due to Meda and kapha, vataavarodha will occur, resulting in pain, anasaarca and loss of sensation etc. In such cases if snehavasti is administered, then, it enhances the obstructions and increase the symptoms.

Persons Unfit For Nirooha Vasti : (Anaasthaapya)

Ca. Sid. 1-57, 58 and 2-14, Su. Ci. 35-21; Ast. H. Soo 10-456

Caraka Susruta Vagbhata

1. Ajeerna (Indigestion)	+	+	-
2. Atisnidgha (too much unctuousness)	+	-	+
3. Peetasneha (Consumed the unctuous material)	+	-	-
4. Utkrushtha dosa			
5. Alpaagni (less digestive fire)	+	+	-
6. Atidurbala (too much week)	+	+	+
7. Atikrushha (too much emaciated)	+	+	-
8. Adhmaana (Abdominal distension)	+	-	-
9. Alasaka (A type of indigestion)	+	-	-
10. Peetodaka (Individual consumed water)	+	-	-
11. Prasakta chardhi (afflicted with vomiting)	+	+	+
12. Prasakata nishiteeva (afflicted with Spitting)	+	-	+
13. Bheetaa (fear)	+	-	-
14. Bhuktabhakta (with food or without)	+	-	-
15. Baddha gudodare (Intestinal obstruction)			+
16. Krutanyakarma (After enema therapy)		+	-
17. Kasa prasakta (one who is afflicted by cough)	+	+	+
18. Krudda (Enraged)	+	+	-
19. Yantiklaanta (afflicted with hunger)	+	+	-
20. Kshudhaarta			+
21. Trushnaarta (thirsty)			-
22. Vanula			-
23. Virikta (Undergone purgation therapy)			-
24. Matta (intoxicated)			-
25. Moorrita (unconsciousness)			-
26. Swasaprasakta (Afflicted with dyspnoea)			-
27. Hikkaprasakta (Afflicted with hiccup)			-
28. Dakodara (A variety Ascitis)			-
29. Vishoochika (Gastro enteritis)			-
30. Amadosha			-
(a type of indigestion)			-
31. Aamaatisara (Colitis)			-
32. Alpavarca (less faeces)			-

	Caraka	Sushruta	Vagbhata
33. Arshas (piles)	+	+	+
34. Aamaprajata (Diarrhoea)	+	-	-
35. Madhumeha (Diabetes mellitus) and Prameha	+	+	+

36. Kushta (Skin disease including leprosy)	+	+	+	+
37. Paandu (Anaemia)	-	+	-	-
38. Bhrama (Giddiness)	-	+	-	-
39. Arocaka (Anorexia)	-	+	-	-
40. Unmaada (Insanity)	-	+	-	-
41. Shokagrastha (afflicted with sorrow)	-	+	-	-
42. Sthoulya (Obesity)	-	+	-	-
43. Kantashosha (Dryness in throat)	-	+	-	-
44. Kshathaksheena (injured and emaciated)	-	+	-	-
45. Saptamaasagarbhinii (seven month pregnant woman)	+	-	-	-
46. Baala (children) & Vriddha (old aged people)	+	+	+	+
46. Shooteapaayu (oedema in Anus)	-	-	+	+
47. Shopha (Oedema)	-	-	-	-

The following are the complications produced after the administration of Vasti :

It produces shotha (oedema) roga. Before the administration of vasti, sneha and sweda are indicated. Before vasti, abhyanga (Anointing of sneha) is contraindicated (Ca Sid 2-15) as it produces the utklesha of dosaas, but baahya (external application) sneha and sweda (fomentation) to kati sneha (*internal administration of sneha*) produces dhushyodhara. (*a variety of ascitis*). Vasti is helpful to a person who is tired after riding. If a vasti is given to a weak person, kshobha (Provocation) will be produced, provided he has no sahanashakti (resistance power) and he will develop swaasaakrichrata (dyspnoea) due to vitiation of praanavaayu. The person may die or he may go into a stage of krama (exhaustion). For a krusha (lean emaciated) person, brumhana vasti may be given. After jalapaana or bhojana (food) if vasti is given it produces utkleksha of dosaas and thereby vikaraas will be produced. The exception is anuvaasana vasti.

Indications For Aasthaapanavasti : (Aasthapya) :-

The following diseases are eligible for the administration of vasti :

Carakaa	Susruta	Vagbhata
1. Sarvanga roga (diseases affecting all parts of body)	+	+
2. Ekaanga roga (disease of a part of body)	+	+
3. Kukshi roga (Disease of lower abdomen)	+	-
4. Vaata sangha (Obstruction to vaata)	+	-

5. Mootra sangha (Obstruction to urine)	+	+	+	-
6. Mala Sangha (Constipation)	+	+	+	-
7. Shukra Sangha (obstruction to semen)	+	-	+	-
8. Bala kshaya (loss of strength)	+	-	-	-
9. Maamsa Kshaya (loss of muscle tissue)	+	-	-	-
10. Dosa kshaya	+	-	-	-
11. Sukra kshaya (loss of semen)	+	+	-	-
12. Aadhmaana (Abdominal distension)	+	+	-	-
13. Anga supti (loss of sensation in organs)	+	-	+	-
14. Krimi koshta (worms of alimentry tract)	+	-	-	-
15. Udaavartha (Misperistalisis)	+	+	-	-
16. Shuddatisara (Diarrhoea)	+	+	+	-
17. Paravabhadra (Pain in joints)	+	-	+	-
18. Abhiataapa (Heat)	+	-	-	-
19. Pleeha dosa (Disease of spleen)	+	+	-	-
20. Gulma (Abdominal Tumour)	+	+	-	-
21. Shoola (pain)	+	+	-	-
22. Bhagandra (Fistula in Ano)	+	+	-	-
23. Unmaada (Insanity)	+	-	-	-
24. Jwara (Fever)	+	-	-	-
25. Bradhma	+	-	-	-
26. Shirah shoola (Head Ache)	+	-	-	-
27. Karna shoola (Ear pain)	+	-	-	-
28. Hrit shoola (Heart pain)	+	-	-	-
29. Parshwa shoola (Pain in sides of chest)		+	+	-
30. Prushtha shoola		+	+	-
31. Vepana (Tremor)		+	+	-
32. Kati shoola (pain in the Hip)		+	+	-
33. Aakshepa (Convulsions)		+	+	-
34. Angagourava (Heaviness in the body)		+	+	-
35. Atilaghava (Too much lightness)		+	+	-
36. Rajah kshaya (Amenorrhoea)		+	+	-
37. Vishamaagni (impaired hunger)		+	+	-
38. Spik shoola (Pain in the buttocks)		+	+	-
39. Jaanu shoola (knee ache)		+	+	-
40. Jangha shoola (pain in the calf)		+	+	-
41. Uraha shoola (Chest pain)		+	+	-
42. Gulpha shoola (ankle pain)		+	+	-
43. Parshni shoola		+	+	-
44. Prapad shoola		+	+	-
45. Yoni shoola		+	+	-
46. Baahu shoola		+	+	-
47. Anguli shoola (Aching fingers)		+	+	-
48. Antra-Koojana (Intestinal sounds)		+	+	-
49. Adhimantha		-	+	-
50. Arshas (Piles)		+	+	-
51. Asmari (Urinary stones)		-	+	-
52. Sthana shoola (Pain in the breast)		+	+	-

53. Danta shoola (Tooth ache)	+
54. Nakha shoola (Pain in nails)	+
55. Parshwaasti shoola (Pain in bones of sides)	-
56. Shosha (emaciation)	+
57. Sthamba(Stiffness)	+
58. Parikartika (Cutting pain in anus)	+
59. Vaatavyadhi (disorderes of vaata)	+
60. Jwara (Fever)	-
61. Timira (Fainting)	+
62. Pratishayaya (Coryza)	+
63. Ardita (Facial paralysis)	+
64. Pakshaaghatha (Hemiplegia)	+
65. Shukrashoola	-
66. Upadamsha (Gonorrhoea)	+
67. Vaatarakta (Gout)	-
68. Sthanya kshaya (Loss of breast milk)	+
69. Manya graha (Stiffneck)	+
70. Hanugraha (Lock Jaw)	+
71. Moodhagarbha(obstructed labour)	-
72. Mootra kricra (Difficult micturition)	-

(References : C. 2-16, Sus. Ci. 35-5, A.H. Soo 19.2, 3)

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ENEMA THERAPY (VASTI KARMA)

PERSONS UNFIT FOR ANUVAASANA VASTI

(References : C. Si. 2-17, Sus. Ci. 35-22, Ast. Hri. Soo. 19-7 and 8)
 Paandu (Anaemia) Kamaala (Jaundice) Meha, Peenasa, Coryza, Niranna, pleeha, (Spleen enlargement) Vitbhedi, Atisaara (Diarrhoea) Gurukoshta Kaphodara, Abhishyandi (*Conjunctivitis*) Krushastoola, krimikoshta (*Intestinal worms*), Aadyavata (Gout) person who has consumed poison(Gara vishah, sleepada (*Elephantiasis*), Galaganda, Apachi (Scrofula) etc.

Ananuvashya :

	Caraka	Susruta	Vagbhata
1. Anansthapyaya (Who has not given Asthaapanavati)	+	+	+
2. Abhukta bhakta(Just taken food)	+	-	+
3. Arsha (Piles)	-	-	+
4. Arocaka (Anorexia)	-	-	-
5. Apaci (Scrofula)	+	-	-
6. Navajwara (Recent Fever)	+	-	-
7. Paandu (Anaemia)	+	+	-
8. Kaamala (Jaundice)	+	-	+
9. Prameha (Urinary disease)	+	+	-
10. Mandaagni (Dyspepsia)	+	-	-
11. Durbaala (Weak)	+	-	-
12. Pleehodara (Abdominal spleenic enlargement)	+	+	+
13. Kaphodara (Variety of ascitis)	+	+	-
14. Urushtamba	+	-	-
15. Varcabhedha (Diarrhoea)	+	-	+
16. Vishapeeta (Person consumes posion)	+	-	+

17. Garapeeta (Toxicosis) + - - +
 18. Kaphabbhisyyanda (conjunctivitis) + - - +
 19. Gurukoshta + - - +
 20. Sleepada (Elephantiasis) + - - +
 21. Galaganda (Goitre) + - - +
 22. Krimikoshta (Intestinal worms) + - - +
 23. Kushtha (skin disease and leprosy) - + + +
 24. Sthaulya (Obesity) + + + +
 25. Peensa (Conyza) + + + +
 26. Krusha (Emaciated or lean) + + + +

VASTI YANTRA VICAARA

The yantra or instrument for giving vasti consists of 2 parts:

1. Vasti Netra and
2. Vasti Putka.

(1) Vasti Netra : (Nozzle or canula)

The general meaning of Netra is eye, but here netra means nalika (tube). Netra is to be fixed to Vasti putaka and used. This is manufactured from Gold, Silver, Copper Tin and Bronze metal. Gold was being used by old kings for bhojana (meal) paana (drinking) metals. The netra can also be prepared from Vruksha (Tree) danta (Dental) Shringa (Cow's horn) Vriksha sara, etc.

PRAMAANA OF VASTINETRA :-

(Measurement of Vasti Netra)

Caraka has stated that the length of the netra for children upto 6 years is 6 angulas, upto 12 years 8 angulaas, for 20 year and old persons 12 angulaas. Before one year and after 20 years, the pramaana has not been mentioned. After 6 years 1/3 angula of length must be increased for every one year up to 12 years (i.e., for 7 years 6 1/3 angula of length must be

increased for every one year upto 12 years and after 12 years 1/2 angula must be raised).

PATIENTS AGE	LENGTH OF NETHRA IN ANGULAS
1-6	6
7	6 1/3
8	6 1/3
9	7
10	7 1/3
11	7 2/3
12	8
13	8 1/2
14	9
15	9 1/2 (1 Angula = 3/4 inch)
16	10
17	10 1/2
18	11
19	11 1/2
20	12
above 20	-

Pramaana of vrana vasti netra (Su. Ci. 35-6)

The pramaana of vrana vastinetra in angulas (13 1/2) in length. The hole or chidra is of the size of a Greengram. It is used in visualising the Vranas (Ulcers).

Pramaana of Uttara Vasti : (Ca Sid '9-50. 51)

The netra of Uttara Vasti is called as Pushpa netra. This should be prepared either with gold or silver. It is that of gopuchka Samanvitam and maatali pushpa, the Vritagra chidra will allow sarshapa. This must be Slaskhana or ruju. It must be 12 angulas. Susruta has advocated 14 angulas. Its Chidra must be of the shape of Sarshapa. It consists of only 2 karnikas. In some books 3 karnikas are mentioned. Its shape is that of Urinary Catheter (Mootra - shalaka). The front size of the netra must be of the size of the hole of either penis or yoni.

Netra Dosha : (Ca. Sid.5-4, 5 Sus. Ci 36-6 to 9)

When the vasti netra is not in good condition, then, it produces the following doshaas :-

1) Hrasvata :-

If the Vastinetra is too short then the vasti dravya will not reach the pakwashaya (*largegut*). The netra must be 9 (12. angulas). The length of guda (*Rectum*) is 4", so the length must be more than 4".

2) Deerghata :-

If the Vastinetra is too big then vasti dravya (*drugs*) will go beyond the pakwaashaya. (*Largegut*).

3) Tanuta :-

When it is thin it produces kshobha. If the circumference is less, the dravya (*Drugs*) will not go inside then on prapedana it may produce kshobha.

4) Sthoolata :-

If the netra is too big it produces karshana in the guda. (*Dryness in Rectum*)

5) Jeernata :-

If the dhautu used for preparing netra is old, it produces kshata of the Guda (*Injury to Rectum*).

6) Shithila bandhanata :-

If the netra is not fixed properly to Vasti putaka then the dravya (*Drug*) will come outside.

7) Parshwacidra :-

The cidra of netra should be in the middle. if the cidra is in the Parshwa (side) it produces leakage.

8) Vakrata :-

The netra must be straight. If it is vakra then the gati (movement) of the vastidravya will also become vakra (irregular)

Doshaas of Vasti Putaka :

1. Vishama :

The aakara (shape) of putaka must be uniform or else during peedana (Pressing, squeezing) its gati (movement) will become vishama (fluctuating).

2. Maamsala :

If the putaka is having maamsa (*Muscle tissue*) it produces visra gandha or offensive smell. So it should be free from maamsa (*Muscle tissue*) Ca. Sid. 5-6, 7)

3. Cinna or Cidrayukta :

It should be free from holes or else the drava used in the process will come out.

4. Sthoola :

if the vasti is sthoola it does not push the drava (*fluid*) properly and the grip will not be proper.

5. Jaalayukta :

Vasti must be free from jaalas, as it produces leakage. (Jala = Anastomosis or net like structures in vasti)

6. Vaatala :

Excess of vaayu should not be present inside the vasti.

7. Snigdha (unctuous) :-

Snigdha vasti will slip from the hand. So it is not worth using.

8. Klinnata :

The kledayukta vasti will be difficult to pass through further. So the vasti must be prepared with pure and clean skin of animals (klinna = wet).

The Preparations of Vasti Yantra :

For the best variety of vastiputaka the Mootrashaya (*Urinary bladder*) must be selected. It must be inverted and the vastiputaka is kept in between 2 karrikas of netra and it is bound together. Heat the shalaaka of loha (metal) give a taapa (heat) to the cidras (holes) and then bind it properly. Thereafter invert it for administering vasti, The enema can be kept on the side and the rubber tube is attached to it. in case of the application of kashaaya vasti. (*Kashaaya = Decoction*). In case of sneha (*unctus*) vasti, glycerine syringe may be used to administer the vasti.

ENEMA THERAPY (VASTIKARMA)

Vasti Putaka (C. Si. 3-10 to 12, Sus. Ci. 35-13, 14)

Vasti Putaka is prepared from maahisha (*Buffalo*) harini (*Deer*) etc. Its shape is oval. It should be free from holes and dirty smell. Bhaavana of kashaaya (*Decoction*) and taila oil should be given to it. The skin must be smooth. It should be free from germs.

The Method of Administration of Vasti :

1. Asthaapania vasti : (Nirooha vasti). Thepoorvakarma (Preoperative)

Pradhaana Karma (operative) and Pascaat karma (Postoperative) procedures of asthaapania vasti are explained in the next page.

Poorvakarma : (Preoperative procedure):

Caraka has explained this in the third chapter of Siddhisthana. The following things should be taken into consideration before administering vasti:

- 1) Dosa 2) Oushadha (Medicine) 3) Desha 4) Kaala (Time) 5) Saatmya (Homologation) 6) Agni (Digestive fire) 7) Satva (Mind) 8) Oka 9) vaya (Age) and 10) Bala (Strength).

(Caraka Soo. 15th 28th Chapter & Ci 28th).

1. Doshavicara :

The specific and best treatment for vaata dosa is vasti. Vasti is also good and effective in cases of kapha and pitta diseases. It is for the physician to decide. He should decide the actual stage of dosaas i.e., whether they are in the decreased or aggravated condition, samata adhodehagama (moving towards lower part of body) urhdwa dehagama (moving upwards) tiryakgamana (moving different direction) koshtashiritha or shakhashiritha, madhyama margashiritha, pradeshagama, swadeshagama, paratantra (Dependent) swatantra (independent) amshamsh vikalpana etc. and then decide the exact type of vasti to be given to the patient.

In case of uttamanga dosaas (Urdvgamana) to bring the praanaavaayu to saamyavastha the shamana (palliative) anulomana, urdhwanulomana etc., are to be adopted. In case of urustambha, kapha and ama are located in the janu (knee) hence vasti must be used. If there is Rasagatha roga(disease associated with chyle) with savadeha lakshanas (Symptoms all over the body) then administer deepana (digestive) Pacana (assimilating) oushadhas (Drugs) or else administer maatra vasti, varnya vasti, balya vasti, rakta vasti and in maamsa gata dosas shastra (instrument) kshara (alkalies) and agnikarmas must be adopted. In maamsagata vaata, bruhmana vasti is beneficial.

In disease of medas, lekhana vasti, karshana vasti etc. are useful. In diseases of asthi (Bone) like asthigatavata the vasti for tiktasamyukta ghritha (Ghee) ksheera (Milk). Will be of much use. The diseases of majja (Bone marrow) respond well to swaadu (sweet) and tikta (bitter) skanda dravas, shamana (palliative) and brumhana vastis are useful.

ENEMA THERAPY (VASTIKARMA)

In sukragatha dosaas vajeekarans vasti is useful. If vaata is predominant in aamashayagatha rogas (diseases of stomach) vasti is not good but the treatment for kaphas very very useful, as the sthaana (place) is kapha. In pakwaashaya (large gut) if kapha is there, then ushna (hot) gomutra (cows urine) yukta vasti must be given. In case of pittasamshiritha doshaas in pakwashaya (largegut) administer vasti with ksheerayukta (ksheera = milk) oushadhis (Drugs) and madhuraoushadha (sweet medicines) siddha anuvaasana vastu, in swatantra (independent) and paratantra (Dependent) vyadhis (Disease) the aavarana will be decided by the presence of anya dosaas (other disease). In pranavrita samaana vaayu wherein gadgadatva, mookatva and jadatva the, yaapana vasti or chaturasneha vasti will be good.

In case of udaavrit, apaana swaasa (dyspnoea) cardi (Vomiting) lakshan as will be found. So, in such cases vasti and anulomana drugs have to used.

Dosaas, whether they are in Aama or saama, avastha (state) must be decided. if they are in Aamavastha peya (gruel) prepared with amla (acid) trikatu Lavana (Salt) must be given. When the individual is having Aamadoshaas, then vasti should not be given. (Cha.Sid. 8-23). So in aamavata and urusthamba vasti must not be used.

Vasti should be selected according to the dosaas.

For vaata dosaas:

For vaata dosha vasti consisting of madhura (sweet), amla (acid) and lavana drayyas (salt drugs), for pitta dosha madura (sweet), tikta (bitter) and kashaya (Astringent) drayyas (Drugs) and for kapha dosha katu (Pungent), tikta (Bitter) kashaya (Astringent) vastis must be given. (Ca. Sid. 8-23, 24, 25) So also in case of vaata dosha, snigdha (unctuous), ushna (hot), and maamsa rasa (Meat soup) yukta nirooha vasti must be given. In pitta dosha gomutrayukta (Cow urine), katu (pungent) kshaara (alkali) teekshna oushadha (Drugs) vastis are indicated.

According to the type of doshaas, the sankhya (number) of vasti will be decided. (C. Sid. 3-19 and 1-25) Vaata 9 to 11, Pitta – 5 to 7, Kapha – 1 to 3.

II. MEDICINE (Oushadha)

The measures that are being adopted in abyantara oushadha paana (internal administration of Medicine) must also be adopted here. The following things must be borne in mind especially while selecting the drugs (Sus. Ci. 53) 1. Tarunatva 2. Vridhhatva 3. Swarasaadi kalpana yoga 4. Shushkvaadiardatva 5. Rasa veerya (taste potency) vipaka prabhava.

a) **Aamata :-**
The drug which is used in vasti must not be in the stage of Aama i.e., to say sneha (unctuous), kwaatha maamsa rasa (meat soup) etc. must be prepared in Kharapaaka. The sneha (unctuous) material used should also be in kharapaaka. The kwatha (decotion) must be prepared and reduced.

b) **Heenata :-**
The oushadhi (medicine) must be taken in suitable and mentioned dose or else it produces ayoga lakshanaas.

c) **Atimatrata :-**

If the medicine is taken more than the mentioned dose it produces krama (Exhaustion) adhmaana (Abdominal Distension), atisara (Diarrhoea) etc.

The Maatra of Nirooha Vasti According to Age : (Maaatra-Dose)

(References : Sus. Ci 36-18, Ca. Sid 3-31, 32, Veg. Soo. 19-18, 19)

Vayah or age	Caraka Maatra in prasriti	Vagbhata Maatra in Prakunchi	Maatra in total
1	1½	1	4
2	1	2	8
3	1½	3	12
4	2	4	16
5	2½	5	20
6	3	6	24
7	3½	7	28
8	4	8	32

9	4½	9	36
10	5	10	40
11	5½	11	44
12	6	12	48
13	6½	-	56
14	8	-	56
15	9	-	72
16	10	-	80
17	11	-	88
18	12	-	96
19	13	-	96
20	14	-	100

12 Prasriti is the maximum pramaana for a nirooha vasti. Susruta has given the pramaana (dose) of asthaapana vasti as 2, 4 and 8 prasuties respectively for Heena, Madhyama and uttamamratas, Sharangadhara has mentioned the uttamamaatra for nirooha vasti as 11/2 prastaa (80 tolas), madhyama maatra as one prastha (64 tolas) and Heena maatra as 1 kudava (48 tolas) (Sha. Utt 6-3)

Snehamatra in Vastidravyas :

(Unctuous material in enema solution): in niroohavasti the maatra of sneha (unctuous material) is 1/4th of kwaatha and in swasthya (healthy person) and Pitta pradhaana dosha it is 1/8th and in kakphapradhaana 1/8 of sneha and in all types of dosaas and swastha 1/5th of sneha must be taken. This is the pramaana (dose) of dwaadasha prasriti i.e., vaata -3 prasritis pitta-2 prasritis and kapha-1 1/2 prasritis.

Ati-sheetaka and ati-ushanatha :

(C. Sid 3-20, Sus. Ci 36-1). The vastidravya must either be too cold nor too hot. If too cold vasti is used it enhances vaata and produces vibandha (constipation) adhmaana (Abdominal distension) moorca, daaha (burning sensation) atisaara (diarrhoea) and it also increases pitta.

(C. Si. 3-20, Sus Ci 36-19)

Ati-teekshna and ati-mriduta :

Atiteekshna oushandhis produce atisara (diarrhoea) moorca etc., Atimirudu oushadhis produce Vibandha like sheeta vasti dravyas.

Ati-snigdhaata and Atirookshathra :

Attisandra dravya will not come out easily and quickly while atidravya vasti produces ayoga lakshanas i.e., it will come out quickly and sodhana (elimination) will not occur properly.

Brumhana vasti : It should not be given to the following persons: Those who are suffering from kushta (skin disease) medoroga kshatakshheena, shosha (emaciated), moorha, very durbala (Too much weak) and to whom shodhana (eliminative) is already done for such persons sodhana (eliminative) vasti should not be given to persons already undergone sodhana therapy.

(Ca. Sid. 1-36, 37)

The method of preparing vastidravya is as follows :

1. Add madhu (honey) and saindhava (rock salt)
2. Add sneha (unctuous material) and
3. Add kalka and mix (kalka-paste)
4. In the end add kwaatha (decoction)

5. There is a special method of heating the vastidravya.

The vessel containing water should be kept first on Agni (fire) and inside this vastidravyapaatra (paatra-vessel) is to be kept and boiled i.e., it should not be heated directly. wherever kalka (paste) has not been mentioned pooti-yavanyaadhi kalka must be added, which consists of the following drugs :

HONEY + LAVANATESNEHA + KALKA + KWAIIHA

1) Madanaphala - (*Randia dumetorum*), 2) Ajawaan 3) Bilva - Aegle marmelos, 4) Vacca Acorus calamus, 5) Kushta-Costus speciosus, 6) Shatapushpa-*Foeniculum vulgare*, 7) Mustha- *Cyperus rotundus*, 8) Pippali-*Piper longum* 9) Ghrittha-Ghee, 10) Taila-oil, 11) Guda-Jaggery or treacle, 12) Madhu-Honey, 13) Lavana-(Saindhava lavana) – Rock salt. It should be used in all types of nirooha vastis. (Ca. Sid. 3-23, Ast. Hari san 19-44).

Pradhana Karma : (Operative procedure)

It consists of the following 1. Vasti pranidhaana (Method of administration of Vasti), 2. Vasti pratyagama and nireekshana (Observation of time of evaluation of Vasti contents), 3 Nireekshana of yoga and atiyoga lakshanaas (observation proper and improper symptoms)

Method of Administration of Vasti :

(Vasti Pranidhana) (Ca. Sid. 3-17 to 19)

Prepare the nirooha vasti dravya and keep it ready, along with the netra

(nozzle) and putaka (bladder), after binding them properly. No abhyanga (Anointing) with Dhanwantari ksheerabala tailas or according to the vittiation of shareera (body) doshaas. Keep the cotton near the tip of the netra (nozzle). While filling the oushadha dravya keep one anguli or finger at the tip of the netra. The dravya must be filled so as to have enough space for tying to the putaka. (plate No. 31) The patient must be made to lie down on the left lateral position (Vaamapaarshwa) as the guda (rectum), pakwaashaya (largegut) and grahani are on the same side. The patient must be steady and the putaka must be applied after the guda is smeared with snigdha dravya (unctuous drug) (taila or ghrittha), and the netra is passed upto karnika, properly pressed, neither forcibly nor very slowly. Vasti dravya must be fully given into pakwaashaya (largegut) as the vaayu in the putaka will enter the pakwaashaya. In case of Balya (strengthy) brumhana and vajeekarana vastis after the administration of vasti taadana (a small beating) must be done on thigh and on buttocks. While removing it must be removed very slowly from the guda.

(A.H. Soc. 19-27).

Observation (or pratyagama) Of Vasti :

Vasti Pratyagama and Nireeksha :-

The period or time taken for the contents of the vasti to come out after the administration is called as vasti-pratyagama. It should be only one muhurtha (48 minutes). This is the maximum period. (Sus. Ci. 38-5) If it doesn't come within the stipulated 48 minutes, then, the patient may die or the following lakshanaas will be observed : 1) Pakwaashaya shoola (pain in large gut), 2) Adhmaana (abdominal distension) 3) Mootrashoola (Dysurea), 4) Vaatapratilomata 5) Vishtambha (constipation), 6) Shoola (pain) 7) Jwara (fever) 8) Arati (uneasiness) etc.

When the vasti dravya does not come in time adopt the following measures : Give vasti containing gomootra (cows urine), yavakshaara, teekshana (hot) and aamla dravyas (Acid drugs) or introduce phalavarti (suppository) to remove the contents. Swedana (fomentaion) must be done to sroni, spik, vankshana and pakwashaya along with hot water.

Utraasana : The person must be frightened by showing him a sword, snake, with this this fear atisara (diarrhoea) will occur.

Sodhana : Give virecana with any one of the following drugs :

- 1) Eranda sneha 2) Trivit lehya or trivrut choorma 30 Triphala choorma etc.

Observation of Signs and Symptoms of proper

Administration of Vasti

(Nireekshana of Samyak yoga lakshnas)

1. Prasrisha vitakata (mala moves at its own accord)
2. Prasrisha mostra (Urine moves at its own accord)
3. Mala, pitta, kapha and vayu all these move gradually.
4. Patient feels lightness in the body.
5. Prasrisha vata (flatus will move normally)
6. Ruchi (taste) in bhojana (food) will be produced.
7. Laghutva (lightness) of the pakwaashaya (largegut)
8. Teekshnagni (increases digestive fire)
9. Sharmana (palliative) rogal akshanaas (Disease symptoms)
10. Patient will be healthy
11. Rogi bala (Strength of patient) increases.

(C. Sid. 1-41)

Ayoga Lakshnas :-

(Signs and symptoms of improper administration of vasti)

If the nirooha vasti is not given properly or does not function the following lakshnaas are seen :- pain in the head, heart, umbalicus, rectum, penis, Ruja in Siras, Hridaya, nabhi, guda and medra or yoni will occur. Oedema (shotha), coryza (pratishnyaya) cutting pain, hrillaasa, vitsangha mootrasangha, swasakricharata, vegaalapa, and the dravya and mala will come out in small quantity, Aruci, gurutwa in shareera are also found.

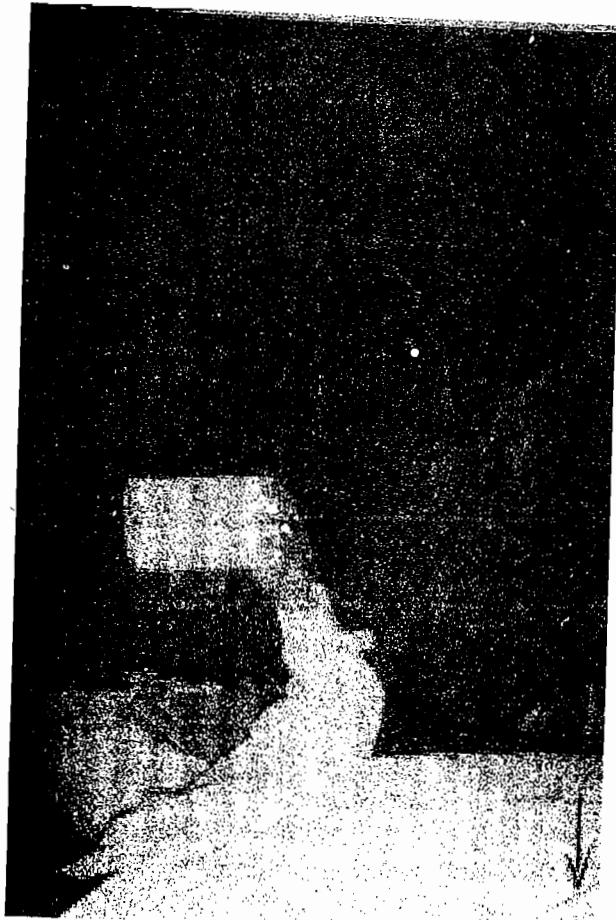
(C. Sid. 1-42)

Signs and Symptoms of Excessive Administration Of Vasti

(Lakshanaas of Atiyoga)

The lakshnaas of the atiyoga (excessive administration)of vasti (purgation) are found as follows :-

1. Angasupti (*loss of sensation in the organs*) 2. Angamarda (*Myalgia*),
3. Klama (*Exhaustion*), 4. Kampa (*Tremor or paralysis Agitans*), 5. Nidra (*sleep*), 6 Dourbhalya (*weakness*) 7. Tamahpravesha (*Blurring of vision*)
- 8, Unmaada (*insanity*), 9. Hikka (*hiccup*) Grahi, Deepana (*digestive*) and Pachana (*assimilating*), treatment (*cikitsa*) is to be adopted.



Palite No : 31 Niruhavasti is administered to a patient suffering from Asthigata Vaata.

POST OPERATIVE PROCEDURE : (Paschat Karma)

1. BASTYUTTARA VICHARA :

Samyak, ayoga and atiyoga lakshanaas should be noted. If samyak lakshanaas are not produced then up to 5 vastis may be given, but not on the same day and if given pakwaashaya kshobha will be produced. If samyak lakshanaas are seen, administer anuvaasana or maatra vasti and then, give nirooha vasti.

(Sus. Ci. 37-44)

Pathya : (*Dietic Regimen*) : As soon as the contents of vasti come out, the patient must be advised to take rest. After sometimes give him bath with water. After ascertaining the vataadi doshaas and bala (strength of rogi (patient), ksheera (*milk*), yusha, maamsarasayukta bhojana (*Diet*) must be given.

After giving nirooha vasti khsobha will not be produced in the aamaashaya (*Stomach*), or Pakwaashaya (*largegut*). So, here, samsajana krama as administered in vamana and virecana is not necessary. And so, laghu (*light*) avara (*diet*) must be given according to the agnibala (*digestion*) of the patient. Susruta has advised ksheera (*milk*) in pitta (pradhana rogas, yusha in kaphadosha and maamsarasa in vaatadosha. Yusha of maasha (*phasolus radiatus*), mudga, rice, tuvara, masoora (*lens culinaris*) must be given. One third day of norma diet must be given as stated in Caraka and in the evening anuvaasana vasti must be given.

(C. Sid. 2-21, Ans 19-91)

Parihara : (*Marupathy*) Twice the number of days of the number of vasti given to the patient must be observed as Marupathyam. He should not speak loudly and should not indulge in Maithuna (*Couitus*). Vegavarodha (*Obstruction to Natural urges*), Sheeta jalapana, (*Cold water drinking*) walking in sunlight, kroda or excitement, etc must be tabooed.

Complication Of Vasti And Its Treatment (Vastivyaapata and its prateekara)

- 1) Vastiputaka vyapaat (Complication of vasti putaka (bladder)
- 2) Vastinetravyapat (Complications of Vasti Netra (Nozzle) 3) Vastidana vyapat (Complications produced due to the administration of Vasti)

PRANETUVYAAPAT:
Vastidana is called pranetu. Persons who administer vasti must be an efficiently trained person, otherwise, the following vyaapats may arise.

1. SAAVATA VASTI :

It produces shoola (pain) and Toda (pricking pain) in pakwaashaya (*largegut*). The treatment is abhyanga (*anointing*) to pakwaashaya (*large gut*) and guda with ksheerabala taila and conduct mrudu sweda (Soft fermentaion) to the Guda.

2. DRUTAPRANEETAVYAAPAT :

If vastinetra is not introduced properly, then it results in vedana (pain) in guda vankshana i.e., inguinal region, anga i.e., knee and kati i.e., waist. Vasti sthambha and mootra sthamabha will occur.

CIKITSA :

The treatment consists of vataharabhojana, consisting of yusha, maamsa rasa (*meat soup*), madhura (*sweet*), ushna (*hot*) snigdha bhojana (*unctuous diet*), ksheera, ghritha (*ghee*), krushara rice etc. must be given to the patient. Then, he should be given abhyanga (*anointing of oil in the body*) and sweda (fermentaion) or anuvaasana or piccha vasti.

3. TIRYAKPRANDAANA :

(C. Sid. 5-12) If the vasti netra is not properly introduced into the guda, then it is to be removed and reintroduced properly.

4. ULLPTADATTAVASTI :

The vasti putaka must be pressed (*peedana*) immediately. If it is pressed twice it results in vaataprakopa (*vibration of vaata*) and thereby, vankshana shoola (pain in inguinal region), shirah shoola (*head ache*) etc. will be produced.

CIKITSA :

(Ca. Sid. 5-13, 14) Vasti consisting of 1. Madanaphala-Randia dumetorum, 2. Bilva-Aegle marmelos, 3. Shyaama –trivrit and 4. Go-mootra (*Cows urine*), etc., must be given.

5. SAKAMPA VASTIDANA :

By administering sakampa vasti, shotha (*oedema*) and daaha (*burning sensation*) result. The cikitsa is with the following drugs :

Lodhra - (*symplocos racemosa*), Triphala- (*abhatya-terminalia chebula*), Vibheetaki- (*terminalia belerica*), Aamalaki - (*Emblica officinalis*), Aaragwadha - (*Cassia fistula*), Mocharasa-Gum of (*Bombax Salmalia malabarica*), Khadira - (*Acacia catechu*) etc., Parisechana must be done with kashaya (Astringent) and madhura (Sweet) dravyas over the guda.

6. ATIPRANITA VASTI:

When the vastintra is made to go beyond the guda, it results in the vrana (ulcer) of the valis. (There are 3 valis-pravahini, samaharin and visarjini). The person feels pain in the anus with burning sensation, pricking etc., Whenever he passes motion . To such patients., sarpi, pichu and picha vasti are to be administered.

7. ATIBAHYA AND ATIMANDADATTA VASTI:

The guda is 4 1/2 angulas. If vastinetra is kept outside, then the vastidravya will come outside and the administration of vasti if done very slowly will not reach the pakwaashaya (largegut). To such a person. vasti should be administered immediately, once again.

(C. Sid. 5-17)

8. ATIVEGADATTA VASTI:

When vasti is given forcibly it will not come out in time, instead, it goes up towards the gala (throat). To such patients virecana vasti (purgative enema) is given. also administer purgatives. Cold water sprinkling, parimarjana (cleaning), Vidhoonana (shaking), vitraasana (making feared), Aaghranana (smelling of aromatic drugs).

(C. Sid. 5-18)

VYAAPATS PRODUCED DUE TO VASTI SHAYANA VIDHI

(Sus. Ci. 36-23 C. Sid. 3-24)
(Complications produced due to the posture of the patient during Vasti Administration).

Complications arise due to improper lying of the patient :

Generally before the administration of vasti to a patient he will be made to lie down on his left lateral position (L.L.P) with his left leg extended and right leg is flexed at knee joint and raised above the left knee joint and his head must be laid on his hands or pillows. The patient must be in this position for at least 30 maatras (1/2 a Minute approximately). The patient must be made to lie down in a bed which is spread with a soft quilt. The patient should lie with his head towards the east and covers himself with white sheet. The best thing is to keep a pillow in between the legs and hands. The patient must be made to lie down keeping his head on the east side on a soft bed and a white bed sheet must be spread on him.

(C. Sid. 3-24)

Chakrapaani is of the view that to make the patient in left lateral position is only temporary. It can be even postoperative. If the patient is made to lie down with his head on a good height may results in complication. The quantity of the Vasti will not get into pakwaashaya instead; It moves towards urinary bladder and penis and produces pain in the intestines. When the head of the patient is made to lie down on a low height, then, the Vasti dravya on excessive pressure only it gets into the large gut. This will result in a complication. This will move in a different directions and produces pain in the Heart and Rectum. Due to vitiation of Vaata there will be pain in the koshta (Alimentary tract). When the Vasti is administered in uttanaavaastha, it produces obstruction to the flow of Vasti contents and it will not move into the large gut. At the time of administration of Vasti the eyes of the patient must be moved too much ; the net result would be the comeout instantaneously. If Vasti is administered in a position of flexion of lower extremities, it will result in the avrita. If Vasti is administered in a position of sitting or standing position then the contents of the Vasti will comeout instantaneously. It will fail to nourish the large gut and its subparts and so it will be a waste. if the vasti is given on right lateral position will not also reach the large gut. Hence the vasti must be administered in left lateral position only.

When a rubber tube is used instead of nozzle we can minimise the above complications. When the Vasti content is too thick then the enema can be or syringe directly introduced into the rectum.

(C. Sid. 7-7 to 11)

OTHER COMPLICATIONS (ANYA VYAAPATS):

COMPLICATIONS DUE TO VASTI ADMINISTRATION

(Vyapats due to vasti) (C. Sid. 7-5,6)

- 1) Ayoga 2) Atiyoga 3) Klama 4) Adhmaana 5) Hikka 6) Hritipraapti
- 7) Urdhwapraapti 8) Pravahika 9) Sirovati 10) Angarti 11) Parikartika
- 12) Parisrava.

1. AYOGA :

In persons who have Gurukoshta, vaata pradhaanata, Anushna or sheeta (cold) or alpadravata (less fluid) or alpa snehaa (less unctuous material) etc. In such patients the following complications will be seen :- Adhmaana (distension), sangha of adhovata (fætus), mala (faeces) and mootra (urine), Ruja (pain) in nabhi (umbilical) and vasti (bladder), shotha (oedema), pidaka (eruptions), vaivarnya (dis-colouration), aruchi (anorexia), agnimandhya (dyspepsia), etc.

Treatment:

Give him ushna (hot) pramaathya and do sweda (fomentation) and administer phalavarti. Give vasti of Trivrit (*opercularia turpethum*), Devadaru (*Cedrus deodara*), Kulatha (*dolichus biflorus*) etc. (6 ounces), Sura (a type of Alcohol) 4 ounces and Go-mootra (cows urine) 4 to 8 ounces.

Pramaathya :

The pramaathya which has been told in atisara can be given here. It produces deepana of agni (increases digestive fire). This is the word used for Deepana paachana oushadhis. Three types of pramaathya are mentioned below.

(Ca. Sid. 7-1).

Pippalyadhi Pramathya :

Take pipali (*Piper longum*), Shunti (*Zingiber officinale*), Cirayata (*Swertia chirata*), Hareetaki (*Terminalia chebula*), Vacha – 4 tola (acorus calamus), make into churna (powder) and grind it in jala (water) and 32 tolas of jala and reduce it to 8 tolas and then filter it in a cloth. It can be given twice a day.

Prishniparnyaadi Pramathya :

Prishniparni (*Urtica pects*) Gokshura (*Tribulus terrestris*), Samanga (*Mimosa pudica*), Kantakari (*Solanum xanthocarpum*). This is useful in vaata doshaas.

Hriveradi Pramaathya :

Hrivera, Bhadramustha, Elachi (*Elettaria cardamomum*), Dhaniya (*Coriander sativum*). This alleviates pittadosha.

2. ATIYOGA : (Ca. sid 7-12 to 14)

If teekshna, ushna (hot)kshaara (Akalai) vasti is administered to snigdha (unctuous), swinna (well fomented) mrudu (soft) koshthas, then atiyoga is produced. Vasti consists of Prishniparni sthira (*Urtica pica*), Kamala (Lotus), Drakshi (*Vitis vinifera*), Gambhari, Bala (*sida cordifolia*), Madhuyasti Kalka (*Glycyrrhiza glabra*) and tandula dhawana, ghritha (ghee), ksheera (milk) By this dahaprashtamana (Relieving of burning sensation) will be produced. Vaagbhata has advised the use of ati teekshan, ushna (hot), amla (Acrid) gata vasti. If excess sweda is given to a person of alpa dosha, mrukoshtha, very often atiyoga is produced. Here the cikitsa is that of atisaara (diarrhoea).

(A. H. K. 5-12, 22)

3. KLAMA (Exhaustion):

In Aama-dosha if nirooha is given then it produces margavarodha (obstruction to passage) due to vaata, aama and pitta. Due to this the following lakshanaas will be produced. Klama (exhaustion) Hritshoola (heart pain)moha (torpor), pindikodweshnta, gourava (heaviness) are produced.

Treatment :

(Cikitsa) : Pachana (Digestive), Virookshana (Drying) and swedana (Sudation) cikitsa must be done. Pippali (*Piper longum*), Katruna, Usheera (*Vitiveria zizinoidis*), Devadaaru (*Cedrus deodara*), Moorva (*Clematis triloba*) Souvarchala lavana taken and shruta sheeta jala (boiled cooled water) must be given to the patient to drink or Devadaaru (*Cedrus deodara*) Trikatu, Hareetaki (*Terminalia chebula*), alasha (*Butea monosperma* Chitraka (*Plumbago zeylanica*), karpura, kushta, kshaara (Akalai) and Go-mootra (Cows urine).

(C Sid 7-15 to 20)

4. ADHMAANA :

Where there is bahulya (excessive) of doshaas and in kurakosha and rooksha (dry) patients if alpaveerya vasti is given vaataprakopa (vitiation) occurs due to margavarodha (destruction to passage) to vaata, viraargagamana of vaata occurs. It produces gudamarmapeeda (vidaaha, vrishhana shoola (pain in rectum) vankshana shoola (pain in inguinal region) and hridaya shoola (heart pains)).

Treatment (Cikitsa) : Introduce phalavarti (supposition) into the guda.

(C. Sid. 7/21 to 26)

Details of Phalavarti :
Phalavarti consists of shyama trivrit (*Operculina turpethum*), Madanaphaladi (*Randia dumetorum*), Dhamargava, Kutaja (*Holarrhena antidysenteica*) Ikshuwaku etc. kushta (*Saussurea lappa*) pippali (*piper longum*), Lavana (salt), Sarshapa, Grishadhooma, Maasha (*phaseolus radiatus*), Vacha (*Acorus calamus*), siresabeeja, mix all these in the jala (water) of guda (treacle) and prepare vasti.

First apply sneha (*unctuous materia*) to the guda and introduce vari (supposition) into it. Nirooha vasti must be administered after the administration of anuvasana vastis only. Nirooha containing Bilwadi dravyas along with Peelu, sarshapa and gomootra (Cow urine) must be administered. This must be administered only when adhamaana is reduced. After the administration of vasti, the anuvasana vasti with devadaru must be administered.

5. HIKKA (Hiccup) : (Ca. Sid. 7-27 to 29)

When a person is having alpa bala (less strength) and mrudu (soft) koshta if teekshna oushadha (medicine) is administered, then it produces Hikka (Hiccup).

Treatment :

The treatment mentioned for hiccup must be administered i.e., Brumhana dravyas. The anuvaasana vasti with the following drugs must also be administered : Bala (*sida cordifolia*), Shaliparni (*desmodium gangeticum*), Gambheera, Triphala, Guda (Treacle), Saindhava (rock salt), Prasanna, Aaranala, amla lavana (salt), generally the vasti administration is a contra-indication in diseases like Hikka, Swaasa (dyspnoea), Kasa (cough) etc. as it vitiates vaata and takes the vasti upwards. Hot water,

prepared with pippali (*piper longum*), lavana (salt) should be given to drink (each 1/2 tola). Dhoomapaana must be administered. Yusha with saindhava lavana must be administered to the patient.

6. HRITPRAAPTI :

When the vasti is made of teekshna oushadha, and vasti consists of vaata or if the prapeedana (pressing) is not done properly, the such vasti will reach the hridaya pradesha (place of heart) and causes its contraction.

Treatment :

Vasti consisting of kasa, kareera, elachi phala must be given or Aamla skandha or lavana (salt) skandha must be given. Then anuvasana vasti consisting of dashamoola :
1) Bilva 2) Agnimantha 3) Shyonaaka 4) kaasmari 5) Paatala 6) Shaaliparni 7) Prushniparni 8) Bhrithati 9) Mahaa Brihati 10) Gokshura and taila (oil) must be administered.

7. URDHWA PRAAAPTI :

After the administration of vasti the suppression of faeces, urine and flatus will take place, or if vasti is given by using much force, the vasti will come out through the mouth. Due to this several lakshanaas of moorcha (unconscious) will be noticed.

Treatment :

If the patient is in moorcha vastha (unconsciousness) do, sprinkling cold water on the face and on the sides of the chest and below and navel. Do soft massage on the parshwa (sides) and udara (Abdomen) and if necessary use a fan to get air. Pull the hairs of the head to make him conscious. Make the patient fear. Due to this the gati or movement of vaata will take place. Give little pressure very slowly on the gala (throat). Afterwards the kalka (paste) of kramuka (*Acaca catechu*) (1 tola) must be given alongwith Aamla dravyas (*Aranala*). Owing to the ushna (hot), guna (property) in the aranala, anulomana of vaata takes place. The nirooha vasti consists of Dashamoola :

Bilva, Agnimantha, Shyonaaka (*Oroxylum indicum*) vent (*Fam Bignoniacae*) Kaasmari,Paatala (*stereospermum suaveolens*), D.C. (*Fam bignoniacae*), Shaaliparni Desmodium gangeticum D.C (*Fam leguminosae*), Prushniparni (*uraria picta* 'Desv. *Fam Leguminosae*), Bhrithati, Maha

Brihati, Gokshura (*Tribulus terrestris*) (Farm, Zygophyllaceae), yava (barely) Elachi, kulaatha, gomootra (cows urine) must be given. When there is predominance of dosha in the head, apply lepa of sarshapa and administer naavana nasya and dhooma nasya.

ANUVAASANA VASTI:

"Anusara aasyate iti anuvasana" OR

"Anu aasyathe iti anuvasana"

Both Caraka and Vagbhata have mentioned anuvasana vasti for sneha vasti. But Susruta has mentioned snehika vasti instead of anuvaasana vasti. Vaaghbata has advised the pramaana (dose) of anuvasana as 1/4 of nirooha e.e., 1/4 of 12 prasrita. Before the administration of vasti desha, dosha, oushadha, kaala, saatmya etc., must be considered. Before starting anuvaasana vasti, it must be borne in mind that the patient is fit for the administration of anuvaasana vasti or not. In saamavastha snehavasti should not be given as it produces avarodha (obstruction) to the srotomaarga.

(C. Sid. 4-48)

In Sishira, Hemantha and Vasantha ritus, anuvaasana should be given in the day time and in Sharad, Greeshma and Varsha ritus it should be given during night time. (C. Sid. 1-22). If anuvaasana vasti is given during night there is kaphaadnikya at night it produces, adhmaana (abdominal distension), gourava (heaviness), jwara (fever) etc. but in case of kapha kshaya and in pittapradhaana dosha, and in atirooksha shareera (too much dry body) and vaata vyadhi (disease) this vasti can be given during night as pitta gets vitiated during the day time. (Sus. Ci. 37-47 to 51). When there is Aatyayika avastha (stage) and the patient is suffering from Rujadhikya (excessive pain) due to vaata, then in such case it can be given after food in the day time or at nights.

After vamana, if vasti is to be given then on the 9th day anuvaasana vasti can be given.

(Ca. Sid. 1-20)

Susruta has advocated anuvaasana vasti after 7 days of virecana and its samsarjana krama. After the administration of nirooha, the anuvaasana vasti can be given as sneha spreads easily after sodhana.

(Sus.Ci. 35-11).

VASTI ACCORDING TO DOSHAS:

Anuvaasana vasti should be given only after immediate intake of ahaara. (Sus. Ci. 37-53, 54)

In case of kaphaja vikaraas 1 to 3 sneha vasti should be given.

In case of Pittaja vikaraas 5 to 7 sneha vasti should be given.

Susruta has mentioned 6, 7, 8 or 9 sneha (unctuous) vasti along with nirooha vasti. The first vasti will produce snigdhata (unctuousness) in vasti pradesha (urinary bladder) and in vankshana pradesha (inguinal canal) and the second one will win over sirogata vaata, the third one gives varna (colour) and bala (strength) to the body. The fourth produces snigdhata (unctuousness) in the Rasa (chyle) and the fifth to the rakta (blood), the sixth to the maamsa (muscle) the seventh to the medas (fat) the eight to the asthi (bone) and the ninth to majja (bone marrow). After parihara kaala, another 9 vasitis can be given.

After taking 18 Vastis, the patient will become strong like an elephant and as active or as fast as a horse. This vasti must be given as that of nirooha, but, for our purpose it can be given as that of nirooha, with a syringe, about 4 to 8 ounces. (Sus. Ci. 37-71 to 76).

When snehavasti is administered, abhyantara snehapana must not be given, as they produce dushti in vaata and agni, (digestive fire). This occurs even if anuvaasana or nirooha is given in excess. If anuvaasana is given it produces agnimaandhya and if nirooha is given more it produces vaataprakopa.

(C. Sid. 4k-49 & 40). (Sus. Ci. 37-77, 78) (AH. Soo. 19-65, 66)

Exception :

The daily administration of anuvaasana is indicated in the following type of people :- Rooksha shareera (dry body) vaatavyaadhi, shoola in vankshana (pain in inguinal region), sroni, Sneha can be given daily and it will be absorbed just like the sand absorbs water. The sneha (unctuous) that is administered must be digested and absorbed. It acts as a lepa (coating) for pakwashaya (large gut) and after three days it becomes agnidhara kala.

METHOD OF ADMINISTRATION OF ANUVAASANA VASTI :

A) POORVA KARMA : (Pre-operative treatment)

- 1) Abhyanga (*anointing*) 2) Bhojana (*food*)
- 3) Chakramanaadi (*walking*)

1. ABHYANGAADI KARMA :

Abhyanga (*anointing the body*) and ushna jala sweda (*hot water fomentation*) must be adopted to a patient who is going to be administered with anuvaasana vasti. Any one of these swedas (fomentation) may be done : 1. Parishka 2. Avagaaha 3. Taapa sweda (*hot water bag*).

2. DIET OR FOOD : (Bhojana)

The bhojana given to the patient, must not contain snigdha (unctuous) ahara (*food*) or taila (*oil*) ghrita (*ghee*) etc., as they are contraindicated. It should not be rooksha (*dry*) as there will be loss of strength and varna (*complexion*) after anuvaasana vasti is administered. Food must be digested properly or else it produces jwara (*fever*) vidaghajeerna etc. after the administration of Maamsa rasa in vaata rogaa, ksheera (*milk*) in pitta rogaa and yusha in kapha rogaa (*roga-disease*) must be given. The ahara (*food*) must be 1/4 of the normal diet.

3. CHANKRAMANADI :

Vasti must be given to a person only after mala, moutra visarjana is over, or else the vasti will not enter inside i.e., after motion and urine are passed outside. After little chankramana (*walking* of a distance of 100 yards) the anuvaasana vasti must be given.

(Sus. Ci. 37-59)

B) THE METHOD OF ADMINISTRATION OF ANUVAASANA VASTI :

(Pradhaana Karma)

This method of administration is as that of nirooha vasti. The patient should lie down on vamaparshwa and the right leg should be straightened. The hand should be kept below the head. Apply taila (*oil*) to the guda of the patient. After this position one counts from one to hundred and then only the hand and leg should be straightened. Then lift the leg upwards and keep a pillow below the kati.

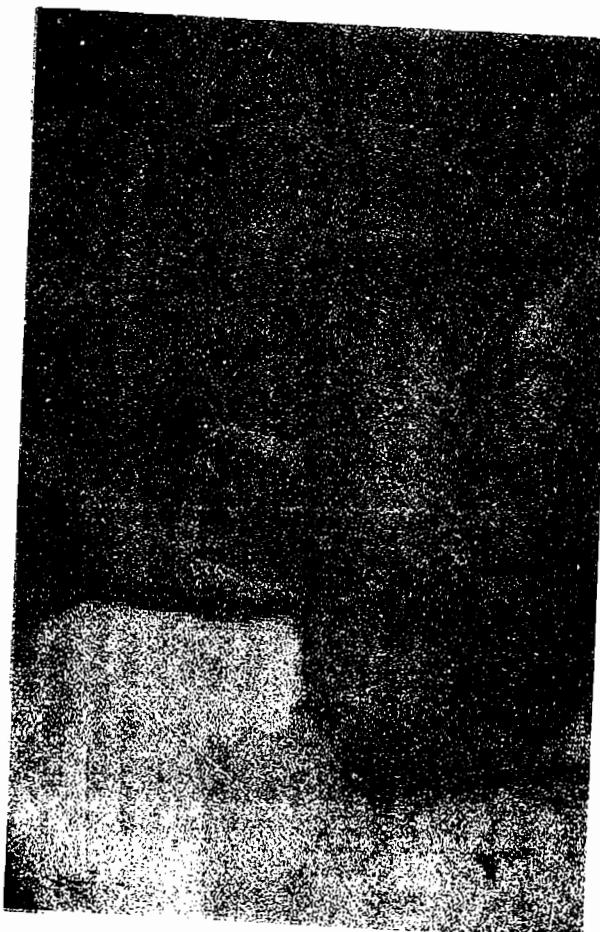


Plate No. 32. Anuvaasana Vasti is administered to a patient suffering from Asthigata- Vaata.

Mrudu mardana (soft massage) must be done to legs and the buttocks should be made to shake (taadana). Then observe samyaganuvaasana lakshanaas, if sneha comes out with mala (faeces) and vaata without daaha etc (Su. Ci. 37/70-62)

C) POST ANUVASANA PROCEDURES : (Paschat karma)

- 1) Vasti pratyagama 2) Pathya (diet)
- 3) Snehavasti Vyaapat and its Cikitsa.

1) Vasti Pratyagama :

The period of anuvasana to be trained and to come out is 3 yamas (12 hours) if it comes out within that period it is better to give it once again. (Ca. Sid 1-46). If it does not come out within 12 hours then, introduce phalavarti (suppository) and teeskhana vasti. If it does not come out within 24 hours it may be neglected.

2) Dietic Regimen : (Pathya)

After anuvasana vasti administer nirooha vasti. In case of apravitta and anupadhrava anuvasana vasti, give rest to the patient and ask him to sleep at nights. Then advice him to drink water heated with shunti (*Zingiber officinale*) and dhaniya (*Coriander sativus*) and light diet may be given.

The shunti jala or warm water will cause pachana digestion of sneha and chedana of kapha and anulomana of vaata. This is why after vamana, vrechana, nirooha or anuvasana, hot water is advised.

(C. Sid. 4-43 to 45)

Complications of snehavasti and its treatment : (Vyapats of Sneha and its chikitsa)

There are 6 vyapats and they must be treated properly.

1. Sneha vaataavrta
2. Pitta avrita
3. Kapha avrita
4. Anna avrita
5. Pureesha avrita and 6. Abhukta praneeta.

1. VAATA AVRITA

When there is vaatakpradhana dosha in the body, if sheeta (cold) and alparaamaana (less dose) vasti is given it leads the following lakshanaas:

1. Angamarda (*myalgia*) 2. Parswa vedana (*pain in the sides*) 3. Jwara (*fever*) 4. Adhmaana (*Abdominal distension*) 5. Angasthamba (*stiffness*

of organs) 6. Urvedana (*pain in thigh*) 7. Kashayaa asyata 8. Jrumba (*yawning*) 9. Kampa (*tremor*).

Treatment:

Nirooha vasti consisting of the following must be administered: First prepare kwaatha of Raasna, Peetadaru, Tilvaka and to it add Sauveera, Kola, Sura, Kulatha, Yava Lavana (*rock salt*), Aamlaakaanji and sneha. Ushna (*hot*) nirooha vasti must be given.

2. PITTA AVRITA

When there is pittadhikya, if ushnaadhikya vasti is given, then it becomes pittavrita. The patient will have the following lakshanaas: Daaha (burning sensation) all over the body, moha (*torpor*) and darkness before the eyes, Jwara (*fever*) swaadu (*sweet*) rasa (*taste*) in Aasya (*mouth*) and too much sweda (*Fomentation*) and yellowishness in the angas (*organs*) (C. Sid. 4-31).

Treatment:

Nirooha prepared out of madhura (*sweet*) and tikta (*bitter*) skandhas must be given to the patient.

3. KAPHA AVRITA

When there is kaphaadhikya and in such case if mrudu (*soft*) oushadiis are given, sneha becomes kaphavrita and it will not come back and thereby produces the following lakshanaas like Tandra, Sheetapoorvaka, jwara (*fever*), alasya, praseka, aruchi, angagourava (*heaviness in organs of body*), glaani and swaadu (*sweet taste*), rasa in Asya (*mouth*).

Treatment :

Prepare kwaatha with madanaphala (*Randia dumetorum*), kashaya skanda, Katu (*pungent*) skanda and to it add ushna (*hot*) teekshna (*kshaaraadi*) dravyas and add gomootra (*cows urine*), sura and this is given as nirooha vasti.

(Ca. Sid. 4-32,33)

4) Annaavrta

When a person has taken more food, sneha will become Avrta, with anna (*food*) and it will not come back but produce the following lakshanaas:

Cardi (Vomiting), moorcha (unconsciousness), aruchi (anorexia) glaani, daaha, (burning sensation) and aamalakshanas, shopha (oedema), gourava (heaviness), ruja (pain), Aamashaya shoola (stomach pain) avarodha (obstruction) of vaayu, hrillasa, asya vairasya (change of taste in mouth), swaasa (dyspnoea) and bhrama (giddness).

Treatment :

Administer choorna (powder) of lavana (salt) and katu (pungent) dravyaas and preparations like chitrakadi (at Plumbago Zeylanicum) choorna, hingwashatka choorna, shunti kwaatha (Zingiber officinale), lavana bhaaskara choorna etc., for digestion. After paachhana (digestion) give mrudu (soft prugative) virecana (change of taste) or choorna, or avipathi choorna or swadhishta virecana choorna.

5) SNEHA AVRITA PUREESHA

When vasti is administered without emptying the bladder or faeces, then, sneha becomes Avrittha with pureesha (faeces) and it produces mala-mootraavarodha, gurutwa (heaviness) in pakwaashaya (largegut), peeda in angas (myalgia), adhmaana or distension of abdomen, hridgraha (spasm of heart), swaasa (dyspnoea) etc.

Treatment :

Aibhyanga (anointing and sweda fomentation) must be instituted. Pass phalavarti into the guda and produce the movement of bowels.
(C. Sid. 4-36, 37) Sus. Ci. 37-89, 90

Nirooha vasti prepared with bilwadi kwaatha must be given. Shama trivrit may also be given. Adopt all the treatment mentioned in udaavarta.

6) ABHUKTA PRANITA SNEHA VYAPAT:

(C. Sid. 4-38 to 40) (Sus. Ci. 37-91, 92)

When the vasti is given to a patient who has not taken bhojana, it comes out thorough the mouth as there will be empty space in the pakwaashaya (largegut) and produces gaatragraha (spasm of body), upalepa in the indriyas, avasaada, snehagandha in mukha, kaasa (cough), aruchi (anorexia), swaasa (dyspnoea) etc.

Treatment :

Niroohavasti consisting of shaama trivrit yava, kola, kulathaa, gomootra, etc. Mrudu mardana to gala pradesha (throat) must be done. Then, give virecana to the patient. Later on, administer antichardi (Antiemetic) cikitsa. The following preparations like chitrakadi vasti to increase agni (digestive fire), hemagarbha rasa to maintain blood pressure. Dashamoolarishta for its stimulative action, sootha shekahara rasa 2 ratti and shankha bhasma 4 ratti T.D.S given with honey to produce antiacid (Anti pitta) action.

Susruta has mentioned the vyapat (complication) of abhukta pranita as that of after shodhana (eliminative process) Virecana etc., if vasti is given then vyapats (complications will be produced). That is why sneha vasti will be given on 7th and 10th day.

If a patient is not given shodhana (eliminative therapy) the, if sneha vasti is given, it produces less output of mala (faeces). During that period in pakwaashaya (large gut) there will be vaatavarodha (obstruction to apaana vaayu), gourava (heaviness in the body), vibandha (constipation), Shoola (pain), Adhmaana (abdominal distension). In such vyapats along with anuvaasna vasti give asthaapana vasti.
(Sus. Ci. 37-93, 94)

After little bhojana (food), if sneha vasti is given it will not come out properly. It is due to manda guna of sneha. It results in Klama (exhaustion), utkleksha etc. Then asthaapana vastis have to be given. Mix Dashamoola (Desmodium gangeticum DC Fam Leguminosae)

Bilva – (Aegle marmelos Corr)

Agnimantha- (Clerodendron phlomidis)

Shyonaaka – (Oroxylum indicum Vent)

Kaasmari- (Gmelina arborea Linn)

Pushniparni- (Solanum indicum) Bhrihati

Shaaliparni – (Desmodium) Bhrihati

Shaaliparni- (Desmodium gangeticum)

Patola - (Trichosanthes dioica Roxb. Wild variety which is bitter in taste is used)

Give vasti with Gokshura (Tribulus terrestris) Eranda Kwaatha 12 oz.

with eranda taila 4-6 oz. (after mixing it properly). Another vasti must not be given till the first vasti comes out of the body.

(Sus. Ci. 37-95, 96)

MAATRA VASTI:

It is a type of sneha vasti with its pramaana being 1/2 phala = 6 tolas (1/2 dose of snehavasti). Caraka and Vaaghata are of the view that the pramaans of maatravasti must be hrasva snehapaana pramaana. (Ca. Sid. 4-53). The pramaana of anuvaasanavasti is 6 phalas (4 tolas). This can be given to any person in any season. 6 to 10 tolas either talia (oil) or ghritha (ghee) can be given to the patient.

The indications of maatra vasti :

This can be given to the following persons who are very weak after karma (work), vyayama (exercise) bharadwa (lifting heavy weight) and maithuna (coitus), suffering from vaatavyaadhi. For this neither parihaara kaala nor pathya is necessary. This vasti is brumhana in action and also vaatahara (antivata).

(C. Sid. 4-25)

UTTARA VASTI:

Caraka has given the definition of Uttara vasti as a means by which the

fluid or liquid or drava is made to pass thorough medra (penis) or yoni

(vagina) or through adaathyapatha (extragenitalia) into the garbhashaya (uterus). As it is given through the uttara maarga and it gives sreshta guna (best effect) and it is called Uttara vasti. Caraka has dealt this in Chapter 12 of Siddhi sthana.

UTTARA VASTI NETRA:

The netra of uttara vasti is called pushpa netra as it is used for ladies, in complaints like garbhashaya roga (disease of uterus) or rajo dosha, but it is also used for gents.

The length of this netra is 12 angulas (one angula = $\frac{3}{4}$ " = 1.95cm). It can be made of gold or silver. Susruta has advocated the use of 14 angula netra. Its shape is that of Jateepushpa (*Jasminum grandiflourum*). Its moola bhaga (root portion) is that of gopucha and its agrabhaga like that of and its chidra must allow only a sarshapa (mustard). It consists of 2 karnikas.

Upto madhya karnika it can be passed into it. (6-7 angulas) Chakrapani has advocated to pass the netra upto 4,5,6,7 angulas.

(Sus. Ci. 37/100).

PUTKA OF UTTARA VASTI:

Putaka must be made up of bladder of goat or sheep or pig. In case of ladies the netra must be of the length of 10 angulas. However, its size depends on the size of moutra dwara (urinary channel). Its chidra (hole) will allow only a greengram. It is to be passed into the garbhashaya (uterus), it should be passed upto 4 angulas or in case of moutra-marga it should be passed upto 2 angulas or in case of young girls it should be passed only 1 angula. The circumference must be of the size of medra.

(Sus.Ci. 37-103 to 105)

THE PRAMAANA OF DRAVYA : (Pramaana = dose)

Its pramaana will be 1/2 phala. Susruta has opined the use of 1 anjali prasriti pramana. If kwaatha is used, it must be one prasriti. Susruta has advocated 1 prakuncha (4 tolas) Pramaana. This is the dose for a patient aged 25 years. For 1 year child 4/25 to 1/6th of tola. The pramaana of uttara vasti is that of her hand i.e., one parasriti. In case of garbhaashaya, for sodhana cikitsa it should be twice i.e., 2 prasriti. For mootrashyagathaa vasti, in case of children below 12 years. girls prasriti must be given.

(Sush. Ci. 37-102, 106, 117)

The Method Of Administration Of Uttara Vasti Poorvakarma :

(Pre-operative procedure of Uttara vasti)

Preparation of The Patient :

Decide the type of patient to take line of treatment. Caraka has mentioned 13 types of rogas (diseases)

(C. Sid. 9-25, 26)

1. Mootrasada :

It is due to pitta and kapha. 2. Mootra latara – motrasanga, malasanga, 3. Mootrakrichra – Sukra, mootra and it is painful 4. Mootrasanga – Vaata, mootrashosha 5. Sankshya– Vaata 6. Mootrasteela – Passing of urine very slowly. 7. Asteela – Avarodha (obstruction) teevra ruji (severe pain)

8. Vaatavasti :
Vaata, kandu (*pruritis*), mootravarodha (obstruction to flow of urine)

9. Ushnavaata :
Painful, red and yellow micturition.

10. Vaat kundalika :
Vaatasangha, mala and mootra sangha.
(Sangha = obstruction)

11. Granthi :
Vitiation of vaata and kapha leading to rakta (*blood*) prakopa, granthi in vasti and pain like ashmari (*urinary calculus*)

12. Vidvigatha :
Vaata will be vitiated leading to udaavarita (*misperistasis*) reached vasti and there will be painful micturition

13. Vasti kundala :
Shoola (*pain*), daaha (*burning sensation*), shotha (*oedema*), sharkara, ashmari (*urinary calculus*) vastishoola (*pain in bladder*), vanksha shoola (*pain in inguinal region*), mehana shoola (*pain in penis*)
(Sus. Ci. 37-124, 125)

PERSONS FIT FOR UTTARA VASTI :

Person who is having sukra dosha, Shukrotksheka i.e., Vaata, Kaphaja dushta sukra, klaibya (*impotency*), dhwaja banga.

1. Yoniibhramsha (*prolapse of the uterus*)
2. Rajo dosha (*menstrual disorders*)
3. Yonishoola
4. Teevra yoni vyapati
5. Pushpanasha
6. Akaala rajahpravritti
7. Pushpanasha
8. Akaala rajahpravritti
9. Aparaja garbha nirodha
10. Vandhyatva (*sterility*)

In addition to the above symptoms Caraka has mentioned 20 yoni vyapats in Caraka cikitsa 30th chapter for which Uttara vasti is suitable. They are :

1. Vaatala Yoni 2. Pittaja yoni (*Epidemorrhoea due to chronic infection*)
3. Slehsmaja yoni 4. Tridoshaja yoni Arajasaka yoni 6. Asruja yoni (*endometriosis*)
7. Acarana yoni 8. Aticarana yoni (*chronic cervicitis with simple erosion*)
9. Prakharana yoni 10. Upapluta yoni 11. Paripluta yoni

(*Trichomonas vaginalis*) 12. Udaavarthini yoni (*Membranous dysmenorrhoea*)
13. Karnini yoni (*Chronic cervicitis*) 14. Putragni yoni (disorders of ovum due to *Syphilis, Diabetes*) 15. Antarmukhi yoni 16. Soochimikhi yoni (*Cribiform Hymen or pin points*) 17. Shushkla yoni 18. Vamini yoni 19. Shyandi yoni 20. Maha yoni.

Atura siddhata (Preparation of the patient) :

Vasti must be given to ladies only in Rutukala i.e., after Rajodarshana (menses). After the fourth day of menses give garbhashay/agata vasti. By this garbhashaya mukha will be open and it allows the vasti easily. Before vasti is administered ksheera, yavagu, ghrutha should be given to the patient evacuation of faeces and urine is also necessary. Then conduct abhyanga especially to sroni, spik kati, parshwa, yoni and vankshana.

(C. Sid. 9/53),

MEDICINES : (Oushadhaas)

The necessary of sneha or kwatha must be ready in a putaka and to combat the vyapats collect and preserve the following yogas
Nidrodaya vasti, pippali moola, panchaguna taila, tapasweda, phalavarti and application of pain relieving drugs locally.

PRADHANA KARMA :

1. Vasti prandihana (*the method of administration of vasti*)
2. Nireekshana (*observation*)

THE METHOD OF ADMINISTRATION OF VASTI (Enema) :

1. Vasti prandihana :

After conducting abhyanga with taila or ghritha, apply snigdha taila to medra (*Penis*) and pass shalaka. By this we can ascertain the length of the netra and pass shalaka. By this we can ascertain the length of the netra and also to remove the avarodha if anything is there. It should be free from germs or bacteria. In case of ladies pass bladder sound and if the vasti is for garbhashaya, uterine sound should be passed and then uttara vasti is administered.

2. Observatation (nireekshana) :

If kwaatha (decoction) is given it will come out very quickly. So it is called Samyakdatta. Then three vastis can be given if necessary.

Sneha vasti will not come outside quickly as in the case of nirooha vasti. In case of garbhashyagata sneha vasti, it comes out immediately. Uttara vasti may be given in the interval of three days and they may be given two to three at a time. In case of ladies, vasti can be given daily after three to four days pf rajodarshana.(Menstruation).

(C.Sid. 9-68 to 69)

POST OPERATIVE PROCEDURE OF VASTI: (Paschaat karma)

Wait until twelve to twenty four hours and then treat properly. Uttara vasti will give teevravedana. Shuddha oushadhas must be used or else shotha will be produced. So in such case ahiphenasava or Nidrodaya rasa must be given. Abhyanga and sweda must be conducted locally for pratyavarti is not seen. Then, use pippalyadi phala varti.

(C. Sid. 9-58 to 60)

PIPPALYADIVARTI:

Pippali, lavana, agaradhooma, apamarga, sarshapa, vartaka, nirgundi, shampaka (Aragwadha) sahachara all these drugs must be taken in suitable quantity and they are ground to paste with cows urine (go mostra) and ama dravyas, and with guda i.e., jaggery prepare the varjis. If it is to be passed into guda moola then it should be as big as angushta moola. But it is to be as that of the length of the netra and in the shape of sarsahapa and in size masha shape. This varti can be passed into guda and medra generally, it is done in guda. As soon as mala comes out, urine and vasti will also come out.

DIET : (Bhojana)

After vasti comes out give ksheera, yusha or maamsa rasa. Follow as that of anuvassana vasti.

(C. Sid. 9/61)

Sometimes while giving uttara vasti patient may go into AVASADA. So treat it with dashamoolarishta or with kastoori bhairava rasa, hemagarbha rasa 1 ratti and soota shekara rasa 200 mg T.D.S. Parisheka with sheeta jala may be done.

THE MODE OF ACTION OF UTTARA VASTI:

Karmukata of Uttara Vasti :

Vasti is a very improtant cikitsa. Its effect is not only on pakwashaya but also on the entire body. By using vishishta oushadhis in vasti they act as sodhana, samana, lekhana, brumhana, vajeekarana and vayasthapana etc. that is to say it produces the qualities mentioned above Caraka has given the following gunas of Nirooha vasti.

1.Vayahsthapna :

Dridhata in dhatus and it prevents old age. 2. It increases ayus. 3. It produces teekshnata of agni and medas. 4. Swara prasadana 5. Vama prasadana 6. It can be given to young and old. 7. It wards off all diseases 8. It produces shodhana of mala, vaata, pitta and kapha. 9. It also produces dridhata of Shareera 10. It increases shukra and bala. 11. It removes the sanchita doshaas outside.

(C. Sid 1-27, 28)

After anuvassana vasti is administered it produces the following gunas :

1. It increases varna and bala. (Colour and strength)
 2. It keeps vaata in equilibrium.
- So it causes chedana of vaata. Taila is the best treatment for vaatadisorders. Taila because of its snigdhata it removes the rooksha guna of vaata. Its guruta removes the laghuta of vaata and its ushnaguna causes shodhana of sheeta guna. It produces prasadana in manas. It increases strength (bala), varna (colour) and agni (digestive fire).

(C. Sid 1-129, 30)

OPINION OF KAASHYAPPA : (Kashapa Sid 1-9)

It can be given to young and old. The entire body is controlled by vaata both in health and diseases states. Both anuvassana and asthapana vastis first act on pakwashaya, and keeps the vaata in sanyavastha. It produces chedana of vaata. So all the vaata vikaras will be diminished just like the tree which is cut by its root loses the extermities, stem shakha, kanda, pushpa etc.

(C. Soo. 20/15)

Regarding anuvasana after sprinkling of water to the root of a tree the flowers, barks, shakhas, fruits etc. will get their nutrition. Anuvasana vasti will also produce cooling (*tarpna*) to the head and thereby tarpana to the body. It acts on the rasadi spatadhatus.

CHAKRAPAANI'S OPINION :

The guda is the root (*moola*) of body (*shareera*) and also it is the pratishtana siras. Vasti produce tarpana of the moordhagata siras and also increases strength (*bala*), potency (*veerya*) and thereby it produces santana. Incase of shabda sankuchita, bhagna etc., vasti is very useful. In kushi rogas like adhimana, mala-granthi, pakwashaya shoola, amashaya shoola, etc. also it is beneficial. Even after (*coitus*) the day will not get heat due vaata prakopa and also if the person is having khseenendria, and krusha shareera, vasti will be very beneficial.

(C. Sid. 1-32, 33, 34)
The correctly given vasti will stay in he large gut (*pakwashaya*), sroni, nabhi and adhobhaga. Vasti dravya will reach the entire srotas, in view of its veerya and produces alleviating actions shamandi karmas.

When water is sprinkled to the root of a tree, it will reach the entire wings and the parts of a tree, likewise vasti will also do its work.
(Sus. Ci. 35/24, 25)
After the administration of vasti, it will come out, but it does shodhana of mala etc. It comes out due to the effect of apana vayu. It also causes sodhana of doshaas from pada to the shiras, just like the sun which is millions of miles away from the earth, due to its ushna teekshna pradhana produces apakaarshana of rasas, so also the vasti which is impakwashaya will remove the sanchita doshaas in the prishta, kati, koshta, etc., and removes the doshaas outside.

(Sus. Ci. 35-26,27,28)
Among the tridoshaas vaata is predominant and vasti is the only proper treatment to pacify it, just like a storm produced by the blow of wind which is pacified only by the ocean.

(Sus. Ci. 35-29,30)
The vasti given in this way will produce upacharya of shareera (*body*), increases strength (*bala*) of body (*shareera*) and also increase the colour (*varma*) and age (*ayus*).
(Sus. Chi. 35k-31)

There are several instances where in the vasti contents in the pakwashaya reach the duodenum or ileum due to incompetence of the valve. It has also been observed by the author in experimental animals that vasti contents, have been traced in the stomach (*Physiological basis of medical practice*).

Chakrapaani in Caraka Siddhi 3k-24 has strongly suggested that the properly given vasti will reach all the parts of the body within no time and it becomes dissolved. The vasti is given in the vamaparshwa i.e., (*the left lateral position*) as the guda (*anus*), pakwashaya (*large intestine*), grahani (*duodenum*) are situated on the same side. They are agni adhistanas.

(C. Sid. 3k-24)

OPINION OF JEJJATA :

If the netra is passed 3 angulas into the guda, then it will never reach guda as it is 5½ angulaas (the 3 valis being pravahini, Samvarini and visarjini) if the sneha (unctuous material) is reached upto apara guda then it will not function properly. The pakwashaya is attached to guda marga, on the upper part of the vama bhaga is agnishaana.

Grahani is the seat of agni. Even if it reaches the grahani it will not produce upagatha of agni or vice versa. Samana vayu which controls the agni (*digestive fire*) will help the vasti to do its normal function. The agni (*digestive fire*) will cause pachana and soshana. Then the vasti material will act in a different way. Hence, abhyantara ghrita pana which will be changed at its avastha in the amashyas and its actions will naturally differ and it will be acted on by the agni on grahani and moves and circulates in the body.

After the administration of Brumhana vasti there will be an increase in proteins, HB, RBC, B12 contents in the blood. It increases weight Dalhana is of the opinion that the pureeshadharakala is nothing but astidhaara kala.

(Sus. K2-51)
Kashyapa says that majja is the adhisthaana of vaata. Nothing will be clear that the shiras will be the seat of vaata and it controls the entire body through vatavahanadees.

The vasti contents reach the grahani and becomes shosha. Grahanis pittadharakala, which is also called Majadharakala.

(Sus. Kal. 4/40)

After the administration of vasti, the products of fatty acid, pyruvic acid, will become reduced. When pyruvic acid is increased in blood then simultaneously vitamin B1 will decrease. (Ayurvedadolokia 1965 page 79). This vitamin B1 is necessary to maintain the sheath (of myalin) covering the nerves (yatavahanadis). Later shosha (degeneration) will be produced. This vitamin will be having control over the annapachana and Hrudaya. So by vasti, it will come to normal.

Pakwashaya is the seat of pureeshaja krimis. Vasti definitely destroys these krimis. (C.Vi 7-9) The sneha helps the growth of krimis and thereby helps the body defence. Vitamin B increases after vasti controls the diseases of the netra, twacha and gives varmya.

Antibiotics kill the krimis. So also in the vitro vasti acts on the sthanika nadees thereby different forms of shoola also get diminished. As the sneha reaches Grahani, naturally vasti works well in parinama shoolaja vrana (especially ksheera vasti)

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CHATKPER - VI

ERRHINE THERAPY (NASYA KARMA)

Definition : Nasya is a method by which either the medicated taila (oil) or churma (powder) will be made to pass through the naasamaarga (i.e., either in one nostril or both of them). Arunadatta has defined the word nasya as " Nasayam bhavam nasyam". It is derived from the root Nas. It is also used in the meaning of the word vyapti. It is derived asnaasati, anaaseet, manasa and nesatatu.

Nas is used to denote nasya. The word nastha is derived from nadhatu which is used assamgnavaachaka it is also meant as nasyakarma (Vachapatyam). Nasya is useful for the nose.

Nasya is very useful in the diseases of the upper part of the neck, for the head, the nose is the channel. " Naasahi Shirasoo dwaaram" The medicines applied through the nose will reach the shiras the mitigate the vitiated through the nose will reach the shiras and mitigate the vitiated doshaas. The following are the synonyms for the word Nasya : Shirovirechana, Sirovireka, Moordhvireka, etc. As Nasya produces shodhana (elimination) of doshaas, virechana shabda is used here. In Susruta samhita, the word shirovirechana is used for a type of nasya. Caraka has also used the word naastha prachardana, but Chakrapani is of the view that naatha prachardana is also meant as Shirovirechana. Naasaayam bhavam is also an apt explanation used.

Anatomy of the nose :

The synonyms Naasa are :- Ghraana, Gandhavaha, Ghoma and Naaskika. Naasa is made up of Tarunasthi (*cartilage*). Susruta says that the pramaana of naasaputa is two angulas. " Dwayangulani vrushana chibka dasananasaputa, karnamoola nayanaantara " - Susruta.

The transverse diameter of the internal surface of the naasaputa is thruteeyaaamsha anguli. (1/3 rd of the finger) Naasa is called Ghranendri. The main function is to acquire gnaana or knowledge of gandha or smell.

The following are interconnected and interrelated with gnaanendriyas. 1. Ghranendriya. 2. Indriyadhisthaana, 3. Indriya dravya 4. Indriyaarth 5. Indriya buddhi

Among the ghraana is indriya, and indriyadhisthaana is gandha or odour Naasika. Akasha, ap vaayu, tejas and prithvi bhutas are the indriya dravyaas.

Gandha or smell is the indriyaarth. Naasa buddhi is also called indriya buddhi. To acquire the gandha (smell) there is a specific place in the nose. The upper part of the nose is called ghraana moola. The chidras (or openings) of the nose are called nostrils (ghraanendriya) In nose, there are two dhamanees which carry gandha (smell). They carry the smell to root of the nose (naasamoola). From there the same will be carried to the brain. In the head the Tarpaka kapha is situated and it produces Tarpana to all the indriyas of the body.

Shiras (Head) :

Shiras is the synonym for moordha. Mastaka and uttamaanaga are also the synonyms of Moordha. In Bhela Samhita it is opined that the Hridaya is situated in the head. Caraka is of the opinion that head is the seat of 10 dharmans and it is the seat of the heart of indriyas. There srotases situated which control praana. Mastulunga is made up of majja (bone-marrow). Shira is made up of kapaaalasthi (skull Bone) and naasa is its main passage. The openings of sira of srota, Sringaataka marma, Kanta chakshu, will open into the brain.

Majority of the diseases of the head start with the diseases of the nose. This is an accepted fact even in modern medicine.

DRUGS USED IN NASYA THERAPY:

The drugs that are used in nasya are explained in Caraka Samhita (C.Sut. 2,3,4,5). They are dealt below, in a concise manner.

APAAMARGA : (*Achyranthus aspera*)

It consists of dry (Rooksha), Acute Penetrating (Teekshna), Pungent (katu), hot (ushna) gunas (properties) and it is used as antioedema (shothahara) and to alleviate pain (vedhanaasthaapaka)

AJAAJI : (*Cuminum cuminum*) – Geeraka

It is dry (rooksha), pungent (katu) and hot (ushna)

AJAMODA : (*Apium graveolens*)

It is light (laghu), dry (rooksh) acute (teekshna) and alleviates pain (vedanaasthaapaka)

ALARKA : (*Calotropis gigantica*)

It is light (laghu), dry (rooksha), Acute (teekshna) and hot (ushna) with Pungent taste (katu rasa).

ARKA : (*Calotropis procera*)

It is light (laghu), dry (rooksha), teekshna (acute) and hot (ushna) and pungent (katu in taste).

ATIVISKHA : (*Aconitum heterophyllum*)

It consists of dry (rooksha), bitter (tilta), hot (ushna) properties and acts as Vermicides (krimigna)

INGUDI : (*Balanites roxburghii*)

It is unctuous (snigdha), hot (ushna) and Jantughna (Vermifuge)

KUSHHTA : (*Saussurea lappa*)

It is dry (rooksha), Bitter (tilta) and Pungent (katu), hot (ushna) and relieves pain (vedanaasthaapaka)

GAVAKSHI : (*Citrullus colocynthis*)

It is dry (rooksha), Acute (teekshna), hot (ushna) and pungent (katu) in taste (rasa).

GUDOOCHI : (*Tinospora cordifolia*)

It is heavy (guru) unctuous (snigdha) and hot (ushna)

DAARUHARDRA : (*Berberis aristata*)

It is dry (rooksha), hot (ushna) with bitter (tilta) and astringent (kashaya) in taste. It alleviates Oedema in the body.

ELAA : (*Elettaria cardamomum*)

It is dry (rooksha), pungent (katu) and sweet taste (madhurarasas) and stops offensive smell (durgandha nashaka).

MADANAPHALA : (*Randia dumetorum*)

It is light (*laghu*) with sweet (*madhura*), bitter (*tikta*) and astringent (*kashaya*) taste and hot in potency (*ushnaveerya*). It alleviates oedema in the body.

NIMA : (*Melia azadirachta*)

It is light (*laghu*), bitter (*tikta*) in taste, cold in potency (*seetaaveerya*), jantugna and acts as pain reliever (*vedanaasthaapaka*)

DEVADAARU : (*Cedrus deodara*)

It is unctuous (*snigdha*) with bitter taste (*tikta rasa*) and hot in potency (*ushnaveerya*) and alleviates oedema and pain (*vedanasthapaka*).

BRAAHMI : (*Hydrocotyle asiatica*)

It is bitter (*Tikta*) and astringent (*kashaya*) in taste and cold in potency (*sheeta in veerya*)

BHAARANGI : (*Clerodendron serratum*)

It is light (*laghu*), dry (*rooksha*), bitter (*tikta*) and pungent in taste (*katu in rasas*) and hot (*ushna*).

NAGADANTI : (*Croton oblongifolius*)

It is unctuous (*snigdha*), teekshna and hot (*ushna*).

TEJOVATI : (*Zanthoxylum alatum*) – Tumburu

It is light (*laghu*), dry (*rooksha*), and teekshna.

JYOTHISHMATHi : (*Celastrus pariculatus*)

It is teekshna, sara, hot (*ushna*) and pungent in taste *katu in its rasa*.

PRITHWEEKA : (*Nigella sativa*)

It is dry (*rooksha*), hot in potency (*ushna in veerya*), pungent in taste (*katu rasa*) and alleviates oedema and alleviates pain (*vedanasthapaka*).

PEELU : (*Salvadora persica*)

It is unctuous (*snigdha*) teekshna, hot (*ushna*) and alleviates pain (*vedanaasthaapaka*)

MOOLAKA : (*Raphanus sativus*)

It is teekshna, hot in potency (*ushna*) and alleviates pain (*vedanasthaapaka*).

LODHRA : (*Symplocos racemosa*)

It is dry (*rooksha*), astringent (*kashaya*) and pungent (*katu*) in taste, cold in potency (*sheeta in veerya*) and alleviates oedema in the body.

VACHA : (*Acorus calamus*)

It is light (*laghu*), teekshna, sara, hot in potency (*ushna*) and it alleviates kapha and vaata.

VARTAKI : (*Solanum melongena*)

It is dry (*rooksha*) and teekshna. It is sweet in taste and alleviates sheeta.

TWAK : (*Cinnamomum zeylanicum*)

It is dry (*rooksha*), teekshna, pungent (*katu*) and bitter (*tikta*) in taste, hot in potency (*ushna in veerya*) and alleviates kapha and vaata.

LASHUNA : (*Allium sativum*)

Lashuna consists of pungent taste (*katu rasa*), hot in potency (*ushna veerya*) and teekshna guna.

HARIDRA : (*Curcuma longa*)

It is dry (*rooksha*), hot in potency (*ushna*), bitter and pungent (*tikta and katu*) in taste and alleviates kapha and vaata.

SOUVARACHALAVANA :

It is subtle (*sookshma*), unctuous (*snigdha*) and hot in potency (*ushna veerya*)

SAINDHAVAVALAVANA : (*Rock salt*)

It is unctuous (*snigdha*), teekshna, and hot in potency.

SHUNTI : (*Zingiber officinale*)

It is unctuous (*snigdha*), teekshna, and hot in potency (*ushna*) and pungent (*katu*) in taste.

SHIREESHA : (Beejā) (*Aibizzia lebbeck*)
It is dry (*rooksha*), teekshna, astringent (*kashaya*) in taste and alleviates oedema and pain (*vedanaasthaapaka*).

SHWETHA APARAJITA : (*Clitoria ternatea*)

It is astringent (*kashaya*) and pungent (*katu*) in taste and cold in potency (*Sheeta in veerya*).

SURASA : (*Tulsi*) (*Ocimum sanctum*)

It is pungent (*katu*) and bitter (*tikta*) in taste dry (*rooksha*) and acts as a vermicide.

SHALLAKI : (*Niryaasa*) (*Boswellia serrata*)

It is dry (*rooksha*), bitter (*tikta*) and sweet (*madhura*) in taste, cold in potency (*sheeta in veerya*), and alleviates pain (*vedanaasthaapaka*).

SARSHAPA : (*Brassica nigra*)

It is teekshna, hot in potency (*ushna*), pungent (*katu*) and bitter (*tikta*) in taste and alleviates both kapha and vaata.

PIPPALI : (*Piper longum*)

It is unctuous (*snigdha*), teekshna, pungent (*katu*) and it is either cold (*sheetha*) or hot (*ushna*) in potency.

MAREECHA : (*Piper nigrum*)

It is light (*laghu*), teeshna, hot in potency (*ushna*) and pungent (*katu*) in taste.

TUMBARU : (*Coriander of Nepal*)

Its properties are as that of Tejovati

(Ref. C. Sut. 2,3,4 & 5. C. Vim. 8-15)

DRUGS USED IN NASYA KARMA AS STATED IN SUSRUT SAMHITA

(Ref. Sut. 39-6)

1. Pippali (*lat Piper longum*) 2. Vidanga (*lat Embelica ribes*)
3. Apaamaarga (*lat Achyranthes aspera*) 4. Shigru (*lat Moringa oleifera*)
5. Sarshapa (*lat Brassica nigra*) 6. Shireesha (*lat Albizzia lebbeck*)
7. Bimbi (*lat Coccinia indica*) 8. Snwethapraajita (*lat clitoria ternatea*)
9. Kinahi (*lat Achyranthers aspera*) 10. Vacha (*lat Acorus calamus*)
11. Jyotishmati (*lat Celastrus penniculata*) 12. Karanja (*lat Pongamia glabra*)
13. Arka (*lat Calotropis procera*) 14. Alarka (*lat Calotropis gigantea*)
15. Lashuna (*lat Allium sativum*) 16. Atæesa 17. Shunti (*lat Zingiber officinale*) 18. Taleesapatra (*lat Anies webbana*) 19. Tamaalaapatra (*lat Cinnamomim tamala*) 20. Surasaa (*lat Ocimum sanctum*) 21. Hrajaka
22. Ingudi (*lat Balanites roxburghii*) 23. Mesasringi (*lat Gymnema sylvestre*)
24. Maatulunga (*lat Citrus decumana*) 25. Peelu - (*lat Laccifer lacca*)
28. Hingu (*lat Ferula narthex*) 29. Madya (*alcohol*) 30. Gomaya (*Cow dung*)
31. Go-mootra (*Cow's urine*) 32. Lavana etc. (*Sali*).

Drugs Mentioned by vagbhata :

1. Apaamaarga (*lat Achyranthes aspera*)
2. Bruhati (*lat Solanum indicum*)
3. Elaa (*lat Elettaria cardamomum*)
4. Vidanga (*lat Embelia ribes*)
5. Raala
6. Hingu (*lat Ferula foetida*)
7. Daaruhaidra (*lat Berberis aristata*)
8. Trikatu (*lat Piper longum + Piper nigrum + Zingiber officinale*)
9. Brhat elaa etc. (A variety of Elettaria cardamomum (*big size*))

Types of nasya :

Caraka has classified Nasya into 5 types. They are explained below.

1. NAAVANA NASYA :

Snehana (*unctuousness*) 2. Shodhana elimination

2. AVAPEEDA NASYA

1. Shodhana 2. Sthambana

3. DHOMAAPANA : (Demulcent Nasal Medication)

4. DHOOMA NASYA :

1. Praayogika (*Habitual*) 2. Vairecanika (*eliminatory*)
 - 3. Snēhika (*unctuous*)

5. PRATIMARSHA NASYA :

1. Snehika (*unctuousness*) 2. Virecana (*Eliminatory or Purificatory*)
 - 3. Rechana (*Eliminatory*) 4. Tarpana (*Nourishing or cooling*)
 - 5. Shamana (*All-elevation or sedative*)

Ref. A.H. Soo. 15-4, C. Sid. 9-89 to 92)

Susruta has classified nasya into two types.

1. Snehana (*unctuousness*) 2. Shirovirecana (*errhine*)

They are further sub-classified into five groups :

1. Pradhamana 2. Nasya 3. Shirovirecana 4. Pratimarsha and
5. Avapeeda

Vaagbhata has classified Nasya as follows :

1. Shamana (*alleviating*) 2. Brumhana and 3. Virecana (*purification*)

Kashiyapa has classified Nasya into two types :

1. Bruhmhana (*nourishing*) 2. Karshana (*Depleating*)

Shaaraangadhara has classified Nasya into two major types :

1. Snehana (*Bruhmhana*) 1. Marsha 2. Pratimarsha
2. Recana (*Karshana*) (*unctuous nasal medication*)

(Ref. 1. Sus. Ci. 40-21, 2. A.H. Su. 20-2, 3. Ka. Sa 2nd Ca. 4. Kasya. siddhi 4th ca. 5. Sha. UK 8-2 & 24).

1. NAAVANA:

- (a) Snehana (*unctuousness*)
- (b) Sodhana (*eliminative or purificatory*)

2. AVAPEEDA :

- (a) Sodhana (*eliminative*)
- (b) Sthambana (*astringent nasal medication*)

3. DHOMAAPANA :

- (a) Snēhika (*unctuous*)

(b) Vairecanika (*Eliminatory or purificatory nasal medication*)

(c) Praayogika (*Habitual nasal medication*)

(i) Rechana (*Eliminatory*)

(ii) Tarpana (*Cooling or Nourishing Nasal medication*)

(iii) Shamana (*Sedative Nasal medication or therapy*)

3. DHOOMA :

4. PRATIMARSHA :

- (a) Sneha (*unctuous nasal medication*)

(b) Virecana (*Eliminatory or purificatory Nasal medication*)

Susruta has left dhoomanasya and has detailed the following :

Shirovirecana (*errhine*), pratimarsha, avapeeda and pradhamana.

Naavana shabda (*word*) can be taken for Shirovirecana. Avapeeda nasya is nothing but the procedure of administering drugs in the form of kalka (paste), eg., Pippali, Saindhava etc., Dhamaapaana nasya will produce srotavishodhana (*purification*) of the body. This comes under the category of Sirovirechana of Susruta. The praayogika, snēhika and vairecanika dhooma come under the shamana nasya etc.

Caraka has classified nasya into 3 major types :

1. Recana (*Purificatory or Eliminatory nasal medication*)
2. Tarpana (*Cooling or Nourishing Nasal medication*)
3. Shamana (*Sedative Nasal medication*)

It is understood that sthambana is for shamana and tarpana for snehana.

(C. Sid. 9-92)

RECANNA NASYA:

(Purificatory or eliminatory type of Nasal Therapy)

It is defined as that which causes the sthaanachyuti of doshaas and thereby remove the same outside through the Nose (naasa).

e.g. 1. Pradhamana nasya, 2. Dhooma nasya and 3. Pratimarsha nasya.

Shirovirechana nasya should be employed in the diseases like supti (Numbness), gourava (heaviness of the body) and sthamba (Stiffness) etc.

TARPANA NASYA : (Cooling or Nourishing type of Nasal Therapy)

This is also called Brumhana nasya. It is a type of nasya which is used in ksheenata (weakness) of dhaatus (tissues) and doshaas. It produces poshana of doshadhaatu (nourishment). It is used in

1. Ardhita (facial/paralysis)
2. Sirah Kampa (shaking of the head)
3. Vaataja siroroga (nervous disease of the head)

Shamana Nasya : (Sedative or alleviating type of Ermine therapy)

It is defined as that which alleviates dushta doshaas, and brings it to normal. Sthambana and pratimasha nasyas will come under this heading. Sthambana nasya is used with profound benefit in Rakta pitta (Haemorrhagic diathesis).

There are in total 20 varieties of nasya which are mentioned below :

1. Naavana nasya (*Inunction type of Nasal medication*)
2. Avapeeda nasya (*Demulcent Nasal medication*)
3. Virecana nasya (*Purification or eliminatory nasal medication*)
4. Tarpana nasya (*Cooling or Nourishing Nasal Medication*)
5. Karshana nasya (*Depleting type of nasya*)
6. Sirorecana nasya (*Purificatory Nasal medication*)
7. Pratimarsha nasya
8. Snehana nasya (*Unctuous Nasal Medication*)
9. Nasya
10. Dhamaapana nasya (*Insuffilation of Medicines*)
11. Marsha nasya
12. Samgna prabhodana nasya (*Conscious promoting Nasal Medication*)
13. Dhooma nasya (*Application of Nasal medications*)
14. Praayogika nasya (*Habitual Nasal medication*)
15. Sthambana nasya (*Astringent Nasal medication*)
16. Brumhana nasya (*Roborant Nasal medication*)
17. Snehika nasya (*Unctuous Nasal medication*)
18. Sodhana nasya (*Sedative nasal medication*)
19. Vairecanika nasya (*Purificatory nasal medication*)

TYPES OF NASYA ACCORDING TO THE PART OF THE DRUG USED

According to this classification there are seven types namely,

1. Phala (Fruit) nasya, 2. Patra (Leaves) nasya 3. Moola (Roots) nasya
4. Kanda (Stem) nasya 5. Pushpa (Flowers) nasya, 6. Niryaasa nasya
7. Twak (Bark) nasya.

(Ca. Vim. 8-154)

I. Phala Nasya : Fruits that are used are :

1. Apaamaarga (*Achyranthes aspera*), 2. Pippali (*Piper longum*), 3. Vidanga (*Embelia ribes*), 4. Mareeca (*Piper nigrum*), 5. Shigru (*Moringa oleifera*) 6. Shireesha (*Albizia lebbeck*), 7. Ajagandha (*Gynandropsis gynandra*), 8. Elaa (*Elettaria cardamomum*), 9. Peelu (*Salvadora perica*), 10. Harenuka (*Pisum sativum*)

II. Patra Nasya :

1. Tulasi (*lat Ocimum sanctum*) 2. Saptaparna (*lat Alstonia scholaris*)
3. Aragwadha (*lat Cassia fistula*) 4. Moola (*lat Raphanus sativus*)
5. Singaveera (*lat Zingiber officinalis*) 6. Lashuna (*lat Allium sativum*),
7. Sarshapa (*lat Brassica nigra*), 8. Taleesapatra (*lat Abies webbana*),
9. Sumkha, 10. Tamaala patra (*lat Cinnamomum tamala nees*)

III. Moola nasya : The roots of the following are used :

1. Alarka (*lat Calotropis gigantea*), 2. Arka (*Calotropis gigantica*),
3. Kushtha (*Sauvurea lappa*), 4. Naagadanti (*lat Croton oblongifolius*),
5. Vacha (*lat Acorus calamus*) 6. Bharangi (*lat Clerodendron serratum*),
7. Braahmi (*lat Hydrocotyle asiatica*) 8. Ativisha (*Aconitum heterophyllum*)
9. Karanja (*lat Pongamia glabra*), 10. Indrayava (*lat Holarrhena antidysenterica*)

IV. Kanda Nasya : The stems of the following are used :

1. Haridra (*Curcuma longa*)
2. Shunti (*Zingiber officinale*)
3. Lashuna (*Allium sativum*)
4. Moolaka (*lat Raphanus sativus*)

V. Pushpa Nasya : The flowers that are used are:

1. Lodhra (*lat Symplocus racemosa*)
2. Madanaphala (*lat Randia dumetorum*)
3. Saptaparna (*lat Alstonia scholaris*)
4. Nimba (*lat Melia azadirachta*)
5. Arka (*Calotropis gigantea*)

VI. Niriyasa Nasya :

1. Devadaaru (*lat Cedrus deodara*)
2. Hingu (*lat Ferula foetida*)
3. Agaru (*lat Aquilaria agallocha*)
4. Sarala (*lat Pinus longifolia*)
5. Laaksha (*lat Laccifer lacca*)
6. Shallaki etc., (*lat Boswellia serrata*)

VII. Twak Nasya : The bark of the following drugs is used:

1. Tejovati (*lat Zanthoxylum alatum*)
2. Ingudi (*lat Balanties roxburghii*)
3. Daalchini (*lat Cinnamomum zeylanicum*)

With the above drugs the kalka paste (*kalka*), powder (*choorna*), juice (*swarasa*), milk (*ksheera*), decoction (*kwaatha*), dhooma, maamsa rasa, madhya, taila and ghritha etc., may be prepared and used suitably.

CLASSIFICATION OF NASYA

I. According to DRAVYA BHEDA

Choorma (*Powder*), Kalka (*Paste*), Ksheera (*Milk*)
Sneha (*unctuous*), Maamsa (*flesh*), Dhooma,
Kwaatha (*decoction*), Madya (*alcohol*)

II. According to KARMA :

- (A) Rechana (*purificatory*)
 1. Samgna prabodhana (*shodhana*)
 2. Krimigna (*Vermicide*)
- (B) Brumhana (*Raborant*)
- (C) Shamana (*Sedative*)

1. Sthambana (Astringent)

- a) Raktasthambana (*Stopping of blood*)
- b) Doshaas sthambana (*Curing of doshaas*)
- c) Karshana (*Depleting*)

III. According to ASHRAYA.

- A. Pradhmana, B. Avapeeda (*Demulcent*), C. Dhooma (*Smoking*)

NAAVANA NASYA : (Inunction type of Nasal medication)

This type of nasya can be used daily. This is of two types as sodhana and snehana. Susruta uses sneha nasya for naavana nasya. He also stated and used the word NASYA for snehana nasya. This will be effective in Sirah shoonat. (a sense of Vaccumes in the head). It gives strength to the greeva (neck), skanda (shoulder) and Uras (chest). It produces prasaada of drishti (increases eye sight). This type of sneha nasya is called as NASYA.

(Sus. Ci. 40-22)

INDICATIONS OF NAAVANA NASYA :

Naavaana nasya can be used to these fifteen diseases:

1. Vaatalji sioroga (neurologia), 2. Danta paata (falling of teeth)
3. Kesha paata (falling of hairs) 4. Smashru paata (falling of moustache)
5. Teevra karna shoola (Severe ear ache) 6. Karna kshweda (tinnitus)
7. Timira (amaruosis), 8. Swedopaghaata (obstruction of sweating)
9. Nasarogya (disease of Nose) 10. Mukha shosha (dryness of face)
11. Apabaahuka (frozen shoulder) 12. Akalaja vali (premature wrinkles)
13. Akalaja palita (Premature fall of hairs) 14. Daaruna prabodha,
15. Vatapitija mukharoga.

(Sus. Ci. 40/22)

The prathama maatra (first dose) sneha nasya is called Heena maatra. In this type 8-16 drops may be given. The other maatra is madhyama maatra where in 16 drops are instilled i.e., it comes to 32 drops (taking into account both the nostrils). The third maatra is called as uttama maatra. This comes to paani shukti for each nostril i.e., 32 drops for one nostril and totally it comes to 64 drops.

(Sus. Ci. 40-28)

Bhoja has advocated 16 drops or bindus for praaoyika nasya. The dose can be adjusted depending upon the doshabala of the patient i.e., 8, 16 or 24 drops. Sirovirecana of Susruta can be categorised as a variety of shodhana. This nasya can be administered in the following diseases. Accumulation of kapha in Taalu, taalukanta, Kanta, Anorexia (aruchi) heaviness in the head (*Shirogourava*), pain (shoola), coryz (peenasa), Hemicrania (ardhavabhedaka), worms (*krimi*), pratishayaya, apasmaara (epilepsy), loss of gandhanaana, kaphaja rogas of urdhwajatru (ENT) etc.

The following drugs may be used for shodhana nasya :

Sigr (*lat Moringa oleifera*), Vidanga (*lat Embelia ribes*), Apaamaarga (*lat Achyranthes aspera*), Pippali (*piper longum*), etc. In case of Sodhana nasya, the dose of sneha maatra is Heena – 4 bindus madhyama (6) and uttama (8) drops.

(Sus. Ci. 40-36)

Anu taila is an effective remedy, when it is given in a single dose for 3 days, this gives strength to the sensory organs.

According to Susruta, Snehana (unctuousness) and virecana (purgative type) must be administered before food is taken. In case of kapha diseases it should be given in the poorvaahna (before 12 noon) and pita disease in the madhyama (mid day) and in vaata diseases in the aparaha (after 12 noon). If nasya is to be administered to a healthy person then it should be administered in the madhyana (mid day). In Sharad (Autumn) and Vasanta ritu (spring season) it should be administered in the poorvahnna (before 12 noon), in Greeshma (summer) madhyahna (mid day and in Varsa ritu (Rainy season) after the onset of the sun.

(Sus. Ci. 40-24)

AVAPEEDA NASYA :

It is a type of nasya wherein the extract of the drug i.e., rasa (extract or juice) or paste i.e., kalka of drugs is put into both nostrils

(A.H. Sut. 20-7)

Susruta has opined that this is of two types as Sodhana and Sthambana. Susruta is of the opinion that the other name for Sirovirecana nasya is Avapeeda nasya. The virecana nasya if mainly used for the purpose of

producing sodhana in the head. In Rakta Pitta (*Haemorrhagic disorder*) consumption and other pitta diseases the sthambana variety of nasya is used, with sharkara (sugar), ikshu rasa (Sugarcane juice), ksheera (milk), ghrita (ghee) and maamsa rasa (meat soup).

(Sus. Ci. 40-44)

The dose for sirovirecana is four bindus, (6) bindus and (8) bindus. Chakrapaani has classified the avapeeda nasya into 3 categories :

1. Sodhana, 2. Sthambana and 3. Shamana. With the paste (kalka) of the drugs, nasya will be given. For the purpose of producing virecana, nasya paste (kalka) of virecana is used. But, Dahana is of the opinion that the avapeeda nasya is of two varieties namely, Samgna prabhodana and sthambana. Samgna prabhodana is used when the patient is unconscious. This is a variety of sodhana nasya. This must be given to person who are having kapha in their head, and when the individual is bitten by a snake. Videha has advised who have consumed poisons, samyaasa (syncope) moorcha (Stupor), moha (torpor), apattantaraka, mada (intoxication), apasmaara (epilepsy), sirovedana (head ache), krodha (enragement), bhaya (fear) and other mental disorders.

(Sus. Ci. 40-45).

Dhmaapana or Pradhamana Nasya :

This is a variety of sodhananasya. This can be given in the form of powder (Choorna). The choorna is inhaled through the nostrils. For this 6 angula length of tube is required, in which are choorna will be filled and the same will be made to get into nose blowing the same. Pradhamana nasya is mostly given in the maanasika rogas (Mental disorders) like epilepsy, insanity, etc.,

This can also be given to patient who have consumed poisons and also in the disease of the head. Its dose is equal to 3 muchyuti (the quantity that is being taken with the help on index finger).

(C. Sid. 9-107)

Dalhana has suggested the use of fine powder taken in a thin cloth in a quantity of sukti pramaana (2 tolas) and tie it in the form of a potali (bolus) and the smell should be inhaled.

DHOOMA NASYA :

In Dhooma nasya , fumes of drugs are to be inhaled (Inhalation of fumes) through the nose. Chakrapaani has stated the use of the inhalation of fumes (Dhooma) is called as Nasya. Dhooma which is of three types. Namely 1. Praayogika (dhoomapana), it alleviates doshaas hence called as shamaka. 2. Vairecanika and 3. Snehihika dooma.

INDICATIONS OF DHOOMANASYA :

Dhooma nasya is used in the disease of the head, nose and eyes (Chakrapaani teeka C. Sid 9-92). Vaaghbhatta has suggested the use of dhooma through the nose first in case of utklihita (aggravated doshaas in the head), and the dhooma must be taken only from the mouth. When there is no utklihita (aggravation) of doshaas either in the nose or in the head, then if they are to cause aggravation (utkleshta) then make the patient to inhale the dhooma through the mouth and then through the nose.

(A.H. Su. 21-10)

Inhaling the dhooma through the nose and allowing it to go through the mouth is not at all advisable as it is dangerous to the eyes.

(C.Su. 5k-46).

Dhooma nasya can be classified into 2 varieties, depending on the method of use. The drugs mentioned for nasya are to be kept inside a tube and the tube must be lit with fire. This type of nasya, netra can be used for Teeksha, Virecana nasya, Snehihika nasya and Madhya (praayogika) nasya. The length of the netra used is 24, 32 and 36 angulas in length respectively. Vaaghbhatta is of the opinion that the last netra must be of the size of 40 angulas in length.

(C. Su. 21-9)

For praayogika dhooma the following drugs should be used :

1. Harenu (*Pisum sativum*) 2. Priyangu (*Callicarpa macrophylla*)
3. Prithweeka (*Negella sativum*) 4. (a) Kesara (*Mesua ferrea*) b) Nakha
5. (a) Chandana patra (*Leaves of Santalum album*) 6. Elaychi (*Elettaria cardamomum*) 7. Usheera (*Vetiveria zizanioides*) 8. Padmaka (*Prunus cerasus*) 9. Twak (*Cinnamomum zeylanicum*) 10. Patra (*Cinnamomum tamala*) 11. Madhooka (*Glycerryhiza glabra*) 12. Jatamaamsi

(*Nardostachys jatamansi*) 13. Guggulu (*Commifora mukul*) 14. Agaru (*Acquilaria agallocha*) 15. Pipal (*Ficus bengalensis*) – bark of nyagrodha, 16. Plaksha (*Ficus lacor*) 17. Lodhra (*Symplocos racemosa*) 18. Sarjara (*Ficus retiaosa*) 19. Aswatha (*Ficus religiosa*) 20. Udumbara (*Ficus peralta*) 21. Kamala (*Neumbo nucifera farta*) 22. Saileya (*Parmelia persicaria*) 23. Utpala (*Nymphaea alba*) 24. Musta (*Cyperus rotundus*) 25. Sriveshtaka (*Resinous extract of Pinus roxburghii*) 26. Shallaki (*Boswellia serrata*).

For snehihika dhooma the following drugs can be used :

1. Vasa, 2. Ghrita, 3. Madhuchishta and 4. Jeevaneeya gana dravyas, For preparing vairechanika dhooma the following can be used :
1. Shwethaparijatha 2. Jyothishmathi, 3. Haritala, 4. Manahshilaa 5. Agarupatra

(C. Su. 5k-20 to 26)

MARSHA AND PRATIMARSHA NASYA :

The marhsa and pratimarsha nasya are to be conducted with the help of sneha (unctuous material). The marsha differs from pratimarsh in its high dose and they are to be differentiated with the help of dose schedule only.

(C. Sid. 9-92, Ah H.Soo 20-7)

PRATIMARSHA :

While explaining the details of pratimarsha as it does not produce any complications i.e., produces doshaa saamyaavastha. This is to be given twice in a day. This will not enhance the disease but produces avarodhata (obstruction) in the body. The anguli of the patient must be dipped in sneha and should be dropped into the nostril in the form of drops. This process is called pratimarsha. As soon as the oil drops are dropped into the nose it should be inhaled. (Dose – oil drops 2 bindus). This can be administered in all the seasons of the year. The heavy dose of the nasya that is given will not and should not be used in all the seasons. e.g., Marsha. The dose of pratimarsh should be so much that the sneha must reach the kanta (throat) from the nose, but sneha should not produce any sraava (exudation) in the throat.

(Sus. Ci. 40-52) C. Sid. 9-117)

Susruta has also advocated the same. Vaagbhata has decided the dose of pratimarsa and marsha depending on exact dose. The pradshan anguli (Index finger) must be dipped in sneha upto parva (joints) and then it should be dropped into the nose. The dose for uttama marsha is 10 bindus, madhyama marsha is 8 bindus and heena marsha is 6 bindus, but the dose of pratimarsa nasya can be administered from life to death irrespective of age. This will produce the effect of marsha nasya. It does not require a costly apparatus.

INDICATIONS OF PRATIMARSHA NAYSA :

1. Kshata (Injury) 2. Kshama (Endurance), 3. Baala (Children) 4. Vridha (Old aged people), 5. Sukhaatma (persons who are in the habit of living happy and cheerfully).

(A.H. Su. 20/26)

CONTRAINDICATIONS OF PRATIMARSHA NAYSA :

The following diseases are the contra-indications :

1. Dushta peenasa (Chronic sinusitis) 2. Madya peeta (person who has consumed alcohol) 3. Baala (Children), 4. Krimi (Infections in the head) – Dooshita moordhini, 5. Utklishta dosha (Where the doshaas are vitiated and in utilshavastha (aggravated condition)).

(A.H. Su. 20/26, 27)

Note : The dose of pratimarsa nasya is less . So it may alleviate the above diseases.

DIFFERENCE BETWEEN MARSHA AND PRATIMARSHA NASYA:

The major difference is their dosage. A question will arise whether marsha nasya which produces complications should be used by an intelligent physician or not? There is no reason to believe that, as marsha nasya is having the property of sheeghra kaartiva (Quick action) and it is having very good properties, whereas pratimarsa is also effective but it does its work very slowly and gradually. These can be compared to the effect of achcha snehapana and vichaaranasnehapana, kutipraaveshika rasayana and vataatapika rasaayana, anuvasan vasti and in their quick action and slow action and their quick effect and slow effect.

(A.H. Su. 20/34, 35,36)

While administering sneha in marsha and pratimaarshsa, taila is the best one as the head is the seat of kaphadhishistaana and snehadhishtaaana. Other snehas do not produce the same effect.

The of administration of pratimarsa :

This can be administered in all seasons of the year. Vaagbhata has suggested the use of this type of nasya in 14 times of the day. (A.H. Soo. 20/27, 28). The details of the 14 times of administration are mentioned below.

1. Talapothita (after one gets'up from bed)
2. Prakshaalitadanta kaala (after dental cleaning)
3. Gruhannirgachchata kaala (before he goes for work).
4. After vyayaama (after exercise) 5. After vyavaya (after coitus) 6. Adhva parisranta kaala (after tired time) 7. After mootra-visar-jana (after micturition) 8. After Malavisarjana (after defecation) 9. After kavalagraha (after gargling of mouth) 10. After anjana (co//lyrium) 11. After bhojana (after food) 12. After vamanam (after emesis) 13. After divaswapna (after daysleep) 14. Saayankaala (Evening).

Vaagbhata has suggested the use of nasya after sirobhyanaga (Application oil to head-varieties-Abhyanga, sheka, pichu and vasti). If one adopts the above procedure of administering the pratimarsanasya then he will derive the following benefits :

(Sus. Chi. 40-52)

I. Talpothitha Kala :

As soon as one gets up from the bed (after the night's sleep) pratimarsa nasya a must be administered. The kapha which is deposited and collected in the srotas of the nose will be discharged outside. It also produces clarity of mind (prasannata in the manas).

II. Prakshalita danta Kala :

After danta prakshalanam (tooth cleaning) if one adopts pratimarsa nasya, then, his denture will become strong and also it produces good smell (sugandha) in the face.

III. Gruhamigrachchata Kala:

Whenever a person wants to go out for his daily work during that period he can take nasya. By this the taila will be deposited in the nose and produces klinnata in the internal part of the nose. It will protect from the nose fumes and other particles.

IV. After vyavaaya :

After exercise the person becomes tired, and at that time if pratimarsha nasya is administered he will be relieved of the exhaustion.

V. After vyavaaya :

It is natural that sexual act produce weakness. This can be remedied by the administration of pratimarsha nasya after coitus.

VI. Adhw a parisraanta :

If the pratimarsha nasya is administered to a person who has been tired due to long walking, then the tiredness will be relieved.

VII. & VIII. After mala Mootra Visarjana :

After micturition and defaecation, if one takes pratimarsha nasya, then, his eye sight will become good.

IX & X. After kavalagraha and anjana :

In this case also if pratimarsha is administered, the eye sight will be fine.

XI. After diwaswana :

Diwaswana (*day sleeping*) produces kapha and by administering pratimarsha nasya, this dissolves and provides good sleep. It also removes the heaviness of the body and produces concentration of mind (manas).

XIV. Saayankala :

If nasya is administered in the evening it gives good sleep early one helps one to get up early in the morning.

PATIENTS CONTRA INDICATED FOR NASYA THERAPY

Nasya should not be administered to 34 varieties of patients :

No. Disease	Ca.	Sus.	Vag:
1. Aleerna (Dyspesia)	-	+	+
2. Anuvasana vasti)	+	+	+
3. Apatarpita (Fasted)	-	+	+
4. Kaasa peedita (Afflicted with cough)	-	+	+
5. Kruddha (Enraged)	-	+	+
6. Garbhini (Pregnant woman)	+	+	-
7. Trushnartha (Thirsty)	+	+	-
8. Navapratisyaya (Coryza)	+	-	-
9. Nava Jwara (Acute fever)	-	-	-
10. Paana klaanta (afflicted with water)	+	-	-
11. Peeta madhya (Alcoholism)	+	+	+
12. Peeta toya (drunken with water)	+	+	+
13. Peeta sneha (drunken with fat)	+	+	+
14. Peeta drava (drunken with fluid)	-	+	+
15. Baala (Children)	-	+	-
16. Bhuktabhukta (Middle stage of digestion)	+	+	+
17. Matta (Intoxicated)	+	-	-
18. Moorchita (Swooned)	+	-	-
19. Sramaarta (Wornout by fatigue)	+	+	-
20. Vyavayaklaanta (exertion due to act of coitus)	+	+	-
21. Vyayama Klaanta (Fatigue due to exertion)	+	+	-
22. Snaata siraha (Head bath)	+	-	+

23. Snehadi Paatu kaamah (one desires of taking fatty materials)	+	-	+
24. Snaatu kaamah (one who desires taking bath)	+	+	+
25. Sootika (A woman recently delivered)	-	-	+
26. Rakta Sraavita (Afflicted with Haemorrhage)	-	-	+
27. Virikta (one who has purged)	+	-	+
28. Vridha (old aged person)	-	+	+
29. Vegaavarodhita (obstructions to natural urges)	-	+	-
30. Sastradandahata	+	-	-
31. Swaasapeedita (Dyspnoea)	-	-	+
32. Kshudaarta (afflicted by hungry)	+	-	-
33. Sirokhabhitapa (Mental exertion)	+	-	-
Complications arise after nasya if it is administered to the above 32 types of patients.			

(C.Sid. 1-21)

When nasya is administered to a patient who is having ajeerna dyspepsia and bhuktabhakta, it produces utkleksha of doshaas and causes avarodha of urdhwaa srotas. As a result of this kaasa (cough), waasa (dyspnoea), cardi (vomiting), pratisyaya (coryza), will be produced. In ajeerna (dyspepsia) after bhojana the kapha will be more. The nasya produces vilayana (to dissolve) of kapha and sodhana elimination. After nasya is administered it leads the vitiated kapha in the imaarga (reverse direction) and reaches and obstructs the srotas of the ras (chest) puppusa (lungs), nasa (nose), gala (throat). In a person who as drunk cold water, who has consumed alcohol and to such a person, nasya is administered, it produces sraava (oozing) in the gala (throat). The sanchaya of maala in the eyes occurs and as a consequence of it mira and siroropa (disease of the head) will occur. Nasya, if, administered a person who has taken headbath results in the complication- atishyaya. After nasya is administered there will be sraava (oozing) in asa (nose), netra (eyes) and gala (throat). When a person is hungry

during that period if nasya is administered it leads to vaataprakopa. Nasya when administered to a person who is suffering from thirst it increases thirst and causes dryness in the mouth. When a patient is exhausted after shrama, if nasya is administered it leads to production of pain.

When nasya is administered to a patient who is suffering from mada (intoxication), moorcha (coma); it leads to samgnabhramsa (unconsciousness) and aghaatha (injury) to mind, (manas). When abhigaata is caused, but either shastra or danada, to such a patient if nasya is administered, it produces Teevra rujah or severe pain. If nasya is administered to persons who are weak after maithuna (coitus) after vyayama and excessive intake of madya, due to this the pain will be produced in shirah (head), netra (eyes) urah (chest) and kanda (shoulder).

In Navajwara (acute fever) with shokabhitapa, the nasya must not be administered as the nasya will release the head ache due to that the bhashpa will pass through eyes and produce Timira. It enhances jwara (fever) also. Nasya if administered to a patient who has undergone virecana therapy and thereby it produces upaghataa to the indriyas. Anuvaasana vasti must not be given with nasya and if administered it produces vitiation of kaphas and as a result, heaviness in the head, itching sensation, and krimiroga are produced. Nasya should not be administered to a pregnant woman as it produces vikriti (disfigurement in the foetus like hand) and paraparesis in one hand and leg and karmakshaya (loss of function), pangu (lameness).

Nasya should not be given to a person who is suffering from Nava pratishyaaya (Acute coryza).

Susruta has stated that if nasya is given to contra indicated patients, then it produces vyapaths. The complications produced are due to Trishna (thirst), udgaura (belching) and due to vitiation of doshaas.

INDICATIONS FOR NASYA THERAPY : (Erhine Therapy)

Except the contra-indicated patients already mentioned above nasya may be given to all. As per Caraka, nasya can be administered to the following 34 conditions.

(C. Sid. 2-22)

1. Sirasthamba (Stiff neck) 2. Manyasthamba (Torticollis)
3. Dantasthamba shoola (Toothache) 4. Hanugraha (Lock-jaw) 5. Peenasa

(Coryza) 6. Galashundika (Tonsilitis) 7. Gala shaaluka 8. Shukra roga (eye disease) 9. Timira (Cataract or corneal opacities) 10. Vartmaroga (Blepharitis) 11. Vyanga (Skin disease) 12. Upajihwika (Uvulitis)

13. Ardhavaabhedaka (Hemicrania) 14. Greeva roga (diseases of the neck) 15. Skanda roga (disease of the shoulder) 16. Amsa shoola (pain in the scapula) 17. Akshi shoola (ear-ache) 18. Naasa shoola (pain in the nose) 19. Shirah shoola (headache) 20. Ardita (Bell's palsy) 21. Apatantraka, 22. Aptaanaka (spasmodic contraction with convulsive fits) 23. Galaganda (goitre) 24. Dantashoola (tooth ache) 25 Danta harsha (Gingivitis) 26. Danta chaala (loose tooth) 27. Taaju netra roga (Blepharitis) 28. Artuda (Tumour) 29. Swarabheda (Hoarseness of the voice) 30. Vakgraha (Ephonoea) 31. Gadgatwa (Stammering) 32. Karathana (loss of function of the upper part of the body).

Gala shaalooka :

In the root of taalu and enlargement of the shape of vasti (bladder) will be seen in the throat. It is otherwise called kantashaalooka. It is to be treated with sastras (Surgery). After administration of nasya will be alleviated as the galashaalooka is produced by kaphodoshha.

Gala shundika (Tonsilitis) :

In the root of taalu and enlargement of the size of badara (*Zizyphus sativa*) will be developed. This is produced due to the vitiation of kapha and rakta (blood). The complications of gala shundika are dyspnoea (swasa), cough (kasa) and thirst (trishna) etc.

Shukra roga :

This is produced in the krishnamandala of the eye. They are of two varieties as Avrana sukla and Savrana sukla. There will not be exudation insavrana and where there is a white ring in the krishna mandala, it is called avrana sukla.

Timira (Cataract) :

It is produced in the netra patala. Here there will be loss of eyesight. If timira occurs in the 3rd patala then it is called kaacha, and if it occurs in the 4th patala then it is called Linganaasha.

Vartma rogas (Diseases of the eyelids) :

Vartma is the outer covering of the eye, which is made up of maamsa (muscle tissue). Susruta has mentioned 21 disease of the eyelids.

Upajihwika :

This is a shota or oedema produced on the tongue, stimulating the front of the tongue. They are predominated with kapha and rakta (blood). There will be excessive salivation or lalasrava and kandu (itching or pruritis) and daaha or burning sensation.

Gadgada :

(Stammering) : This is defined as a voice which is not clear.

Krathana :

When there is kaaryanaasha in the upper part of the body, then it is called krathana.

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THE METHOD OF ADMINISTRATION OF NASYA :

Nasya is an ordinary method of pancakarma when compared to other pradhana karmaas. The method of administration of nasya consists of poona, pradhaana, and paschaat karmas, preoperative, operative and post-operative procedures respectively.

POORVA-KARMA : (Preoperative procedure)

Poorva-karma consists of :-

1. Collection of drugs (*Sambhaara sangrahs*)
2. Patient's age and time of administration of Nasya.
3. Preparation of the patient (*Atura siddhata*)

I. COLLECTION OF DRUGS :

Special room must be constructed for the purpose of administration of nasya and it should be named as 'nasya gruha' This room must be free from light, air and external atmosphere, (Sus. C. 40-25) in this gruha or house the following drugs etc. must be collected.

I. NASYA AASANA: (Nasya chair) :

Nasya can be administered either in the lying posture or in the sitting posture. Hence, nasya chair and nasya bed must be prepared. The main purpose should be to make the head to lie down and to make the body in little elevated posture,

NASYAUSADHIS : (Drugs used in Nasya):-

Choorna (*fine powder*), Kalka (*paste*), Kwaatha (*Decoction*), Ksheera (*milk*), Sheha (*Taila vasa etc.*) Aasava etc. The following drugs which are generally used must be collected and preserved :-

Trikatu : Shunti (*Zingiber officinalis*), Pippali (*Piper longum*), Mareecha (*Piper nigrum*), Katu thumbi (*Lagenaria vulgaris*), Vacha (*Acorus calamus*), Ingu (*Ferula narthex*) Vidanaga (*Embeia ribes*), vaataavidhwamsa rasa, Jutaila, shadbindu taila, padmakaadi taila and panchaguna taila etc.

INSTRUMENTS used in the administration of Nasya Therapy:

Nasya yantra must be ready at hand. The netra which is used for nasya administration must be of the size of 6 angulas in length and its

circumference must be so big enough as to allow it into the nose. The netra which has already been described in dhooma nasya must be used here. Regarding the length of netra there is difference of opinion. For virecananasya, the length should be 24 angulas and for snehik nasya 48 angulas. Jaatukarna is of the opinion, that the length must be 36 angulas, but according to Vaagbhata the length of prayogika nasya must be 40 angulas.

Yogendranaath is of the following opinion :

1. If the bala or strength of the patient is uttama i.e., good, the nalika must be 36 angulas and if the bala (strength is madhyama, medium), then the length must be 48 angulas.

SPLITTING VESSEL : (Spittoon)

For the purpose of collecting the material spit by the patient, a spittoon must be kept ready.

CLOTH : A clean towel must be kept ready at hand.

AGE OF THE PATIENT AND THE TIME OF ADMINISTRATION :

Nasya must not be administered below the age of 7 years. It is understood in between 7 and 80 years it may be administered.

Pratimarsha nasya can be administered from birth to death and dhooma nasya can be administered above 12 years.

(Sus. Ci. 40-43)

For the purpose of administering Nasya, Sharada (Autumn) Vasanta (spring) and Praavrit (Rainy season) ritus are very useful.

The season should not be too cold or too hot or cloudy. In Greeshma ritu (summer season) nasya must be administered before afternoon and in the cold season, it must be administered in the afternoon and in Varsha ritu it should not be given.

III. PREPARATION OF THE PATIENT i.e., (Atura siddhata) :

(Sus. Ci. 40-25)

Abhyantara snehapaana should not be done to a patient who is going to undergo nasya therapy. Before conducting pradhaana karmaas, viz., vamana, virecana and vasti etc., it will be done. The patient must pass

urine and faeces and then he must have his meals. After giving some time his teeth must be cleaned, dhoomapaana must be done to purify the srotas present in the nose and throat. Then make the patient to sit on a nasya chair or to lie down on a nasya bed. Then the patient must be subjected to abhyanga with suitable oils, like ksheera bala, dhanwantara taila and bala taila etc. Mrudu swedana (soft fomentation) must be done to the head. Conducting sweda (Fomentation) on the head is a contra indication according to the theory of science. But in practice it is adopted to produce vilayana (to dissolve) of doshaas. Taapa sweda must be done on the head, face, nose, neck and throat. After sweda being done to the above organs, mrudu mardana (Soft massage) on throat, cheek (kapala), lalata (fore-head) must be done. Then only nasya must be administered.

PRADHAANA KARMA : (Operative procedure of Nasya)

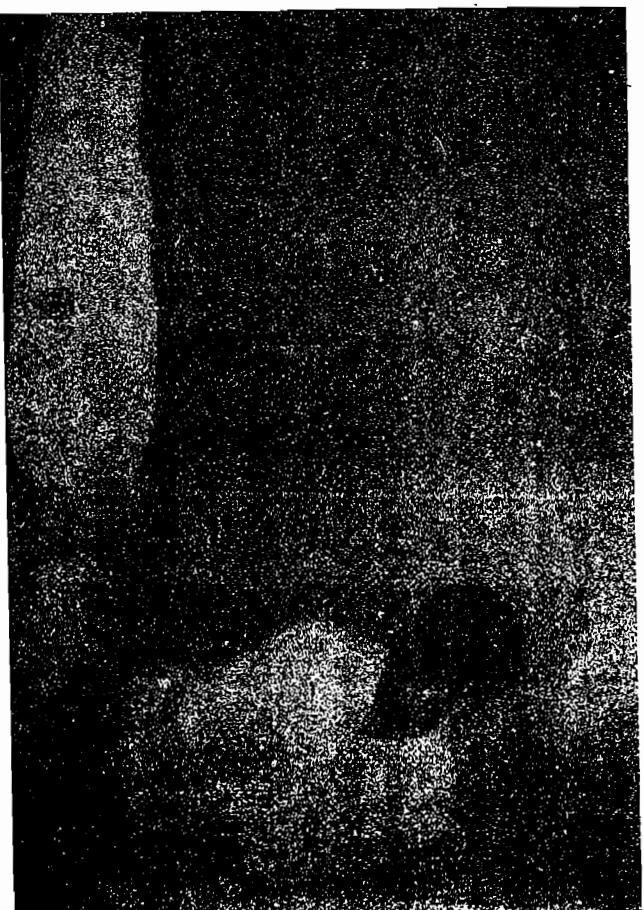
PRADHAANA KARMA CONSISTS OF :

1. Nasya chair and actual administration of Nasya.
2. Observation of patient after nasya
3. Complications and their treatment

NASYA CHAIR AND ACTUAL ADMINISTRATION OF NASYA : (Nasya administrated to a patient suffering from Head Ache) (Sooryaavarta-Migraine)

To the patient who has undergone sneha and sweda, soft massage must be made after sitting on the nasya chair or bed. The leg end must be made to lie down in order to facilitate easy administration of nasya through the nose. His head and legs must be in extended position. The eyes of the patient must be closed with the help of a cloth. With the finger of the left hand the nasal opening must be opened, if necessary a little widened, and nasya drug must be warmed by keeping it in a cup. The cup must be kept on the water in a vessel, made up of gold, silver, copper, etc. and it should be indirectly made warm. Such a medicine must be dropped into any one of the nostrils by closing the other with the help of a dropper. The dropper may be made up of either gold, silver or plastic or rubber. The sneha or nasya drug must not enter the eyes. This method is meant to use only either sneha, swarasa i.e., extract of drug, kwaatha i.e., decoction or ksheera i.e., milk.

Plate No. 33. Nasya administrated to a patient suffering from Headache



If choorna is used then it must be introduced into the nose through 6 angula netra. From the futher end of netra, the nasya powder must be blown with the help of mouth. If Dhooma nasya is to be used then it should be used with drugs which are used in praayogika nasya and the one end should be made to burn other end should be kept in the nose. Fumes inhaled through the nose must be left off exhaled through the mouth Like this it should be repeated at least 3-4 times.

(Sus. Ci. 40-25) (Ca. Sid. 9 - 101 & 102)

DOSE OF NASYA :

No.	Type of Nasya	Hrasva maatra	Madhyama maatra	Uttama maatra
1.	Shamana sneha	16 bindus	32 bindus	64 bindus
2.	Sodhana sneha	8 bindus	12 bindus	16 bindus
3.	Marsha nasya	6 bindus	8 bindus	10 bindus
4.	Pratimarsha nasya	2 bindus	2 bindus	2 bindus
5.	Kalka nasya	4 bindus	6 bindus	8 bindus

When choorna is used for nasya therapy then it may be 2 ratti matra. Shaarangadhara has given dose schedule as follows :

1. Dose of Teekshnoushada-1 shana-24 ratti-8 bindus
2. Dose of Hingu (Asafoetida) -1yava 1/2 ratti.
3. Dose of Saindhava (rock salt) -1 maasha-6 ratti.
4. Ksheera dose of (milk)-8 seana-64 bindus.
5. Dose of sharkara (madhura drugs) -tola.
6. Dose of water mixed drugs-3tolas.

While administering the nasya one nostril must be closed and other must be opened and nasya is administered. Vice versa.

(Sha. U. khanda 8-9, 10)

'OST-OPERATIVE CARE AND OBSERVATION :

After the administered of nasya the swedana (fomentation) must be one to Throat (*gala*), Kappaala (cheeck), and fore-head (*lalaata*). Soft massage must be done or, palm, foot, shoulder (*skanda*) and ear (*karna*). The patient must be instructed to spit the nasya drug already administered.

If choorna is used then it must be introduced into the nose through 6 angula netra. From the futher end of netra, the nasya powder must be blown with the help of mouth. If Dhooma nasya is to be used then it should be used with drugs which are used in praayogika nasya and the one end should be made to burn other end should be kept in the nose. Fumes inhaled through the nose must be left off exhaled through the mouth Like this it should be repeated at least 3-4 times.

The spittoon to receive the spitting of nasya must be kept near the patient. The patient must be watched now and then. The head must be lowered suitably. If it is lowered too much, then the nasya will move to sringaataaka marma and thereby to mastulunga. If the head is not lowered properly then the nasya will not get in properly. After the administration of nasya, the patient must be on bed till he counts at least 100 numbers.

Then kavalagraha, gandoosha and dhoomapaana must be administered. By this process the shuddhi of face occurs. The purpose of giving dhoomapaana to the patient, is to make the Kapha to dissolve (vilyana of kapha). If it is not done, kapha will accumulate and produces complications.

(C. Sid. 9-104, 106) (A.H. Soo. 20-20, 24)

(Sus. Ci. 40-26,27)
Observation of signs and symptoms of proper and improper administration of Nasya

NEREEKSHANA OF YOGYA AND AYOGYA PERSONS
After nasya is administered the following are to be necessarily watched:

1. Signs and symptoms of proper administration of erhines (Samyakyoga of nasya).
2. Signs and symptoms of improper administration of erhines (Ayoga of Nasya).
3. Signs and symptoms of over administration of erhines (Atiyoga nasya)

I. SIGNS AND SYMPTOMS OF PROPER ADMINISTRATION OF ERRHINES (SAMYAGYOGA OF NASYA) :
The patients will feel lightness in the body. Sleep will come in time and the patient will wake up in time. The disease will be alleviated. Lightness in the head and srotoshuddi will occur. If samyak lakshana is seen then vaata will be vitiated and roughness (*rookshata*) in the sense organs (*indriyas*) will be observed. The disease will not be alleviated. In this condition it is better to administer nasya once again.

II. SIGNS AND SYMPTOMS OF OVER ADMINISTRATION OF ERRHINES (ATIYOGA OF NASYA) :
Due to atiyoga-kaphashaava (ptyalism), heaviness in the head and vibhrama in indriyas will be seen. Here rooksha cikitsa must be adopted.

Kapha and vaata should be alleviated. In case of samyak shuddhi, nasya with ghritha must be given. When there is vitiation of pitta then ghritha must be given as nasya. In case of vitiation of vaata, taila must be administered.

COMPLICATIONS AND THEIR TREATMENT

(VYAAPAT CIKITSA):

Due to nasya vibhrama lot of complications or vyAAPATS will set in. Vyaapats are going to occur when nasya is administered in odd times to unfit patients. Vyaapats are of two types namely :

1. Utklesha of one dosha and (Utkleksha-aggravation)

2. Kshaya of another dosha (Kshaya-decrease)

When there are vyAAPATS due to utklesha of doshaas they must be treated with sodhana and shamana cikitsa. When there is kshaya of doshaas then it should be treated with brumhana cikitsa.

(Sus. Ci 40-49, 50)

When the patient is unfit to have the nasya therapy then to such patients if nasya is administered it leads to vitiation of kapha, like swasa (dyspnoea), kasa (cough), peenasa (coryza) and other diseases arising out of agnimandyā will be observed.

Treatment : Drugs which have ushna property and teeksha must be administered to eliminate the kapha. Tribhuvanakeerthi, trikatu choorna, dashamoolarishta etc. must be administered.

(C. Sid. 9-111, 112).

If Nasya is administered to a emaciated person, pregnant woman, person tired after exercise, person suffering with excessive thirst, then it causes vitiation of vaata dosha.

Treatment : To such persons snehana and brumhana treatment must be done. For pregnant women milk and ghee must be given.

(C. Sid 9/113, 114)

Timira roga is produces when nasya is given to the persons who is suffering from fever (jwara) mental agony (Shokhaabhitapta) and the person who has consumed madya (Alcohol).

Treatment: The treatment must be rooksha (dry), cold collyrium or applications of sheetanjana, lepa and putapaaka. When the patient is going into unconsciousness then water should be sprinkled on the forehead, and kapala immediately.

(C. Sid. 9-115) (A.H. Soo. 20/21)

PASCHAAT KARMA : (Post-operative observation)

This consists of : 1. Post Nasya procedures, 2. Dhoomapaana (Smoking), 3. Kavalagraha and gandoosha (gargling) 4. Dietic regimen, 5 Parihaarya vicara and post nasya attention.

TEMPORARY PASCHAAT KARMA :

Ater nasya, taapa sweda must be done on throat (gala) cheek (kapaal), and forehead (lalaata). Soft massage on the feet, palms and on the back of the neck must be done. Hot water gargling of the mouth must be done By this the mouth and the throat will be cleaned.

SMOKING : (Dhoomapaana):

After nasya, the kapha will be dissolved and it will accumulate in the throat (gala), nose and head. To such a patient we have to administer suitable treatment i.e., dhoomapaana of cigarette or bidi. It consists of selection of suitable drugs which dissolve the kapha and also alleviate other diseases. The details of dhoomapaana are as follows :

TYPES OF DHoomapaana : (Types of Smoking)

According to Caraka, dhoomapaana is of three types :

1. Praayogika or shamana dhooma (Habitual or alleviating type of smoking)
2. Vairecanika (Eliminatory type of smoking) dhooma.
3. Snejhika dhoonapana (unctuous type of smoking)

(C. Sid. 9-91)

Susruta has described 5 types of dhoomapaana as :

1. Praayogika (Habitual smoking)
2. Snejhik (Unctuous smoking)
3. Vairecanik (Eliminatory or purificatory type of smoking)
4. Kaasaghna (Anti cough smoking) and
5. Vamaneeya (Emesis producing type of smoking)

(Sus. Ci. 40/

VAAGBHATA HAS CLASSIFIED DHOOMA INTO 3 TYPES :

1. Snigdha dhooma in vaata diseases (*Unctuous smoking*)
 2. Madhyama dhooma in vaata-kapha diseases (*Middle type of smoking*)
 3. Teekshna dhooma in kapha diseases (*Acute type of smoking*)
- According to Saarangadhara, dhooma is of 6 types :**
1. Shamana (*palliative or alleviating or sedative type of smoking*)
 2. Brumhana dhooma (*robortant type of smoking*) 3. Recana dhooma (*eliminatory smoking*) 5. Vamana dhooma (*emesis producing smoking*) and 6. Vrana dhoopana dhooma (*fumigation to the ulcers*).

Bhaavaprakasha is of the same opinion as that of Saarangadhara.

PRAAYOGIKA DHoomapaana : (Habitual smoking)

Elaadigana dravyaas except kushta (*at Saussurea appa*), and Tagara (*at Valeriana wallichii*) must be taken and made into a fine paste and kept in 12 angulas of length and of the circumference of angulapramana, of sarakanda which should be wounded with an 8 inches cloth and on that epa should be made. This is called as praayogika dhooma. The reason or not adding kushta and Tagara is that they produce vishyandana of the rain (*mastishka*). It may also endanger the life by destroying the brain.

(Sus. Ci. 40/4)

NEHIKA DHoomapaana : (Unctuous smoking)

The following drugs may be taken and the suppository is prepared and used as snehika dhoomapana.

Seeds of Castor (*at Ricinus communis*), bark of Devadaaru (*at Cedrus edodara*), Wax, Gum (*Resin*), Guggulu (*at Ball/samo dentronmukhi*), etc.

(Sus. Ci. 40/4)

RECANA DHoomapaana : (Purificatory or eliminatory type of Smoking)

The drugs which are used in sirovirecana may be taken and the vari or ippository is prepared and used as virecana dhoomapana. eg. vidanga (*Phytolacca* *ribes*).

(Sus. Ci. 40/4)

KAASAGHNA DHOOOMA : (Anti cough type of smoking)

The following drugs may be taken in equal quantity and the vari is prepared and used to alleviate or to cure the cough.

(Sus. Ci. 40/4)

VAMANEEYA DHOOOMA : (Anti cough type of Smoking)

The following drugs may be taken in equal quantity and the vari is prepared out of them and used to produce vamana (emesis), through vamaneeya dhooma.

1. Snaayu (*ligament*), carma (*skin*), kura, stringa (*horn*), bone of cancer (*karkata*), and dry fish, meat of pig (*vallura*), worms etc.

NETRA OF DHoomapaana

The Netra (nozzle) which is used for the purpose of dhooma is called dhooma netra. This must be made out of metals as mentioned for vasti netra, like gold, silver, copper etc. The circumference should be of the size of the kanishth anguli pramaana i.e., the girth of such a pipe should be equal to that of a small finger at its mouth and its inner aperture as large as kalaya a puse and its root should be equal to that of the thumb. Its length for praayogika dhooma is 48 angulas and for kaasagna and vamaneeya it should be 16 angulas. The chidra of netra of vamaneeya and kasaghna dhooma should be the size of kola(*at Zizyphus sativa*), kulatha (*at Dolichos biflorus*). If netra is used for the purpose of vranaadhoopana then, it should be 8 angulas in length and the cidra of the size of kola (*at Zizyphus Jujuba*) and kulatha (*at dolichos biflorus*). Vaagbhata is of the opinion that the length of the netra must be 24 angulas, 32 angulas and 40 angulas for teekshna, snehana and madhya dhoomapaana respectively.

(Sus. Ci. 40/5)

PERSONS FIT FOR SMOKING : (Dhoomapaana)

1. Sirogourava (*heaviness in the head*).
2. Sirah shoola (*headache*).
3. Peenasa (*Rhinitis or coryza*).
4. Ardhaavabheda (*Hemicrania*).
5. Karna shoola (*ear-ache*).
6. Netra shoola (*Pain in the eye*).
7. Kasa (*Cough*).
8. Hikka (*Hicough*).
9. Swaasa (*dyspnoea*).
10. Galagraha (*Obstruction in the throat*).
11. Dantadourbhalaya (*weakness of the teeth*).
12. Lala-srava (*the throat*).
13. Srotosraava (*morbil discharge from Ear*).
14. Ghrana sraava (*Phyalism*).

(*morbid discharge from nose*), 15. Akshi-sraava (*morbid discharge from eyes*), 16. Pootinaasa (*Putrid discharge from the nose*)

17. Pootighrana (*Purulent smell from mouth*), 19. Dantshoola (*Tooth-ache*), 20. Arochaka (*anorexia*), 21 Hanugraha (*lock-jaw*), 22. Krimi (*worms and infective conditions*), 25. Mukha paanduta (*Paleness of face*), 26. Kapha sraava (*excessive salivation*), 27 Swarabhdha (*heaviness of voice*),

28. Galashundi (*tonsilitis*), 29. Upajihwika (*uvilitis*), 30. khalitya (*alopecia*), 31. Pinjaratva (*greying of hairs*), 32. Keshapatana (*falling of hairs*),

33. Kshawathu (*sneezing*), 34. Atitandra (*excessive drowsiness*), 35. Buddhimoha (*loss of consciousness*), 36. Atinidra (*Hypersomnia*)

PERSONS UNFIT FOR SMOKING : (Dhoomapaana)

In the following conditions the dhoomapaana must not be conducted:

Either a person who has undergone vamana (*emesis*), virecana (*purgation*), vasti (*enema*), or a person having bleeding through different orifices of the body or one who has consumed toxins or a grief stricken person should not be given dhoomapaana.

A pregnant woman should not smoke, so also one should refrain from smoking when he is fatigued or intoxicated. Smoking is also prohibited whenever there is impaired digestion including the metabolism of vitiation of pitta, vigil, fainting, giddiness, morbid thirst, consumption and phthisis.

One should not smoke after having taken mada (*alcohol*), dugdha (*milk*), sneha (*fatty substances*), madhu (*honey*), or dadhi (*curds*). One should not smoke when there is roughness of the body or when he is irritated. Smoking is also prohibited during the dryness of the palate, fainting, injury to the head, Shankhhaka-a typical of headache felt in the temporal region, associated with swelling and makes the patient to die in three days; Rohini (painful swelling situated at the base of the tongue) diabetes and narcosis (*Madaataaya*).

If one out of ignorance starts in contravention of these conditions will be subjecting himself to various serious disorders. These diseases will become severe due to the adverse effect of improper smoking.

(C. Su. 5/41 to 45).

Susruta hasnot advocated the use of smoking in the following conditions:

One who is having fear, burning sensation in the body, anaemia or after vomiting (*vamana*), belching (*udgaara*), Fasted (*apataripita*), enlargement of the abdomen (*udara*), distension of the abdomen (*adhmaana*), urdhwa vaata, young, old and weak persons, one who consumes gruel (*yavaaagu*), fish and persons who are having excessive kapha.

(Sus. Ci. 40/11)

METHOD OF ADMINISTRATION OF SMOKING :

The patient must be made to sit in a comfortable palce with concentration of mind. He should sit on the back by making his eyes downwards without any hesitation. First the smoking must be made through the mouth and then afterwards through the nose when he smokes through the mouth, the fumes should be let off through the mouth only. If the smoking is done through the nose then the same should be let off through the mouth. Only praayogika type of smoking should be inhaled. The sneihik (*unctuous*) type of smoking should be inhaled through the mouth as well as the nose, but virecanika dhooma should be done through the nose only. Kaasaghna and vamaneya type of smoking should be done through the mouth. The praayogika type of should be prepared by taking the drugs and applying over the sarakanda and make it dry and then it should be made to lit on the side and the other side should be kept in the mouth and the smoking is done. The sneihak and virecanik type of smoking may also be done according to the method employed above. In case of kaasaghna and vamaneya type of smoking the method of smoking is different i.e., the varti must be to lit and after it loses its smoke. The sharaava should be kept on fire and another sharaava should be kept with a hole and through that hole the dhoomanetra must be fixed and it should be litted and the smoking should be done.

(Sus. Ci. 40/10)

Caraka has advocated the method of smoking, especially when the body is erect, eyes looking in the front, mind concentrated and having self control one could sit comfortably and smoke three times, thrice during each time, through one nostril and by closing the other nostril.

(C. Su. 5/48)

Pancakarma Treatment of Ayurveda

THE TYPE OF ADMINISTRATION OF SMOKING ACCORDING TO VAGBHATA:

The sneihika type of smoking be done after the following 8 actions :

1. After one gets appetite, 2. After evacuating of bowels,
 3. After evacuating urine 4. After coitus, 5. After surgery
 6. After laughing, 7. After yawning, 8. After dental cleaning.
- Madhyama dhooma must be done after the 8 times as already stated and after errhines and after food. The teekshna type of smoking should be done after sleep, after errhines, collyriums and emesis.
- (A.H. Su. 21/13)

TIME OF ADMINISTRATION OF SMOKING :

There are schedules of time prescribed by Caraka :

1. After bath, 2. After food. 3. After emesis (vomiting), 4. After sneezing, 5 After dental cleaning, 6. After nasya (errhines), 7. After anjana, 8. After waking up from the bed.

Eight times are prescribed for habitual smoking because vaata pitta and kapha are vitiated during the periods. One should smoke after having self control for 8 times to prevent diseases of the head and neck, vitiated due to kapha and vaata Smoking should be done three puffs at a time.

(C. Su. 5/33 to 35)

Susruta has advocated 12 times of administration of unctuous, praayogika (i.e., habitual smoking), vairecanika (eliminative variety) :

1. After sneezing, 2. After bath 3. After coitus, 4. After dental brushing,
- 5 After engubeshm 6. After food, 7. After day sleep, 8. After emesis (vomiting), 9. After evacuation of faeces and urine, 10. After laughing, 11. After enragement, 13. After sneezing.

The unctuous type of smoking should be done after passing urine and faeces, after sneezing, after laughing, after enragement and after coitus.

Vairecanika type of smoking (Eliminative type) should be conducted after bath, errhines, food and after surgery.

(Sus. Ci. 40/13)

Dose (Maatra) :

In praayogika type of smoking, it should be three times and in case if sneihik type it should be done till the eyes start watering and the vairecanik type should be done till the diseases are alleviated.

(Sus. Ci. 40/18)

The smoking is a contradiction in the intake of yavaagu (gruel) or food but still the vamaneyya type of smoking should be administered to an individual only when he has taken gingly seeds (tila) and food mixed with gruel (yavaagu). This produces vomiting.

(Sus. Ci. 40/18)

FEATURES OF INSUFFICIENT SMOKING :

(Ayoga lakshnaas):

Impairment of voice, presence of kapha in the throat and heaviness of the head, are the features of insufficient smoking.

(C. Su. 5/37 to 52)

FEATURES OF EXCESSIVE SMOKING :

(Atiyoga lakshnaas):

If one smokes in excess, his palate, head throat get dried up immediately and becomes hot. One feels thirsty and becomes unconscious, there will be excessive bleeding in his/her head. There is fainting and the patient feels the sensation of hotness in his sense organs.

(C. Su. 5-54, 55)

COMPLICATIONS OF SMOKING:

When a person smokes in an unscheduled time or smokes in excess the following complications will be produced :-

Deafness, blindness, dumbness, bleeding from different parts of the body and giddiness.

(C. Su. 5-38)

TREATMENT OF COMPLICATIONS :

When such complications arise the following line of treatment should be adopted :

1. Intake of ghee
2. Administration of nasal drops
3. Collyrium
4. Demulcent drinks

These should be prepared with unctuous drugs in the event of vitiations of vaavyu associated with pitta with cooling drugs in the case of Raktapitta (haemorrhagic disorders) and with dry drugs in the event of vitiation of kapha and pitta.

PROPERTIES AND USES OF SMOKING ACCORDING TO SUSRUTA:

Unctuous types of smoking due to its snigdha, it alleviates vaata, the vairecanika removes kapha in view of its properties like dryness (rooksha), teekshna and vishadha properties, and praayogika dhooma consists of snigdha, vishadha and rooksha and ushna as a result it causes utkliishtha of doshaas, and sodhana and shamana property and it also alleviates vaata.

Dhoomapaana will produce the prasannata of Indriyas clear speech and brightness of eyesight. It prevents the falling of hair from the head, teeth from the mouth, and moustache will look brightful and the face will be with good fragrance and clean. The following diseases will not occur if smoking us adopted properly-cough, dispnoea, anorexia, mukhalepa (face application), hoarseness of voice, excessive salivation, vomiting, sneezing, yawning, sleep, heaviness in the jaw (*hanu*), neck (*manya*), coryza, diseases of the head, ear ache, pain in the eye and diseases produced due to vaata and kapha doshaas.

(Sus. Ci. 40/15, 16)

After the administration of Nasya, kavalagraha or gandoosha should be adopted. The details are dealt below :

KAVALAGRAHA AND GANDOOODHA :

Kavalagraha and Gandoosha are the synonyms: kavalagraha is defined as that process wherein the medicines like Taila (oil), sneha (fat), kwaatha (decocotion) should be filled in the mouth and the mouth should be closed. Gandoosha is defined as that the medicines of fluids which are filled in the mouth should be moved in different directions.

(Sus.Ci. 40/62)

(C. SU. 5/39 & 40)

Susruta has classified kavalagraha into 4 types namely. Snigdha gandoosha, shamana gandoosha, sodhanagandoosha and ropana gandoosh. He treats shamana and prasaadana alike.

(Sus. Ci. 40/58, A.H S. 22/1)

The snehana gandoosha or kavalagraha should be done with drugs consisting of unctuous (*snigdha*), hot (*ushna*), sweet (*madhura*), acid (*aamla*), salt (*avana*). This is the best for pitta disorders.

The snehana type of kavalagraha should be made with teekshna ushna rooksha, katu, aamla, lavana dravyas. This is the best treatment for kapha disorders.

After the administration of nasya (errhines) sodhana kavalagraha is considered to be the best treatment. The Ropana type of the kavalagraha should be mad with drugs containing the following properties – ushna (hot), kashaya (astringent), Madhura (Sweet), Katu (pungent). This is the best treatment to heal the wounds.

The above mentioned four types of kavalagraha the following drugs should be mixed in the form of paste and used namely, milk, madhoodaka, shukta, madya (alcohol), maamsa rasa (*mutton soup*), gomootra (cow's urine), dhanyaaamla. These should be used either cold or hot. Administration of cow's urine, taila (oil), maamsa rasa, madhura (sweet), drugs, ghee and milk should be done sodhana (eliminative), snehana (unctuous), prasaada (soothed) and ropana (healing) respectively.

INDICATIONS OF KAVALAGRAHA AND GANDOOOSHA :

1. Manya sthabma (*Torticollis*) 2. Sirah shoola (*Headache*) 3. Karna shoola (*Ear-ache*) 4. Disease of the face, 5. Netra rogas (diseases of the eye) 6. Excessive salivation, 7. Kanta roga (*diseases of the throat*) 8. Mukha sasha (*dryness of the face*) 9. Hrillasa (*Nausea*) 10. Tandra (Drowsiness) 11. Anorexia 12. Peenasa (*Coryza*).

(A.H.Soo.22/12).

METHOD OF ADMINISTRATION OF KAVALAGRAHA :

The following drugs namely Trikatu : 1) Shunti (*Zingiber officinalis*), 2) Pippali (*Piper longum*) 3) maricha (*Piper nigrum*), vacha, sarshapa, haritaki are taken and paste is prepared out of them and the following

drugs are added and made warm namely taila, sulkha, sura, mootra (*urine*), madhu (*honey*) and lavana (*salt*).

Swedana (soft sudation) and massage should be done on throat, kapaala (cheek), kanda (shoulders) and head and then only kavaladhaara must must be done.

Gandoosha or kavaladhaara should be made according to the conditions of the patient and the severity of the disease. This should be made till the following signs and symptoms are observed : Accmulation of Kapha in the mouth and sraava in the nose and ears. Then it should be removed and once again kavalagraha and gandoosha are done

(Sus. Ci. 40/61, 62, A.H.Soo. 22/10).

SIGNS AND SYMPTOMS OF YOGYA AND AYOGYA KAVALAGRAHA :

The following signs and symptoms are seen in the patient in those who had proper kavalagraha – The alleviation of the disease, clarity (prasannata) of the mind, lightness in the face and prasannata in the indriyas (clarity in the senses). In Heena yoga orayoga i.e., less or improper kavalagraha, there will be heaviness in the face, utkleksa of Kapha and lack of knowledge about taste etc. In case of Atiyoga (Excessive kavalagraha) there will be mukhapaaka (Stomatitis), shosha (dryness), thirst, anorexia and krama (exhaustion). These complications are produced especially in case of sodhana type of kavalagraha.

(Sus. Ci. 40/65, 66)

The following are some of the recipes which are used either for gandoosha or kavalagraha. The cold water mixed with tila kalka should be used as gandoosha in the following diseases-dantaharsha, dantchaala, and disorders of the face. The tila kalka (paste of Sesamum indicum) may be used with lukewarm water. For daily administration taila or maamsa rasa, gandoosha is the best. Ghritha (*ghee*) or ksheera (*milk*) may be used as kavalagraha or gandoosha in the following diseases- Stomatitis, burning sensation in the morning, injury to the face due to burns and scalds, or due to poisonous drugs, due to alcoholics and other accidental injuries of the face. Honey should be used as gandoosha to produce vrana

ropana (*healing of wounds*), daaha (*burning sensation*), thrishna (*thirst*), and mukha shuddhi. dhanya aamla should be used as gandoosha or kavalagraha in mukhavairasya, durgandha etc. In case of dryness of the face dhaanyamla should be used when it is cold without salt. To produce kapha (chedana) kavalagraha or gandoosha with water containing kshaaras like sarijakshaara, yavakshaara etc. When there is heaviness in the face, only gargling with hot water is made. (Kshaara-Alkalii)

After nasya therapy, to dissolve the kapha the gandoosha with kshaara and water should be given along with light diet depending upon the predominance of the doshaas, and should not be allowed to expose in the external atmosphere or should not sleep in the day time. He should be kept in the room which is protected from external atmosphere.

In his diet, excessive unctuous (snigdha) material should not be used as they produce vitiation of kapha, as it will not be digested quickly in view of its abhishyandha properties. (C. Sid. 9/108, Sus. Ci. 40/31)

The following things are to be tabooed. After the administration of ermine one should not use cold water either for a drink or bath or any other purpose. The food should be free from vitiation of doshaas. The patient should avoid rajodhooma (*dust*), sneha, Aatapa, madha (intoxication), dravapanaa (*intake of fluids*), Siraasanaana (*head bath*), too much walking, too much enraged activites.

Nasya should be administered on every alternate days or once in two days or once in 7 days, but Susruta advocates the application of nasya upto 21 days or till the disease is cured, but Vaagbhata has advocated 7 days of ermine therapy. If necessary in case of vaata disorder, the ermine therapy can be adopted in the following diseases : (2 times in a day). Manyasthamba (*torticulosis*), swarabheda (*hoarseness or crackling of voice*). In these conditions snehana nasya is adopted.

(Sus. Ci. s40/42, 43 and A.H Soo 20/16)

After 7 days of ermine therapy, raktamokshana (blood letting) should be adopted or else shamana cikitsa like rasayana should be adopted.

ERRHINE RECIPES AS MENTIONED IN SARANGADHARA:

A few important recipes are given below:

1. GUDAADI NASYA : (Jaggery)

Jaggery and Zingiber officinale (*shunti*) and pepper and rock salt should be mixed in hot water and nasya should be administered to patients suffering from the following diseases-disorders of the throat, nose, ears, head and neck etc.

MADHOOKA SARAADI NASYA:

This is very effective in epilepsy, insanity, saanipaatajwara, and apaataanaka to regain consciousness from unconsciousness. Shuktha of madhooka, pippali (*piper longum*) vacha, sindhava lavana (*rock salt*) and it should be mixed with hot water afterwards administered as errhine.

2. SAINDHAVA AADI NASYA:

This is especially useful when the patient is in Tandrvastha (*lethargy*). Saindhava lavana (*rock salt*), Maricha choorna (*white piper nigrum*), Sarshapa (*lat Brassica nigra*), Kushtha (*lat Saussurea lappa*), these should be taken in equal quantities and rubbed with urine of goat and then it should be administered as nasya.

KUMKUMA NASYA:

This nasya is very effective in pain of Gout, and head-ache and diseases of eyes, ears and head like migraine (*suryaavartta*) and Hemicrania (*ardhaava bhedaaka*).

MAASHAADINASYA :

This is very useful when it is administered lukewarm in the following disease namely pakshaghata (*Hemiplegia*), kampavaata, ardita (*facial paralysis*), manyaasthamba, and apabhaahuka.

Maasha (*lat phaselous radiatus*), kapikachchu (*lat Mucuna pruriens*), Raasna (*lat Pluchea lanceolata*), Balaa (*lat Sida cordifolia*) Eranda, (*lat Ricinus communis*), Rohisha grass, Ashwagandha (*lat Withania somnifera*), the kwaatha is prepared of these drugs and hingu (*lat Ferula narthes*) and sindhava should be added and then only it should be administered as nasya.

VIBHEETAKAADINASYA:

Vibheetaki (*lat Terminalia belerica*), Nimba (*lat Melia azadirachta*), Gambheera (*lat Gmelina arborea*), Hareetaki (*lat Terminalia chebula*), majaa, Gunja (*lat Abrus precatorius*) etc., these drugs must be taken in equal quantity and taila must be prepared out of them. It is extensively used as nasya in persons who are suffering from grey hairs. Shadbindu taila nasya is used in raktastrava to produce sodhana, and the nasya with cow's ghee must be given. In convulsions (*akshepa*), head-ache, and also to produce brumhana, ashwagandhaadi ghritha must be given.

In case of diseases of the head nasya of Mayoora ghritha or

mahamayoora ghritha, must be administered.

YOGAS OF BRUMHANA NASYA:

The following tailas must be used as nasya to produce brumhana effect on the body :

eg. Anu taila, Naarayana taila and Maasha taila.

MODE OF ACTION OF ERRHINE THERAPY:

To know more about the mode of action of errhine therapy it is better to know the anatomy of the nose, as the ayurvedists have believed that *Naasahi shirasodhwaaram*, That is the nose is the main channel for the head.

ANATOMY OF THE NOSE:

Head is the centre of all indriyas, which receives the impulses from the sensory nervous system and sends the message thorough the motor system. Head is also the seat of tarpaka kapha (C.S.F) which nourishes the indriyas of the body. In the head there is a fatty material (*sneha*) in the form of majja (bone-marrow), which helps in the normal functioning of the brain. The function of the nose is to acquire the knowledge of smell (*gandha gnaana*). This will be done owing to the fact that the drugs which stimulate the gandhaaha dhamanees. Sometimes it results in excessive stimulation and thereby sneezing will occur. Whenever the kaphadosha is going to be sent along with other doshaas which are vitiated the most of the drugs already mentioned for nasya therapy will be used as they are having properties of - Teekshna, ushna and katu. eg. Hingu (*Asafoetida*), Lashuna

Allium sativum), Pipali (*Piper longum*) etc. These drugs produce Javveekarana (qualification), Vishayandana, Vilayana and chedana of the loshaas. The kashaaya rasa dravyas (sweet taste drugs) will produce arpana (cooling and nourishing effect).

In ayurvedic system of medicine nasya is given due importance as it has got the following properties :

Persons who use nasya in time and according to proper method, will not get diseases of the eyes and nose. The regular use of nasya will prevent the white or greyness in the hairs, moustache and beard. Hairs will not fall off quickly and instead grow long and luxuriously.

In the following diseases the use of nasya is stated to be the best line of treatment. Peenasa (coryza), Ardhavabhedaka (*Hemicrania*), Janyasthamba (*Torticollis*), Sirahshoola (head ache), Ardita (Facial paralysis), and Hanugraha (lock-jaw).

Errhine therapy will definitely give strength to veins, arteries, nerves, ointments, ligaments and tendons of the head. The face of the individual will be cheerful and plump and his voice becomes sweet, stabilised and stertorous. All his sense organs become clear and neck will not occur at all of a sudden. Even though he may be growing old but his old age does not effect his head. (i.e., white or grey hairs will not occur on his head).

The main function of Errhine is on Tarpaka Kapha, situated in the head. In pakshagaata (*Hemiplegia*) vaata is predominant, so the errhine therapy will be instituted with profound benefit.



CHAPTER - VII

BLOOD LETTING THERAPY

(RAKTHA MOKSHANA KARMA)

INTRODUCTION:

Blood letting (Venesection) or Rakthamokshana is considered to be one of the Pancakarmas by Susruta, as he considers blood as the fourth dosa. But Carakacharya does not consider this and hence he has not mentioned it in his entitled 'Caraka Samhita'. There are several synonyms for the word Rakthamokshana namely Asra Visruti, Rakta nirhana, Rakta Sraavana, Raktaharana and Shonita mokshana etc.

In the already mentioned Pancakarmaas namely Yamana, Virecana, Vasti Nasya and Vasti (Vasti is of two types as *Nirooha* and *Anuvaasana*). It is stated that the main purpose of them is to eliminate the dosaas from the body, through the different channels like mouth, nose and anus etc.

The present introduction on Rakthamokshana is to let out the impure blood from the body. Pitta and Rakta are having Aashrayee (*Asraya*) bhavas. The main and the best cikitsa for Pitta rogues is Rakthamokshana.

(A.H.Su. 11/26).

It is necessary to know the properties of Rakta as we are going to deal with the letting out of blood.

THE PRODUCTION OF RASA AND RAKTA IN THE BODY:

The food that we take is Pancabhooutik and sadasaas formed are also Pancamahabhooutik. The guru (*heavy*), laghu (*light*), rooksha (*dry*), Sheeta (*cold*) and Ushna (*hot*) gunas are also produced out of the Pancabhootas in different proportions. Rasa is the result of digestion and this will be coloured by Ranjaka pitta and then it is called as Rakta (*blood*).

(Sus.Su.14/1-6)

Rasa is considered aapya as it is liquid. This produces snehana (*oleation*), Jeevana, Dhaarana, tarpana and it will reach yakrut (*liver*) and pleeha (*spleen*) and then it will be coloured owing to the presence of Ranjaka Pitta. Then, it is called as Rakta (*blood*). The liver and spleen are considered to be the root of Raktavaha srotases.

(C. Vi.4/12)

FORMATION OF BLOOD IN THE BODY ACCORDING TO AYURVEDA:

Rakta will be produced from stomach, liver, spleen and bone marrow, in its production Paacakkagni, Raktadhaatvaagni and Ranjakapitta plays a major role. At the time of production of Rakta, Pitta will be produced as malas and as upadhaatus are formed namely Kandara (*tendons*), sira (blood vessels) and maamsa (*muscle tissue*). Before Maamsa is produced minute proportion of muscle tissue will be formed like this the Saptadhatus are produced till the Shukra dhatu.

(Sus. Su.14/20)

The formation of blood in the body may require a time from 24 hours to 5 days. Susruta has stated that to produce one dhaatu it takes about 3315 Kalaas i.e. about 5 days.

Vaaghbhata has stated that Aamshaya is the seat of Ranjaka Pitta and the colouration of the blood takes place by it.

(A.H.Su.12/13)

Even the modern scientists believe that this intrinsic factor is produced in the stomach, Susruta has opened that in Raktakshaya, the administration of yakruth (*liver*) and Pleeha (*spleen*) must be done, internally by oral route.

(Sus.U.45/28)

In case of chronic fever its enlargement will be seen. While dealing with the vyaadhis related to Rasavaha srotas i.e. Puranjwara (Chronic fever), we can find the details of the enlargement of spleen and also in the kshaya of medas there will be largement of spleen.

(A.H.Su 11/78)

To give more details about the about matter is beyond the scope of this book and the readers are requested to refer other books on the subject.

PROPERTIES OF PURE BLOOD :

Shuddha rakta or pure blood will have the following properties, 1. Visrata, 2. Dravata, 3. Raaghta, 4. Syandana and 5. Laghuta.

1. VISRATA:

Blood will be having a specified gandha or smell which is called Visrata. This smell will produce stimulation and in some persons it may produce fainting. This visrata will be seen in the blood, due to the property of pitta. This is tinged or coloured with Ranjaka pitta. This is made up of Prithvi mahaabhoota.

2. DRAVATHA:

Blood produces alodana (mixing or stirring) of drava and Prakaledana of drava. Blood contains dravata (fluidity) which gives kledana property to it and also skin, muscle and the ligaments. This is also made up of aapya guna.

3. RAAGA :

The general meaning of Raaga is colour. Pure blood is having red colour or like indragopa (Centipede).

4. SYANDANA :

This syandana property is due to vaayavya guna. This helps the blood to move from one place to another.

5. LAGHUTA:

Laghuta is present in the blood i.e., the blood is having the property of lightness. This consists of aakaasha mahaabhoota. Blood will immediately clot as soon as it is exposed. This is the inherent property of blood to avoid bleeding.

FUNCTIONS OF BLOOD :

The main function of the blood is Jeevana (which keeps alive). It is a synonym for ayush or life. The term ayus stands for the combination of the body, sense organs organs mind and soul. There are other synonyms also for it namely shareera (body), indriyas (senses), satva (mind), atma (soul), samyoga (combination), dhaari and jeevita, etc. Blood keeps shareera, Aatma and indriyas in equilibrium. Jeevan is explained as one which causes dhaarana of life. The one thing which regains the pootibhaava (putrefaction) in the blood and prevents the body from decay is called Dhaani.

(C. Su. 1/42).

Blood is stated to be the moola or root of the body as it causes the dhaarana of the shareera or body. It is called Jeeva as it in C. Sut 4/4 and Sus. Su. 14/1.

Rakta nourishes the maamsa dhaatu (muscle tissue) and causes varna prasaadana (enhances colour) of the body. It nourishes the saphthaattu or tissues of the body. It produces strength in the body. It gives Anubandhana (which transmigrates from one body to another) to life. In animals it gives samyojana to life. Through the skin it helps for the sensation of touch. It helps the indriyaas (senses) to grasp their objects properly. Blood also maintains and keeps the Jaataaraagni (digestive fire) in equilibrium.

RAKTASAARA :

Raktasaara purusha is defined as one who is having pure blood in suitable quantity and function properly. A person who is having Raktasaara will be having the following properties namely he feels happy and becomes medhaavi (*intellectual*), sukmara (*delicate body*), inability to tolerate or bear klesha (*anguish*) and inability to bear hot things. His following organs will be snigdha (*unctuous*) and red in colour karna (ears) akshi (eyes), mukha (face), Jihva (tongue), naasa (nose), oshta (lips), paada (feet), tala (sole of the foot), nakha (nails) and mehana (penis).

EPIATOLOGY AND PATHOGENESIS OF BLOOD :

(C. Su. 24/5 to 10)

Blood of the human body gets vitiated due to the intake of the following: Jnwholesome, hot and sharp wine, food in large quantity, excessive saline,

alkaline, acidic and pungent foods, Kulatha (*Dolichos biflorus*) Maasha (*Phaseolus radiatus*), Nispaaava (a type of simbi daanya), and Tila oil (Gingelly oil), pindaalu (*Dioscorea alata*) and all green vegetables like radish etc., meat of aquatic marshy and prasaha type or animals living in holes. (please refer Ca. Su.- 53), and sour, whey, vinegar, wine and sauviraka type of liquor, rotten putrified food articles and those having mutual antagonistic properties and any other food taken in excessive quantity.

IMPROPER VIHARA :

Sleeping after meals, sleeping in day time after taking liquid, unctuous and heavy food, excessive anger and more exposure to the sun and fire. Suppression of the urge for vomiting, avoiding blood letting therapy in autumn, exertion, external injury, heat and taking meal before the previous meal is digested.

TIME : Sharad ritu (autumn) naturally causes vitiation of rakta.

(Ca. Su. 4/5 to 10).

THE SIGNS AND SYMPTOMS OF IMPURE BLOOD :

Vitiation of vaata, pitta, etc., will take place in the blood and produce impure blood.

VAATAJADUSHTA RAKTA :

The rakta vitiated by vaata becomes reddish, non-slimy, foamy and thin.

WHEN THE BLOOD IS VITIATED BY PITTA :

The blood will be yellow and black and it takes longer time to coagulate because of the inherent property of heat.

WHEN THE BLOOD IS VITIATED BY KAPHA :

It will have slightly pale colour, slimy, the ready and thick and if the blood is vitiated by more than one dosha then the blood will have the signs and symptoms of all those dosaas. (Blood clots normally in 3 to 5 minutes).

Susruta has stated that the blood vitiated by pitta will be blue, yellow and green and slightly shaayaava (*Bluish colour*), Visrata (*Putridness*) and pipeelika, i.e., the ants and other insects will not taste it. The blood vitiated

due to kapha will have tantu (*filament like*), slightly pale and thin in consistency. Its colour will be like Bahala (*copious*) and bleeds continuously and it resembles the colour of maamsa and peshi. In the vitiation of rakta by the tridosas all the above mentioned signs and symptoms will be present. The blood vitiated by vaata must be let off by venesection, otherwise, the following diseases will colour : Pruritis, oedema, burning sensation paaka and pain.

(Su. Su. 14/3).

DISEASES OF RAKTA

Name of the disease	C.	Sus.	Vag.
1. Asrigdha (menorrhagia)	+	+	-
2. Asramandala (red circular eruptions)	+	-	-
3. Akshi roga (eye disease)	+	-	-
4. Annapaana vidhaaha (Burning sensation during intake of food & drink)	+	-	-
5. Aamla udgara (acid eructations)	+	+	-
6. Atinidra (excessive sleep)	+	-	-
7. Angamardha (myalgia)	-	+	-
8. Arbuda (tumour)	-	+	-
9. Arshas (piles)	-	+	-
10. Aruchi (anorexia)	+	-	-
11. Ati-durbalya (too much weakness)	+	-	-
12. Agnimandyta (dyspepsia)	+	-	-
13. Budhi Saama	+	-	-
14. Bhrama (giddiness)	-	-	-
15. Carmadala (skin disease)	+	-	-
16. Dadru (skin disease ring worm)	+	-	-
17. Gulma (tumour of Abdomen)	+	+	-
18. Gudapaaka (inflammation of Rectum Anus)	+	+	-
19. Gurugaatrita	-	-	-
20. Indra lupta (alopecia)	+	-	-
21. Kampa (tremor)	+	-	-
22. Kandu (pruritis)	+	+	+
23. Kota (skin disease)	+	-	-
24. Katu udgaara (pungent eructations)	-	-	+
25. Kāamala (jaundice)	+	-	-
26. Klama (exhaustion)	+	-	-
27. Kushta (skin disease including leprosy)	+	-	+
28. Krodhadhikata (too much enraged)	+	-	-
29. Lavanaasyata (saltish taste in mouth)	+	-	+
30. Medrapaka (inflammation of Penis)	+	-	-
31. Mada (intoxication)	+	-	-
32. Mukhapaaka (stomatitis)	+	+	-
33. Neelika (blue moles)	+	+	-
34. Nyacha	-	+	-
35. Vyanga (freckles)	-	+	-
36. Pidaka (eruption)	+	+	-
37. Pleeha (spleen enlargement)	+	+	-
38. Pliu (port Wine Mark)	+	+	-
39. Pipaasa (thirst)	+	+	-
40. Pootiaysia gandhata (offensive smell in the mouth)	+	+	-
41. Paama (scabies)	+	-	-
42. Prameelaka (urinary disorder)	+	-	-
43. Rakta twak (bloody skin)	-	-	-
44. Rakta meha (haematuria)	+	-	-
45. Rakta mootrata (conjunctivitis)	-	-	-
46. Rakta pitta (haemorrhagic disorders)	+	-	-
47. Santaappa (rise of temperature)	+	-	-
48. Swarakshaya (deficient tone)	+	-	-
49. Shareera daurgandhya (offensive body)	+	-	-
50. Sweda (sweating)	+	-	-

51. Sioruja (head ache)	+	-	-
52. Switra (leucoderma)	+	-	-
53. Tilakaalaka (black mole)	+	-	-
54. Tiktodgaara (bitter eructation)	+	-	-
55. Vatarakta (gout)	+	-	-
56. Vidrachhi (abscess)	+	-	-
57. Vaivamya (discolouration)	+	+	+
58. Visarpa (erysela/les)	+	+	+
59. Upakusha (pyorrhoea alveolaris)	+	+	+
60. Upajihwika (uvulitis)	-	+	-

[References : Sus. Su. 14/9, 23, 24, 32. Sus. Sha 8/7, 10.
C. Su. 24/11 to 19, 27 to 29 42, 44. A.H. Su. 2/72, 3, 5.]

In the above explained diseases Neelika, Nyca, Vyanga, peelu, Tilakaalaka, masaka pidaka, kandu and kota are all the diseases coming under the heading kshudra rogas. Paama, Dadru (*ringworm*), switra (leucoderma) are all kushta rogas i.e., skin diseases. Prameelaka is prameha. Upakusha is a dental disorder. Indralupta is alopecia.

Treatment :

After the application of sheeta, ushna, snigdha and rocksha, if the disease is responding then, one, should come to the conclusion that it is a disorder of Rakta.

(C. Su. 24/17)

Due to vitiation of Raktavaha srotas the Mada (*intoxication*), Moorca (coma), and Sanyaasa (*syncope*) will occur. In mada roga, vikshobha, samgnamoha and vyaakulata will be observed. Then only it leads to moorcavastha. Due to mada, moorca is produced and due to moorca, the sanyaasa is produced.

(C. Su. 24/25, 26)

When the dosa vega is less in mada and moorca, then there is recurrence of consciousness, but sanyaasa will not be cured without the administration of medicines. In this condition there will be definite change in the brain due to vitiation of dosaas and rakta. Then the patient will be as good as a log of wood. The net result is that the life of the person will be

extinguished once for all.

(C. Su-24/42,44)

PERSONS UNFIT FOR RAKTAMOKSHANA :

Those who are having swelling all over the body, whose body is too weak due to diseases, who is suffering from anaemia (*pandu*), arshas (*haemorrhoids*), udara (*types of ascitis*) due to excessive use of acidic drug or diets, and pregnant woman, should not be subjected for bloodletting. (Su. Su. 14/24).

SUITABLE TIME FOR RAKTAMOKSHANA :

When the day is neither cold or hot, nor it is a bad day, nor covered with clouds, only during that period the raktamokshana must be done. (Sus. Su. 14/32)

In Varsha rutu (*rainy season*) when there are no clouds in the sky and in Greeeshma rutu (*summer season*) when there is cold and in Hemantika rutu (*early winter*) in midday, raktamokshana must be employed.

TYPES OF RAKTAMOKSHANA :

Blood-letting according to Ayurvedic system of medicine is mainly of two types namely 1. Blood-letting with *sastara* (*Instrument*) and 2. Blood-letting without *sastara* (*Instrument*)

1. In blood letting with *sastara*, metal is being used to incise the vessel and to let out the blood. This is again subdivided into two types namely 1. Prachchanna and 2. Siraavedha or Siraavyadha.
2. Blood-letting without *sastara* (*Instrument*)

Anusastra is used to let out the blood from the sukumaras (*tender bodied persons like young children, old aged persons, pregnant women, etc*) In this there are four types namely :-

1. Jalaukaacarana (*application of leeches*)
2. Shringaavavacarna (*application of shringa (cow's horn) to let out blood*)
3. Alaabu acama (*application of Alaabu (Bitter gourd) to let out the blood*).
4. Ghatiyantra (*Blood-letting with the help of Ghatiyantra*) (Sus. Su. 14/26).

Vaagbhata has considered the following as anusastras:

1. Jalauka (leech) 2. Kshaara (alkali)
3. Daahakarma (cauterisation) 4. Nakha (nails)

(A. H. Su. 26/27)

The selection of the proper means for blood/letting is left to the discretion of the intelligent physician.

RAKTHAMOKSHANA (BLOOD-LETTING)

I. SHASTRA VISRAAVANA :

1. Prachhanna, 2. Siraavyadha.

II. ANUSHASTRA VISRAAVANA :

1. Jalauka, 2. Sringa, 3. Alaabu, 4. Ghatiyamtra.

BLOOD LETTING IS MADE ON THE BASIS OF THE FOLLOWING :

1. According to the stage of dosa, 2. Condition of blood and 3. According to the condition to the patient.

BLOOD LETTING ACCORDING TO DOSAAVASTHA :

A cow horn is stated to be either hot or as having hot making potency and possesses slightly cooling property. According to this should be used to let out blood which has been vitiated by vaata dosha. Leeches which are born in water are having madhura (sweet properties and hence they should be used to suck the blood which has been vitiated by pitta (*bile*). Alaabu is pungent, parcing and irritating in its potency and should be used to suck the blood of a patient who has got vitiation of kapha.

[References : C. Ci. 21/69, 70, Sus. Su 13/3 to 7 and A. H. Su. 26/49, 50].

METHOD OF APPLICATIONS :

The part to be used for sucking the blood must be incised in two or three paces with the help of a sterilized instrument and the open end of the horn covered with a gauze or a thin piece of cloth round its edges, should be placed over it and the blood must be sucked from the other end of the horn. The ground must be fitted with a lamp inside.

The term jalauka means it lives in water and oka means dwelling place. The leeches are of 12 types and out of them 6 are poisonous and the remaining 6 are nonpoisonous. The poisonous species are krishna, karbura, Alagarda, indraayudha, saamudrika and gochandana.

Krishna variety will be having thick head and its colour simulates powder lamp black. The leeches of karbura type will have elongated bodies and are indented and thick and round sides and its mouth will be black. The indrayudha type of leeches will have uppointed rainbow coloured lines. The skin of saamudrika variety are blackish yellow in colour and there will be variety of white spots present on it. Gochandana type of leeches will be having narrow mouths and are marked by bifurcating line at the bottom like the scrotal sac of a bull.

If any one of the poisonous leeches bite a person it will produce the following signs and symptoms :-

1. Constant itching sensation at the seat of bite, 2. Swelling (*oedema*), 3. Fever (*temperature*), 4. Burning sensation (*Daaha*), 5. Belching, 6. Drowsiness, 7. Delirium and 8. Lastly the patient may lose his consciousness.

Treatment :

The treatment consists of administration of mahaa agada as errine, potions and unguents etc., A bite by Indraayudha will certainly prove fatal. The non-poisonous species of leeches kapilaas, pingalaas, shankhamukhis, mooshikaas, pundarimukhis and saravikaas. The colour of *kapilaas* is like manahshila or real gar, at its sides and thin backs are coloured like a paste of mudga pulse. The *pingalaas* have a reddish colour. they are round in shape and move very fast. The *shankhamukhis* represent the colour of liver and provided with elongated mouths and they are capable of sucking the blood at a rapid speed. The *mooshikaas* are tinged like common blind moles, and emits a bad odour from their bodies. The *pundarimukhas* are coloured like a pulse of mudga. They are so named because they resemble the lotus. The *saarvikaas* have cold bodies marked with impressions like that of lotus leaf and measures 18 fingers in length and they should be employed to suck the blood of lower animals.

(Sus. Su. 13/3 to 7)

When pitta is vitiated associated with rakta then neither alaabu nor ghatiyantras should be used as these consists of agneya guna (hot property). These can be used when there is vitiation of kapha and vaata dosha in the blood. The blood letting with shrunga must be used to remove the blood which is vitiated by vaata and pitta.

(A.H. Su 26/49)

BLOOD LETTING ACCORDING TO THE AVASTHA OR CONDITION OF BLOOD :

The condition of the blood whether it is of Avagada, avagadatara, Avagatama or the rakta which is having dushti in the skin or the dosha is accumulated in due pace or present throughout the body. You must apply the Jalaauka only when the blood is clotted and accumulated in one place. If the blood is simply accumulated then prachchanna must be done. If the rakta is vitiated all over the body then siraavyadha (*blood letting*) is to be done. When there is suphi of the body (*loss of sensation*) shrunga, alaabu or ghatiyantra must be used to let out the blood.

[(Sus. sh. 8/26, 25 A.H. Soo. 26/53, 54)]

JALHANA'S VIEW :

When the blood is near the skin, the prachchanna method should be employed to remove the blood. If the blood is in the skin it self, then leech should be applied. If the blood is situated still deep then apply thumbi. If it is still deep then apply shrunga to remove the blood. When there is vitiation of blood all over the body then siraavyadha must be adopted.

BLOOD LETTING ACCORDING TO THE CONDITION OF THE PATIENT:

The applications of shrunga and alaabu must be employed to ukumaraas and jalauka must be applied to people who are still more ukumaraas. The prachchanna should be employed for those who are not ukumaraas.

Leech should be applied to the king, king like persons children old aged, timid, weak bodied persons, ladies and persons who are of the nature of too much sukumaras. They will not suffer from any pain and it is aid to be the best treatment. Persons who are not sukumaras must be treated with prachchanna and siraaveda.

JALAUKAACHARANA (APPLICATION OF LEECHES) :

Jalaauka (leech) is defined as one which lives in water, available in water, and is depending on water for food and nutrition etc.

(Sus. Su 13/9)

The poisonous leeches will have their origin in the decomposed urine and faecal matter of toads and poisonous fishes in pools of stagnant and turbid water. The origin of non poisonous species is decomposed vegetable matter. and the purified stems of several aquatic plants known as Padmautpalam, naliva, kumuda, pundariaka and the common zoophytes, which will be living in clean and clear water.

If poisonous leech is applied it produces severe puritis, moorcha, fever, burning sensation, vomiting, mada (intoxication) and angasaada (myalgia) (Su. Su. 13/9 13) When the non-poisonous leech is applied, it will not produce the above complications as stated in poisonous species.

These non-poisonous originate in water containing utpala, nalina, kumuda, pundareeka, kuvallaya. These leeches live in clear and with sugandi (good smell) water, and they do not live in unclean water

(Sus. Su 13/13, 14)

These leeches are available in the following countries -

Yavana (*Turkey*), Paandyra (*Madras*), Sahya (*M.P.*), and pautana. They are fatty, strongthy and they suck the blood quickly and so also they let out the blood quickly.

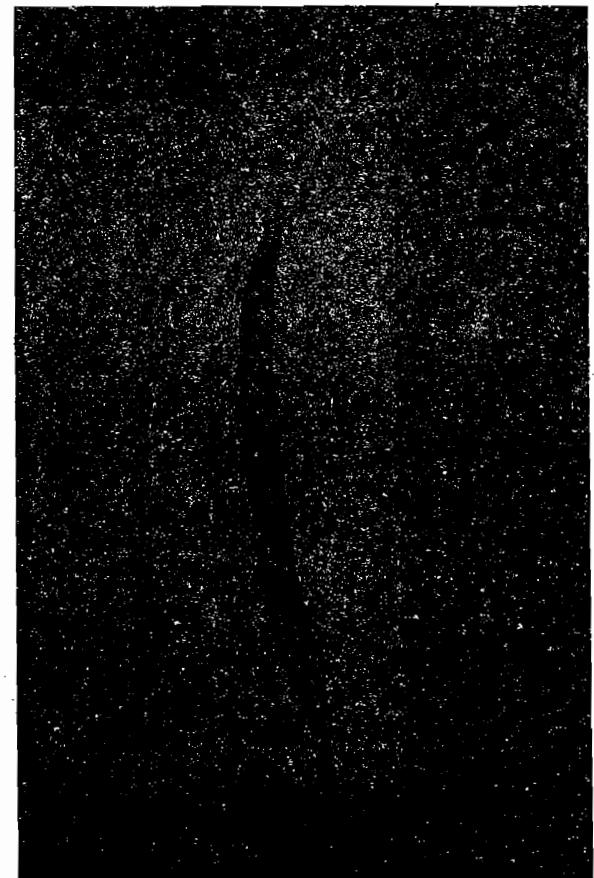
(Sus. Su. 13/12).

A BRIEF REVIEW OF MODERN LITERATURE ON LEECHES

Leeches are categorised under the Hirudinea class. The saliva of the leech consists of a special substance which prevents clotting of blood. (Hirudin-which prevents clotting of blood).

Leeches are of two types namely :

1. Hirudo-medicinalis (Nirvisha jalauka) and
2. Hirudo-detrimental (Savisha jalauka)



Hirudo-medicinalis is being used to let out the blood. This will be 6-10 cms. or 2-3 inches in length. It has the inherent property of contracting and expanding itself. Its upper part will be convex and inner portion will be bloated type. The leech will have the sucker on the sides and the back portion. Its colour will be red. It contains transverse marking on its entire body. It stimulates earthworms. Near its sucker it will have eyes. It will have a thin on its body. This will go on changing continuously. Underneath this will be the skin. The skin will have the cells like human beings. Behind this kind of cells there will be the presence of the blood capillaries. Its respiration takes place through its skin. In between the elementary canal and the skin there will be a connective tissue. Small glands which are innumerable in nature will be present in the skin. It releases an unctuous material on its skin, now and then. Its peshi will be circular and longitudinal which helps in its movements, of contraction and expansion. In the alimentary system face, jaw stomach, intestines, antarguda and bahya guda are present.

Hirudin will be present in its saliva which helps in preventing the clotting of blood during its sucking process. The alimentary canal expands during the sucking of blood, to accommodate the same in its alimentary system.

Leeches possess nervous system, excretory system and also reproductive system.

DESCRIPTION OF LEECHES AS PER AYURVEDIC SCIENCE:

Both Sushrutha and Vaabbhata have described the poisonous and non-poisonous leeches. They have also stated them to be of 123 types.

Poisonous leeches : These are 6 types as follows :

1. **Krishna jalauka :**
This is black in colour like that of collyrium.
2. **Karbura jalauka :**
It resembles the fish of vermi type. Some people have described this to resemble the Rohitha fish. Vaagbhata has added Rakta shweta and called it poisonous.
3. **Alagarrdaa :**
It consists of markings on its body and they resemble hairs. It's head looks red. It is considered poisonous by Vaagbhata.
4. **Indraayudha jalauka :**
It resembles indraayudha. It will be having different colours on its body.
5. **Saamudraka jalauka :**
This leech is of slightly blackish yellow colour.
6. **Gochandana Jalauka :**
It consists of two parts on its posterior aspect and its face is very small but Vaabhbhatta says that it is having excessive movement and picchila guna and considers this as poisonous.

(A.H.SU. 26/36)

Kapila jalauka :

The kapila word itself gives its colour. Its sides and back will be having the colour of mudga dhaanya. It is unctuous in nature.

Pingala jalauka :

Its colour is indicated by its name and it moves very fast.

Shankhamukhi jaauka :

It resembles the piece of liver. It sucks blood quickly. Its face resembles shankhamukha.

Mooshika jalauka :

This is black in colour and it moves very fast.

This resembles rat in its colour and smell.

5. Pundareekhamukhi jalauka :

This type of leech resembles mudga and its colour may be green and also sometimes its face resembles white lotus.

6. Saavarika jalauka :

It is 18 inches in length and resembles unctuous lotus. This type of leech must be used to suck the blood of animals but not human beings. (Sus. Su. 13/12)

The non-poisonous leeches will be having shyama colour, and are round on its upper part of the body there will be bluish markings. Their colour will be like that of kashaya. Its body will be having yellow colour. (A.H. Soo. 26/38)

Vridhha Vaagbhata states that the maximum length of leech is 18 angulas but it should be used for animals only. Leeches having a length of 4-6 angulas must be used for human beings. It consists of male and female variety.

FEMALE LEECHES :

These leeches will be having delicate tender bodies, tender skins, small head and the lower part of the body is bigger than the upper part. The one having the opposite qualities is the male.

When the disease is old with excessive vitiation of dosas then only male leeches must be adopted, otherwise female leeches can be applied (Ashtaanga Sangraha).

MODE OF APPLICATION OF LEECHES : (Jalaukaacharana vidhi) :

This consists of poorvakarma, pradhaana and paschaat karma.

Poorvakarma:

In porvakarma the following things must be considered.

1. Collection and preservation and nutrition of leeches.
2. Examination of the patient who is fit to undergo the jalauka vidhi.
3. Sodhana of Leech.

4. Preparation of the patient.

COLLECTION, PRESERVATION AND NUTRITION OF LEECHES

An intelligent physician must know where leeches are born, collection, their types and their nutrition, and letting of blood by using the same. Then only the vaidya will be competent enough to treat the curable diseases.

(Sus. Su. 13/13).

Collection of leeches is a very simple method. The leeches which are present in tanks, streams and where there are lotuses are collected on a wet skin of leather. There is another method to catch the leeches i.e. the fresh meat of dead animals, fish or milk must be applied on the thigh of an animal or else the human being himself, may apply on his thigh (Jangha) and keep the jangha on water. These leeches which are having an attraction for these diets will come and start biting. By the application of Saindhava Lavana (Rock salt) they are made to leave the skin of the person and collected.

TIME OF COLLECTION:

The best time for collecting leeches is Sharad rutu (autumn) and Varsha rutu (rainy season). The leeches present in autumn will be non-poisonous. In Sharad rutu there is water entitled HAMSODAKA - a water which is exposed to sun rays during day time and becomes hot, it will be cooled during night time due to moon, and it is also purified by time and it also gets detoxicated by canopus agasthya. This is spotlessly clear and is very beneficial as a nectar for bathing, drinking and swimming. So in this water the non-poisonous leeches will be present.

COLLECTION OF LEECHES :

After collecting the leeches like above, they should be kept in a wide and new pot. The pure water of tank with lotus is put into the pot. To feed its saivala, the meat of pig and other animals which are living in watery and marshy areas and powder of stem of small plants, in order to make the leech to move the grass and leaves of plants must be kept inside water in the pot. On every third day the water should be changed and feeding should be dropped inside the pot. After 7 days the feeding should be changed.

After the leeches are collected they must be tested. The poisonous leeches must be thrown out. When the middle of the body of a leech looks big and movement will be sluggish then it will suck very little blood.

(Su. Su. 13/18).

EXAMINATION OF THE PATIENT WHO IS FIT TO UNDERGO LEECH THERAPY:

The following are the diseases which are amenable to Jalaouka cikitsa Gulma (*Fantum tumour*), Arshas (*Haemorrhoids*) Vidradhi (*Abscess*) Kanta roga (*Diseases of the throat*), Vaatarakta (*Gout*), Netra roga (*diseases of the eye*), visha dushta (*one bitten by a snake*), visarpa (*Erysipelas*). (A.H.Su. 26/36)

Note :- In case of headache, leech can be applied in Shankhapradesha to get immediate relief.

SHODHANA OF LEECHES (PURIFICATION):

Before the leech is applied on the patient it must be purified by putting it in water containing sarshapa (*Brassica campestris*), Haridr (Curcuma longa) i.e. turmeric. It should be kept in the water for a period of one muhurta (48 minutes). (Sus.Su. 13/19). Due to this process its appetite and its activity and blood-sucking power will be increased. Vaaghbhatta has opined that instead of water containing turmeric the leech should be put in aamlakaanji, then only it should be kept in pure water and after sometime only it should be affected part.

(A.H. Su. 26/39, 40

Vaaghbhatta has described that the non-venomous leech only be applied and it should be purified by several means. If at all it has already sucked the blood previously, it should be made to vomit. if it is used continuously it will become very weak and it will be in a state of Raktamadha' (*Intoxicater with blood*).

Preparation of the patient :

The patient must be subjected with oleation and sudation therapy before the actual leech is going to be applied. It may be generalised or at least

localised. Before the blood letting is done with a leech, a day earlier to that *Snehana* (*oleation*) and *Swedana* (*sudation*) should be done. Here afterwards the part which is to be leeched should be made dry with the help of mud or cowdung. When there is pain in the wound of the organ, then mud or cowdung should not be applied as there is a chance of getting tetanus.

(Sus. Su. 13/19)

OPERATIVE PROCEDURE OR PRADHAANA KARMA:

The patient must be prepared as already stated above. The leech will be too much unctuous and picchila and soft and as a result it slips from the hand. It's better one should wear the rubber gloves to catch the leech. In the affected part, either the milk should be applied or a small scratch should be made so as to produce a little drop of blood. As soon as the leech starts sucking the blood a white cloth or gauze piece should be covered except the facial portion. The middle portion of the leech will be swollen, as soon as it starts sucking the blood from body. It may be noted here that it sucks only impure blood first. If the patient notices pain at the time of sucking the blood by the leech it should be noted that the leech is sucking pure blood. It should be removed instantaneously by pouring rock salt at its mouth.

POST OPERATIVE PROCEDURE OR PASCHAAT KARMA:

It contains of two things namely :

1. Treatment of leech and 2. Treatment of the patient.

1. TREATMENT OF LEECH :

As soon as it is removed taila mixed with rock salt should be poured on its mouth and on its body the powder of paddy husk should be applied. By this process it will be easy for the physician to hold it properly.

With the help of the small finger of the left hand and the thumb the tail end of the leech should be picked up and with right hand it should be squeezed towards the head. It will vomit the blood.

When the leech is moving inside the vessel, it should be noted whether it has vomited all the blood it has sucked. if it is lethargic it should be presumed that it has not yet vomited properly. When the leech is not made to vomit the blood either partially or completely then it may get a

disease called 'Indramadha' It may die or it may not be able to suck the blood there afterwards.

Suppose it vomits too much then it goes into a stage of *krama* (Fatigue without exertion), or it may also die because of it. When once a leech is applied it should not be reapplied till seven days. So it should be kept in a pot containing water.

Vaaghbhata has advocated to keep each leech separately and the leech will give out poison from its saliva.

2. TREATMENT OF THE PATIENT :

When the leech is going to suck the blood of an individual because of the property of an anticoagulate hirudin, the blood will not clot, and thereby it allows the sucked blood to get into the alimentary canal of the leech easily.

The physician should find out the signs and symptoms of proper blood letting and excessive blood letting. As soon as the leech is removed from the body an application with shathadoutha ghritha should be made on the wound, or else honey should be applied or picchu dipped in shathadoutha ghritha should be kept on it. Cold application should be made on the wound and bandage should be applied and tied properly.

In case of symptoms of samyak yoga (proper blood letting) the abhyanga with shathdoutha ghritha or picchu should be applied. In case of atyoga, application of cold water must be employed and a tight bandage should be tied. In case of mitya yoga a pradeha with astringent, sweet and cold medicines should be applied. This will facilitate the bleeding (Sus. Su 13/23) or else the rock salt should be applied, and the leech cleaned with kashaya rasa or astringent drugs or any one of the following oils may be applied and a bandage is to be tied with Jatyaaadi taila. orpadmakaadi taila.

It may be noted here that, one leech can suck 2-20 c.c of blood at a time or even more. So at a time more than one can be applied, depending upon the conditions of the patient, and the seriousness of the disease and depending on the discretion of the physician involving his calibre.

**THE SYMPTOMS AND SIGNS OF IMPROPER, PROPER AND EXCESSIVE BLOOD LETTING
(AYOGA, YOGA AND ATIYOGA LAKSHANAS)**

Both Susruta and Vaaghbata have not specified the quantity of blood to be removed from an individual by a leech, but they have suggested to remove the leech from the part as soon as pruritis starts locally. This itself indicates that the pure blood is being sucked by the leech. It is a warning to the physician in charge to remove the leech immediately. But, Dahana has considered the maximum blood should be removed from an individual by a leech depending on the strength of the patient, and the doshaas, etc. At least he has to come to a conclusion that the blood should be let out to a maximum limit of one prastha.

(54 tolas i.e., 13 1/2 palas).

SIGNS AND SYMPTOMS OF POISONOUS LEECHING AND ITS TREATMENT:

By ignorance, if the poisons leech is applied at the place of its sucking there will be oedema (*shota*) and excessive pruritis (*kandu*), moorcha (*coma*), fever, burning sensations, vomiting madha (*intoxication*) and angasaada are going to be produced.

TREATMENT:

This type of person should be treated with a drug called Mahaa-gadha' in the form of paana (*drinking*), lepana (*application*) and nasya (*errhine*) etc., The Mahaagada has been mentioned in the treatment of snake bite

(Sus. Kal. 5th chapter).

THIS CONSISTS OF THE FOLLOWING DRUGS :

1. Trivrit (*Operculina turpethum*) 2. Atimadhura (*Glycyrrhiza glabra*),
3. Haridra (*Curcuma longa*), 4. Daaruharidra (*Berberis aristata*),
5. Manjishta (*Rubia cordifolia*), 6. Shunti (*Ginger officinale*), 7. Pippali (*Piper longum*), 8. Mareecha (*Piper nigrum*) and fine salt etc., should be taken and powdered and mixed with honey and preserved.

(Sus. Su. 13/9, Kalpa 5/61, 62).

A BRIEF MODERN REVIEW:

A leech is going to be applied in the following conditions :

1. Glandular enlargement, 2. Serous membrane and the disease of the skin and bones, pleurisy, myocarditis, parotitis, tonsilitis and in the cases of meningitis abscess.

SIRAA VYADHA (Venesection):

Details of siraas or vessels :
Sira dhamani, Raktavaha, transmitting of the blood all these things help in the movement of the blood. There is a controversy over the names of those words. But Susruta has explained, 700 siraas in the body which is totally seconded by Vaaghbata.

In case of siraas, there will be movement of blood (*sarana*) and it nourishes the body. The nourishment consists of two types :

1. Upasnehana and 2. Anugrahana.

Upasnehana is that, when there is exudation of blood and lymph. (Rakta and Rasa)

(Sus. Sa. 7. Ash. Sang. Sha. 6).

These siraas nourish the entire body. Anugrahana and Upasnehana will cause the contraction and expansion of the siraas. Their main root is the heart. These siraas will carry the ojas from the heart throughout the body.

Siraas can be compared to a vein and dhamani to an artery. The following are the names of the organs. Srotas, Siraas, Dhamani, Rasayani, Rasavahini, Naadi and Marga etc.,

(C. Vim 5/17)

Siraas are of four types namely :

1. Vaatavaha (*carrying the vaata*)
2. Pittavaha (*carrying the pitta*)
3. Kaphavaha (*carrying the kapha*)
4. Raktavaha (*carrying the raka*)

There are totally 700 siraas. The vaatavaha siraas are red in colour and they control the Buddhindriya, Gnaanendriya etc.,

Vaatavaha siras :

When there is vitiation of vaata, it will be laid on to many nervous disorders. Vaaghbata is of the opinion that vaatavaha siraas are of shyava or aruna varna (bluishred colour) and it has got pulsation and it carries vaata all over the body, and this is not the best for Raktamoshana.

Pittavaha siraas :

There are blue in colour. It enhances the digestive fire and it produces taste in the food, and it enhances the colour of the body. When it is vitiated it will produce diseases of pitta origin. Vaabhatta has detailed the pittavaha siraas as follow :

They are hot to touch and quickly transmits the blood. The blood will be blue in colour. Some people are of the opinion that it is to be compared to a vein.

Kaphavaha Siraas :

When the kapha is being carried to different parts of the body, they are called Goura siraas (white siraas). They produce unctuousness in the body. These are having the property of snigdha (*unctuous*), sheeta (*cold*) and sthira (*immovable*). They may be compared to lymphatics. Rohini siraas will carry the pure blood from one part of the body to another. It helps in supplying nutrition to the body by increasing the colour of the body and good sensation of touch. These may be compared to arteries. In these vaata, pitta and kapha will be circulated from one part of the body to another.

The neeli siraas (*blue blood vessels*) are only selected in venesection. When there is vitiation of pitta there will be natural vitiation of rakta (*blood*). In extremes there are 400 siraas and out of these only 16 are fit for venesection. In Sroni there are 32 siraas and out of them only 8 are used for venesection. In prushta (*back*) there are 34 siraas, out of them 4 are not to be subjected for siraavyadha. In udara (*abdomen*) there are 24 siraas, out of them only four are not to be subjected for Siraavyadha. Susruta has detailed 56 in greeva (*neck*) but Vaaghbhata has suggested 24, but both will agree that only 16 siraas are not to be subjected for siraavyadha.

In hanu (*Jaw*) there are 16 siraas. Out of them 2 are not to be subjected for Siraavyadha. In tongue according to Susruta and Vaaghbhata 36 and 16 siraas are there, respectively. But both agree that out of the above numbers four siraas are not to be subjected for siraavyadha. In nose there are 24 siraas but only five are not to be subjected for venesection. In the eye there are 38, 56 siraas but according to Susruta 9 and according to Vaabhatta 13 siraas are not to be subjected for venesection. According to

Susruta in the ear there are 10 siraas and in Shankapradesha there are 10 siraas and only two siraas are not to be subjected for venesection. In moordha there are 12 siraas and 8 are not to be subjected for venesection.

SIRAMARMAA :

Marmaa is a vital part of the body. Any injury to this will cause death of an individual. 'Marayanteeti marmaan'i.e. any injury to a marmaa leads to death. There are 41 marmaaas connected with siraas in the body. Out of them 4 dhamanees, 8 mattruka, 4 stringaataka, 2 appanga, 1 sthapani, 2 phana, 2. sthanamoola , 2 bruhati, 4 lohitaaksha, 4 unree.

(Sus. Sa. 6/2 Teeka 6-22, 27, 28).

METHOD OF VENESECTION (SIRAAVYADHA) :

(Sus. Sa. 8/56).

Siraa-vyadha is nothing but a process of cutting open a vein. Naturally siraas are in a state of movement and they will be shifted to a nearby place when they are about to be caught. They will shift from fingers like a fish slips from the hand. So, an intelligent physician should catch them properly.

(Sus. Sh. 8/56)

The use of yantra and shashtra, according to Susruta is depending on the knowledge and tact of the physician.

(Sus. Sa. 8/17)

POORVA KARMA (Preoperative Process of Venesection) :

1. Person fit for Siravyadhi. 2. Collection of instruments. 3. Preparation of the patient.

1. 'Person fit for siraavyadha' :

Siraavyadha is indicated in the following diseases namely visarpa (*erysipelas*), pleeha vridhi (*enlargement of the spleen*), Vidradhi (*abscess*), Gulma (*fantum tumour*), Jwara (*fever*), Kushta (skin diseases including leprosy), Agnimaandhya (*dyspepsia*), vaatarakta (*gout*), raktaapitta (*haemorrhagic diathesis*), Bhrama (*giddiness*) etc., (vaaghbhata).

Persons unfit for siraavyadha :

The blood vessels of an infant, old man, dry bodied person, one fatigued and emaciated with kshataksheena, person who is timid or a coward, a person who has consumed excess alcohol, a person who has had excessive sexual intercourse or tired with a long journey, a person who has undergone Vamana (emesis), Virecana (purgation), Asthaapaa vasti (cleaning enema), a man who has had a sleepless night, an impotent (klaibya), or emaciated person, pregnant women or one suffering from cough, asthma (dyspnoea), high fever, consumption, convulsions, paralysis, thirst, epilepsy, or effects of fasting, should not be opened or even an attempt should not be done.

(Sus. Sh. 8/3)

Suitable time for venesection :

The time should not be too hot or too cold. During this period, venesection should not be done. When there is cold, the blood may not bleed properly, or else when it is too hot the blood may bleed too much. Giddiness, burning sensation and moorcha (coma), etc., due to vitiation of pitta may set in when the venesection is done during hot season. During Varsha rutu when there is clear sky, venesection should be done. In Greeshma rutu during cold season, venesection must be employed in the afternoon. During an emergency one need not wait for all these timings. It can be done instantaneously.

2. COLLECTION OF INSTRUMENTS:

The following instruments must be made ready:

a) Kutaarika Shastra:

This instrument is like the teeth of a cow and it will behaving $\frac{1}{2}$ angula in its facial portion. This instrument is kept in between the Madhya anguli (*middle finger*) and angushta and then venesection is done.

b) Vrihimukha Shastra (Vrihi-Paddy, Mukha-its tip) :

This will have its phalaka 1/2 angulas and it is used in venesection of siraas and siraas of udara. This is useful to bleed the vessel. It should be held on its vritaagra portion.

(A.H. Soo. 26/11)

c) Trikoorcha Shasstra :
This consists of 3 koorchas i.e., 3 needles. This can be used for kings, children, persons who are afraid, ladies and persons having a delicate body.

(A.H. Soo. 26/22)

Artery forceps, knife, sterilised cotton, bandages pads, etc. must also be kept ready.

2. PREPARATION OF THE PATIENT :

Before subjecting the patient for venesection, he should be duly oleated and sudated. For the purpose of internal unctuous therapy the suitable ghritha (ghee) must be given. e.g. Tiktaka ghritha, Mahatiktaka ghritha, etc. Internal administration of clarified butter is a must, so as to produce the utkesha of doshaas. When there is skin diseases like kandu (pruritis) vicharchika (weeping eczema), etc., Panchavalkala tailas, macheaadhi taila etc., may be applied over the body.

Sudation is done either locally or throughout the body if it is indicated.

DIET: A liquid diet consisting of articles which alleviating the doshaas (bodily principles) must be given to the patient. Yavaagu (gruel) should be given to him at first.

OPERATIVE PROCEDURE OF VENESECTION:

Under this heading we have to consider the following :

1. The seat used for venesection.
2. The diseases indicated for venesection.
3. Venesection, observation and treatment.
4. Observation of dushta viddha siraas.

THE SEAT USED FOR VENESECTION:

For the different places of venesection, different types of arrangements of seats must be adhered to.

VENESECTION OF THE VESSELS OF THE HEAD :

Snehana (oleation) must be kept ready at hand. Then food consisting of unctuous, fluid, gruel must be given to the patient and citing of mantras (swasthivachana) and see that the patient should have sweda (sudation) with agni (fire) and dhoopa (fumes). After the sweating is observed, he

should be made to sit on a seat specially prepared for the purpose, by bending his koorpura sandhi (elbow/joint).

VENESECTION OF THE VESSEL OF THE LEG :

When the venesection is to be made of a vessel of the leg, the leg must be kept on a level ground and the other leg must be made flex and elevated at a higher place than the other. The affected leg must be bound with a cloth below the knee-joint and it should be pressed with hands towards the ankle. A ligature should be tied and in the above four fingers breadth it should be incised and then the vein must be opened.

VENESECTION OF THE VESSELS OF THE ARM :

The patient must be made to sit in a comfortable place, with palms closed fixedly and easily. The ligature of the above type must be tied and the venesection must be done four fingers above the ligature. The knee joint and elbow joint must be kept in a state of contraction or in a drawn up state, at the time of venesection (Brachial neuritis). The patient must rise his kati (back) and having expanded it and should bend his head down, when the vein is going to be opened in the back, shoulders and hips.

The patient must hold his head thrust back and his chest and body must be in a state of expansion- during the period of venesection of chest or in the abdomen.

The patient must embrace his body with his arms during the period of opening a vein on his sides. The veins must be drawn downwards in the same region. When a vein under the tongue is to be opened the forepart of the tongue should be held up on the upper part of the teeth and the mouth must be completely opened. In the muscular part of the body, an incision to the depth of a barely must be made with a vrishmukha sastra. When the incision is to be made Asthi (Bone), kutaarikha sastra must be used and the incision must be 1/2 the depth of barely.

(Sus. Sha. 8/9 to 19)

Vaaghbhata says that the vessel which is indicated for venesection, if not visible or cannot be controlled, then another vessel which is not near the marmaas must be incised.

OBSERVATION AFTER VENESECTION :

When the venesection is done properly then the blood will flow automatically when the kusumbha flower is cut it gives out an yellowish fluid , so also , when the vein or vessel is cut only impure blood will go out. (Sus. C. 8/12)

SIGNS AND SYMPTOMS OF PROPER VENESECTION :

When the venesection is done properly then there will be alleviation of pain, alleviation of signs and symptoms of diseases and clarity of mind (*prasannata of manas*) are noticed.

SIGNS AND SYMPTOMS OF IMPROPER BLOOD LETTING :

Due to improper blood letting there will be accumulation of doshaas in the blood and as a result, oedema and burning sensation are produced. (Sus. Su. 14/19).

SIGNS AND SYMPTOMS OF EXCESSIVE BLOOD LETTING :

When the season is very hot, when the incision is made roughly with an old instrument then the signs and symptoms of excessive blood letting are found namely burning sensation in the head, blindness, Adhimantah, Timira, (A disease of the eye), Dhaatuksayaa (*weakening of the tissues*), Akshepaka (*convulsions*), Pakshaghataa (*Hemiplegia*), Ekanga roga (*disease of one part of the body*), Hiccough, Swaasa (*dyspnoea*), Kasa (cough), Anaemia (*paandu*), or even sometimes death may ensue. (Sus. Su. 14/30).

When the patient is having fear, when an old instrument is used, when he has taken too much food, one whose body is weak and suppression of normal urges, when the sudation is improper, due to mada (*intoxication*), moorcha (*coma*), srama (*exertion*); sleep, the blood will not come out correctly. (A.H. Su. 27/35)

Treatment :

The lepa (application of unguentum) of the following drugs may be made by making the powder of three or four drugs mixed together.

1. Elaa (*elettaria cardamomum*) 2. Camphor (*cinnamum camphora*)
3. Kushta (*saussurea lappa*) 4. Devadaru (*cedrus deodara*) 5. Tagara (*valeriana wallichii*) 6. Vaayu vidanaga (*ebelia ribes*) 7. Chitraka (*plumbago zeylanica*) 8. Trikatu (*shunti - zingiber officinale*) Hippali - *Piper longum* (*mareecha - piper nigrum*) 9. Ankura 10. Haridra (*curcuma longa*)
11. Arka (*caltropis procera*) 12. Naktamala (*pongamia glabra*).

All the drugs must be taken, either 3 or 4 or as many available as possible and made into paste mixing together and soaked in mustard oil and mixed with common salt and rubbed over the mouth of the place of the incision. As a result of this, blood will come out and in case of excessive bleeding or haemorrhage the mouth of the incision should be smoothly rubbed with the powder of the following drugs namely :-

Coagulants : [SKANDANA]

1. Lodhra (*symplocos racemosa*) 2. Priyangu (*calicarpa macrophylla*),
3. Madhooka (*bassia latifolia*), 4. Patanga (a type of bird), 5. Gairika (*bitumen*), 6. Sarja rasa (*vateria indica*), 7. Rasaanjana (concentrated aqueous extract of *Berlepsis aristata*), 8. Shalmali flowers (*shalmalia malabarica*) 9. Shankha, 10. Shukti (mother of pera), 11. Maasha (*phaseous roxburghii*) 12. Yava (*hordeum vulgare*) and 13. Godhuma (*triticum sativum*).

There are to be passed with the finger or else the mouth of the incision must be gently rubbed with the powdered barks of sala, sarja, arjuna, arimeda, meshashringi and dhanvana or else the burnt ash of silk cord must be applied on the wound with help of fingers or else the wound should be lightly touched with the powders of laksha and samudraphena. Then, the wound should be tied with the silk or cotton and a plaster should be applied on it with drugs which are mentioned in hardening of ulcers.

The patient must be kept in a room which is cooled and covered with a wet sheet and is continuously and constantly cooled with sprinkling of cold water. A plaster which is cooling and medicinal in nature should be applied and diet consisting of cold and soothing and should be prescribed with the help of fire or an alkali or else the vein should be opened just below the previous opening. In case of the above said techniques should fail to check the flow of blood, the patient must be given a decoction consisting of the compound of drugs of the kaakolyaadi gana. (gana = group)

The above decoction should be sweetened with sugar or honey and the patients ordinary drink must consist of blood of Ena or common deer or sheep, hare or buffalo (Ena is a kind of animal). Food consists of boiled rice used with ghee. The complications should be treated according to the nature of the vitiated doshaas of the body.

THE BLOOD CAN BE STOPPED BY THE FOLLOWING MEASURES

1. Sandhaana : Processes of contracting and healing.
(By the application of drugs)
2. Skandana : This is employed to make the blood come together and resulting in a repair process called 'Healing' of first stage. This can be done by using the drugs which are having astringent tastes like.
3. Pachanam : This is a process of setting up suppuration of the wound.
4. Dahanam : Process of cauterization.

1. Sandhanam :

This is a process of making the sides of the wound to come together and resulting in a repair process called 'Healing' of first stage. This can be done by using the drugs which are having astringent tastes like.

1. Lodhra - *Symplocos racemosa*, 2. Priyangu - *Callicarpa macrophylla*
3. Madhuyashti - *Glycyrrhiza glabra*, 4. Paata - *Cincampelos pareira*
5. Mochcharasa - *Bombaxceiba* 6. Katphala - *Myrica nagi*, 7. Laje
8. Sharkara etc.

2. Skandhanam :

This is process of making the blood to come together and thereby helps in clotting and healing. This effect can be obtained by using the drugs which are having cooling property. e.g. irrigation with cold water on the wound, keeping ice on the wound or irrigation with cold astringer drugs namely the group of Nyagrodhadi gana drugs.

3. Pacanam :

Ksharas must be used to cauterise the wound.

4. Dhahanam :

When the bleeding is not going to stop with the above measure, the cauterisation of the wound should be done immediately. As a result

is the contraction of the vessels will take place and thereby bleeding will stop.

(Sus. Su. 14/39-42)

the principles that are to be adopted by the physician during haemorrhage
The blood should not be stopped till the vitiated blood goes out of the body.

In case of balance of vitiated blood, either the measures of the application of leech, shrunga (cow's horn) or alaabu or else the palliative treatment should be employed of the vitiated doshaas.

The blood should be let out by considering the strength of the patient, strength of the disease and the condition of the vessel. In case of koorpura sandhi (elbow joint), gulphasandhi (ankle joint) the blood letting will be made maximum but in case of lalaataa (forehead) and nose only a little quantity of blood should be removed.

The maximum quantity of blood that is to be let out from an individual is one prastha (54 tolas).

Dalhana is of the opinion that the blood can be let out in order of one rashta, half prastha and one kudava, in case of uttama, madhyama and een maatras respectively i.e., in a day the above mentioned quantity of blood must be removed. (Sus. sha. 8/14, 15 and 16 ca. Sut. 24/19, A.H. 200 27/47, Sus. Su. 13/20 – Dalhana commentary).

Observation of signs and symptoms of improper blood letting (Dushta siddha sira lakshanaas)

When the physician is not having proper theoretical or practical knowledge of shastra karma, if he performs any venesection it may result in many complications . It is also called Durvidha sira. This is of 20 types namely:

1. Durvidha, 2. Atividha, 3. Kuchithaa, 4. Pichchitaa, 5. Kuttia, aprasutaa, 7. Atyudeerna, 8. Anteviddha, 9. Parisuskaa, 10. Vepitaa, 11. Kunita, 12. Anusthita viddha, 13. Sastrahataa, 14. Tiryagviddha, 5. Apaviddha, 16. Ayyadha, 17. Vidruttaa, 18. Dhenukaa, 19. Punah vidda and 20. Siraasnaaya vasti marmaasuviddaa.

(Sus. Sha. 8/17)

SIGNS AND SYMPTOMS OF :

1. DURVIDHA SIRAA :

When the venesection is done with fine instrument then the blood letting may not be proper, as a result of it the blood may not come properly. It leads to oedema and pain. This is called Durvidha sira.

2. ATIVIDDHA SIRAA :

When the vessel is cut too much it results in excessive bleeding and it may lead to internal haemorrhage. This is called atividha.

3. KUNCHITAA :

The signs and symptoms resemble that of atividha. Here the vessels are contracted and curved. This is kunchitaa sira.

4. PICHCHITAA :

When the shastra is applied on a vessel it slips from the place due to its pichchilata (slimness) and this is called Pichchita.

5. KUTTITAA :

When the vessel is not going to be traced easily as a result, the shastra may be used frequently. Then it is called as Kuttita.

6. APRASUTAA :

Due to excessive cold, fear and unconsciousness, the blood will not come out properly. Then, it is called as Kuttita.

7. ATHYUDEERRNA :

When the vessel is cut on its edge then a little flow of blood will take place.

8. ANTEVIDDAHAA :

When the vessel is cut on its edge then a little flow of blood will take place.

9. PARISUSKA :

Due to deficiency of blood in the body there will be vitiation of vaata. So the vessel will be dried up excessively.

10. KUNITAA :

When the vessel is cut only 1/4 by a shastra; as a result of that, only

less blood will flow from it. Then it is called Kunitaa.

11. VEPIITAA:

When a bandage is not tied properly in a proper place, the blood vessel will shake. So no bleeding will occur. Then, it is known as Vepitaa.

12. ANUSHTITHA VIDDHAA:

Here also the blood vessel will not be seen properly and hence proper blood letting will not take place. Hence there will be no bleeding.

13. SHASTRAHATAA:

When there is an excessive cut of the vessel due to venesection, naturally there will be excessive flow of blood. It results in the impairment of activities of the person. Then it is called shastrahataa.

14. TIRYAK VIDDHAA:

When the vessel is attempted to open, transversely by a shastra, as a result of that, the vessel will not be opened. Then it is called as Tiryak viddha.

15. APAVIDDHAA:

When the vessel is cut in different places or in more places, when the rough shashtra is used there will be injury in different places. This is called as Apavidhaha.

16. AVYADHAA:

When an individual is unfit to undergo venesection, if it is contra-indicated then there will be the vitiation of Siraa.

17. VIDHRUTHA:

When the vessel which is having movement is cut, such a stage is called vidrutha.

18. DHENUKAA:

When the yantra is tied tightly, locally then putting pressure will make the blood to come outside above the line of the tight bandage, i.e., tight bandages should not be applied. This is called Dhenukaa.

19. PUNAH PUNAH VIDDHAA:

When a vessel is cut frequently with a sharp instrument it is called

punah punah viddha.

20. SIRAASNAYUVASTIMA VIDDHAA:

When there is cut or injury to the blood vessel, ligament, bone, joints, marmaa, then, it results in pain, vaikalya and in the end death may ensue. The above measurements can be adopted by using the modern instruments like syringe , etc.

When there is no assistant, who is trained properly, if the vessel is not properly obtained and the vessel is caught with the help of the needles, there will be injury to many parts and due to tremor of the hand the sewing needles will fail to catch the vessel and it may injure etc. These are not going to produce serious complications. (Sus. Sha. 8/21)

PASCHAATA KARMA (POST OPERATIVE MEASURES):

The following things must be born in mind here.

1. Treatment of complications
2. Proper attention to regimen, and
3. Palliative treatment.

1. TREATMENT OF COMPLICATIONS:

At the time of venesection, the complications are produced either due to excessive haemorrhage or less haemorrhage or due to dushta viddha. These are already dealt in operative procedure of venesection when too much blood is lost, then, he develops a liking for acid and cold foods, weakness of vessels associated with dryness in the body etc. and the skin will become rough and sputia (cracked). When there is no let out of blood or little blood comes out, the treatment of vrana must be employed.

2. PROPER ATTENTION TO REGIMEN :

After blood letting is done the food or diet which is neither hot nor cold and is light,, easily digestible and stimulates the digestion are recommended. During this state because of the instability of the body, the power of digestion as well as the power of metabolism are to be carefully maintained. If the food and drinks are extremely cold then it impairs digestion and metabolism and if the food is too hot it creates instability of the blood.

So the food which is neither very hot nor very cold is advisable. The food which consists of buttermilk with yoosha (gruel), yavagu, peya, little acid, unctuous, must be given to the patient. If there is vitiation of vaata then administer ghee or its preparations. The irrigation of cold water or the body must be done practically for it is impossible to adopt it, as it leads to the following complications namely cough, conyza and other disorders associated with kapha.

One has to protect his agni (digestive fire). The diet which promotes the formation of blood must be advised. The following are to be tabooed. Enragement. Tiredness, coitus, daytime sleeping exercise, riding on a vehicle, studying in one place, walking too much in cold atmosphere, taking foods which are antagonistic to one another, taking food when there is indigestion. All these things must be tabooed at least for a month.

Blood letting must be done once in a week (can be done at least 2-4 times). In case when there is no proper blood letting on the first day itself then either on the same day or on the next day blood letting must be done. If there is impure blood, after administering oleation and sudation therapy venesection can be performed after 15 days.

Venesection must not be done before the age of 16 years and after 70 years. After excessive blood letting there is likely chance of vitiation of vaata in the body, that must be treated properly. Healthy persons must not be subjected for venesection therapy.

(Sus. Sh 8/6 24, A.H su. 26/6)

3. PALLIATIVE MEASURES:

After blood letting is done to a patient the palliative line of treatment must be employed without fail.

PRACHCHANNA VIDHI:

It is a process by which the accumulated or clotted blood must be removed with the help of shashastra. If it is deeply situated then it should be removed with the help of leeches and when the blood is accumulated in the skin it should be removed with the help of siraavyadha. In case of vitiation of vaata, pitta and kapha, the blood-letting must be done with shrunga, leech and alaabu respectively.

(AH. Su. 26/51)

ACTUAL METHOD OF BANDAGING IN VENESECTION :

The bandage must be tied from below upwards. It should not go too down, it should not be too thick, it should not be tied transversely. One bandage must not be tied on the other.

(AH.Su. 26/52)

When the blood clotting is to be made in upper part of body, then it must be tied tightly with a rope or bandage. Except ligaments, bony joints and marmaaas (*vital parts of the body*) the other parts must be cut with shastra and the blood must be removed.

SHASTRA

This is quickly movable. It must be kept parallel and it should be kept away from one another. It should be neither deep nor superficial. It should be applied avoiding local marmaa, siraav (blood vessel), snaayu (ligament) and sandhi (bony joint).

(Sus. Su. 14/26).

This parchchaana is a lekhana karma. When there is pidaka (eruptions), mandala (circular eruptions), vrana (ulcer). When all these are present on the skin with swelling, when the wound is opened and the blood is coming out then only prachchaana must be applied.

This is employed as poorvakarma, before adopting leech, shrunga, alaabu and ghati yantra.

SHRUNGA AVACARANA VIDHI:

Shrunga is defined as the horn of a cow, because of its presence of its hollow place inside it and it is used to remove the blood from the body. Shrunga consists of sweet, hot, unctuous properties, and hence it is used to resolve vaata vitiated blood from the body.

METHOD OF APPLICATION :

Before the shrunga is to be applied, the exact part should be made to bleed by using prachchaana method. Then the front portion of the shrunga must be covered with the white cloth and it should be applied to the place where the wound is already there and then its upper part, the doctor should suck the blood and it should be removed. (Sus. Su. 13/7). The purpose of putting the cloth in front of the cows horn and the skin is to avoid air entry.

Partial vacuum should be created before the blood is sucked up.

Dalhana is of the opinion that instead of using the thin clothing front of the cow's horn and the skin, the bladder of an animal can be used and tied.

Regarding the shape and size of the cow's horn, Dalhana has quoted Bhaaluki yantra and has suggested that it should be circular and 7 angulas in length. Its opening of the base portion is of the portion and of the size of the angushta and its front portion opening is of the size of mudga (greengram). Its front portion should be covered with pichu (a piece of cloth) or peshi (a piece of muscle) and then only it should be applied.

METHOD OF APPLICATION OF ALAABU (GOURD):

Gourd is called by different names as follows : Lonki, Louva, Khaada and Thumbi etc. This is the fruit of a creeper. This is two types namely, Deerghaalaabu is so called because of its lengthy fruit and its size. The vrutaaalaabu is so called because it is golaakaara (*elliptical*) (bhavaapraakaasha).

Even according to the taste of the gourd it is of two types. One sweet in taste which is used as a vegetable and the other one is bitter in taste and is indicated by caraka to produce emesis. The *tikta* and *katu* i.e., bitter and pungent are used in raktamokshana. The alaabu which is sweet in taste also has unctuous property and hence it vitiates kapha, but yet it is used in Rakta or blood vitiated by pitta and vaata.

Bhaavaprakaash states that the leech can be applied to suck the blood from a stretch of the hand. The bitter gourd can be used to suck the blood at the distance of 1 angulas in length but the prachchanna method can be employed to remove the blood from only one angula in length and the blood of the entire body can be removed with the help of venesection. (*bhavaaprakasha poorna kanda*).

Dhalhana says that according to Bhaaluki yantra, the alaabu which is of 8 angulas circumference and 4 angulas tube must be used to remove the blood from the body. (*Madhuralaabu cucurbita legneria* and *Tiktaalaabu* – *Lagneria vulgaris*).

THE METHOD OF BLOOD LETTING ACCORDING TO ALAABU:

The gourd which is considered best for blood letting should be white, tender, fresh and it should not be too big or too small, it should have circular and enlarged circle. The front portion of the gourd should be opened and its internal contents (*majja*) must be removed. The patient must be subjected with oleation and sudation therapy. If the blood letting is to be done to a patient, a fresh wound must be made with the help of prachhna method or else scraping must be made with instruments like koorcha etc. Then only the gourd should be applied. A candle should be kept inside the gourd and its front portion must be kept on the fresh wound. A vacuum will be produced inside it. The peripheral blood will be suked by oozing method. It is otherwise called as alaabu ghatika by Vaaghbhatta. Ghatiyanta is made up of metal. Generally the gourd will be used for 10-20 minutes. Then the oils like Jatyaaadi taili, padmakaadi taila, etc. may be applied to promote healing. This method can be compared with coupling glass method in modern medicine.

GHATIYANTRA PRAYOGA OR METHOD OF ADMINISTRATION OF GHATIYANTRA:

This instrument also resembles the coupling glass method. Vaaghbhatta has used the words alaabu, ghatika and taasau. Arunadatta is of the opinion. Caraka has described in detail about its use in Gulma (*phantum tumour*). The gulma must be subjected for oleation and sudation therapy. After it becomes shittila (*loose*) in order to hold its base this is used before operation. Ghatiyanta is described as that which resembles a pot. Inside this pot a candle must be made to burn and it should be bound to gulma. After sometime the base of the gulma will move towards the ghatiyantra. Then remove the pot and inside the gulma with any of the following instruments :

1. Vimarga, 2. Ajapaada and, 3. Adarsha.

Vimarga is an instrument used by cobblers to mark the line of shoes or chappals (*Padayantra*). It is made up of wood and is elliptical in shape.

Ajapaada resembles the leg of a sheep. This can be used to remove the vitiated doshaas from the doby, to dissolve the vitiated doshaas and also for massaging and squeezing.

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Adarsha is defined as an instrument nothing but a mirror. With the help of its sharp edge the gulma will be incised or cut at its root.

(C. Ci. 5/37 to 139 Ash. Sang. Ci 16)

BLOOD LETTING WITH THE HELP OF NEEDLES ETC.

Charaka has described several methods of blood letting with the help of needles. This is not like the method by which the blood will be removed with the help of needle or syringe. But here the needle will be pricked directly on the part of the body of an individual and the blood will be made to bleed.

Sushrutha has suggested vigharshaha of the tongue with the help of the body and sephaliaka leaves. This is indicated in a disorder like pittaja jihwakantaka. So also the blood letting with the following 8 types are also advocated :

1. Shrunga (cow's horn) 2. Jalauka (Leech), 3. Alaabu (gourd)
4. Prachaana, 5. Siraa vedha (vesection), 6. Ghattyantara, 7. Suchi (needling) and 8. Vigharshana.

This must be used properly according to their actions. The jaluka should be applied when there is burning sensation and pricking pain. The shrunga and fumbi must be used to remove the blood, when there is loss of sensation, pruritis and tingling sensations, when there is vitiation of rakta in the body which will be shifting from one place to another, the venesection must be adopted, or else prachchaana must be applied locally. Blood letting should not be applied to a patient when he is in a stage of glaani (exhaustion). If it done it causes vitiation leading to anasarca, sthabda (Rigid) kampa (tremor) diseases of the ligament, diseases of the head, fatigue, contraction of the body, lame and comppled.

(C. Ci. 9/36-40, Sus. Ci. /44)

METHOD AND ACTION OF RAKTAMOKSHANA :

Caraka, Susruta and Vaaghbhata have advocated the use of Raktamokshana in the disorders of blood like pidaka (eruptions). Nychcha and other kshudra rogas and moorcha (coma), sanyasa (syncope) and conditions which lead to death. The uses of blood letting as per different authors of Ayurveda is given below :

Susruta has advocated its use in the treatment of skin diseases, glandular enlargement and anasarca and diseases produced due to vitiation of blood.

The following line of treatment will not produce immediate and effective results as in case of blood letting, Snehana and other palliative treatment. When the blood is purified the colour of the individual will be bright and shining shining and his sense organs will act powerfully and quickly and his agony will be enhanced. His mind will be full of contentment and the body will get strength and happiness.

As a result of that the individual will live long. Just like basti is half cikitsa (treatment) in kaayaciikitsa, siraavedha is half cikitsa in shalya tantra.

In the treatment of erysipelas, blood letting is half treatment.

In all the disorders of vaata, vaata rakta (gout), Kushta (skin diseases), vidradhi (abscess), and arbuda (tumour) etc. blood letting is the best treatment.

Blood letting is done in modern medicine in the following diseases :

Acute percarditis, chronic heart disease, myocardial degeneration valvular diseases, severe right heart failure, acute pulmonary oedema, acute lobar pneumonia, uremia etc.

The quantity of the blood that should be removed from the body ranges from 15-20 ounces (371/2 tolas to 50 tolas). The diseases that are already mentioned above in modern medicine for the purpose of blood letting are also mentioned in Ayurveda literature. So even though Ayurveda is ancient, its principles of treatment are still hold good in this scientific age.



Use:

1. Use ginger, coriander, cumin seeds along with water for drinking purpose
2. Use only Luke water for bath
3. Use Luke water for ablution and hand washing
4. During the Pancakarma Treatment exposing him to cold, dew, sun dust is contraindicated

CHAPTER – VIII

FOOD AND REGIMEN GENERAL PRINCIPLES OF PANCA KARMAS

Man has to adopt proper food and regimen during daily and seasons. If they are not taught to people, then, probably they are to commit some mistakes in adopting food and regimen. One has to follow the regimen diet behave, device and after the pancakarma, otherwise anyway not getting the maximum benefit and he may suffer from complication of pancakarma therapy. Before administering pancakarma one has to clean the annavaha srotas (G.I.T) with proper virecana (laxatives). After this if foods and medicine are going to be digested and blood is formed properly and healthy state of mind and body is restored.

What are to be tabooed is Pancakarma Therapy.

1. one must not travel on horse or elephants or any vehicle.
2. Awakening at night
3. sleeping at day time
4. use of small or big pillows produce neck pain
5. Swimming
6. Or related matters either reading or doing practically.
7. wearing unwanted clothes,
8. If lepa is to be applied, use only sandal paste.
9. A cavities which produce strain or fatigue must be avoided
10. One must follow these things at least during and equal number of days after the treatment
11. Any thing which disturbs the mind must be forbidden.

Eat food 2 parts, 1 parts fluids and other part left free for vata to move. Cilies, tamarind, are not to be used. But amalaki rasayana of body tissues and enhances the age. Instead use pepper and food that is used must contain proteins, carbohydrates and fat proteins are found in seeds, dals, milk, dicotyledons, peas, and ground nuts, meat eaters must use only jangala meat once in a day or twice, it must be used by boiling, fried meat is not at all good as it produces indigestion consuming fish and milk is a taboo as they act as poison.

Wheat - Capathi and Puri may be used. white Bread is not good, even though it is from wheat as it does not contain minerals. the following are not used

1. Half polished Rice
2. Banana
3. Sweet potato
4. Topicoca
5. Yam
6. Cornflake
7. Soorana (amorphophallus)
8. Food with sodium and calcium are not to be used
9. Animal fat is not good except cows ghee
10. Bakery products are also not good

Use :

1. Orange
2. Amalaki
3. Banana
4. Butter
5. Ground nut oil
6. Coconut oil

as these will stimulate the organs and produce healthy in a person.

Constipation

If one takes less food, devoid of roughages vegetables, fluids then constipation is the result, it may occur due to eating of untimely foods which result in indigestion and the stools are not thrown out and this is absorbed and produce the constipation. as a result one can get head ache, fatigue in muscles, irritation, offensive sweating, too much sleep or sleeplessness, offensive stools, so one must take medicine on the advice of a physician like Gandharvahastadi Kashaya or taila early in the morning ward off constipation and its complications.

Sleep :

Aharashayana Brahmacharyayuktyaa prayojatai /
Shareeram dharyate nityamaharamiva Dharanai (A.H.547-51) //
If food, sleep and brahmacharya are used properly, then, the health of a person will be noticed, like three pillared building is safe, as they will protect the building.

"Nidrayuktam sukham dukhe pusti karshyan Balabalam 1 Vrishyata
klibhata jnanaam ajnam Jeevatam Nacha" - II (A.H.su)

If one sleeps properly, then, he will derive the following benefits, he will get happiness, good, eye sight robustness, strength, irritly, knowledge and long life. So, one has to sleep at night properly after 10 pm one must sleep on good bed in fresh air

Exercise :

Vyayama is life, as it makes the body fully a live and this activity will keep the body in good humour. If one does the exercise or yoga, then, he will derive the following benefits.

"Laghavamkarma saamarthyam deptoogni medosokshayam vibhakta
ghana gaatra tvam vyayam upajayate - I"

It makes the man to do his day to day duties properly, increases digestive fire, It reduces fat, and it keeps the organs sturdy and strong. But after pancakarma or during pancakarma the exercise is limited and it must be done on doctors advice. Doing more exercise except walk, in fever, tuberculosis and high blood pressure is contraindicated, as it is more harmful. In paralysis, partial or bilateral, only restricted exercise is advised.

Reading :

Reading only news papers or weeklies for only limited period is good. Reading books on sex is not good, as it reduces the strength of dhatus. One must not resort to reading a full book

Symptoms and signs of a healthy person :

" Samadosha : samagnischa samadhatu malakriya : /
Prasannatmendriya manah : Swastyabhidheeeyate : II

(S. Su. 15-41)

In body vataadi three doshas, digestive fire, seven dhatus will be in equilibrium and stools, urine, and sweat will be excreted out normally manas, atma and indriyas will be in pleasant state, when these are present in a person, then, he is called a healthy person.

Fresh Air :

A provision for fresh air must be made in the house. Provision for ventilators, windows must be made these must be kept open during the day and night time. Even in cold season one or two windows must be kept open to exit the carbon dioxide and to get fresh air with oxygen.

Wind :

Laughter is the best medicine one must keep the in mind in the laughing mood, then only the mind would be in pleasant state of mind and which enables the body to get happiness and thrill. Whether he is on bodily or mental treatment, it is always safe to keep the mind in tranquility. For which dhyana-meditation, prayer, yoga exercise are to be done to enhance this. This normally produced in the body which helps the man healthy; and disease will be cured early.

Coitus :

With the help of coitus one will be happy. In healthy person this will not come in the way of weakness provided he takes some tonics as Aswagandhadi preparations along with milk. But in pancakarma treatment, the coitus is forbidden. It is better not to allow ladies with the gents so also gents must not be allowed with ladies patients i.e. husband and wife. Ojas will be less due to excitement, hunger, Meditation and fatigue.

Facial will be weak. His senses will be weak and wrinkled. Ojas is the nectar of saptadhatu. So, when he is already diseased, thus he should not be allowed to have sex with wife.

Oja :

Ksheerata kopa kshee dhyana sookshram amadibhi : /

Bibhate durbhalos bheekshna dhyayati vyatendriya :

Vivachayo Durmana Rooksho Bhavet Kshama Ktaka Kshaye //

Ojasutejo Dhutunam Shukrataanaam Paramsmritam

(A.H. Su. 11-37 to 40)

Bath :

Snana or bath will make a man fresh and active in his activities.

"*Deepanam vrishya maayushyam snana murjabala pradam / Kandumala srama sweda tandra Truddhaha Papmaait II*" (A.H. su 2/15.)

Bath enhances digestive fire, Aphrodisiac, increases age, and strength, removes itching, fatigue, sweat, nodding and burning sensation and his past deeds. Taking bath with warm water will stimulate circulation of blood and soothes the nerves. helps to heal the disease at an early time.

Bath – Contraindicated :

"*Snaanamardita netrashya karnarogatisarishu Peenasa jeerna Bhuktavastucha garhitam*" (A.H. Su. 2-17.)

Bath is contra indicated in eye diseases, ear diseases, diarrhoeas, distension of abdomen, Rhinorrhoeas, indigestion, and after meals, and in facial paralysis.

Benefits of Bath :

"*Nidraa yuktaṁ sukhām Dukha Pusti Karsho Balabalām / Vrishyātā Klibhata Jnānam Jnānam Jeevītā Nacha //*

Generally cold bath is contra indicated in diseases.

Details of Preparation of Medicated water For Bath :

Commonly the medicated water is prepared for bath with the following drugs and used when it is luke warm.

"*Snaana Salila Kashayam Ardha Bhagava sistam / Ethi Snana salila kashaya dravyaam shat gunodakam*" II (Bhoja)

- 1) Castor leaves (*Recinus communis*)
- 2) Karanja (*Pongamia glabra*)
- 3) Shigru (*Pterygiosperma momiga*)
- 4) Siresha (*Mimos Sirisha Lat*)
- 5) Vasa (*Adatoda Vasika*)
- 6) Vamsa (*Bambusaruhdinaceae*)
- 7) Arka (*Catotropis Gigantika*)
- 8) Sampige (*Jasminum Grandi Florum*)
- 9) Black Dathura (*Datura nihummatu*)

Take leaves of the above plants clean them with water and cut them into pieces and to it add 30 percent of water in weight and reduce it to its half keep a small quality of this water in a small vessel for use, to clean the head at the end of bath. It is safe to bathe the patient with a labourer or attender, as the patient may not be able to get himself bathed. Use green gram powder to remove the oil during the bath. Soaps contain detergents must not be used here. After bath dry the body with fresh white clothes and put Rasnadi curna to head to prevent cold. Coffee and tea are not at all good to body as they mix with acid Hydrochloric acid and get circulated all over the body resulting in many diseases like peptic ulcer, Diabetes, High Blood Pressure, Alcoholic drinks act as poison to body as its property is also injurious to health. As the tobacco consists more than six hundred toxins, it may cause cancer of the throat or mouth. So all the above bad habits must be left off.

Warm Water or Hot Water

"*Deepanam Kanytam Laghushnam Basti sodham*" *Hidmadmanalila sleshma sadya : shuddha Navajware Kaasaama Peenasa Swasa Parswanukshu Chashashyate*" II

(A.H. Su. 16-17)

Hot water produces digestion of food, and assimilation. It produces taste in the food, good for throat, it acts as a diuretic, it is hot in potency and it is good for (1) Hicc (2) Distension of Abdomen, (3) Phlegmatic, (4) Acute, (5) fever, (6) Cough, (7) Amapeenasa-Rhinorrhoea, (8) Dyspnoea of Asthma and (9) Backache; one must use boiled cooled water at least two litres of water per day. The daily out put of urine is One thousand five hundred milli Litre per day. One must use water boiled with ginger with coriander and jeera (cumin).

Good Time for Pancakarma treatment

The six months especially august and July are the best months for pancakarma treatment. Body has got strength to bear any eventualities as complications. This treatment must be continued till the symptoms and signs are abated. One must take sufficient rest during the treatment. Some chronic diseases require long courses of treatment. The vaidya is the best person to decide the time factor. Some times repetition of treatments is required for chronic diseases. Now a days panca Karma treatment is done all through out the year except cold season, if the climate conditions are changed.

Medicines

Method of preparation of Dhanyamla :

"Aseeta vata rageshu Dhanyamlam Viniveshayet shubhe mahurte akshatresnugrahe kaliasam nyaset Tasminnetaaamsa sumbharaa nenak atana mana bhishak tandulashya dasa prastham pruthu kashya athaivacha : I Kulatha shya thaalaa Jaacchatvaam shanan yateutpana: asakam gubheejaanaa kodravyashya tandulaat chatusprasthaam kshiget aschadadaa dwee prastham naagara ssathu kamsa danta sata Naantu keepskaat kudavastakam shnodakasya devidhata prasthaam ksheat aatishet tatthaswa danam badva parithogim, pradeepa yet A sapta iwa saaddeva mastame tivasepuna : Dhaanyamla masamaada ukiyaranushnodaka m kshidet tadmla Bhuta dhaanyamla mushnam onyaka minikshipet Aaturam snigdha svaraanga tadaa tra graahet aatranam shat sahasrani param: kalachate tadevaadhi kapanchaa neemaastra maaharmaneshana : punarenam samuththa pyaswedam istrena Mar rajaret punara bhyaat kta rvaagam snaata kashnambunaatala: ;hat snigdham matamabut vaalevaat shayanam bhajeettuhaar doorshwam ajede tat punaramnyeyaa raacharet evam dwaa vishati dinam insthamanuvaasaret ta : param pravakshaame seryam tadaava gaaha

naat manyaa sithambham hanusthabhamarditam vivrutaa shyaataam Jihvaasthambham Baahu vishashat kashtha Jaan matajaustro gaan Hanyyaa detanna samsaya : tuni prati tunitaani chaiva jala koorma plechamayay : Anaachamgu/pha masteelaam pratyasteelaa tathavacha guhyarogeani savaani guda Jaani visheshata : Paandutopha Paparishw an paama dinasheyatktavi vankshana shule chakhanji jo paksha vadham kshyudam: Paadam daaham paadahaarsham Nalcha bhedam Vishadi kaam : Anyaan sameera jaat Rogaan kshipriyaet vya pohati //

On precious day, in precious Nakshatra the drugs necessary for Dhanyamla must be collected. Take along either mud or copper vessel and keep it over fire. In this 200 prastha boiled water and the following nine medicine, must be powdered and kept in a clean cloth and tied like pinda and allow them to swim in the water in the vessel.

1. Laaja – Paddy (Fried Rice) 40 Prasthas
 2. Kulatha – Horse gram 10 Prasthas
 3. Prithuka – Paddyhusk 10 Prasthas
 4. Tandula – Broken Rice 10 Prasthas
 5. Kodrava – Horakka 04 Prasthas
 6. Kangu – Sajjee 04 Prasthas
 7. Nagara – Ginger 02 Prasthas
 8. Dantashata – Lemon 04 Prasthas
 9. Dwipyaka – Ajamoda 02 Prasthas
- and close the mouth of the vessel with a lid, heat it for seven days with paddy husk. The heating must not go beyond boiling point. On the eighth day remove the vessel from the oven and shift the contents of the vessel to another vessel and keep it for 3 days for fermentation. This is called as Dhanyamla. This is used for dhara or washing, for bathing and for tub bath to produce sweating.

Benefits:

This is useful manyas thambha, Hanusthambha, Tooni Pratitooni, pleeha, anaha, gulpha, Asteela, prathyasteela, diseases of sex organs, Rectaldiseases, Anaemia, shotha, skin diseases, pain in back, inguinal region, padaharsha, pain in Nails, poison and other vata (Nervous) dieases.

Method of preparation of Gandharvahastadi Kashaya :

Drugs

1. Gandharvahasta (*Recinus Communis*)
2. Chiravilla (*Halopeplilia Integrifolia*)
3. Hutasa (*Plumbago Rosea*)
4. Viswa (Ginger)
5. "Gandharvahasta chirivilvahutasa viswa patnya punarnavastaka bhumitalai : Kwatha : sa sindhava gula : pavanasya shantai vahne rjala areachaye malashodhanaya: II"

Take 1 kg of drayas of gandharvahastadi and toit add 16 litres of water and heat it and reduce it. It add one litre castor oil and 1/6 the of Kalka to it and heat it till the khara paka and take it out and use it internally for indigestion

Benefit : 1. For indigestion

2. To relieve pain in joints in rheumatoid Arthritis
3. To ward off constipation

Dose : 15 to 30 ml on empty stomach

Mana Paribhasha :

1. 3 Rajikaa = 1 Rakta sarshapa
2. 2 Rakta sarshapa = 1 goura sarshapa
3. 4 Goura sarshapa = 1 Tandula
4. 2 Tandula = 1 Dhaanya maapa
5. 2 Rathi = 1 Nishpaava
6. 6 Ratthi = 1 suvarna maaisha
7. 2 Shaana = 1 kola
8. 2 Kola = 1 karsha
9. 2 Karasha = 1 shukti
10. 2 Shuktii = 1 phala
11. 2 Phala = 1 prasriti
12. 2 Prasriti = 1 kudava
13. 2 Kudava = 1 sharava
14. 2 Sharava = 1 prastha

15.	4 praistha	=	1 Adaka
16.	2 Adaka	=	1 Kamsa
17.	4 Adaka	=	1 Drona
18.	2 Drona	=	1 Surpa
19.	100 pala	=	1 Tula = 400 tolas

Dravamaana : Dosa of fluids

1.	Bindu	=	1 Tottu
2.	8 Bindus	=	1 shaana
3.	32 Bindus	=	1 shukti
4.	62 Bindu	=	1 Paani shukti

Vaidhyamaana

1 Anguli	=	¾ inch	
12 Anguli	=	1 Vatasthi	= 9 inches
Aratini	=	22 Angulas	= 16 1/2 Angula
2 Bithasthi	=	1 hand	= 18 inches
yaama	=	4 hands	= 6 feet

KAALA MAANA = (TIME)

1 Akshinimesha	=	3 Nimesha unmesha	
Samya = 1 chutakitiime	=	10/60 seconds	
15 Akshinimesha	=	1 kasta	
30 Kasta = 1 kala	=	2 minutes	
20 1 / 10 kala	=	1 Muhurta = 48 minutes	
15 days	=	1 paksha, 2 pakshas = 1 month or mase	
2 masa	=	1 Ritu, 3 Ritu = 1 Ayana	
2 Ayana	=	1 Samvatsara	

PANTAMA MAANA:

8 Rathi	=	1 Masha	
12 Masha	=	1 Tola = 180 gms	
5 tolas	=	1 chataku	
14 chataku	=	1 Paavu (1/4 th Ser)	
4 Paavu	=	1 Seru	
40 sers	=	1 Mana	

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In this there are three subdivisions viz

1. **Bhaishajya upakalpaneeya**
2. **Ahara and pathya upakalpaneeya**
3. **Yantradi upakaramas upakalpaneeya**

Bhaishajya upakalpaneeya:

The drugs \ medicines necessary for vamana, virecana, vasti, nasya are all detailed in the above chapters are preserved. Here famous preparations necessary for Abhyanga, snehanaa and other treatments are told here.

UPAKALPANEYYAADHYAYA

PANCAKARMA CIKITSALAYA :

In this chapter, Caraka has given details of collection sambara sangrahas, before this proper house construction suitable for panca karma has to be made.

The house must be on a elevated and flat surface and air and light must not enter into this house. Shabda, Sparsha, Rasa and Gandha and so on must not be near this house. In this house, Toilets, bath room, Kitchen room, must be present this is called panca karma cikitsalya. In this house or cikitsalya, facilities form abhyanga and snehana room, swedana room – Baspa sweda, Jentaaka sweda, Asmaghna sweda, karshusweda, and pinda sweda must be made. Minimum 12 rooms must be made. Sirodhara, udvartana Sirobhasthi, for emesis, for purgation Nasya and for blood letting proper construction with above facilities must be made in the cikitsalya. Totally, about eighteen rooms must be constructed. Then after completing the cikitsalya attempt must be made to appoint upacharakas who are well trained in Panca karmas. You have to collect kashyas, curnas, Aristas, ghritas, and medicated oils. Before this abhyanga table, Dhara table, Droni, Avagasweda instrument, etc have to made. The inpatient ward must be near to this cikitsalya. Drugs necessary for sneha, sweda, vamana, virecana, Vasti, Niruha and Anuvassana, Nasya and Rakta mokshana, must be kept ready along with Rasa preparations as soota shekhararasa chandrakallarasa, madanaphala, madhu yasti cumra. Triphala and deepaniya, pachneeyaa and vata alleviating drugs must be collected and preserved.

CHAPTER – IX

CIKITSALA :

Dhaanvantara Taila :

Bala root 24 powdered and add 4 adaka water, reduce it to $\frac{1}{4}$ and to it add 1 Adaka til oil and heat it and add kalka of mahmeda, Devadaru, Manjista, Kakoli, Ksheera Kakoli, Srigandha, Sariva, Kandusta, Jagara, Teevaka, Rishabhaka; Rock salt, Utpala, Shatavari, Shilajit, Vatria, Agilugandha, Punamava, Aswagandha, Kusmanda, Atimadhura, Triphala, Drakshi, champaka, Forest green grams, Fore black gram, Ela, Lavanga, Tamalapatra each $\frac{1}{2}$ - $\frac{1}{2}$ tolas - powder them filter them and heat them in a mild fire and in kharapaaka the taila is ready for use.

Uses :

1. All vikaras
2. Sootikarogas
3. Balaragas
4. Marmasthi rogas 5 Kshata ksheena 6 Fever 7 Fantum Tumour (Gu/ma) 8 Grahabhade 9. Unmada (Insanity) 10. Mutragnatha 11. Antravidhi (Hemri) 12. Yonigogas (Vaginal/diseases) and kshaya (Tuberculosis)

2. Sudhabala Taila

Root of Bala 100 palas, add sufficient water and reduce it to $\frac{1}{4}$ th and to it add 1 Adaka til oil 2 Adaka cow's milk and heat it and to it add kalka of Bala and prepare it kharapaka.

Use it alleviates vaata (nervous problems)

3. Ksheerabala taila :

Root of Bala 5 palas grained and to it add 4 prasthas of til oil 1 prastha Bala Kalka and heat it in mild fire and prepare the oil

Uses :

It is useful in 80 vata diseases

4. Prabhjanana Vimardana Taila :

Roots of Bala, Shatavari, bark of sigru, root of Arka, Castor root, Aswagandha root, green gram, Panca mula, yellow goranti, root of hulagilu, these are powdered and to it sufficient water and reduce it to 1/4 th. To this kashaya add Til oil ½ Adaka AND HEAT IT AND FOR Kalka use Tagara, devadaru, Kankustha, Rocksalt, Rasna, leaves of menthi, Vacha, chitramula, Jatamamsi, sarala devadaru, katukarohini take each one of one karsha and heat it in mild fire and prepare oil as per schedule

Use: Abhyanga, Gandusha, Vasti and useful in all 80 Vata diseases

5. Bala Aswagandha Taila :

Roots of Bala Aswagandha, Laksha, prepare ¼ Kashaya to it add 4 prastha Til oil prastha curd, water 4 prastha heat it and to it add Kalka of the following Rasna, Srigandha, mangista, Doorva, Agiliu, Devadaru, Haridra, Kamala, root seeds of renuka, Shatapuspa, Kesara of Kamala all these each karsha, powder them and heat it in mild fire, when the khara paka is seen then take it out.

Uses :

1. Fever 2. unmada 3. Tuberculosis 4. Cough 5. all vata diseases 6. gives strength to the body.

6. Chandanadi Taila :

It is prepared with Srigandha, Usseera, Amalaki, Musta, Champaka flowers, Sariva root each 36-36 tolas, coarse powder to it add water and reduce it to 1/4th and 1 prastha castor oil + Cowsmilk, 3 prasthas and ad kalka of ela, lavang, marecha, jayaphal, Devadaru, Manjista, Champaka Dalchini, Jatamansi, Flower of Champaka , Sriganda, Rakta chandana these are grinded in cowsmilk and in the last add kasturi 1 park, Kumkum kesari tola, pacca karpura ½ tola and oil is prepared.

Uses :

On pitta diseases, it is effective externally

7. Prasarini Taila :

Prepare Decoction of prasami 1 tola, Til oil 1 prastha, 1 prastha Cows milk and it is heated with water till it is ½ and to it add Kalka of Meda, Mahameda, Shatapuspa, Manjista, Kusta, Rasna, Rakta Chandana, Jeevaka, Vrishabhaka, Kakoli, devadaru, all in equal parts powdered and added to kashaya and Taila is prepared as per Taila rules.

Uses : Vata Diseases

8. Bala Taila :

Root of Bala 100 palas, guduci 25 palas, Rasna, 12 ½ palas – these are made coarse to the add powder 100 adaka water and reduce it to 1/10 and filter the kashaya and to it add 10 adaka Til oil, 1 Adadka curd water, sugar cane juice and add chukri ½ Adaka goats milk and heat it and to it add kalka of the following drugs each 1-1 Tola, kachora, devadaru, ela, manjista, Agiliugandah, Srigandha, Padmakasta, Atibala, Musta, Aranya green gram, Seeds of Renuka, Atimadhura, Tulsi, Nelagulla (Brihati) Rishabaka, Jeevaka, Palashabark, Shilajit, Kasturi, Jaji, Katuka, Vaca, Baladaberu, Lavanga, Kundlika, pacchakarpura, Srivestaka, Lavanga, Priyangu, Tagaru, Usheera, Vaca, Wax, Naga kesara – these are to be powdered and filtered along with Tamala patra this is called Bala Tailam

Benefits : it is useful in

1.Cough, 2.Fever, 3. Moorca, 4. Vomiting, 5. Gulma, 6. Tuberculosis, 7. Enlargement of spleen, 8. Oedema, 9. Epilepsy

9. Anutaila :

Root of jeevantti, Usheera, Devadaru, Musta, Lavanga, Usheera manjista a beru, Srigandha, Daruharidra, Atimadhura, Black musta, Agiliugandha, Triphala, pundareeka, Bilva Root, Lotus Root, Brihatidwaya, Shaliparni, prasnipparini, Vidanga, Tamala patra, ela Renuka seeds, Nagakesara, Kamala Kesara – Take all these in equal quantity and 100 parts water and reduce it it ¼ th. To this 10 parts of kashaya add Til oil 1 part after 10th time add goats milk in equal quantity. Now the oil is 'Anu taila'

Uses : It is used as Nasya, in all sorts of head aches

10. Triphaladi Taila

Drugs : Triphala, Amritaballi, Bala roots, Eranda roots, Kedaga roots, Rakta hone roots, balli. All these are taken in equal quantity to it add one droma of water and reduce it to $\frac{1}{4}$ th Kashaya, to it add bringaraj swarasva 1 prastha, Antar gange, kankushta 1 prastha, Til oil, Cowsmilk 2 prasthas – heat it and add the following Kalka to it, kankusta, Atimadhura, padma kasta, usheera, srigandha, musta, ela, Tamala patra, Jata mamsi, Aswagandha, Amritaballi, Balaroot, Sariva root, Champaka root, Devadaru, kankusta, Lavanga, Tagara, Kachora, Red root of Kamala, Naidile Gadde, NelChampaka root, Neelil root, White lotus root, Stone of Anjana, Neeliroot these are taken and powdered and added to Taila which is prepared as Triphalaadi oil

Uses : 1. Diseases of the head 2. Pratishyaya 3. ENT diseases

11. Sahacharadi Taila :

Black sahacara panchanga Desha amla 100 phala, shatavari 50 palas these are to be made coarse powder to it add Dronawater and reduce it to $\frac{1}{4}$ Kashaya to it add equal Til oil and cowsmilk and heat it and add usheera, Vyaghru nakha, Manjista, Srigandha, Ela, Red sugandhi stem, Devadaru, Ugurusutha balli, Baladaberu kallu flowers, mangista, Jata mamsi, shatapuspa and Tagara

Uses:

1. Shaking
- 2 convulsions
3. stiffness
4. Vata rogas with emaciation
5. gulma
6. Unmada
7. Peenasa roga
8. Yoniroga
9. Vata rogas.

Pinda Taila

To Manjista decoction add sarja rasa and add Till oil and heat it and add wax and manjista as kalka

Uses:

Vatarakta

1. Icchabhedi 2. Naraca rasa 3. Jalodarari

Virecana Kashaya

Gandharvahastadi Kwatha

Bala virecana Oricchabedi 1 part & 10 parts madhuyasti = 3 Rati dose

Food and regimen

Before pancakarma and during pancakarma and post Panca karma therapy one has to follow the food and Regimen for proper effects. Peya, Vilepi, manda, Vilepi are the subdivision of yavagu are generally used

Manda, Peya and Vilepi:

Manda, Peya, Vilepi are the subdivision of yavagu

Yavagu :

Take $\frac{1}{4}$ th rice of daily eating and for preparing yavagu.

For Manda kalpa to the above rice 16 parts medicated water is added and heated when the heated materials is taken down and watery portion is called as "manda"

Peya :

For preparing peya one has to add to big broken rice 6 parts of water and when liquids portion is more and rice portion is less is called as peya.

Vilepi :

In order to prepare vilepi take broken rice and add 4 parts water and heat it till water portion is more and rice portion is less and give it for drinking. Yavagu can be prepared with mustard and shukhdhanyas yavagu can be prepared with instead medicated water, meat soup or water may also be used. Shargangadhara has stated that for 16 tolas of water, you can prepare, manda, peya and vilepi and yavagu.

Preparation of Yusha

When oushadha dravyas, kwathadrava padarthas, green gram, Masura and other dicotyledons are added and heated and it is called 'Yusha' Rice, Jower and other sukadhayas are to prepare yavagu.

Here the drugs dosage is 4 tolas to it add 4 tola for mridu for Madhya 2 tolas and for teeksha 1 tola dose, are taken and oushadi kalka is prepared to it add 4 to 8 tolas green gram dal to it add 64 tolas and heated either to $\frac{1}{2}$ or $\frac{1}{4}$ after properly heated, then, filtered it and watery portion is used for drinking.

Preparation of Krit and Akritiyusha

Akrit yusha :

is prepared by adding to the above preparation salt, ginger, pepper and curd and sour products and snehadi ghritas

Benefits of peya :

"Peyo laghuta raagnyeo graa tane dhatu pushti daa /
yushobalya sthata : kantyo laghu paako kapha pah : //"

Peyas are easily digestible, it prevents loose motion and produce strength to the body; good for the throat and it wards off kapha from the body.

Benefits of Vilepi

"Brihmame tarpane vridhyaa madhura pitta nasinee" (S.M. kanda)

Vilepi produces satisfaction, nourishment, strength, taste, happiness and it pacifies pitta from the body.

"Laaja manda"

When Rice or Fried rice is used for preparing manda it is called as Laaja manda.

Benefits :

It wards off kapha and pitta and it cures loose motion, thirst and fever

Kalks of mamsaras : (*Preparations of Meat Soup*)

Preparations is heated along with the meat, soup will come out when mamsarasa

Prepare thick Meat Soup :

Take 1 tola of mamsa to it add 2 tolas of water. To prepare Madhyama rasa take 24 tolas of mamsa 64 tolas of water. Thin type of meat soup can be prepared for 1 tola mamsa add 4 tolas of water and boiled and reduced to $\frac{1}{4}$ the, then, oil is added to it. Then it is called "Kritmamsarasa" When the above things are not added then, it is called "Akritmamsarasa"

Pramathya :

It is prepared by adding 4 tolas of drugs, to it add 32 tolas of water and reduce it to $1/8^{\text{th}}$ and filter it. The residue is pramathya

Medicated water :

In order to prepare medicated water take 1 tola or 1 gm of drugs and add 64 tolas of water reduce it $\frac{1}{2}$ part. Medicated water is ready for use.

Mantha :

It is prepared by taking medicinal herbs and powder them, to it add 4 parts of water and keep it in Mud pot and churn it and filter and use it. Mantha is ready for use with 2 palas dose per time

Seedhu :

The Sugarcane juice or grape juice is not heated and kept in pot for few days or any wooden container, then seedhu is ready, as it is fermented.

Sura :

It is prepared by taking rice, yava and heated with water and yeast and allow it to ferment and 'Sura' is ready. The supernatant fluids is "prasanna" and semihard is "Kadambari" and still hard portion is "Medaka". When the preparation is filtered through a cloth is "Bakkas". This is called as yeast which is used for producing fermentation.

Shukta Kalpana

When aristas as destroyed producing shukta kalpana. It is prepared as follows. Take saindhava salt, roots of kandas, fruits, tallas, green gram and other dicotyledons and allow them to ferment of 4-5 days producing kalpa called 'Shukta Kalpa'

Juice of sugar cane, anjura, Jambu, grapes are kept in mud pot and tie with a cotton cloth and heat it in fire and when it becomes sour kept it in a vessel and use it.

Preparation of Amlakanjee

Rice is heated with 3 parts of water and kept it for 17 days in a mud pot and its mouth is closed with clothes. This is called Dhanyaamla or Aranala.

Instruments used in pancakarma treatment

1. Abhyanga Table
2. Baspa sweda yantra

3. Avagaha Kostakam
4. Taila Droni
5. Dhara Table
6. Dharapratram
7. Galanti
8. Sirovasti Apparatus
9. Uttara Vasti Yantram
10. Basti Netram
11. Yamana peetam
12. Nasya peetam
13. Kutarika sastra
14. Vreehimukha sastra

Abhyanga Table

Usually it is prepared with hard wood, neem, Jack fruit, matti, Honne are usually used. Its measurement is to 7 ½ feet by 3 feet and height 3 feet. The upper surface must be smooth.

Droni:

The Droni is usually prepared with the woods which are narrated above or it may be manufactured with plastic or steel. The size is 8 feet by 3 feet and height is about ¾ th feet. The head end is scooped to a centre for the fluid to move to its center and it can be easily drained. From the neck to the leg the fluid is allowed to pass near the leg end with a hole. The sides of the droni is elevated about 3 inches in order to drain

Benefits:

Usually it is used to do Abhyanga to upper person or even pinda swedas are alsodone. Even sirodhara, kayaseka, annalepa are being done on this droni.

Baspa sweda yantra

It is wooden a box of 8 feet by 3 feet. It will have a base with multiple holes to pass vapours to body, and below this, a provision is made for keeping current or stoves or steam kettle . The head end is about 2ft x 2ft

Benefits :

In this instrument the patient is made to lie down with his head out side with amalaki kalka. The steam is usually passed through a tube, which is produced by keeping in water with herbs duly boiled to steam. But some times the stoves used to heat the Dashamulakadha and other vata alleviating drugs.

3 Avagaha Kostaka :

Avagaha tub is prepared with copper silver, steel, brass or plastic and it is about 6 ½ feet by 2 ½ feet x 2 ½ feet height fluid of about 1 feet is kept it the tub and the patients is made to sit for ½ hour

Benefits :

1. Back ache 2. Arshas (Piles)

Sirovasti Yantra

Siro is head, vasti keeping of oil over the head with leather cap of 12 angulas circumference or 24 inches for three fourth an hour or more

Benefits : Head ache, Insomnia

Vastinatra :

It is made up of metal, silver, brass, or copper, circular in shape with ridges. It is of seven inches in length with done Karnika after leaving 3-4 inches which make the nozzle to stop at its entrance into the Gudam, Second Karnika must be one inch after the first; The basthi putaka is tied in between the two Karnikas.

Uttara vasti yantra

The details of ancient uttaravasti yantra is already given in the vasti chapter. But here only modern instruments are given for the benefit of the readers.

The male metal catheter, female catheter, volsellum forceps, Bladder sound, uterine canula, metal syringers. Volsellum forceps is used to catch the cervix, which is 8 inches in length, straight. It is used to visualise the cervical canal into uterus. Bladder sounds are in different sizes which

are used in male and in female which are ten inches in size. When there is infection in urinary tract it should not be used. Female catheters are usually made up of rubber, 6 to numbers, male uttarabastiputaka are always in different sizes which are used in female and male to remove the urine from the bladder.

Uterine Canula :

It is made up metal of steel 6 inches in length and it will be fitted with metal syringe to send medicines into the uterus.

Rubina test Canula :

This is used to test sterility in female and in any obstruction in the fallopian tube. All the instruments must be sterilized, first of all pass the catheter and after removing the urine from the bladder and to the rubber catheter, fix the syringe and fill up the medicines and press the handle of the syringe to send the medicines into the urinary tract, then remove the catheter very slowly. The same procedure is adopted for male patients also. The patient must be made to lie down on her back with her legs straightened and fitted to clamps. In case of giving uttaravasti to uterus, first vaginal speculum is used and after wards the volsellum forceps is used to catch the cervix. Then pass the uterine canula into the uterus. Robin test canula is about 12 to 14 inches and it is easily passed into the uterus through the cervix to its outer a syringe of fixed and through it medicines are passed into the uterus, which will be slowly withdrawn out side.

Nasyachair

Prepare a chair of 2 feet in length by 2 $\frac{1}{2}$ feet height and the patient is made to sit on it by bending his head. The nose is made up to pass the medicines into it.

Vamana Peeta :

The armed chair is made and a cotton pillow is kept behind his neck. Please see the vamana karma for details.

Vrihi Mukha Sastra (Trocar)

The vrihimukha sastra resembles trocar. It is used in siravyadha as in ascites and in abscess.

Kutarika Sastra :

It resembles the teeth of cow. Its face is one angula or half Angula instead of this scalpel may be used.

Upacaraka :

He must be pure, clean and obedient to the Vaidya. He is skilful and having smooth behavior and nursing attitude, pacaka, sthapaka, uttapatata, samveshaka, oushadha peshka, stotra pacaka (pacaka – to bath, samvahaka = soft message, Oushadha peshaka = grinding of medicines, sotra palata = reciting of swasthivacka)

The animals, Kapinjala, Lava, Harini, Kala pucchata (Dear) Mrigamatruka (Big Dear) healthy cows, feeds for cows vessels, spoons, dharapatra, sayyana, Asana and places must be beautiful kept, to lie down, to sit, oleation, sudation, parisheka, Asthapana, Anuvasan, Sriovirecana, Vasti the instruments necessary for the above procedures should kept ready, mutra shalaka, suppository Dhoomanetra, uttara bastiyantra, Karsha urine, Ratti, are to be collected ghrta, Masthu, Dhaanyaamla Tail, Vasa, Majja, Honey, Rocksalt, Sidhu, Sura, Tushodhaka, Sauveeraka, Dadhi, Masthu, Green gram, Masha, Jower, Tila seeds, Horsegram, Ela, Angura, Draksha and Rice are to be collected and preserved.

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CASE REPORTS – 1

:HA PANA :

A muslim male, age 2 years patient who met with an accident was admitted in Nimbhans for his head infection and unconsciousness. He did regain unconscious for 4 months. He was brought to Jayachamarajendras Institute of Indian Medicine & Homoeopathy. He was administered with Snehabana with Bangalore Dairy in a dose of 1 ounce per day up to 7 days. He regained consciousness started talking. He was discharged in healthy condition. After ten rs he is still fit and doing hard labour.

CASE REPORT – 2

:EDA :

A boy, aged 12 years who was failed in all other systems of treatment his Pseudomuscular hypertrophy, was admitted in the hospital and given a course of Snehabana and later Pinda Sweda was administered. This case was demonstrated before World Health Organisation delegation when they visited the college. They were prised to see the improvement.

CASE REPORT – 3

:EDA – KAYASEKA :

An Administrative Officer of I.A.S., cadre who had an accident long o and had consulted Orthopedic Surgeon Who advised amputation of th hips. He was afraid of undergoing amputation, and he was treated h Kayaseka in additional to oral Ayurvedic drugs for a period of 14 ys, and vasti treatment for 15 days. He is still living with hips intact.

CASE REPORT – 4

An Adminstrative Officer who was suffering from cervical spondylitis Director of Health Department who was suffering from cervical spondylitis Diabetes mellitus came to Sri. Jayachamarajendra Institute of Indian Medicine, Bangalore and he was wearing neck collar and was having criciating pain.

:ERVICAL SPONDYLITIS :

Hemicrania patient S was treated with KBL (101) Nasya for a period of 15 days with oral Ayurvedic drugs. He was relieved of the disease.

He was given a course of Nasya of gandha taila with laxadi guggulu and myostal tabs 1-1-1 for a 15 days. He was given Anti Diabetic Treatment. He was cured of his disease.

CASE REPORT – 5

SLEEPLESSNESS

T -was suffering from sleeplessness for the last 10 years. Sirovasti with bala taila and karpasasthyadi taila was done for a period of 7 days, the patient was able to sleep very next week of treatment.

CASE REPORT – 6

Peptic ulcer patient G was given a course of Ksheeravasti for a period of 15 days. His symptoms and signs were completely abated and ulcer cured. It need not be given in drip method with usual method only it is beneficial. Milk 8 ounce + Honey 4 ounce + Tila Taila 4 ounce + Ghritta 4 ounce.

CASE REPORTS – 7

VAMANA KARMA :

A, a patient who was suffering from Bronchical Asthma was given emesis therapy as per schedule and later he was given Ayurvedic treatment as described in Ayurveda for 1 month. The patient is hale and healthy, after 5 years of treatment.

CASE REPORT – 8

VIRECANA :

A patient of constipation was administered with trivrit lehya for a period of one week 1-2 Gm. His constipation is stopped and regularly he is having motions.

CASE REPORT – 9

NASYA :

For Epilepsy patients administration of Brahmigritha or Mahakalyana gritha internally and Nasya found very beneficial.

CASE REPORT – 10

Hemicrania patient S was treated with KBL (101) Nasya for a period of 15 days with oral Ayurvedic drugs. He was relieved of the disease.



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CASE REPORT -11

Spondylitis of lumbar region of patient R was treated with vasti with Tiktakshara for a period of 15 days along with Ayurvedic treatment. Then X-rays showed 80-90% improvement. After 3 months of rest with treatment he became completely cured.

CASE REPORTS -12

(1) A patient of age 45 years by profession who was suffering from Ulcerative colitis was treated with picchavastigriha of udumbara 8 ounce padmakadi taila 4 ounce Shatavarighrita 9 ounce should be given for a period of 15 days, with restricted diet.

(2) For a patient of Thrombo cytopenia Rajayapnavasti and picchavasti are very beneficial it is seen that the WBC count will be increased gradually by days there is an increase of 80,000 to 1 lakh.

CASE REPORTS -13

In case of poliomyelitis vasti treatment is found to be very effective. R who was suffering from poliomyelitis was given a course of vasti treatment in addition other ayurvedic treatment with 6 months treatment he gained normal strength.

CASE REPORTS -14

A patient of obese was treated with a vasti consisting of Bhadra, Nimba guduchi, Koshatalka, tila Taila, gomutra, Madhu with Kalka of Madana, Saindhava, Bala, Sarshapa, Ela, Pippali and Bilva.

Or

Gomutra 8 ounce, Rock salt 1 Gm honey 4 ounce, Yavakshara 3 Gms.

Sarshapa oil 24 tola. His weight was reduced gradually.

CASE REPORTS -15

Diabetic patients are administered with madhu tailik vasti for period of 15 days. The increase of RBC, Proteins, B 12, HB % is also noted in patient in addition lowering of high blood sugar.

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