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### CIKITSĀ-STHĀNA

#### CHAPTER - XXVII

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**CHAPTER - XXVIII**  
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## CHAPTER - XXX

## TREATMENT OF GYNECIC, SEMINAL AND LACTEAL MORBIDITIES

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## CHAPTER - XXVII

### सप्तविंशोऽध्यायः

TREATMENT OF SPASTICITY OF THIGHS

अथात ऊरुस्तम्भचिकित्सितं व्याख्यास्यामः ॥१॥

इति ह स्माह भगवानात्रेयः ॥२॥

Now, we shall expound the chapter on the “Treatment of *Urustambha* (Spasticity of the Thighs)”

Thus, said Lord Ātreya.

[ 1-2 ]

In the previous chapter (no. XXVI) dealing with the treatment of diseases related to the three vital organs, *pañca-karma* (five elimination therapies) is described as a remedy for several ailments. Keeping this in view, the preceptor in this chapter explains the disease *urustambha* (spasticity of the thighs) for the treatment of which these very five elimination therapies (*pañca-karma*) are contraindicated. It is natural that while witnessing an event, another even contrary to it comes to the mind automatically. For example, witnessing a mongoose (which is inimical to the snake) brings to the mind the picture of a snake which is inimical to the former.

#### Prologue

श्रिया परमया ब्राह्म्या परया च तपःश्रिया ।  
अहीनं चन्द्रसूर्यभ्यां सुमेरुमिव पर्वतम् ॥३॥  
धीधृतिस्मृतिविज्ञानज्ञानकीर्तिक्षमालयम् ।  
अग्निवेशो गुरुं काले संशयं परिपृष्टवान् ॥४॥

Once upon a time, Agniveśa asked the preceptor (Lord Punarvasu) who was endowed with the superb elegance — both of brahminic knowledge as well as penance, who was like the Mt. Sumeru flanked by the sun and the moon, and who was also the abode of wisdom, patience, memory, mundane knowledge, spiritual knowledge, fame and forgiveness, the following questions. [ 3-4 ]

*Disciple's Query*

भगवन् पञ्च कर्मणि समस्तानि पृथक् तथा।  
 निर्दिष्टान्यामयानां हि सर्वेषामेव भेषजम् ॥५॥  
 दोषजोऽस्त्यामयः कश्चिद्द्यस्य तानि भिषणवर !।  
 न स्युः शक्तानि शमने साध्यस्य क्रियया सतः ॥६॥

O! Lord, all the five elimination therapies (*pañca-karma*) are described jointly and severally as therapeutic measures for the treatment of all the diseases. Is there any curable disease caused by *doṣas* for the alleviation of which these five elimination therapies (*pañca-karma*) are contra-indicated.

[ 5-6 ]

Diseases are broadly classified into three categories, as follows :

- (1) *āgantu* or exogenous;
- (2) *mānasa* or psychic; and
- (3) *doṣaja* or caused by *doṣas*, viz., *vāyu*, *pitta* and *kapha*.

*Pañca-karmas* (five elimination therapies) are not of much use for the treatment of the first two categories of diseases. These are useful only for the diseases of the third category. To emphasise this, the term '*doṣaja*' (caused by *doṣas*) is used in the above verse.

These *doṣaja* diseases are again of two sub-categories, viz., (1) *sādhyas* (curable), and (2) *asādhyas* (incurable). *Pañca-karma* therapies are of little use for the treatment of incurable diseases; these are effective only for the treatment of curable diseases (*sādhyas*). To emphasise upon this point, the term '*sādhyasya*' (treatment of the curable type of *doṣaja* diseases) is used here.

By implication, *pañca-karma* therapies are useful for all the curable types of *doṣaja* diseases, notwithstanding an exceptional case to which a reference is made in Agniveśa's query in this chapter.

*Dialogue*

अस्त्यूरुस्तम्भ इत्युक्ते गुरुणा तस्य कारणम्।  
 सलिङ्गभेषजं भूयः पृष्ठस्तेनाब्रवीद्गुरुः ॥७॥

To the above mentioned query of Agniveśa, the preceptor replied, "There is such a disease (for which *pañca-karma* is contra-indicated), and it is called *ūru-stambha* (spasticity of

the thighs). Agniveśa again enquired about the etiology, symptomatology and treatment of this ailment. The preceptor again replied [as follows]. [ 7 ]

### *Etiology and Pathogenesis of Ūrustambha*

स्निग्धोष्णालघुशीतानि जीर्णाजीर्णे समश्नतः ।  
 द्रवशुष्कदधिक्षीरग्राम्यानूपौदकामिषे: ॥८॥  
 पिष्टव्यापन्नमद्यातिदिवास्वप्नप्रजागरे: ।  
 लङ्घनाध्यशनायासभंयवेगविधारणैः ॥९॥  
 स्नेहाच्चामं चितं कोष्ठे वातादीमेदसा सह ।  
 रुद्धवाऽशु गौरवादूर्ल यात्यथोगैः सिरादिभिः ॥१०॥  
 पूरयन् सविथजङ्घोरु दोषो मेदोबलोत्कटः ।  
 अविधेयपरिस्पन्दं जनयत्यल्पविक्रमम् ॥११॥

*Ūrustambha* (spasticity of the thighs) is caused by the following factors :

- (1) Intake of unctuous, hot, light and cold ingredients when the ingested food is partially digested and partially undigested;
- (2) Intake of liquid and dry ingredients;
- (3) Intake of yoghurt, milk and meat of animals who are *grāmya* (domesticated animals), *ānūpa* (animals inhabiting marshy land) and *audaka* (aquatic animals);
- (4) Intake of pastries and polluted alcohol;
- (5) Excessive sleep during the day time and remaining awake at night for a long time;
- (6) Fasting or taking food while the previous meal is not digested;
- (7) Overexertion and exposure to fearful situations; and
- (8) Suppression of the manifested natural urges.

On account of unctuousness, the *āma* (uncooked material) located in the gastro-intestinal tract, along with fat causes

obstruction to the movement of *vāyu*, etc. Again on account of heaviness, it immediately reaches the thighs through the downward moving vessels, etc., and being provoked by the powerful fat, these *doṣas* (morbid material) fill up the lower limbs including the thighs and calf regions to cause involuntary spasms and immobility in these parts. [ 8- 11 ]

*Āma* is produced because of improper digestion. In the present case, however, the food is partially digested and partially (not fully) undigested. The digested part of the food produces *rasa* (nourishing fluid), and only the undigested part produces *āma* which is called *rasa-śesa* (*āma* which is the residue of the *rasa* or nourishing fluid). This *āma* gets adhered to the wall of the gastro-intestinal tract, and gets accumulated there. While moving to the thighs, this *āma* gets associated with the three *doṣas*, viz., *vāyu*, *pitta* and *kapha*.

Movement of the *āma* to the thighs, etc., takes place through blood vessels like *sirās* (veins) and *dhamanīs* (arteries), and other *srotas* (channels) like lymphatics.

The term 'śakthi' generally refers to the leg as a whole which includes *jaṅghā* (calf region) and *ūru* (thigh). Therefore, mention of *jaṅghā* and *ūru* along with *sakthi* appears superfluous. But these two parts of the body are specifically mentioned here to emphasise that both the *jaṅghā* and *ūru* in the leg get specially filled up with the *doṣas*.

### *Simile of Pond*

महासरसि गम्भीरे पूर्णेऽप्यु स्तिमितं यथा ।  
तिष्ठति स्थिरमक्षोभ्यं तद्वदूरगतः कफः ॥ १२ ॥

As in a pond which is large, deep and full, the water remains motionless, stable and unagitated, similarly the *kapha* shifted to the thighs remains motionless, stable and unagitated [in *ūrustambha*]. [ 12 ]

The above mentioned simile implies the predominance of *kapha* in the pathogenesis (*saṃprāpti*) of the disease, notwithstanding the fact that this ailment (*ūrustambha*) is caused by the aggravation of all the three *doṣas* as described in *Sūtra* 19:4(8).

### *Subsequent Developments*

गौरवायाससङ्कोचदाहरुक्सुप्तिकम्पनैः ।  
भेदस्फुरणतोदैश्च युक्तो देहं निहन्त्यसून् ॥ १३ ॥

This ailment (*ūrustambha* or spasticity of the thighs) thereafter, gets associated with heaviness, fatigue, contracture, burning sensation, pain, numbness, tremor and breaking, twitching and pricking types of pain leading to the death of the patient. [ 13 ]

### *Definition of Ūrustambha*

ऊरु श्लेष्मा समेदस्को वातपित्तेभिर्भूय तु।  
स्तम्भयेत्स्थैर्यशैत्याभ्यामूरस्तम्भस्ततस्तु सः ॥१४॥

*Kapha* associated with *medas* afflicts *vāyu* and *pitta* to cause spasticity (*stambha*) of the thighs (*ūru*) characterized by their stiffness and coldness because of which the ailment is called *ūru-stambha* (spasticity of the thighs). [ 14 ]

[ In the reading “vātapitte’bhībhūya”, the term ‘vātapitte’ being of dual number should not have undergone any *sandhi* (joined) with the subsequent term ‘abhbībhūya’ due to the *prakṛtībhāva* of the final ‘e’; but the present compound (*sandhi*) form is an exception to the general *sandhi* rules. This has been noted by Gaṅgādhara in his *Jalpa-kalpataru* commentary ].

The spasticity (*stambha*) is associated with stiffness (*sthairyā*) and coldness (*śaitya*) which are the attributes of *kapha*. This implies the predominance of *kapha* in the pathogenesis of this disease.

### *Premonitory Signs and Symptoms*

प्रागूपं ध्याननिद्रातिस्तैमित्यारोचकञ्चरा: ।  
लोमहर्षश्च छर्दिश्चं जङ्घोर्वाः सदनं तथा ॥१५॥

Fixed gaze, excessive sleep, excessive indolence, anorexia, fever, horripilation, vomiting and asthenia of the calf region as well as thighs are the premonitory signs and symptoms of *ūrustambha* (spasticity of the thighs). [ 15 ].

### *Mistaken Identity*

वातशङ्किभिरज्ञानात्तस्य स्यात् स्नेहनात् पुनः ।  
पादयोः सदनं सुप्तिः कृच्छादुद्धरणं तथा ॥१६॥

Mistaking it as an ailment caused by the aggravated *vāyu*, because of ignorance, if oleation therapy is administered, then

this results in asthenia as well as numbness of the legs, and the lifting of the legs becomes difficult. [ 16 ]

Some of the manifestations of this ailment like *supti* (numbness) and *saṅkoca* (contraction) — vide verse no. 13, are similar to those caused by the aggravated *vāyu*. Therefore, out of ignorance, this ailment may be misdiagnosed as the one caused by *vāyu*, and to alleviate *vāyu*, oleation therapy may be administered which causes further deterioration of the condition.

### *Signs and Symptoms of Ūrustambha*

जङ्घोरुगलानिरत्यर्थं शश्वच्चादाहवेदना ।  
पदं च व्यथते न्यस्तं शीतस्पर्शं न वेत्ति च ॥ १७ ॥  
संस्थाने पीडने गत्यां चालने चाप्यनीश्वरः ।  
अन्यनेयौ हि संभग्नावूरू पादौ च मन्त्रते ॥ १८ ॥

The signs and symptoms of *Ūrustambha* are as follows:

- (1) Excessive fatigue of the calf muscles and thighs;
- (2) Constant pain with slight burning sensation;
- (3) Feeling of pain while putting the feet on the ground;
- (4) Insensitivity to cold touch;
- (5) Lack of control over the functions like standing, pressing the feet on the ground, walking and movement [of the lower limbs]; and
- (6) Feeling as if the limbs are propelled by someone else (not by himself) and as if these are broken. [ 17-18 ]

Some scholars interpret the above mentioned signs and symptoms as those caused by the administration of the oleation therapy indicating the incurability of the condition.

The term “*śaśvaccādāha-vedanā*” mentioned in the verse no. 17 is interpreted by some scholars as “constant pain without any burning sensation”

### *Prognosis*

यदा दाहार्तितोदार्तो वेपनः पुरुषो भवेत् ।  
ऊरुस्तम्भस्तदा हन्यात् साधयेदन्यथा नवम् ॥ १९ ॥

If the patient is further afflicted with burning sensation, pain and tremors, then this disease *ūrustambha* (spasticity of the thighs) leads to his death, i.e. he is incurable. If such signs and symptoms are absent, and if the ailment is of recent origin, then such a patient should be treated, i.e. he is curable.

[ 19 ]

### *Reasons for Prohibiting Pañca-karma*

तस्य न स्नेहनं कार्यं न बस्तिर्न विरेचनम्।  
 न चैव वमनं यस्मात्तन्निबोधत कारणम्॥ २०॥  
 वृद्धये श्लेष्मणो नित्यं स्नेहनं बस्तिकर्म च।  
 तत्स्थस्योद्धरणे चैव न समर्थं विरेचनम्॥ २१॥  
 कफं कफस्थानगतं पित्तं च वमनात् सुखम्।  
 हर्तुमामाशयस्थौ च स्वंसनात्तावुभावपि॥ २२॥  
 पक्वाशयस्थाः सर्वेऽपि बस्तिभिर्मूलनिर्जयात्।  
 शक्या न त्वाममेदोभ्यां स्तब्धा जङ्घोरुसंस्थिताः॥ २३॥  
 वातस्थाने हि तच्छैत्यादद्वयोः स्तम्भाच्च तदगताः।  
 न शक्याः सुखमुद्धर्तुं जलं निमादिव स्थलात्॥ २४॥

The reason for which oleation, enema, purgation and emetic therapies are contra-indicated in the treatment of *ūrustambha* (spasticity of the thighs) is being explained which you (addressed by the preceptor to the disciple) may hear.

Oleation and enema therapies always aggravate *kapha*. Purgation therapy is also too ineffective to remove *kapha* localised there (in the thighs).

*Kapha* located in its own place (i.e. *āmāśaya* or stomach), and *pitta* can be easily removed by emesis. Both of these, viz., *kapha* and *pitta*, located in the *āmāśaya* or stomach can be eliminated by purgation. When located in *pakvāśaya* (colon) all the three *doṣas*, viz., *vāyu*, *pitta* and *kapha* can be rooted out by enema therapy. But when associated with *āma* (product of improper digestion) and fat, and specially when these are firmly located in the thighs, it is impossible to eliminate them by the above mentioned therapies.

Since the *āma* and *medas* are lodged in the abode of *vāyu* which is cold by nature, and since these are firmly localised there, it is not easy to eliminate them just as it is difficult to lift water located at a lower level. [ 20-24 ]

The reason for which therapies like oleation, enema, etc., are contra-indicated in the treatment of *ūrustambha* (spasticity of the thighs) is explained in the above verses. The inadvisability of oleation therapy in the treatment of this ailment is already mentioned in the verse no. 16. But the reason for which this oleation therapy is contra-indicated is explained in the above verses.

The *snehana* or oleation therapy can be administered to a patient in two different ways, viz., *pāna* or taking ghee, etc., internally, and *abhayaṅga* or external use of oil, etc., for massage. Both these modes of oleation therapy are contra-indicated in the treatment of this ailment.

*Pañca-karmas* or five elimination therapies are as follows :

- (1) *Vamana* or emetic therapy;
- (2) *Virecana* or purgation therapy;
- (3) *Nirūha basti* or medicated enema prepared of oil, decoction, etc.;
- (4) *Anuvāsana basti* or medicated enema prepared of fat only; and
- (5) *Nasya* or inhalation therapy.

The last one, viz., *nasya* or inhalation therapy has absolutely no relevance in the treatment of such ailments like *ūrustambha*; hence its contra-indicative nature is just ignored, and not mentioned here.

The *nirūha* type of medicated enema is included in *virecana* or purgation therapy while describing its contra-indicatory nature.

### *Line of Treatment*

तस्य संशमनं नित्यं क्षपणं शोषणं तथा ।  
युक्त्यपेक्षी भिषक् कुर्यादधिकत्वात्कफामयोः ॥ २५ ॥

Since *kapha* and *āma* (product of improper digestion) are predominant in the pathogenesis of *ūrustambha* (spasticity of the thighs), the physician should constantly administer appropriate alleviation therapies for their *kṣapana* (complete extraction) and *śoṣana* (absorption of the liquid fraction).

### *Food and Vegetables*

सदा रुक्षोपचाराय यवश्यामाककोद्रवान् ।  
 शाकैरलवणैर्द्याज्जलतैलोपसाधितैः ॥ २६ ॥  
 सुनिषण्णकनिम्बार्कवेत्रागवधपत्लवैः ।  
 वायसीवास्तुकैरन्यैस्तिक्तैश्च कुलकादिभिः ॥ २७ ॥

The patient of *ūrustambha* should be constantly given ununctuous regimens. So, *yava* (barley), *śyamāka* (millet) and *kodrava* along with vegetables cooked with water and oil without adding salt, leaves of *suniṣaṇṇaka*, *nimba*, *arka*, *vetra*, *āragvadha*, *vāyasī* (*kākamācī*), *vāstuka* and bitter vegetables like *kulaka* (*kāravellaka*) are useful for the patient.

[ 26-27 ]

### *Drinks*

क्षारारिष्टप्रयोगाश्च हरीतक्यास्तथैव च ।  
 मधूदकस्य पिप्पल्या ऊरुस्तम्भविनाशनाः ॥ २८ ॥

Administration of alkali preparations, *ariṣṭa* (medicated wines), *harītakī*, water added with honey and *pippalī* cures *ūrustambha* (spasticity of the thighs). [ 28 ]

### *Samaṅgādi Yoga*

समङ्गां शाल्मलीं बिल्वं मधुना सह ना पिबेत् ।

The patient suffering from *ūrustambha* should take *samaṅgā*, *śālmalī* (gum-resin) and *bilva* along with honey.

[  $\frac{1}{2}$  29 ]

### *[Śrīveṣṭakādi Yoga]*

तथा श्रीवेष्टकोदीच्छदेवदारुनतान्यषि ॥ २९ ॥  
 चन्दनं धातकीं कुष्ठं तालीसं नलदं तथा ।

The patient may also be given *śrīveṣṭaka*, *udīcyā*, *devadāru*, *nata*, *candana*, *dhātakī*, *kuṣṭha*, *tālīsa* and *nalada* [along with honey]. [ 29  $\frac{1}{2}$  -  $\frac{1}{2}$  30 ]

### *Kalkas (Recipes in the form of Paste)*

मुस्तं हरीतकीं लोधं पद्मकं तिक्तरोहिणीम् ॥ ३० ॥

देवदारु हरिद्रे द्वे वचां कटुकरोहिणीम्।  
 पिप्पलीं पिप्पलीमूलं सरलं देवदारु च॥ ३१॥  
 चव्यं चित्रकमूलानि देवदारु हरीतकीम्।  
 भल्लातकं समूलां च पिप्पलीं पञ्च तान् पिबेत्॥ ३२॥  
 सक्षौद्रानर्धश्लोकोक्तान् कल्कानूरुग्रहापहान्।

The following five recipes cure *ūrustambha* (spasticity of thighs) :

- (1) *Musta, haritakī, lodhra, padmaka* and *tikta-rohiṇī*;
- (2) *Devadāru, haridrā, dāru-haridrā, vacā* and *kaṭuka-rohiṇī*;
- (3) *Pippalī, pippalī-mūla, sarala* and *deva-dāru*;
- (4) *Cavya*, root of *citraka*, *deva-dāru* and *haritakī*; and
- (5) *Bhallātaka, pippalī-mūla* and *pippalī*.

All the above mentioned recipes in the form of paste are to be taken along with honey. [ 30  $\frac{1}{2}$  -  $\frac{1}{2}$  33 ]

#### *Cūrṇas (Recipes in the form of Powder)*

शार्ङ्गेष्टां मदनं दन्तीं वत्सकस्य फलं वचाम्॥ ३३॥  
 मूर्वामारग्वधं पाठां करञ्जं कुलकं तथा।  
 पिबेन्मधुयुतं तुल्यं चूर्णं वा वारिणाप्लुतम्॥ ३४॥  
 सक्षौद्रं दधिमण्डवाऽप्यूरुस्तम्भविनाशनम्।  
 मूर्वामतिविषां कुष्ठं चित्रकं कटुरोहिणीम्॥ ३५॥  
 पूर्ववदगुगुलं मूत्रे रात्रिस्थितमथापि वा।  
 स्वर्णक्षीरीमतिविषां मुस्तं तेजोवतीं वचाम्॥ ३६॥  
 सुराह्वं चित्रकं कुष्ठं पाठां कटुकरोहिणीम्।  
 लेहयेन्मधुना चूर्णं सक्षौद्रं वा जलाप्लुतम्॥ ३७॥  
 फलीं व्याघ्रनखं हेम पिबेद्वा मधुसंयुतम्।  
 त्रिफलां पिप्पलीं मुस्तं चव्यं कटुकरोहिणीम्॥ ३८॥  
 लिह्याद्वा मधुना चूर्णमूरुस्तम्भार्दितो नरः।

The patient suffering from *ūrustambha* should take the following recipes :

(1) [*Śārṅgeṣṭādi Yoga*]

*Śārṅgeṣṭā* (*guñjā*), *madana*, *dantī*, fruits (seeds) of *vatsaka*, *vacā*, *mūrvā*, *āragvadha*, *pāṭhā*, *karañja* and *kulaka* (*kāravellaka*)—all these ingredients taken in equal quantities should be made to a powder. This should be taken along with honey added with water. Alternatively, this powder may be added with honey and whey, and taken.

(2) [*Mūrvādi Yoga*]

In the above mentioned manner, [the powder of] *mūrvā*, *ativiṣā*, *kuṣṭha*, *citraka* and *kaṭu-rohiṇī* may be taken.

(3) *Guggulu* should be soaked overnight in cow's urine and taken.

(4) [*Svarṇakṣīryādi Yoga*]

The powder of *svarṇa-kṣīrī*, *ativiṣā*, *musta*, *tejovatī*, *vacā*, *surāhva*, *citraka*, *kuṣṭha*, *pāṭhā* and *kaṭuka-rohiṇī* should be made to a powder. It should be taken in the form of a linctus made by adding honey. Alternatively, the powder may be mixed with water and honey, and taken.

(5) [The powder of] *phalī* (*nyagrodha*), *vyāghra-nakha* and *hema* (*nāga-kesara*) may be taken by the patient.

(6) [The powder of] *triphalā* (*harītakī*, *vibhītaka* and *āmalakī*), *pippalī*, *musta*, *cavya* and *kaṭuka-rohiṇī* may be made to a linctus, and taken. [ 33  $\frac{1}{2}$  -  $\frac{1}{2}$  39 ]

[Cakrapāṇi, while commenting on these verse has identified a drug '*svādu-kaṇṭaka*' as *vikaṇkata*. But this drug is not mentioned in these recipes. Perhaps the text of *Caraka* on which he commented was slightly different from the present one.]

*Nourishing Therapy*

अपतर्पणजश्वेत् स्यादोषः संतर्पयेद्दि तम् ॥ ३१ ॥  
युक्त्या जाङ्गलजैमर्सैः पुराणैश्चैव शालिभिः ।

If the disease *ūrustambha* is caused by *apatarpana* (depletion of tissues), then the patient should be appropriately

given *santarpaṇa* (nourishing) therapy consisting of the meat of animals inhabiting *jāṅgala deśa* (the land with shrubs and small trees) and old *śāli* rice. [  $39 \frac{1}{2} - 40 \frac{1}{2}$  ]

### Oleation and Fomentation Therapies

रूक्षणाद्वातकोपश्चेनिद्रानाशार्तिपूर्वकः ॥ ४० ॥

स्नेहस्वेदक्रमस्तत्र कार्यो वातामयापहः ।

If because [of excessive use] of ununctuous therapies, *vāyu* gets aggravated causing thereby insomnia and pain, then the patient should be given oleation and fomentation therapies for the alleviation of the ailments caused by *vāyu*.

[  $40 \frac{1}{2} - 41 \frac{1}{2}$  ]

As a general rule, oleation therapy is prohibited in the treatment of *ūrustambha*. But while treating *ūrustambha*, if there is any aggravation of *vāyu* because of excessive administration of ununctuous therapies, then oleation therapy should not be taken as a contradiction of the general rule.

### [*Pīluparnyādi Taila*]

पीलुपर्णी पयस्या च रास्ना गोक्षुरको वचा ॥ ४१ ॥

सरलागुरुपाठाश्च तैलमेभिर्विपाचयेत् ।

सक्षौद्रं प्रसृतं तस्मादज्जलिं वाऽपि ना पिबेत् ॥ ४२ ॥

Oil should be cooked by adding *pīluparnī* (*moraṭa*), *payasyā*, *rāsnā*, *gokṣuraka*, *vacā*, *sarala*, *aguru* and *pāṭhā*. One *prasṛta* or one *añjali* of this medicated oil should be taken by adding honey (one-fourth in quantity of the medicated oil).

[  $41 \frac{1}{2} - 42$  ]

### [*Kuṣṭhādyā Taila*]

कुष्ठश्रीवेष्टकोदीच्यसरलं दारु केशरम् ।

अजगन्धाऽश्वगन्धा च तैलं तैः सार्षपं पचेत् ॥ ४३ ॥

सक्षौद्रं मात्रया तच्चाप्यूरुस्तम्भार्दितः पिबेत् ।

(रौक्ष्यानुक्त ऊरुस्तम्भात्तत्क्ष स विमुच्यते) ॥ ४४ ॥

Mustard oil should be cooked by adding *kuṣṭha*, *śrīvēṣṭaka*, *udīcya*, *sarala*, *devadāru*, *keśara*, *ajagandhā* (*ajamodā*) and

*aśvagandhā*. The patient suffering from *ūrustambha* (spasticity of the thighs) should take this medicated oil in appropriate quantity by adding honey. This recipe makes the patient free from ununctuousness leading to the cure of *ūrustambha*.

[ 43-44 ]

*[Saindhavādyā Taila]*

द्वे पले सैन्धवात् पञ्च शुण्ड्या ग्रन्थिकचित्रकात्।  
द्वे द्वे भल्लातकास्थीनि विंशतिर्द्वे तथाऽऽडके॥ ४५ ॥  
आरनालात् पचेत् प्रस्थं तैलस्यैतरपत्यदम्।  
गृध्रस्यूरुग्रहाशोर्तिसर्ववातविकारनुत् ॥ ४६ ॥

One *prastha* of oil should be cooked by adding two *palas* of *saindhava*, five *palas* of *śunṭhī*, two *palas* of *granthika*, two *palas* of *citraka*, twenty fruits of *bhallātaka* and two *ādhakas* of *āranāla* (sour vinegar). Intake of this medicated oil helps in the procreation of offsprings. It cures sciatica, *ūrugraha* (spasticity of the thighs), piles, pain and all types of diseases caused by the aggravated *vāyu*.

[ 45-46 ]

*Aṣṭakaṭvara Taila*

पलाभ्यां पिप्पलीमूलनागरादष्टकट्वरः।  
तैलप्रस्थः समो दध्ना गृध्रस्यूरुग्रहापहः॥ ४७ ॥  
इत्यष्टकट्वरतैलम् ।

One *prastha* of oil should be cooked by adding two *palas* of *pippalī-mūla* and *nāgara* taken together, eight *prasthas* of *kaṭvara* (*takra* or butter-milk) and one *prastha* of yoghurt. This medicated oil cures sciatica and *ūrustambha* (spasticity of thighs).

Thus, ends the description of *Aṣṭakaṭvara taila*. [ 47 ]

For the preparation of this medicated oil, eight times (*aṣṭa-guṇa*) of *kaṭvara* (*takra* or butter-milk) is added to one *prastha* of oil because of which it is called *Aṣṭa-kaṭvara-taila*.

*External Therapy*

इत्याभ्यन्तरमुद्दिष्टमूरुस्तम्भस्य भेषजम्।  
श्लेष्मणः क्षपणं त्वन्यद्बाह्यं शृणु चिकित्सितम्॥ ४८ ॥

वल्मीकमृत्तिका मूलं करञ्जस्य फलं त्वचम्।  
 इष्टकानां ततश्चूर्णः कुर्यादुत्सादनं भृशम्॥४९॥  
 मूलैर्वार्ड्यश्वगन्धाया मूलैर्कर्कस्य वा भिषक्।  
 पिचुमर्दस्य वा मूलैरथवा देवदारुणः॥५०॥  
 शौद्रसर्षपवल्मीकमृत्तिकासंयुतैर्भिषक् ।  
 गाढमुत्सादनं कुर्यादूरुस्तम्भे प्रलेपनम्॥५१॥  
 दन्तीद्रवन्तीसुरसासर्षपैश्चापि बुद्धिमान्।  
 तकरीशिगृसुरसाविश्ववत्सकनिष्ठजैः ॥५२॥  
 पत्रमूलफलैस्तोयं शृतमुण्डं च सेचनम्।  
 पिष्टं तु सर्षपं मूत्रेऽध्युषितं स्यात् प्रलेपनम्॥५३॥  
 वत्सकः सुरसं कुष्ठं गन्धास्तुम्बुरुशिगृकौ।  
 हिंस्वार्कमूलवल्मीकमृत्तिकाः सकुठेरकाः॥५४॥  
 दधिसैन्धवसंयुक्तं कार्यमेतैः प्रलेपनम्।  
 (ऊरुस्तम्भविनाशाय भिषजा जानता क्रमम्)॥५५॥  
 श्योनाकं खदिरं बिल्वं बृहत्यौ सरलासनौ।  
 शोभाऊजनकतकरीश्वदंष्ट्रासुरसार्जकान् ॥५६॥  
 अग्निमन्थकरञ्जौ च जलेनोत्क्वाथ्य सेचयेत्।  
 प्रलेपो मूत्रपिष्टैर्वार्ड्यश्वरुस्तम्भनिवारणः॥५७॥  
 कफक्षयार्थं शक्येषु व्यायामेष्वनुयोजयेत्।  
 स्थलान्याक्रामयेत् कल्यं शर्कराः सिकतास्तथा॥५८॥  
 प्रतारयेत् प्रतिस्तोतो नदीं शीतजलं शिवाम्।  
 सरश्च विमलं शीतं स्थिरतोयं पुनः पुनः॥५९॥  
 तथा विशुष्केऽस्य कफे शान्तिमूरुग्रहो ब्रजेत्।

In the above mentioned verses (nos. 25-47), the recipes to be used internally for the cure of *ūrustambha* are described in brief. Hereafter, recipes to be administered externally for the diminution of *kapha* will be described which you (addressed to Agniveśa by the preceptor) may hear.

[*Valmīka-mṛttikādyutsādana*]

The mud of ant-hill, the root, fruits and barks of *karañja*, and bricks should be made to a powder. This should be used for *ūtsādana* (dry rubbing) frequently.

Alternatively, the physician should administer this *utsādāna* therapy with the help of the root of *aśvagandhā*, *arka*, *picumarda* (*nimba*) or *devadāru*. Any one of these drugs may be mixed with honey, *sarṣapa* and mud of ant-hill before being used as thick *utsādāna* (dry rubbing or massage) or *pralepana* (external application).

A wise physician may also apply the paste of *dantī*, *dravantī* (a variety of *dantī*), *surasā* and *sarṣapa* for the cure of *ūrustambha* (spasticity of the thighs).

The warm decoction prepared by boiling water with the leaves, roots and fruits of *tarkārī* (*jayantī*), *śigru*, *surasā*, *viśva*, *vatsaka* and *nimba* may be sprinkled over the affected part.

Mustard should be made to a paste by triturating with cow's urine kept overnight and used for external application.

[*Vatsakadi Pralepa*]

*Vatsaka*, *surasā*, *kuṣṭha*, aromatic drugs (like *aguru*), *tumburu*, *śigru*, *hiṁsrā*, root of *arka*, mud of ant-hill and *kūtheraka* (*parṇāsa*) should be made to a paste by adding yoghurt and rock-salt. A physician conversant with the line of treatment should administer this paste for external application for the cure of *ūrustambha* (spasticity of the thighs).

[*Śyonākādi-Pariṣeka-Pralepa*]

*Śyonāka*, *khadira*, *bilva*, *bṛhatī*, *kanṭakārī*, *sarala*, *asana*, *śobhāñjana*, *tarkārī*, *śvadāmṣṭrā*, *surasā*, *arjaka*, *agnimantha* and *karañja* should be boiled in water. This decoction should be used for sprinkling over the affected part.

The above mentioned drugs may be made to a paste by triturating them with cow's urine, and applied externally for the cure of *ūrustambha* (spasticity of the thighs).

To alleviate *kapha*, the able bodied patients should be engaged in physical exercise, and they should be made to walk over the ground covered with gravels and sand in the morning.

The patient should be made to swim frequently against the current of a river with cold water but harmless (free from dangerous aquatic animals). He may also be advised swimming frequently in a pond having clean, cold and stable water.

[ 48- $\frac{1}{2}$ , 60 ]

*Ūrustambha* is caused by the aggravation of *vāyu* and *kapha*. Contact with water as it happens during swimming should normally aggravate *kapha* as well as the disease *ūrustambha*. But while swimming, the physical exercise produces heat, and this heat cannot get dissipated because of the cold water surrounding the body. The heat thus, generated remains (enters) inside the body to dissociate *kapha* from the adhered tissues resulting in its alleviation. Thus, swimming in cold water produces opposite effect, i.e. instead of aggravation, it causes alleviation of *kapha*. In spite of its contradictory nature, it actually cures the disease, and thus, serves as an appropriate therapy. Keeping this phenomenon in view, it will be described in *Cikitsā* 30 : 322 that at times, therapies having opposite effects become conducive to the treatment of diseases.

#### *Line of Treatment*

श्लेष्मणः क्षपणं यत् स्यान्न च मारुतमावहेत् ॥ ६० ॥

तत् सर्वं सर्वदा कार्यमूरस्तम्भस्य भेषजम् ।

शरीरं बलमग्निं च कार्येषा रक्षता क्रिया ॥ ६१ ॥

All the therapeutic measures which alleviate *kapha* but do not aggravate *vāyu* should always be employed for the treatment of *Ūrustambha*. These therapeutic measures should however, be administered to the patient while protecting his physical strength and *agni* (power of digestion and metabolism).

[ 60  $\frac{1}{2}$  - 61 ]

#### *To Sum up*

तत्र श्लोकः:-

हेतुः प्रागूपलिङ्गानि कर्मयोग्यत्वकारणम् ।

द्विविधं भेषजं चोक्तमूरस्तम्भचिकित्सिते ॥ ६२ ॥

In this chapter on the treatment of *ūrustambha* (spasticity of the thighs), the following topics are discussed :

- (1) Etiology of the disease;
- (2) Premonitory signs and symptoms of the disease;
- (3) Signs and symptoms of the disease;
- (4) Unsuitable therapeutic measures, and the reason for their unsuitability; and
- (5) Two categories of therapeutic measures (viz., internal and external therapies). [ 62 ]

*Colophon*

इत्यरिनवेशकृते तत्रे चरकप्रतिसंस्कृतेऽप्राप्ते  
दूषबलसंपूरिते चिकित्सास्थाने ऊरुस्तम्भचिकित्सितं  
नाम सप्तविंशोऽध्यायः ॥ २७ ॥

Thus, ends the twenty seventh chapter dealing with the treatment of *Ūrustambha* (spasticity of the thighs) in the section on treatment of diseases (*Cikitsā-sthāna*) of Agniveśa's work as redacted by Caraka, and because of its non-availability supplemented by Dr̥dhabala.

\* \* \*

## CHAPTER - XXVIII

### अष्टाविंशोऽध्यायः

TREATMENT OF DISEASES CAUSED BY VĀYU

अथातो वातव्याधिचिकित्सितं व्याख्यास्यामः ॥११॥

इति ह स्माह भगवानात्रेयः ॥२१॥

We shall now expound the chapter on the “Treatment of Diseases caused by *Vāyu*”.

Thus, said Lord Ātreya.

[ 1-2 ]

Therapeutic measures prescribed in the previous chapter for the treatment of *ūrustambha* (spasticity of the thighs) may cause ununctuousness in the body leading to the aggravation of *vāyu*. Therefore, in the present chapter, the treatment of the diseases caused by *vāyu* is being described.

The term “*vāta-vyādhi*” is in a compound form. It may be interpreted in two different ways, as follows :

- (1) “*Vāta-eva-vyādhiḥ*”, i.e. *vāyu* itself is the disease. By implication, the aggravated *vāyu* itself after afflicting the concerned *dūsyas* (tissue elements) pervades the entire body or a part of it to give rise to different types of pain for which the ailment is called *vāta-vyādhi* (*vāta*-disease); and
- (2) “*Vātād-vyādhiḥ*”, or the disease caused by *vāyu*. By implication, other *doṣas* and the *dūsyas* (tissue elements) are vitiated in a special way by *vāyu* to produce diseases in the entire body or in a part of it which is called *vāta-vyādhi* (*vāta*-disease).

No doubt, fever, etc., are also caused by *vāyu*. But they cannot be called *vāta-vyādhi* because there is a possibility of such diseases being caused by other *doṣas* also (without *vāyu*). Therefore, in the present context, such diseases are not to be designated as *vāta-vyādhi*.

In this chapter, (vide verse nos. 221 $\frac{1}{2}$ -231), ailments arising out of the occlusion of *vāyu* by *pitta* and *kapha* are also designated as *vāta-vyādhi* because such diseases are never manifested without the predominant involvement of *vāyu*.

Treatment of *vātika* diseases of *nānātmaja* type (those invariably caused by *vāyu*) is described in this chapter. But the treatment of such *nānātmaja* type of diseases caused by *pitta* (those invariably caused by *pitta*) and *kapha* (those invariably caused by *kapha*) is not described in this text because these are not so important as those that are invariably caused by *vāta*.

In this chapter, the treatment of the most common (*āviśkrtatama*) diseases caused invariably by *vāyu* (*nānātmaja-vāta-vyādhi*) is described separately. The treatment of such diseases as are invariably caused by *kapha* and *pitta* can be done through therapies like emesis and purgation respectively.

### *Importance of Vāyu*

वायुरायुर्बलं वायुर्वायुर्धाता शरीरिणाम् ।  
वायुर्विश्वमिदं सर्वं प्रभुर्वायुश्च कीर्तिः ॥ ३ ॥

*Vāyu* is the *elan vitae*, *vāyu* is the strength, *vāyu* is the sustainer of the body of living beings, *vāyu* is all-pervasive, and *vāyu* is reputed as the controller of everything in the universe. [ 3 ]

Before ascertaining the morbidities, it is necessary to know the normal nature of a substance. Therefore, before describing the diseases caused by *vāyu*, the normal and natural functions of *vāyu* are being described in the above verse.

Āyus or *elan vitae* is defined in *Sūtra* 1 : 44 to be the union of the physique, senses, mind and soul. *Vāyu* in its normal state plays an important role in bringing about this union. Therefore, *vāyu* is described above as the ‘āyus’ or *elan vitae*.

*Vāyu* is the substratum of the physique. Therefore, it constitutes the basis of *bala* or strength. Because of this, *vāyu* is described here as ‘*bala*’.

The ‘*viśvatā*’ or ‘*prabhutā*’ (all pervasiveness) of *vāyu* is already described in *Sūtra* 12.

### *Longevity and Vāyu*

अव्याहतगतिर्यस्य स्थानस्थः प्रकृतौ स्थितः ।  
वायुः स्यात्सोऽधिकं जीवेद्वीतरोगः समाः शतम् ॥ ४ ॥

If in a person, *vāyu* moves unimpaired, it is located in its

own site, and it is in its natural state, then he lives for more than hundred years free from any disease. [ 4 ]

“Unimpaired movement of *vāyu*” referred to above implies its circulation through its own channel, and not through a diverted course. “Natural state” implies that *vāyu* is neither in a diminished nor in an aggravated state.

### *Five Divisions of Vāyu*

प्राणोदानसमानाख्यव्यानापानैश्च पञ्चधा।  
देहं तत्रयते सम्यक् स्थानेष्वव्याहतश्चरन्॥५॥

With its five-fold divisions, viz., *prāṇa*, *udāna*, *samāna*, *vyāna* and *apāna*, *vāyu* appropriately controls (sustains) the (functions of the) body by its unimpaired movement in the locations concerned. [ 5 ]

### *Location and Function of Prāṇa Vāyu*

स्थानं प्राणस्य मूर्धोरः कण्ठजिह्वास्यनासिकाः।  
ष्ठीवनक्षवथूदगरश्वासाहारादि कर्म च॥६॥

*Prāṇa-vāyu* is located in the head, chest, throat, tongue, mouth and nose. Its functions are spitting, sneezing, eructation, respiration, deglutition of food, etc. [ 6 ]

The term ‘*āhāra*’ implies deglutition, retention (*dhāraṇa*), etc., of the ingested food.

### *Location and Function of Udāna Vāyu*

उदानस्य पुनः स्थानं नाभ्युरः कण्ठ एव च।  
वाक्प्रवृत्तिः प्रयत्नौर्जोबलवर्णादि कर्म च॥७॥

*Udāna-vāyu* is located in the umbilicus, chest and throat. Its functions are manifestation of speech, effort, enthusiasm, strength and complexion. [ 7 ]

Chest is described to be the location of both *prāṇa-vāyu* (vide verse no. 5 above) and *udāna-vāyu*. As a *mālākāra* (maker of flower garlands) and a *kumbhakāra* (pot maker) may stay in the same premises, but retain their own identities (functions), similarly both these *vāyus*, viz., *prāṇa* and *udāna*, even though sharing the same location like chest, have their own identities because of their distinct and different functions.

*Location and Function of Samāna Vāyu*

स्वेददोषाम्बुवाहीनि स्रोतांसि समधिष्ठितः ।  
अन्तरग्नेश्च पार्श्वस्थः समानोऽग्निबलप्रदः ॥ ८ ॥

*Samāna-vāyu* pervading the *sveda-vaha-srotas* (channels carrying sweat), *doṣa-vaha-srotas* (channels carrying *doṣas*) and *ambu-vaha-srotas* (channels carrying aqueous material) is located in the neighbourhood of *antaragni* or *jāṭharāgni* (seat of digestive enzymes). It promotes the power of digestion.

[ 8 ]

*Sveda-vaha-srotas* (channels carrying sweat) and *ambu-vaha-srotas* (channels carrying aqueous material) are already described in *Vimāna 5 : 8*. It is also stated there (*Vimāna 5 : 7*) that *doṣas*, viz., *vāyu*, *pitta* and *kapha* circulate all over the body through all the channels of circulation.

*Location and Function of Vyāna Vāyu*

देहं व्याप्नोति सर्वं तु व्यानः शीघ्रगतिर्णाम् ।  
गतिप्रसारणाक्षेपनिमेषादिक्रियः सदा ॥ ९ ॥

The *Vyāna-vāyu* moves very swiftly and pervades the entire physique of a person. It always functions in the form of motion, extension, *vikṣepa* (sudden movements), winking of the eyes and similar other movements (contractions, etc.).

[ 9 ]

*Location and Function of Apāna Vāyu*

वृषणौ बस्तिमेद्रं च नाभ्यूरू वक्षणौ गुदम् ।  
अपानस्थानमन्त्रस्थः शुक्रमूत्रशकृन्ति च ॥ १० ॥  
सूजत्यार्तवगर्भो च युक्ताः स्थानस्थिताश्च ते ।  
स्वकर्म कुर्वते देहो धार्यते तैरनामयः ॥ ११ ॥

*Apāna-vāyu* is located in the two testicles, urinary bladder, phallus, umbilicus, thighs, groins, anus and colon. Its functions are the ejaculation of semen, voiding of urine and stool, elimination of menstrual blood and parturition of foetus.

These five types of *vāyu*, located in their respective

abodes in normal state, perform their functions properly in order to sustain the physique in a healthy state. [ 10-11 ]

### *Functions of Impaired Vāyu*

विपार्गस्था ह्रयुक्ता वा रोगैः स्वस्थानकर्मजैः ।  
शरीरं पीडयन्त्येते प्राणानाशु हरन्ति च ॥ १२ ॥

When these five types of *vāyu* get located in a place which is different from their own and when impaired, they afflict the body with diseases specific to their locations and functions. This may also lead to instantaneous death. [ 12 ]

Different locations and functions of the five types of *vāyu* are already described. The morbid condition of these *vāyus* give rise to diseases which are connected with their locations and functions. Such diseases may also be of serious nature leading to instantaneouss death of the patient.

Five divisions of *vāyu* are elaborately described above because they cause several diseases, and such diseases need specific and different therapeutic measures. Being not very essential, such divisions of *pitta* and *kapha* are not elaborated in this text. However, in other texts, five divisions each of *pitta* and *kapha* are also described.

Five varieties of *pitta* are *pācaka*, *rañjaka*, *sādhaka*, *ālocaka* and *bhrājaka*. These are located in *jathara* (gastro-intestinal tract), *āmāśaya* (stomach), heart, eyes and skin respectively. Five divisions of *kapha* are *avalambaka*, *kledaka*, *bodhaka*, *tarpaka* and *śleṣaka*. These are located in the heart, stomach, tongue, head and joints respectively. The functions of these five types of *kapha* are *avalambana* (sustenance of the body), *kledana* (rendering the ingested food into paste form), *rasa-bodhana* (enabling the perception of taste), *akṣi-tarpaṇa* (nourishment of the eyes) and *śleṣaṇa* (greasing of the joints so as to reduce friction while keeping them in compact form) respectively. [There are printing mistakes in the Cakrapāni's commentary published by Nirṇaya Sāgara Press, and so we have followed the C. K. Sen's edition. Even in the latter, the functions of the five types of *pitta* are not described].

### *Number of Vātika Diseases*

सङ्क्षिप्तामप्यतिवृत्तानां तज्जानां हि प्रधानतः ।  
अशीतिर्नखभेदाद्या रोगाः सूत्रे निर्दर्शिताः ॥ १३ ॥

तानुच्यमानान् पर्यायैः सहेतूपक्रमाज्ञृणु ।  
केवलं वायुमुद्दिश्य स्थानभेदात्तथाऽवृत्तम् ॥ १४ ॥

Diseases caused by these [five varieties of *vāyu*] are innumerable. However, the principal ailments caused by them are eighty in number, viz., *nakha-bheda* (cracking of nails), etc., which are enumerated in the *Sūtra* section (vide *Sūtra* 20 : 11). Now, listen! to the description of the synonyms, etiology and treatment [which will be described hereafter] of these ailments caused by *vāyu* alone which are classified on the basis of their different locations, and those caused by the occlusion of *vāyu* [by other *dosas*]. [ 13-14 ]

### *Etiology of Ailments Caused by Vāyu*

रुक्षशीतात्पलध्वन्नव्यवायातिप्रजागरैः ।  
विषमादुपचाराच्च दोषासृक्स्ववणादति ॥ १५ ॥  
लङ्घनप्लवनात्यध्वव्यायामातिविच्छितैः ।  
थातूनां संक्षयाच्चित्ताशोकरोगातिकर्षणात् ॥ १६ ॥  
दुःखशय्यासनात् क्रोधाद्विवास्वप्नादभयादपि ।  
वेगसंथारणादामादभिघातादभोजनात् ॥ १७ ॥  
मर्माधातादगजोष्ट्राश्वशीघ्रयानापतंसनात् ।  
देहे स्रोतांसि रिक्तानि पूरयित्वाऽनिलो बली ॥ १८ ॥  
करोति विविधान् व्याधीन् सर्वाङ्गैकाङ्गसंश्रितान् ।

*Vāyu* gets aggravated by the following :

- (1) Intake of ununctuous, cold, scanty and light food;
- (2) Excessive sexual indulgence;
- (3) Remaining awake at night in excess;
- (4) Inappropriate therapeutic measures;
- (5) Administration of therapies which cause excessive elimination of *dosas* (including stool) and blood;
- (6) Keeping fast in excess;
- (7) Swimming in excess;
- (8) Resorting to wayfaring, exercise and other physical activities in excess;

- (9) Loss of *dhātus* (tissue elements);
- (10) Excessive emaciation because of worry, grief and affliction by diseases;
- (11) Sleeping over uncomfortable beds, and sitting over uncomfortable seats;
- (12) Anger, sleep during day time, fear and suppression of natural urges;
- (13) Formation of *āma* (product of improper digestion and metabolism), suffering from trauma and abstension from food;
- (14) Injuries to *marmas* (vital spots in the body); and
- (15) Riding over an elephant, camel, horse or fast moving vehicles, and falling down from the seats on these animals and vehicles.

Because of the above mentioned factors, the aggravated *vāyu*, while filling up the channels of circulation which are empty or have become weak (*tuccha*) in quality because of the lack of unctuousness, etc., produces different kinds of ailments affecting the whole body or a part thereof. [ 15- $\frac{1}{2}$  19 ]

The term '*apatanīsana*' mentioned in the verse no. 18, generally means a fall from the riding animals or vehicles. According to Kharanāda, this term also implies excessive drying of the *dhātus* (tissue elements).

#### *Premonitory Signs, Etc.*

अव्यक्तं लक्षणं तेषां पूर्वरूपमिति स्मृतम् ॥ १९ ॥

आत्मरूपं तु तदव्यक्तप्रपादो लघुता पुनः ।

Indistinct manifestations of the signs and symptoms of these ailments constitute their *pūrva-rūpa* (premonitory signs). When these signs and symptoms get distinctly manifested, they are called *rūpa* (actual signs and symptoms). Diminution (*laghutā*) of these signs and symptoms indicates that the diseases are going to be cured (*apāya*). [ 19  $\frac{1}{2}$  -  $\frac{1}{2}$  20 ]

The term '*laghutā*' mentioned above has been interpreted by Cakrapāṇi as given above. He has also given an alternative interpretation

of this term to mean "lightness of the body". BY implication, feeling of lightness of the body indicates cure of the diseases caused by *vāyu*.

### *Signs and Symptoms of Vātika Diseases*

सङ्कोचः पर्वणां स्तम्भो भेदोऽस्थनां पर्वणामपि ॥ २० ॥  
 लोमहर्षः प्रलापश्च पाणिपृष्ठशिरोग्रहः ।  
 खाञ्च्यपाङ्गुल्यकुञ्जत्वं शोषोऽङ्गानामनिद्रता ॥ २१ ॥  
 गर्भशुक्ररजानाशः स्पन्दनं गात्रसुप्तता ।  
 शिरोनासाक्षिजत्रूपां ग्रीवायाश्चापि हुण्डनम् ॥ २२ ॥  
 भेदस्तोदार्तिराक्षेपो मोहश्चायास एव च ।  
 एवंविधानि रूपाणि करोति कुपितोऽनिलः ॥ २३ ॥  
 हेतुस्थानविशेषाच्च भवेद्रोगविशेषकृत् ।

Aggravation of *vāyu* gives rise to the following signs and symptoms :

- (1) Contraction, stiffness of joints and pain in the bones as well as joints;
- (2) Horripilation, delirium and spasticity of hands, back as well as head;
- (3) Lameness of hands and feet, and hunch-back;
- (4) Atrophy of limbs, and insomnia;
- (5) Destruction of foetus, semen and menses;
- (6) Twitching sensation and numbness in the body;
- (7) Shrinking of the head, nose, eyes, clavicular region and neck;
- (8) Splitting pain, pricking pain, excruciating pain, convulsions, unconsciousness and prostration; and
- (9) Similar other signs and symptoms.

The aggravated *vāyu* produces specific diseases because of the specific nature of the causative factors and the seats of manifestation. [ 20  $\frac{1}{2}$  -  $\frac{1}{2}$  24 ]

*Saṅkoca* (contraction), etc., described above as the signs of the aggravated *vāyu* are themselves disease-entities also (Vide *Nidāna* 8 : 40).

The term '*hūṇḍana*' stated above means 'shrinking'. Alternatively, in relation too different qualifying words, it has different meanings. For example, '*śiro-hūṇḍana*' implies "cracking of the scalp forming the base of hair and pain in the temporal region as well as fore-head"; "*nāsā-hūṇḍana*" implies loss of olfactory sensation"; "*akṣi-hūṇḍana*" implies "weakness of the eyes"; "*jatru-hūṇḍana*" implies "stiffness of the chest"; and "*grīvā-hūṇḍana*" implies "stiffness of the neck".

The term "*hetu-sthāna-višeṣāt*" means "because of the specific nature (*višeṣa*) of the causative factors (*hetu*) like occlusion of *pitta*, etc., and the seats of affliction (*sthāna*) like *kōṣṭha* or abdominal and thorasic viscerae". Alternatively, this term implies "the specific location of the disease (*sthāna-višeṣa*) caused by different types of etiological factors (*hetukṛta*) - vide *Vimāna* 6 : 7.

### *Aggravation of Vāyu Located in Kōṣṭha*

तत्र कोष्ठाश्रिते दुष्टे निग्रहो मूत्रवर्चसोः ॥ २४ ॥  
ब्रथनहद्रोगगुल्मार्शःपार्श्वशूलं च मारुते।

Aggravation of *vāyu* located in the *kōṣṭha* (abdominal and thorasic viscerae) gives rise to the following signs :

- (1) Retention of urine and feces;
- (2) Enlargement of the inguinal glands; and
- (3) Heart diseases, *gulma* (phantom tumour), *arśas* (piles) and *pārśva-śūla* (pleurisy). [ 24  $\frac{1}{2}$  - 25 ]

### *Aggravation of Vāyu in the Entire Body*

सर्वाङ्गकुपिते वाते गात्रस्फुरणभज्जने ॥ २५ ॥  
वेदनाभिः परीतश्च स्फुटनीवास्य सन्धयः।

Aggravation of *vāyu* all over the body produces the following signs :

- (1) Twitching sensation and breaking pain in the body;
- (2) Affliction of the entire body with different types of pain; and
- (3) A feeling as if the joints are getting cracked.

[ 25  $\frac{1}{2}$  - 26 ]

*Aggravation of Vāyu in Rectum*

ग्रहो विषमूत्रवातानां शूलाध्मानाश्मशकर्ता: ॥ २६ ॥  
जङ्घोरुत्रिकपात्यृष्ठरोगशोषौ गुदस्थिते ।

Aggravation of the *vāyu* in rectum (*uttara-guda*) produces the following signs :

- (1) Retention of stool, urine and flatus;
- (2) Colic pain and flatulence;
- (3) Formation of stone and sand in the urinary tract; and
- (4) Diseases in and emaciation of the calf-region, thighs, *trika* (sacro-iliac joint), legs and back.

[ 26 ½ - ½ 27 ]

*Aggravation of Vāyu in Stomach*

हन्त्राभिपार्श्वोदररुक्तृष्णोदगारविसूचिका: ॥ २७ ॥  
कासः कण्ठास्यशोषश्च श्वासश्चामाशयस्थिते ।

Aggravation of the *vāyu* in the stomach (*āmāśaya*) produces the following signs :

- (1) Pain in the cardiac region, umbilicus, sides of the chest and abdomen;
- (2) Thirst, eructation and choleric diarrhoea; and
- (3) Cough, dryness of the throat as well as mouth and dyspnoea.

[ 27 ½ - ½ 28 ]

*Aggravation of Vāyu in Colon*

पव्वाशयस्थोऽन्त्रकूजं शूलाटोपौ करोति च ॥ २८ ॥  
कृच्छ्रमूत्रपुरीषत्वमानाहं त्रिकवेदनाम् ।

Aggravated *vāyu* located in the colon causes rumbling sound in the intestine, colic pain, tympanites, dysuria, constipation, flatulence and pain in the lumber region.

[ 28 ½ - ½ 29 ]

*Aggravation of Vāyu in Ears, Etc.*

श्रोत्रादिव्यन्दियवर्धं कुर्याद्बुष्टसमीरणः ॥ २९ ॥

*Vāyu* aggravated in the ears and other sense organs causes impairment (destruction) of the functions of the respective sense organs. [ 29  $\frac{1}{2}$  ]

### *Aggravation of Vāyu in Skin*

त्वग्रूक्षा स्फुटिता सुप्ता कृशा कृष्णा च तुद्यते ।  
आतच्यते सरागा च पर्वसूक् त्वक्स्थितेऽनिले ॥ ३० ॥

*Vāyu* aggravated in the skin produces the following signs :

- (1) Dryness, cracking, numbness, shrivelling and black coloration of the skin;
- (2) Pricking pain in the skin;
- (3) Stretching and redness of the skin; and
- (4) Pain in the joints.

[ 30 ]

### *Aggravation of Vāyu in Blood*

रुजस्तीव्राः संसंतापा वैवर्ण्यं कृशताऽरुचिः ।  
गात्रे चारुषि भुक्तस्य स्तम्भश्चासृगतेऽनिले ॥ ३१ ॥

Aggravation of *vāyu* in the blood gives rise to the following signs :

- (1) Acute pain, burning sensation, discoloration [of skin], emaciation and anorexia;
- (2) Appearance of rashes on the body; and
- (3) Stiffness of the body after taking food.

[ 31 ]

### *Aggravation of Vāyu in Muscles and Fat Tissues*

गुर्वङ्गं तुद्यतेऽत्यर्थं दण्डमुष्टिहतं तथा ।  
सरुक् श्रमितमत्यर्थं मांसमेदोगतेऽनिले ॥ ३२ ॥

Aggravation of *vāyu* in the muscles and fat tissues gives rise to the following signs :

- (1) Heaviness of the body;
- (2) Excessive pain in the body as if the person had been beaten with a staff or with fist-cuffs; and

(3) Excessive fatigue along with pain. [ 32 ]

*Aggravation of Vāyu in Bones and Bone-marrow*

भेदोऽस्थिपर्वणं सथिशूलं मांसबलक्षयः ।  
अस्वप्नः संतता रुक् च मन्जास्थिकुपितेऽनिले ॥ ३३ ॥

Aggravation of *vāyu* in the bones and bone-marrow gives rise to the following signs :

- (1) Cracking of the bones and joints;
- (2) Piercing pain in the joints;
- (3) Diminution of muscle-tissue and strength;
- (4) Insomnia; and
- (5) Constant pain. [ 33 ]

Eventhough the aggravation of *vāyu*, both in the bones and bone-marrow, are described above as a causative factor of similar signs and symptoms, the distinctive features of these two conditions are to be ascertained on the basis of the specific nature of these two types of tissue elements as described in *Sūtra* 26 : 16-18.

*Aggravation of Vāyu in Semen and Ovum*

क्षिप्रं मुच्छति बध्नाति शुक्रं गर्भमथापि वा ।  
विकृतिं जनयेच्चापि शुक्रस्थः कुपितोऽनिलः ॥ ३४ ॥

Aggravation of *vāyu* in the semen and ovum (*śukra*) gives rise to the following signs :

- (1) Premature ejaculation and undue retention of the semen;
- (2) Premature expulsion and undue retention of the foetues; and
- (3) Morbidities of the semen and foetus. [ 34 ]

*Aggravation of Vāyu in Ligaments and Nerves*

बाह्याभ्यन्तरमायामं खलिंत कुञ्जत्वमेव च ।  
सर्वाङ्गैकाङ्गरोगांश्च कुर्यात् स्नायुगतोऽनिलः ॥ ३५ ॥

Aggravation of *vāyu* in the *snāyu* (nerves and ligaments) gives rise to the following signs :

- (1) Opisthotonus and emprosthotonus;
- (2) *Khalli* (neuralgic pain in feet, shoulders, etc.);
- (3) Hunch-back; and
- (4) *Vātika* diseases pertaining to the entire body or a part thereof. [ 35 ]

Signs and symptoms of opisthotonus (*bāhyāyāma*), etc., will be described later in this chapter.

### *Aggravation of Vāyu in Vessels*

शरीरं मन्दसूक्ष्मोफं शुष्यति स्पन्दते तथा ।  
सुप्तास्तन्त्र्यो महत्यो वा सिरा वाते सिरागते ॥ ३६ ॥

Aggravation of *vāyu* in *sirās* (vessels) gives rise to the following signs :

- (1) Mild pain and oedema in the body;
- (2) Emaciation and throbbing of the body;
- (3) Lack of pulsation in the vessels; and
- (4) Thinness or excessive thickness of the vessels.

[ 36 ]

### *Aggravation of Vāyu in Joints*

वातपूर्णदृतिस्पर्शः शोथः सम्थिगतेऽनिले ।  
प्रसारणाकुञ्चनयोः प्रवृत्तिश्च सवेदना ॥ ३७ ॥  
(इत्युक्तं स्थानभेदेन वायोर्लक्षणमेव च) ।

Aggravation of *vāyu* in the joints gives rise to the following signs :

- (1) Oedema of the joints which, on palpation, appears as if it is a leather bag inflated with air; and
- (2) Pain while making efforts for extension and contraction of the joints.

Thus, the signs and symptoms caused by aggravated *vāyu*, on the basis of its location in different parts of the body, are described.

[ 37 ]

*Ardita (Facial Paralysis)*

अतिवृद्धः शरीरार्थमेकं वायुः प्रपद्यते।  
 यदा तदोपशोष्यासृग्बाहुं पादं च जानु च ॥ ३८ ॥  
 तस्मिन् सङ्कोचयत्यर्थं मुखं जिह्वं करोति च।  
 वक्रीकरोति नासाभूललाटाक्षिहनूस्तथा ॥ ३९ ॥  
 ततो वक्रं ब्रजत्यास्ये भोजनं वक्रनासिकम्।  
 स्तब्धं नेत्रं कथयतः क्षवथुश्च निगृह्णते ॥ ४० ॥  
 दीना जिह्वा समुक्षिप्ता कला सञ्जिति चास्य वाक्।  
 दन्ताश्वलन्ति बाध्येते श्रवणौ भिद्यते स्वरः ॥ ४१ ॥  
 पादहस्ताक्षिजङ्घोरुशङ्खश्रवणगणडरुक् ।  
 अर्थं तस्मिन्मुखार्थं वा केवले स्यात्तदर्दितम् ॥ ४२ ॥

When excessively aggravated *vāyū* afflicts half of the body, then it dries up the blood, and causes excessive contraction of the arm, foot and knee of that part. It causes distortion in half of the face and curvature of the nose, eye-brow, forehead, eye and mandible.

Because of the above, ingested food moves tortuously to the one side of the mouth (instead of going straight to the gullet). During the utterance of speech, the nose becomes curved and the eye remains fixed. There is suppression of sneezing. His speech becomes faint, distorted, imperceptible and interrupted. His teeth become loose, his ears cease to function, and there is hoarseness in his voice. There is pain in foot, hand, eye, calf, thigh, temple, ear and cheek.

These signs and symptoms appear in the half of his body or in the half of his face only. This ailment is called *ardita* (facial paralysis). [ 38 - 42 ]

Use of the term ‘śravayau’ (ears) in dual number indicates that both the ears are afflicted. Though the disease *ardita* afflicts only one half of the body, the morbidity occurs in both the ears as the specific nature of the disease.

In addition to *ardita*, there is another disease called *ardhāṅga* (*pakṣavadha* - vide verse nos. 53-55) in which also only the half of the

body is afflicted by *vāyu*. There is, however, a difference between these two ailments inasmuch as *ardita* afflicts the individual only temporarily for a short period, but *ardhāṅga* brings about permanent disability. Besides, both these ailments have different associated signs and symptoms, i.e. all the signs and symptoms of *ardita* are not manifested in *ardhāṅga* (hemiplegia).

### *Antarāyāma (Emprosthotonous)*

मन्ये संश्रित्य वातोऽन्तर्यदा नाडीः प्रपद्यते ।  
 मन्यास्तम्भं तदा कुर्यादन्तरायामसंज्ञितम् ॥ ४३ ॥  
 अन्तरायम्यते ग्रीवा मन्या च स्तम्भयते भृशाम् ।  
 दन्तानां दंशनं लाला पृष्ठायामः शिरोग्रहः ॥ ४४ ॥  
 जृम्भा वदनसङ्क्षीप्यन्तरायामलक्षणम् ।  
 (इत्युक्तस्त्वन्तरायामो.....) ॥

When the aggravated *vāyu* located in the sterno-mastoid area afflicts the internal channels (nerves) of this region, it causes *manyā-stambha* or spasticity of the neck (sterno-mastoid muscle) which is called *antarāyāma* (emprosthotonous). The neck becomes bent forward and the sterno-mastoid region becomes exceedingly stiff. There is clenching of the teeth, salivation, contraction of the back, stiffness of the head, yawning and rigidity of the face. This ailment is called *antarāyāma* (emprosthotonous). Thus, ends the description of emprosthotonous.

[ 43 - 3/4 45 ]

*Manyā-stambha* (spasticity of the neck) is of two types. *Antarāyāma* (forward contraction) is one of them. The other type of *manyā-stambha* is called *bahirāyāma* (backward contraction) which will be described hereafter.

### *Bahirāyāma (Opisthotonous)*

.....बहिरायाम उच्यते) ॥ ४५ ॥  
 पृष्ठमन्याश्रिता बाह्याः शोषयित्वा सिरा बली ।  
 वायुः कुर्याद्दनुस्तम्भं बहिरायामसंज्ञकम् ॥ ४६ ॥  
 चापवन्नाम्यमानस्य पृष्ठतो नीयते शिरः ।  
 उर उत्क्षिप्यते मन्या स्तम्भा ग्रीवाऽवमृद्यते ॥ ४७ ॥

दन्तानां दशनं जृम्भा लालास्त्रावश्च वाग्ग्रहः ।  
जातवेगो निहन्त्येष वैकल्यं वा प्रयच्छति ॥ ४८ ॥

*Bahirāyāma* (opisthotonus) is now being described. The aggravated *vāyu* located in the back side of the neck causes constriction of the external *sirās* (vessels or nerves) as a result of which the body bends like a bow which is called *bahirāyāma* or opisthotonus. While bending backwards like a bow, the head moves towards the back, the chest gets protruded, the *manyās* (sterno-mastoid muscles) become rigid, the neck gets squeezed, and the teeth become clenched. In addition, there is yawning, salivation and aphasia. When the attack becomes acute, it either leads to the death of the patient or causes serious deformity in his body. [ 45  $\frac{1}{4}$  - 48 ]

In *bahirāyāma* (opisthotonus), both the *snāyu* (nerve) and *sirā* (vessel) are afflicted by the aggravated *vāyu*.

### *Hanu-graha* (*Lock-jaw*)

हनुमूले स्थितो बन्धात् संस्वर्यत्यनिलो हनू ।  
विवृतास्यत्वमथवा कुर्यात् स्तब्धमवेदनम् ॥ ४९ ॥  
हनुग्रहं च संस्तभ्य हनुं(नू)संवृतवक्रताम् ।

The aggravated *vāyu* located at the root of the jaw causes dislocation [of the jaw bones] from the binding ligaments in which case, the mouth remains constantly open with stiffness but without any pain. Alternatively, it may cause lock-jaw because of the stiffness of its joints when the mouth remains closed, and cannot be opened. [ 49-  $\frac{1}{2}$ , 50.]

There are two types of *hanu-graha*. In one type, the mouth remains constantly open, and in the other type the mouth remains closed.

### *Ākṣepaka* (*Convulsions*)

मुहुराक्षिपति क्रुद्धो गात्राण्याक्षेपकोऽनिलः ॥ ५० ॥  
पाणिपादं च संशोष्य शिराः सस्नायुकण्डराः ।

When the aggravated *vāyu* causes frequent convulsions in different parts of the body, then the ailment is called

*ākṣepaka* (convulsions). If the ailment is caused by the constriction of [the muscles of] the hands and legs as well as vessels, ligaments and tendons, then it is called *dandākṣepaka* (convulsions with stiffness). [ 50  $\frac{1}{2}$  -  $\frac{1}{2}$  51 ]

[According to Cakrapāṇi, this verse describes two ailments, viz., *ākṣepaka* and *dandākṣepaka* which latter is a variety of the former. However, according to some scholars, the whole verse represents the description of only one ailment, i.e. *ākṣepaka*. We have followed Cakrapāṇi in our translation.]

### *Dandaka (Staff-like Spasticity of the Body)*

पाणिपादशिरः पृष्ठश्रोणीः स्तन्नाति मारुतः ॥ ५१ ॥

दण्डवत्स्तब्धगात्रस्य दण्डकः सोऽनुपक्रमः ।

When the aggravated *vāyu* causes rigidity of the hands, legs, head, back and hips in a person resulting in the stiffness of his body like a staff, then the ailment is called *dandaka* (staff-like spasticity of the body). This condition is incurable.

[ 51  $\frac{1}{2}$  -  $\frac{1}{2}$  52 ]

### *Specific Features of Ardita, Etc.*

स्वस्थः स्यादर्दितादीनां मुहूर्वेण गतेभगते ॥ ५२ ॥

पीडच्चते पीडनैस्तैस्तैर्भिषगेतान् विवर्जयेत् ।

When the frequent paroxysms of diseases like *ardita* (facial paralysis) subside, the patient becomes normal. However, if these paroxysms do not subside, the patient continuously remains afflicted with the pain (signs and symptoms) of the respective diseases which indicate their incurability. The physician should not treat such patients.

[ 52  $\frac{1}{2}$  -  $\frac{1}{2}$  53 ]

The above verse describes the common characteristic features of diseases described in the verse nos. 38 to  $\frac{1}{2}$  52, viz., *ardita* (facial paralysis), *antarāyāma* (emprosthotonus), *bahirāyāma* (opisthotonus), *hanu-graha* (lock-jaw), *ākṣepaka* (convulsions) and *dandaka* (staff-like spasticity of the body). All these diseases are characterised by frequent paroxysms.

*Pakṣavadha (Hemiplegia), Ekāṅga-roga (Monoplegia) and Sarvāṅga-roga (Paralysis of the Entire Body).*

हत्वैकं मारुतः पक्षं दक्षिणं वाममेव वा ॥ ५३ ॥  
 कुर्याच्चेष्टानिवृत्तिं हि रुजं वाक्स्तम्भमेव च।  
 गृहीत्वाऽर्थं शरीरस्य सिराः स्नायुविशोष्य च ॥ ५४ ॥  
 पादं संकोचयत्येकं हस्तं वा तोदशूलकृत्।  
 एकाङ्गरोगं तं विद्यात् सर्वाङ्गं सर्वदेहजम् ॥ ५५ ॥

When the aggravated *vāyu* paralysing one side of the body – either right or left – causes immobility of that side in association with pain and loss of speech, [then the ailment is called *pakṣa-vadha*].

By afflicting half of the body, the aggravated *vāyu* may cause constriction of the vessels and ligaments as a result of which there will be contracture, either of one leg or one hand along with aching or piercing pain. This ailment is called *ekāṅga-roga* (monoplegia).

If, however, the above mentioned morbidity pervades the entire body, then the ailment is called *sarvāṅga-roga* (paralysis of the entire body). [ 53 ½ - 55 ]

[According to Cakrapāṇi, three different ailments, viz., *pakṣa-vadha*, *ekāṅga-roga* and *sarvāṅga-roga* are described in the above verses and translation is done accordingly.]

### *Gṛdhrasī (Sciatica)*

स्फिक्ष्यूर्वा कटिपृष्ठोरुजानुजङ्घापदं क्रमात्।  
 गृध्रसी स्तम्भस्त्रकोदर्गृह्णाति स्पन्दते मुहुः ॥ ५६ ॥  
 वाताद्वातकफात्तन्द्रागौरवारोचकान्विता ।

In *gṛdhrasī* caused by aggravated *vāyu*, first of all, the hip is afflicted by stiffness, pain and pricking sensation in the waist, back, thigh, knee and calf region. All these organs get twitching sensation frequently.

If the ailment is caused by both, the aggravated *vāyu* and *kapha*, then the patient suffers from drowsiness, heaviness and anorexia [in addition]. [ 56 - 1/2, 57 ]

*Grdhrasī* (sciatica) is of two types : one caused by the aggravation of *vāyu* alone, and the other caused by the aggravation of both *vāyu* and *kapha* (vide *Sūtra* 19 : 4 (7).

### *Khallī (Twisting Pain in Upper and Lower Limbs)*

खल्ली तु पादजङ्गोरुकरमूलावमोटनी ॥ ५७ ॥

*Khallī* is characterised by the twisting pain of the feet, calf regions, thighs and shoulders. [ 57 ½ ]

### *Other Vātika Diseases*

स्थानानामनुरूपैश्च लिङ्गैः शेषान् विनिर्दिशेत् ।  
सर्वेष्वेतेषु संसर्गं पित्ताद्यैरुपलक्षयेत् ॥ ५८ ॥

Other *vātika* diseases can be determined on the basis of the signs and symptoms commensurate with their locations. In all these ailments, the combination of aggravated *pitta*, etc. may also be observed. [ 58 ]

The above verse describes the method of diagnosing other varieties of *vātika* diseases which are not described by name here. Names of such diseases are, however, described in *Sūtra* 20 : 11. For example, the disease *nakha-bheda* takes place in the *nakha* or the nail (which is the location of the disease) in the form of the *bheda* or cracking of the nails.

The term “*sthānānāmanurūpaiḥ*” in the first line of the verse has a variant reading, viz., “*sthāna-nāmānurūpaiḥ*”. If this variant reading is accepted, the term will imply “symptoms in accordance with the *sthāna* (location) and *nāman* (name) of the disease.

### *Aggravation and Occlusion of Vāyu*

वायोर्धातुक्षयात् कोपो मार्गस्यावरणेन च (वा) ।  
वातपित्तकफा देहे सर्वस्तोतेऽनुसारिणः ॥ ५९ ॥  
वायुरेव हि सूक्ष्मत्वादद्वयोस्तत्राप्युदीरणः ।  
कुपितस्तौ समुद्धय तत्र तत्र क्षिपन् गदान् ॥ ६० ॥  
करोत्यावृतमार्गत्वाद्रसादर्दिशेषोषयेत् ।

*Vāyu* gets aggravated in two different ways, viz., (1) by the diminution of tissue elements; and (2) by the occlusion of its channel of circulation.

In the body of the individual, *vāyu*, *pitta* and *kapha* move

through all the channels of circulation. Amongst them, *vāyu*, because of its subtle nature impels the remaining two *doṣas*, (viz., *pitta* and *kapha*). The aggravated *vāyu* having provoked these two *doṣas* gets them scattered into different places of the body, and obstructs the channels of circulation leading to the manifestation of various diseases, and drying up of tissue elements like *rasa* (plasma), etc. [ 59 - 1/2 61 ]

*Vāyu*, as described above, gets aggravated in two different ways, viz., (1) by the diminution of the tissue elements which provide nourishment (*sāra*) to the body, and (2) by the occlusion of the channels of circulation. Because of this occlusion or obstruction, the speed of the movement of *vāyu* gets arrested which leads to its aggravation.

All the *doṣas* move through all the channels of the body. But *vāyu* has a specific property inasmuch as it can move even through the subtle channels in the body. Thus, among the three *doṣas*, *vāyu* is the most powerful one. Therefore, the aggravated *vāyu*, even though occluded by *pitta* and *kapha*, has the power to get the other two *doṣas* scattered into different parts of the body to cause diseases. This aggravated *vāyu*, though occluded may also dry up plasma, etc.

#### *Occlusion of Vāyu by Pitta*

लिङ्गं पित्तावृते दाहस्तृष्णा शूलं भ्रमस्तमः ॥ ६१ ॥  
कट्वम्ललवणोष्णौश्च विदाहः शीतकामिता ।

*Occlusion of vāyu by pitta* produces the following signs :

- (1) Burning sensation, morbid thirst, colic pain and giddiness;
- (2) *Tamas* (a feeling as if entering into darkness);
- (3) Burning sensation by taking pungent, sour, saline and hot ingredients of food; and
- (4) Craving for cold things. [ 61 1/2 - 1/2 62 ]

#### *Occlusion of Vāyu by Kapha*

शैत्यगौरवशूलानि कट्वाद्युपशयोजधिकम् ॥ ६२ ॥  
लङ्घनायासरूक्षोष्णाकामिता च कफावृते ।

*Occlusion of vāyu by kapha* gives rise to the following signs :

- (1) Feeling of cold and heaviness;
- (2) Colic pain;
- (3) Considerable relief by the intake of pungent and such other ingredients; and
- (4) Desire for fasting, exercise and ununctuous as well as hot ingredients. [  $62 \frac{1}{2} - 63 \frac{1}{2}$  ]

*Occlusion of Vāyu by Rakta (Blood)*

रक्तावृते सदाहार्तिस्त्वद्भूमांसान्तरजो भृशम् ॥ ६३ ॥  
भवेत् सरागः श्वयथुर्जायन्ते मण्डलानि च ।

Occlusion of *vāyu* by *rakta* (blood) gives rise to the following signs :

- (1) Excessive pain associated with burning sensation in the area between the skin and muscle tissue;
- (2) Oedema with reddishness; and
- (3) *Mandala* (circular type of rash). [  $63 \frac{1}{2} - 64 \frac{1}{2}$  ]

Earlier the signs and symptoms of aggravated *vāyu* located in the blood, etc., were described (vide verse no. 31). The present one, however, is different, inasmuch as it describes the signs and symptoms which are manifested by the occlusion of *vāyu* by aggravated *rakta*, etc.

*Occlusion of Vāyu by Māṃsa (Muscle Tissue)*

कठिनाश्च विवरणश्च पिङ्काः श्वयथुस्तथा ॥ ६४ ॥  
हर्षः पिपीलिकानां च संचार इव मांसगे ।

Occlusion of *vāyu* by *māṃsa* (muscle tissue) gives rise to the following signs :

- (1) Appearance of hard and discolored pimples and swelling;
- (2) Horripilation; and
- (3) Formiculation (a feeling as if ants are moving in the body). [  $64 \frac{1}{2} - 65 \frac{1}{2}$  ]

*Occlusion of Vāyu by Medas (Fat)*

चलः स्निग्धो मृदुः शीतः शोफोऽन्नेष्वरुचिस्तथा ॥ ६५ ॥  
आढच्चवात् इति ज्ञेयः स कृच्छ्रो मेदसाऽवृतः ।

Occlusion of *vāyu* by *medas* (fat) gives rise to the following signs and symptoms :

- (1) Appearance of oedema in the limbs which is mobile, unctuous, soft and cold; and
- (2) Anorexia.

This condition is called *ādhya-vāta* which is difficult of cure. [ 65  $\frac{1}{2}$  -  $\frac{1}{2}$  66 ]

*Ādhya-vāta* is an āyurvedic technical term which describes the ailment caused by the aggravated *vāyu* occluded by fat tissue.

#### *Occlusion of Vāyu by Bone Tissue*

स्पर्शमस्थाप्तवृते तूष्णं पीडनं चाभिनन्दति ॥ ६६ ॥  
संभन्धते सीदति च सूचीभिरिव तुद्यते।

Occlusion of *vāyu* by the bone tissue gives rise to the following signs and symptoms :

- (1) Liking for hot touch, and pressure (kneading);
- (2) Experience of breaking pain and depression; and
- (3) A feeling as if pricked with needles.

[ 66  $\frac{1}{2}$  -  $\frac{1}{2}$  67 ]

#### *Occlusion of Vāyu by Bone-marrow*

मञ्जावृते विनामः स्याज्जूम्भणं परिवेष्टनम् ॥ ६७ ॥  
शूलं तु पीडचमाने च पाणिभ्यां लभते सुखम्।

Occlusion of *vāyu* by bone-marrow gives rise to the following signs and symptoms :

- (1) Bending of the body;
- (2) Yawning;
- (3) Twisting pain;
- (4) Colic pain; and
- (5) The patient gets relief if pressed with hand.

[ 67  $\frac{1}{2}$  -  $\frac{1}{2}$  68 ]

*Occlusion of Vāyu by Semen*

शुक्रावेगोऽतिवेगो वा निष्फलत्वं च शुक्रगे ॥ ६८ ॥

Occlusion of *vāyu* by semen gives rise to the following signs and symptoms :

- (1) Non-ejaculation or excessive ejaculation (premature ejaculation) of semen; and
- (2) Sterility. [ 68  $\frac{1}{2}$  ]

*Occlusion of Vāyu by Food*

भुक्ते कुक्षौ च रुजीर्णे शाम्यत्यन्नावृतेऽनिले ।

Occlusion of the *vāyu* by food gives rise to the following signs and symptoms :

- (1) Pain in the pelvic region after the intake of food; and
- (2) Alleviation of pain after the digestion of food.

[  $\frac{1}{2}$  69 ]

*Occlusion of Vāyu by Urine*

मूत्राप्रवृत्तिराध्यानं बस्तौ मूत्रावृतेऽनिले ॥ ६९ ॥

Occlusion of *vāyu* by urine rise to the following signs and symptoms :

- (1) Retention of urine; and
- (2) Distension of urinary bladder. [ 69  $\frac{1}{2}$  ]

*Occlusion of Vāyu by Stool*

वर्चसोऽतिविबन्धोऽथः स्वे स्थाने परिकृन्तति ।

ब्रजत्याशु जरां स्नेहो भुक्ते चानह्यते नरः ॥ ७० ॥

चिरात् पीडितमन्नेन दुःखं शुष्कं शकृत् सृजेत् ।

श्रोणीवंक्षणपृष्ठेषु रुग्विलोमश्च मारुतः ॥ ७१ ॥

अस्वस्थं हृदयं चैव वर्चसा त्वावृतेऽनिले ।

Occlusion of *vāyu* by stool gives rise to the following signs and symptoms :

- (1) Absolute constipation;
- (2) Griping pain in the colon (abode of stool);

- (3) Instantaneous digestion of the ingested fat;
- (4) Abdominal distension after the digestion of food;
- (5) Because of the pressure of the [undigested] food, the patient voids after a long time. The voiding is painful and the stool is dry;
- (6) Pain in the hips, groin and back;
- (7) Upaward movement of *vāyu* (flatus or gas) in the abdomen; and
- (8) Uncomfortable sensation in the cardiac region.

[ 70 - 1/2 72 ]

### *Prognosis*

सन्थिच्युतिर्हनुस्तम्भः कुञ्जनं कुब्जताऽर्दितः ॥ ७२ ॥

पक्षाधातोऽङ्गसंशोषः पद्मुत्वं खुडवातता ।

स्तम्भनं चाढच्यवातश्च रोगा मज्जास्थिगाश्च ये ॥ ७३ ॥

एते स्थानस्य गाम्भीर्याद्यत्लात् सिध्यन्ति वा न वा ।

नवान् बलवतस्त्वेतान् साधयेन्निरुपद्रवान् ॥ ७४ ॥

The following diseases (because of their deep-seated obstinate nature) may get cured only by careful treatment; otherwise these diseases cannot be cured at all;

- (1) Dislocation of joints;
- (2) Lock-jaw;
- (3) Contracture;
- (4) *Kubjatā* (hunch-back);
- (5) Facial paralysis;
- (6) Hemiplegia;
- (7) Atrophy of limbs;
- (8) *Pāngutva* (inability to walk because of muscular dystrophy);
- (9) *Khuda-vātata* (affliction of the ankle joint by *vāyu* or arthritis);

- (10) Stiffness;
- (11) *Ādhya-vāta* (an ailment caused by the occlusion of *vāyu* by fat — vide verse no. 66); and
- (12) Diseases located in the bone-marrow and bones.

The above mentioned diseases could be treated only under the following circumstances :

- (1) If these ailments are of recent origin;
- (2) If the patient is strong; and
- (3) If these are not associated with complications.

[ 72  $\frac{1}{2}$  - 74 ]

Some of the above mentioned diseases like *kubjatva* and *paṅgutva* are not elaborated in this chapter directly. However, an indirect reference to these is made by the use of the term ‘*śeṣān*’ meaning “the remaining ones” in the verse no. 58 above.

The term ‘*rogā majjāsthigāḥ*’ meaning ‘diseases located in the bone-marrow and bones’ (vide verse no. 73) implies the occlusion of *vāyu* by bone-marrow and bone-tissue.

The treatment of these diseases becomes difficult because of their deep-seated nature as they get firmly located in these seats of manifestations.

These diseases may get cured only when treated carefully; otherwise they may not get cured at all. This statement, however, does not imply a doubtful situation about the success in the treatment of these diseases. These two alternatives are given here simply to indicate that efficient and experienced preceptors can cure them because of their expertise. Ordinary physicians, however, do lack in that type of profound knowledge and expertise, and their attempts to treat such patients may or may not be successful.

In the last line above, these ailments are stated to be treated only when they are free from complications. Such complications of these diseases are not elaborated earlier. This statement, therefore, refers to the complications in general. Alternatively, this statement refers to those complications which are to be described in the verse nos. 236-237 of this chapter.

*Oleation Therapy*

क्रियामतः परं सिद्धां वातरोगापहां शृणु ।  
 केवलं निरुपस्तम्भमादौ स्नेहैरुपाचरेत् ॥ ७५ ॥  
 वायुं सर्पिर्वसातैलमज्जपानैर्नरं ततः ।  
 स्नेहक्लान्तं समाश्वास्य पयोभिः स्नेहयेत् पुनः ॥ ७६ ॥  
 यूषैर्ग्राम्याम्बुजानूपरसैर्वा स्नेहसंयुतैः ।  
 पायसैः कृशरैः साम्ललवणैरनुवासनैः ॥ ७७ ॥  
 नावनैस्तर्पणैश्चात्रैः ..... ।

Now, listen to the exposition on the effective line of treatment for the cure of the diseases caused by *vāta*, which will be described hereafter.

If the disease is caused by *vāta* exclusively, and if no occlusion is involved, then in the beginning, the patient should be treated by oleation therapy for which ghee, muscle fat, oil and bone-marrow should be administered. Thereafter, when the patient gets disgusted with the intake of oleation therapy, he should be consoled (rested for some time), and again oleation therapy should be administered with the help of milk, vegetable soup and soup of the meat of domesticated, aquatic and marshy-land-inhabiting animals after adding fat. He may be given *pāyasa* (preparation of rice and milk) and *krśara* (a preparation of rice, legumes, etc.) added with sour ingredients as well as salt. He may also be given *anuvāsana* type of medicated enema, inhalation therapy and refreshing food.

[ 75 - 1/4, 78 ]

In the place of 'anna' (refreshing food) mentioned in the last line, Cakrapāṇi had the text 'pāna' meaning 'refreshing drink'.

*Fomentation Therapy*

..... सुस्निग्धं स्वेदयेत्ततः ।  
 स्वभ्यक्तं स्नेहसंयुक्तैर्नाडीप्रस्तरसङ्करैः ॥ ७८ ॥  
 तथाऽन्यैर्विविधैः स्वेदैर्यथायोगमुपाचरेत् ।

After the patient is properly oleated, he should be given

fomentation therapy. Before the administration of fomentation therapy, the body of the patient should be properly oleated and thereafter, fomentation therapies, viz., *nāḍī-sveda*, *prastara-sveda*, *saṅkara-sveda* as well as other types of appropriate fomentation therapies should be administered. [vide *Sūtra* 14 : 39-67 for details of these fomentation therapies.]

[ 78  $\frac{3}{4}$  -  $\frac{1}{2}$  79 ]

In *Sūtra* 14 : 39-67, fomentation therapy is described to be administered after oleation therapy. The same statement is repeated here because of contextual propriety.

### *Effects of Oleation and Fomentation Therapies*

स्नेहाक्तं स्वन्नमङ्गं तु वक्रं स्तब्धमथापि वा ॥ ७९ ॥  
 शनैर्नामयितुं शक्यं यथेष्टं शुष्कदारुवत् ।  
 हर्षतोदरुगायामशोथस्तभग्रहादयः ॥ ८० ॥  
 स्वन्नस्याशु प्रशास्यन्ति मार्दवं चोपजायते ।  
 स्नेहश्च धातून्संशुष्कान् पुण्णात्याशु प्रयोजितः ॥ ८१ ॥  
 बलमग्निबलं पुष्टिं प्राणांश्चाप्यभिवर्धयेत् ।  
 असकृतं पुनः स्नेहैः स्वेदैश्चाप्युपपादयेत् ॥ ८२ ॥  
 तथा स्नेहमृदौ कोष्ठे न तिष्ठन्त्यनिलामयाः ।

As a dry wood can be slowly bent, as desired by the application of unctuous substance and fomentation, similarly even a curved or stiff limb can be slowly brought back to normalcy by the administration of oleation and fomentation therapies.

So, tingling sensation, pricking pain, ache, contracture, oedema, stiffness, spasticity, etc., get immediately alleviated, and the body is softened by the administration of fomentation therapy.

Oleation therapy, when administered, instantaneously provides nourishment to the emaciated tissue elements. It promotes strength, *agni* (enzymes responsible for digestion and metabolism), plumpness of the body and *elan vitæ*.

The patient should be given oleation and fomentation

therapies repeatedly as a result of which the *kosṭha* (viscerae in the abdomen and thorax) becomes soft, and the diseases of *vāyu* do not get an opportunity to get lodged there permanently.

[ 79  $\frac{1}{2}$  -  $\frac{1}{2}$  83 ]

### *Elimination Therapy*

यद्यनेन सदोषत्वात् कर्मणा च प्रशास्यति ॥ ८३ ॥  
 मृदुभिः स्नेहसंयुक्तौरौषधैस्तं विशोधयेत् ।  
 घृतं तिल्वकसिद्धं वा सातलासिद्धमेव वा ॥ ८४ ॥  
 पयसैरण्डतैलं वा पिबेद्दोषहरं शिवम् ।  
 स्निग्धाम्ललवणोष्णाद्यराहारैर्हि मलश्चितः ॥ ८५ ॥  
 स्रोतो बद्धवाऽनिलं रुक्ष्यात्तस्मात्तमनुलोमयेत् ।  
 दुर्बलो योजविरेच्यः स्यात्तं निरूहैरुपाचरेत् ॥ ८६ ॥  
 पाचनैर्दीपनीयैर्वा भोजनैस्तद्युतैर्नरम् ।  
 संशुद्धस्योत्थिते चाग्नो स्नेहस्वेदौ पुनर्हितौ ॥ ८७ ॥  
 स्वाद्वम्ललवणस्निग्धराहारैः सततं पुनः ।  
 नावनैर्धूमपानैश्च सवनिवोपपादयेत् ॥ ८८ ॥  
 इति सामान्यतः प्रोक्तं वातरोगचिकित्सितम् ।

If because of inappropriate administration of [the above mentioned] therapies (oleation and fomentation) the ailments [caused by *vāyu*] do not subside, then the patient should be given elimination therapy with the help of mild drugs added with unctuous ingredients.

For this purpose, the patient should take medicated ghee prepared by boiling, either with *tilvaka* or *sātalā* or he may take castor oil with milk. They help in the elimination of morbid material, and produce beneficial effects.

On account of the intake of food which is unctuous, sour, saline, hot, etc., the morbid material gets accumulated and it obstructs the channels of circulation leading to the occlusion of the [movement of] *vāyu*. Therefore, the patient should be given elimination (purgation) therapy.

If the patient is weak, and is therefore, unsuitable for the

administration of purgation therapy, then he should be given *nirūha* type of medicated enema prepared with ingredients which are *pācana* (carminative) and *dīpana* (stimulant of digestion).

He should also be given food added with ingredients which are *pācana* (carminative) and *dīpana* (digestive stimulants).

After the body is cleansed of morbidities as a result of which there is stimulation of *agni* (enzymes), it is beneficial to administer oleation and fomentation therapies again.

In addition, all the patients suffering from diseases caused by *vāyu* should be continuously given diet containing ingredients which are sweet, sour, saline and unctuous. All of them should also be treated with inhalation and smoking therapies.

Thus, the treatment of diseases caused by *vāyu* in general is described.

[ 83  $\frac{1}{2}$  -  $\frac{1}{2}$  89 ]

The term ‘*sadoṣatvāt*’ in the verse no. 83, may refer to *vāyu* or the related therapeutic measures. If the former interpretation is accepted then this implies “the association of other *doṣas*, viz., *pitta* and *kapha*”. Since contextually, the treatment of diseases caused by *vāyu* alone is described, the question of the other *doṣas* being associated with *vāyu* does not arise. Hence, this interpretation is not appropriate. Here, the term ‘*sadoṣatvāt*’ refers to faulty or inappropriate therapies. Sometimes, the very therapeutic measures, even when appropriately administered, cause accumulation of morbid matter which is described in the verse no. 85. This morbid matter, whether produced by appropriate or inappropriate therapies, has to be eliminated for which therapeutic measures are described here.

If the term ‘*sadoṣatvāt*’ is interpreted as referring to “*vāyu*” which is in association with other *doṣas*, viz., *pitta* and *kapha*, then the earlier statement in verse no. 75 is to be construed as referring to the vitiation of *vāyu* alone, and the present in verse no. 83 is to be construed as referring to the vitiation of *vāyu* in association with *pitta* and *kapha*.

If the patient is very weak, then purgation therapy is contraindicated for him. Even for such patients, enema therapy is

contraindicated (vide *Siddhi* 2 : 14). Therefore, a special recipe of medicated ghee for *nirūha* type of medicated enema is described above.

The recipe of medicated ghee to be used for medicated enema should be prepared by boiling with ingredients which are *pācana* (carminative) and *dīpana* (digestive stimulants). Some drugs like *paṭola* are only *pācana* and not *dīpana*, and some others like *triphalā* are *dīpana* but not *pācana* (vide *Suśruta* : *Sūtra* 38 : 57). In the present recipe of medicated ghee for medicated enema therapy, ingredients which are both *dīpana* and *pācana* are to be used. Ingredients having similar properties are to be used for cooking food preparations for the patient.

### *Treatment of Specific Ailments*

#### *Treatment of Vāyu Located in Gastro-intestinal Tract*

विशेषतस्तु कोष्ठस्थे वाते क्षारं पिबेन्नरः ॥ ८९ ॥  
पाचनैदीपनैर्युक्तैरम्लैर्वा पाचयेन्मलान् ।

[Now we shall describe the treatment of specific disorders caused by *vāyu*.]

If *vāyu* is located in the *koṣṭha* (thoracic and abdominal viscera), the patient should take a potion of alkalis (*kṣāra* = *yavakṣāra*). Alternatively, the morbid material in his body may be metabolically transformed by a potion containing ingredients which are *pācana* (carminative) and *dīpana* (digestive stimulants) added with sour ingredients.

[ 89  $\frac{1}{2}$  -  $\frac{1}{2}$  90 ]

Alkali preparation of *yavakṣāra* is to be used in this case because of its proven effectiveness as a drug for *pācana* (vide *Sūtra* 25 : 40). Alternatively, the recipes of alkali described for the treatment of *grahaṇī* (sprue syndrome), etc., (vide *Cikitsā* 15 : 168-93) are to be used.

#### *Treatment of Vāyu Located in Anus and Colon*

गुदपक्वाशयस्थे तु कर्मोदावर्तनुद्धितम् ॥ ९० ॥

If the vitiated *vāyu* is located in the anus or colon, then therapies prescribed for the treatment of *udāvarta* (upward movement of wind in the abdomen) are to be used. [ 90  $\frac{1}{2}$  ]

Therapies for the treatment of *udāvarta* are described in *Cikitsā* 26 : 11-31.

### *Treatment of Vāyu Located in Stomach*

आमाशयस्थे शुद्धस्य यथादोषहरीः क्रिया� ।

If the [vitiated] *vāyu* is located in the stomach, then after the administration of elimination therapy, the patient should be given appropriate therapy for alleviation of the concerned *dosa*. [  $\frac{1}{2}$  91 ]

### *Treatment of Vāyu Afflicting Whole Body*

सर्वाङ्गकुपितेभ्यङ्गे बस्तयः सानुवासनाः ॥ ९१ ॥

If the whole body is afflicted by [vitiated] *vāyu*, then the patient should be given massage and *nirūha* as well as *anuvāsana* types of medicated enema therapies. [  $91 \frac{1}{2}$  ]

### *Treatment of Vāyu Located in Skin*

स्वेदाभ्यङ्गावगाहाश्च हृदयं चान्नं त्वगाश्रिते ।

If the [vitiated] *vāyu* is located in the skin, then the patient should be given fomentation, massage and medicated bath. In addition, he should be given food pleasing to the heart.

[  $\frac{1}{2}$  92 ]

### *Treatment of Vāyu Located in Blood*

शीताः प्रदेहा रक्तस्थे विरेको रक्तमोक्षणम् ॥ ९२ ॥

If the [vitiated] *vāyu* is located in the blood, then the patient should be given cold *pradeha* (ointment for external application), purgation and blood-letting therapies. [  $92 \frac{1}{2}$  ]

### *Treatment of Vāyu Located in Muscle-Tissue and Fat*

विरेको मांसमेदःस्थे निरूहाः शमनानि च ।

If the [vitiated] *vāyu* is located in the muscle-tissues and fat, then the patient should be given purgation and *nirūha* type of medicated enema. In addition, he should also be given therapies for the alleviation (*śamana*) of the *dosas*. [  $\frac{1}{2}$  93 ]

*Treatment of Vāyu Located in Bones and Bone-marrow*

बाह्याभ्यन्तरतः स्नेहैरस्थिमञ्जगतं जयेत् ॥ ९३ ॥

If the [vitiated] vāyu is located in the bone and bone-marrow, then the patient should be given oleation therapies — both external and internal types. [ 93  $\frac{1}{2}$  ]

*Treatment of Vāyu Located in Semen*

हर्षोऽन्नपानं शुक्रस्थे बलशुक्रकरं हितम्।  
विषद्धमार्गे दृष्ट्वा वा शुक्रं दद्याद्विरेचनम् ॥ ९४ ॥  
विरक्तप्रतिभुक्तस्य पूर्वोक्तां कारयेत् क्रियाम्।

If the [vitiated] vāyu is located in the semen, then the patient should be given therapies for sexual excitement. Food and drinks which promote strength as well as semen should also be given to him.

If there is obstruction in the seminal channel, then purgation therapy should be administered. After purgation therapy, the patient should be given food, and thereafter, the earlier mentioned therapies (for sexual excitement and promotion of strength as well as semen) should be administered (vide Cikitsā 2). [ 94 -  $\frac{1}{2}$ , 95 ]

*Treatment of Foetal Affliction by Vāyu*

गर्भे शुष्के तु वातेन बालानां चापि शुष्यताम् ॥ ९५ ॥  
सिताकाशमर्यमधुकैर्हितमुत्थापने पयः ।

If the foetus [in the womb of the mother] or the child [after delivery] gets emaciated by (aggravated) vāyu, then administration of milk boiled by adding sugar, kāśmarya and madhuka [to the pregnant woman (in the case of foetal emaciation) or to the child] is beneficial for the restoration of their normal growth. [ 95  $\frac{1}{2}$  -  $\frac{1}{2}$ , 96 ]

*Treatment of Vāyu Aggravated in Heart*

हृदि प्रकुपिते सिद्धमंशुमत्या पयो हितम् ॥ ९६ ॥

If the vāyu is aggravated in the heart, then milk boiled by adding amśumatī (śālaparṇī) is useful. [ 96  $\frac{1}{2}$  ]

*Treatment of Vāyu Aggravated in Umbilicus*

मत्स्यान्नाभिप्रदेशस्थे सिद्धान् बिल्वशलाटुभिः ।

If the *vāyu* is aggravated in umbilical region, then the patient should be given fish prepared with slices of unripe bel-fruit.

Signs and symptoms of aggravated *vāyu* in the umbilical region are not described earlier. From the symptoms like colic and piercing pain in this region, affliction of the umbilicus by aggravated *vāyu* could be diagnosed.

*Treatment of Cramps and Contractures*

बायुना वेष्टन्माने तु गात्रे स्यादुपनाहनम् ॥ १७ ॥  
तैलं संकुचितेऽध्यङ्गो माषसैन्धवसाधितम् ।

If there are cramps because of aggravated *vāyu*, then hot poultice [prepared of *vāyu*-alleviating drugs] should be applied all over the body.

If there are contractures by aggravated *vāyu*, then massage [of the body or the affected part] should be done with the medicated ghee prepared by boiling with *māṣa* and rock-salt.

*Treatment of Vāyu Located in Arms, Head, Etc.*

बाहुशीर्षगते नस्यं पानं चौत्तरभक्तिकम् ॥ १८ ॥  
बरितकर्म त्वधो नाभेः शस्यते चावपीडकः ।

If arms and head get afflicted by aggravated *vāyu*, then the patient should be given inhalation therapy with the medicated oil prepared by boiling it with *māṣa* and rock-salt. The same medicated oil administered internally after the intake of food (*uttara-bhaktika*).

If the abdomen below the umbilical region is afflicted by the aggravated *vāyu*, then the above mentioned oil prepared by boiling with *māṣa* and rock-salt should be used for medicated enema. This oil should also be given internally just before the intake of food (*avapīḍaka*). [ 98  $\frac{1}{2}$  -  $\frac{1}{2}$ , 99 ]

For the preparation of the medicated oil with *māṣa* and rock-salt, the decoction of the former and the paste of the latter should be used.

*Avapīḍaka* method of taking medicated oil involves the intake of oil first, and taking food thereafter, so that the food exerts pressure (*pīḍana*) over the oil.

### *Treatment of Ardita (Facial Paralysis)*

अर्दिते नावनं मूर्ध्नि तैलं तर्पणमेव च ॥ ९९ ॥  
नाडीस्वेदोपनाहाश्राप्यानपिशितैर्हिताः ।

For the treatment of facial paralysis, nourishing type of inhalation therapy should be administered, and the head should be anointed with medicated oil. *Nāḍī-sveda* (a type of fomentation therapy — for details vide *Sūtra* 14 : 43) and *upanāha* (application of hot ointment or poultice) prepared with the meat of animals inhabiting marshy lands are useful for the cure of this ailment. [  $99\frac{1}{2}$  -  $1\frac{1}{2}$  100 ]

### *Treatment of Ardhāṅga-Vāta (Hemiplegia)*

स्वेदनं स्नेहसंयुक्तं पक्षाघाते विरेचनम् ॥ १०० ॥

Fomentation accompanied with oleation and purgation therapies are useful for the treatment of hemiplegia. [  $100\frac{1}{2}$  ]

### *Treatment of Grdhrasī (Sciatica)*

अन्तराकण्डरागुल्फं सिरा बस्त्यग्निकर्म च ।  
गृध्रसीषु प्रयुज्जीत, ..... ॥ १०१ ॥

For sciatica, venesection should be performed over the vein located between the tendo-achilles and ankle joint (medial side). The patient should be given medicated enema and cauterization therapies. [  $\frac{3}{4}$  101 ]

The term '*grdhrasīṣu*' is the plural form of '*grdhrasī*' in locative case. Use of this plural form implies different varieties of this disease for which the prescribed therapies are to be used.

### *Treatment of Khallī*

खल्ल्यां तूष्णोपनाहनम् ॥ १०१ ॥  
पायसैः कृशरैर्मसैः शस्तं तैलघृतान्वितैः ।

For *khallī* (vide verse no. 57 for its signs and symptoms), hot poultice prepared of milk pudding, *kṛśara* (a preparation

of rice and pulses) and meat added with oil and ghee are beneficial. [  $101\frac{1}{4}$  -  $102\frac{1}{2}$  ]

### *Treatment of Hanu-graha (Lock-jaw)*

व्याज्ञानने हनुं स्विन्नामङ्गुष्ठाभ्यां प्रपीडच्च च ॥ १०२ ॥  
प्रदेशिनीभ्यां चोन्नाम्य चिकुकोन्नामनं हितम्।  
स्वस्तं स्वं गमयेत्स्थानं स्तब्धं स्विन्नं विनामयेत् ॥ १०३ ॥

In lock-jaw, if the mouth remains open, then the mandibular joint should be fomented. Thereafter, with the help of thumbs (inserted into the mouth), the mandibular joints should be pressed, and with the help of index fingers (kept outside) the mandibles and chin should be elevated. The dislocated mandibular bone will then slide into its normal position. If there is stiffness of the mandibular joint, then it should be fomented, and then pressed downwards [to ensure mobility of the joint]. [  $102\frac{1}{2}$  - 103 ]

### *Specific Therapies*

प्रत्येकं स्थानदूष्यादिक्रियावैशेष्यमाचरेत्।

Depending upon the location of *vāyu* (in stomach, etc.), tissue elements vitiated by *vāyu* and such other factors (occlusion of *vāyu*, etc.), each patient should be given specific therapies. [  $104\frac{1}{2}$  ]

### *Line of Treatment in General*

सर्पिस्तैलवसामज्जसेकाभ्यञ्जनबस्तयः ॥ १०४ ॥  
स्त्रिग्राधा: स्वेदा निवातं च स्थानं प्रावरणानि च।  
रसाः पयांसि भोज्यानि स्वाद्वम्ललवणानि च ॥ १०५ ॥  
बृहणं यच्च तत् सर्वं प्रशस्तं बातरोगिणाम्।

Ghee, oil, muscle fat, marrow, fomentation, massage, medicated enema, fomentation accompanied with oleation, residence in windless place, covering the body with blankets, meat-soup, different types of milk, food ingredients which are sweet, sour and saline, and such other measures which are nourishing — all these are beneficial for the patient suffering

from diseases caused by the aggravated *vāyu*.

[ 104  $\frac{1}{2}$  -  $\frac{1}{2}$  106 ]

### *Meat Soups for Vātika Diseases*

बलाया: पंचमूलस्य दशमूलस्य वा रसे॥ १०६॥

अजशीर्षाम्बुजानूपमांसादपिशितैः पृथक्।

साथयित्वा रसान् स्निग्धान्दध्यम्लव्योषसंस्कृतान्॥ १०७॥

भोजयेद्वातरोगार्त्तं तैर्व्यक्तलवणैर्नरम्।

Soup of the meat of the head of a goat or meat of aquatic, marshy-land-inhabiting or carnivorous animals should be prepared separately by boiling it with the decoctions of *balā* or *pañca-mūla* or *daśa-mūla*. These soups should be added with fat (ghee), and sizzled with yoghurt, sour ingredients and *trikātu* (*śunṭhī*, *pippalī* and *marica*). Added with liberal quantity of salt, these soups should be given to the patient suffering from diseases caused by *vāyu*. [ 106  $\frac{1}{2}$  -  $\frac{1}{2}$  108 ]

Any one of the four types of meat described above are to be cooked with anyone of the three types of decoctions. Thus, there will be twelve types of soup which are useful for the treatment of *vātika* diseases.

### *Hot Poultice*

एतैरेवोपनाहांश्च पिशितैः संप्रकल्पयेत्॥ १०८॥

घृततैलयुतैः साम्लैः क्षुण्णस्वन्नैरनस्थिभिः।

The above mentioned types of meat (vide verse no. 107) should be made free from bones, cut into small pieces, steam-boiled and added with ghee, oil and sour ingredients. These recipes should be applied in the form of hot poultice [for the cure of diseases caused by *vāyu*]. [ 108  $\frac{1}{2}$  -  $\frac{1}{2}$  109 ]

### *Medicated Bath*

पत्रोत्क्वाथपयस्तैलद्रोण्यः स्युरवगाहने॥ १०९॥

The patient suffering from diseases caused by *vāyu* should take bath in a bath-tub filled with the decoction of *vāyu*-alleviating leaves, milk and oil. [ 109  $\frac{1}{2}$  ]

### *Affusion*

स्वभ्यक्तानां प्रशस्यन्ते सेकाश्चानिलरोगिणाम्।

For the patient suffering from *vātika* diseases, affusion after proper oleation is useful. [ 1½ - 110 ]

### *Nādī-Sveda and Upanāha*

आनूपौदकमांसानि दशमूलं शतावरीम् ॥ ११० ॥  
 कुलत्थान् बदरान्माषांस्तिलात्रास्नां यवान् बलाम् ।  
 वसादथ्यारनालाम्लैः सह कुम्भ्यां विपाचयेत् ॥ १११ ॥  
 नाडीस्वेदं प्रयुज्जीत पिष्टैश्चाप्युपनाहनम् ।  
 तैश्च सिद्धं धृतं तैलमध्यङ्गं पानमेव च ॥ ११२ ॥

In a pot, the meat of marshy-land-inhabiting and aquatic animals, *daśa-mūla*, *śatāvarī*, *kulattha*, *badara*, *māṣa*, *tila*, *rāsnā*, *yava* and *balā* should be cooked by adding muscle fat, yoghurt and sour vinegar. *Nādī-sveda* (vide *Sūtra* 14 : 43 for details of the method) should be given with this decoction.

*Upanāha* (hot poultice) should be applied with the paste of the above mentioned ingredients.

Medicated ghee and medicated oil prepared by boiling with the above mentioned ingredients may be used for massage and *pāna* (internal intake). [ 110 ½ - 112 ]

### *Recipe for Upanāha (Hot Poultice)*

मुस्तं किणवं तिलाः कुष्ठं सुराह्वं लवणं नतम् ।  
 दधिक्षीरचतुःस्नेहैः सिद्धं स्यादुपनाहनम् ॥ ११३ ॥

*Musta*, *kiṇva*, *tila*, *kuṣṭha*, *surāhva*, *lavaṇa* and *nata* should be cooked with yoghurt, milk and four types of fat (oil, ghee, muscle-fat and bone-marrow). This recipe should be used as hot poultice. [ 113 ]

### *Application of Thick Paste*

उत्कारिकावेसवारक्षीरमाषतिलौदनैः ।  
 एरण्डबीजगोथूमयवकोलस्थिरादिभिः ॥ ११४ ॥  
 सस्नेहैः सरुजं गात्रमालिप्य बहलं भिषक् ।  
 एरण्डपत्रैर्बध्नीयाद्रात्रौ कल्यं विमोक्षयेत् ॥ ११५ ॥  
 क्षीराम्बुना ततः सिक्तं पुनश्चैवोपनाहितम् ।  
 मुञ्जेद्रात्रौ दिवाबद्धं चर्मभिश्च सलोमभिः ॥ ११६ ॥

*Utkārikā* (pan-cake), *vesavāra* (a type of meat preparation with hot spices), milk, *māṣa*, *tila*, boiled rice, seeds of *eranda*, wheat, barley, *kola*, *sthirā*, etc., should be added with fat, [and made to a paste]. The physician should apply a thick layer of this paste over the painful part of the body at night. It should be bandaged with leaves of *eranda*. In the next morning, the bandage, along with the paste, should be removed. Thereafter, the affected part should be sprinkled with milk and water. Again, during the day time, hot poultice should be applied and bandaged by leather containing fur. This bandage [along with the paste] should be removed at night. [ 114 - 116 ]

### *Pradeha and Upanāha*

फलानां तैलयोनीनामस्लपिष्टान् सुशीतलान्।  
प्रदेहानुपनाहांश्च गन्धैर्वातहरैरपि ॥ ११७ ॥  
पायसैः कृशरैश्चैव कारयेत् स्नेहसंयुतैः।

Oil bearing fruits (seeds) should be made to a paste by triturating them with sour ingredients, and be allowed to cool down [before application]. This paste should be applied in the form of *pradeha* (thin poultice).

Aromatic drugs having *vāyu*-alleviating property (like *aguru*, etc.), milk pudding and *krśara* (a preparation of rice and pulses) should be added with fat, and applied in the form of *upanāha* (thick poultice). [ 117 - 1/2, 118 ]

### *Medicated Ghee for Vātika Diseases*

रुक्षशुद्धानिलार्तनामतः स्नेहान् प्रचक्षमहे ॥ ११८ ॥  
विविधान् विविधव्याधिप्रशमायामृतोपमान्।  
द्रोणेऽभ्यसः पचेदभागान् दशमूलाच्चतुष्प्लान् ॥ ११९ ॥  
यवकोलकुलत्थानां भागैः प्रस्थोन्मितैः सह।  
पादशेषे रसे पिष्टैर्जीवनीयैः सशर्करैः ॥ १२० ॥  
तथा खर्जूरकाशमर्यद्राक्षाबदरफलगुभिः।  
सक्षीरैः सर्पिषः प्रस्थः सिद्धः केवलवातनुत् ॥ १२१ ॥  
निरत्ययः प्रयोक्तव्यः पानाभ्यञ्जनबस्तिषु।

For the treatment of different diseases caused by ununctuous *vāyu* alone, we shall now describe preparations of medicated fat which are like ambrosia.

In one *drona* of water, four *palas* of *daśa-mūla*, and one *prastha* of each of *yava*, *kola* and *kulattha* should be boiled till one fourth of water remains. To this decoction, the paste of the drugs belonging to *Jīvaniya* group (vide *Sūtra* 4 : 9 : 1), sugar, *kharjūra*, *kāśmarya*, *drāksā*, *badara* and *phalgu* should be added. By adding milk and one *prastha* of ghee, it should be cooked. This medicated ghee cures diseases caused by *vāyu* alone (not associated with other *doṣas*). This medicated ghee has no adverse effects. It should be taken internally and used for massage as well as medicated enema. [ 118  $\frac{1}{2}$  -  $\frac{1}{2}$  122 ]

#### *Recipe of Medicated Ghee*

चित्रकं नागरं रास्नां पौष्करं पिप्पलीं शटीम् ॥ १२२ ॥

पिष्टवा विपाचयेत् सर्पिर्बात्तरोगहरं परम् ।

Ghee cooked with the paste of *citraka*, *nāgara*, *rāsnā*, *puṣkara-mūla*, *pippalī* and *śaṭī* is excellent for the cure of diseases caused by *vāyu*. [ 122  $\frac{1}{2}$  -  $\frac{1}{2}$  123 ]

#### *Medicated Ghee for Inhalation Therapy*

बलाबिल्वशृते क्षीरे घृतमण्डं विपाचयेत् ॥ १२३ ॥

तस्य शुक्तिः प्रकुञ्चो वा नस्यं मूर्धगतेऽनिले ।

Milk should be boiled by adding *balā* and *bilva*. *Gṛhṭa-maṇḍa* (upper part of the ghee) should be cooked by adding this milk to it. One *śukti* (half *pala*) or *prakuñca* (one *pala*) of this medicated ghee should be used for inhalation therapy which cures the diseases caused by the aggravated *vāyu* afflicting the head. [ 123  $\frac{1}{2}$  -  $\frac{1}{2}$  124 ]

#### *Medicated Bone-marrow*

ग्राम्यानूपौदकानां तु भित्त्वाऽस्थीनि पचेज्जले ॥ १२४ ॥

तं स्नेहं दशमूलस्य कषायेण पुनः पचेत् ।

जीवकर्षभक्तास्फोताविदारीकपिकच्छुभिः ॥ १२५ ॥

वातधैर्जीवनीयैश्च कलकैद्विक्षीरभागिकम्।  
 तत्सिद्धं नावनाभ्यङ्गातथा पानानुवासनात्॥ १२६॥  
 सिरापर्वास्थिकोष्ठस्थं प्रणुदत्याशु मारुतम्।  
 ये स्युः प्रक्षीणमन्जानः क्षीणशुक्रौजसश्च ये॥ १२७॥  
 बलपुष्टिकरं तेषामेतत् स्यादमृतोपमम्।

Bones of the domesticated, marshy-land-inhabiting and aquatic animals should be crushed and cooked by adding water. The fat (bone-marrow) thus obtained, is again to be cooked by adding the decoction of *daśa-mūla*, the paste of *jīvaka*, *rśabhaka*, *āsphotā*, *vidārī*, *kapi-kacchu*, group of *vāyu*-alleviating drugs (vide *Vimāna* 8 : 139) and drugs belonging to *Jīvanīya* group (vide *Sūtra* 4 : 9 : 1), and double the quantity of milk. This medicated bone-marrow should be used for inhalation, massage and medicated enema, and taken internally which instantaneously cures diseases of vessels, joints, bone and gastro-intestinal tract caused by their affliction with aggravated *vāyu*.

In the patients having diminished bone-marrow, semen and *ojas* (*elan vitae*), this recipe promotes strength and nourishment like ambrosia. [124  $\frac{1}{2}$  -  $\frac{1}{2}$  128 ]

#### *Medicated Muscle-fat*

तद्वित्सिद्धा वसा नक्रमत्स्यकूर्मचुलूकजा॥ १२८॥  
 प्रत्यग्रा विधिनाऽनेन नस्यपानेषु शस्यते।

Freshly collected muscle-fat from *nakraq*, fish, tortoise and *culūka* (*śiśumāra*) should be cooked with the decoction of the above mentioned drugs (*balā* and *bilva* according to Cakrapāṇī - vide verse no. 123). This recipe of medicated muscle-fat should be used for inhalation therapy and taken internally which is immensely beneficial. [128  $\frac{1}{2}$  -  $\frac{1}{2}$  129]

#### *Mahā-sneha*

प्रस्थः स्यात्त्रिफलायास्तु कुलथकुडवद्वयम्॥ १२९॥  
 कृष्णगन्धात्वगाढक्योः पृथक् पञ्चपलं भवेत्।

रासनाचित्रकयोर्द्वे द्वे दशमूलं पलोन्मितम् ॥ १३० ॥  
जलद्रोणे पचेत् पादशेषे प्रस्थोन्मितं पृथक् ।  
सुरारनालदध्यम्लसौवीरकतुषोदकम् ॥ १३१ ॥  
कोलदाडिमवृक्षाम्लरसं तैलं वसां घृतम् ।  
मञ्जानं च पयश्चैव जीवनीयपलानि षट् ॥ १३२ ॥  
कल्कं दत्त्वा महास्नेहं सम्यगेन विपाचयेत् ।  
सिरामञ्जास्थिगे वाते सर्वाङ्गैकाङ्गरोगिषु ॥ १३३ ॥  
वेपनाक्षेपशूलेषु तदभ्यङ्गे प्रयोजयेत् ।

In one *drona* of water, one *prastha* of *triphalā* (*harītakī*, *bibhītaka* and *āmalakī*), two *kudavas* of *kulattha*, five *palas* of each of the bark of *kṛṣṇa-gandhā* (*sobhāñjana*) and *ādhakī*, two *palas* of each of *rāsnā* and *citraka*, and one *pala* of *daśamūla* (*bilva*, *śyonāka*, *gambhārī*, *pāṭalā*, *ganikārikā*, *śālaparṇī*, *prśniparṇī*, *bṛhatī*, *kaṇṭakārī* and *gokṣura*) should be cooked till one fourth of water remains. To this decoction, one *prastha* of each of *surā* (alcohol), *āranāla* (a preparation of sour gruel), sour yoghurt, *sauvīraka* (vinegar), *tuṣodaka* (a sour preparation of paddy), juice of *kola*, *dāḍima* and *vṛkṣāmla*, oil, muscle-fat, ghee, bone-marrow and milk, and the paste of six *palas* of drugs belonging to *Jīvanīya* group (vide *Sūtra* 4 : 9: 1) should be added and properly cooked.

This *mahā-sneha* (preparation of ghee, oil, muscle-fat and bone-marrow taken together) should be used for massage which cures diseases caused by the affliction of vessels, bones and bone-marrow by aggravated *vāyu*, *sarvāṅga-roga* (vide verse no. 55), *ekāṅga-roga* (vide verse no. 53-55), tremors, convulsions and colic pain. [ 129  $\frac{1}{2}$  -  $\frac{1}{2}$  134 ]

Ghee, oil, muscle-fat and bone-marrow taken together are called *Mahā-sneha* or great fat.

### *Nirguṇḍī-Taila*

निर्गुण्डच्चा मूलपत्राभ्यां गृहीत्वा स्वरसं ततः ॥ १३४ ॥  
तेन सिद्धं समं तैलं नाडीकुष्ठानिलार्तिषु ।  
हितं पामापचीनां च पानाभ्यञ्जनपूरणम् ॥ १३५ ॥

Oil should be cooked by adding equal quantity of the juice of the roots and leaves of *nirgunḍī*. Intake of this medicated oil, and use of this oil for massage as well as ear-drop is beneficial for curing fistula, *kuṣṭha* (obstinate skin diseases including leprosy), diseases caused by *vāyu*, scabies and *apaci* (adenitis in the submandibular and axillary regions).

[ 134  $\frac{1}{2}$  - 135 ]

*Nādīvraṇa* (fistula) is of five types according to *Suśruta* (vide *Suśruta* : *Nidāna* 10 : 10).

कार्पासास्थिकुलत्थानां रसे सिद्धं च वातनुत्।

Oil cooked with the decoction of cotton seed and *kulattha* cures diseases caused by the aggravated *vāyu*. [  $\frac{1}{2}$  136 ]

### *Mūlaka-Taila*

मूलकस्वरसे क्षीरसमे स्थाप्य त्र्यहं दधि ॥ १३६ ॥

तस्याम्लस्य त्रिभिः प्रस्थैस्तैलप्रस्थं विपाचयेत्।

यष्टचाहृशर्करारास्नालवणार्द्रकनागरैः ॥ १३७ ॥

सुपिष्ठैः पलिकैः पानात्तदभ्यङ्गाच्च वातनुत्।

One *prastha* of the juice of *mūlaka* and one *prastha* of milk should be added with one *prastha* of yoghurt, and kept for three days. One *prastha* of oil should be cooked by adding three *prasthas* of this sour preparation, and the fine paste of one *pala* of each of *yasti-madhu*, sugar, *rāsnā*, salt, fresh ginger (*ārdraka*) and dry ginger (*nāgara*=*śunṭhī*). This medicated oil taken internally, and used for massage is curative of diseases caused by *vāyu*. [ 136  $\frac{1}{2}$  -  $\frac{1}{2}$  138 ]

For the sour preparation, mentioned above, one *prastha* of each of the juice of *mūlaka*, milk and yoghurt are to be used which is recommended also by *Jatūkarṇa*.

पञ्चमूलकधायेण पिण्याकं बहुवार्षिकम् ॥ १३८ ॥

पक्त्वा तस्य रसं पूत्वा तैलप्रस्थं विपाचयेत्।

पयसाऽष्टगुणेनैतत् सर्ववातविकारनुत् ॥ १३९ ॥

संसृष्टे श्लेष्मणा चैतद्वाते शस्तं विशेषतः।

In the decoction of *pañca-mūla* many-years-old *pinyāka*

(oil cake or paste of seed from which oil has been extracted) should be cooked and the decoction should be strained out. In this decoction, one *prastha* of oil should be cooked by adding eight times of milk. This medicated oil cures all the *vātika* diseases.

This oil is specially useful when *vāyu* is associated with vitiated *kapha* to produce the ailment. [ 138  $\frac{1}{2}$  -  $\frac{1}{2}$  140 ]

According to some scholars, the decoction of *pañca-mūla* and *pīṇyāka* (oil-cake) should be prepared separately. This, according to grammatical construction of this verse, is not correct. Jatūkarna has also clearly stated that the *pīṇyāka* should be cooked in the decoction of *pañca-mūla*.

यवकोलकुलत्थानां श्रेयस्याः शुष्कमूलकात् ॥ १४० ॥

बिल्वाच्चाज्जलिमेकैकं द्रवैरम्लैर्विपाचयेत् ।

तेन तैलं कषायेण फलाम्लैः कटुभिस्तथा ॥ १४१ ॥

पिष्टैः सिद्धं महावातैरार्तः शीते प्रयोजयेत् ।

One *añjali* of each of *yava*, *kola*, *kulattha*, *śreyasi* (*gaja-pippalī*), dry radish and *bilva* should be cooked by adding sour liquids (like sour gruel and curd). With this decoction, oil should be cooked by adding the paste of sour fruits (like pomegranate, etc.) and pungent ingredients. This medicated oil, while cool, should be used for the treatment of patients suffering from serious types of *vātika* diseases.

[ 140  $\frac{1}{2}$  -  $\frac{1}{2}$  142 ]

### [*Sahacara-Taila*]

सर्ववातविकाराणां तैलान्यन्यान्यतः शृणु ॥ १४२ ॥

चतुष्प्रयोगाण्यायुष्यबलवर्णकराणि च ।

रजःशुक्रप्रदोषघ्नान्यपत्यजननानि च ॥ १४३ ॥

निरत्ययानि सिद्धानि सर्वदोषहराणि च ।

सहाचरतुलायाश्च रसे तैलाढकं पचेत् ॥ १४४ ॥

मूलकल्काद्वशपलं पयो दत्त्वा चतुर्गुणम् ।

सिद्धेऽस्मिञ्छर्कराचूर्णादध्वादशपलं भिषक् ॥ १४५ ॥

विनीय दारुणोष्वेतद्वातव्याधिषु योजयेत् ।

Now listen to the description of other types of medicated oil useful for the treatment of all varieties of *vātika* diseases. These (oil-types) can be used in four different modes (viz., internal intake, massage, inhalation and medicated enema). They promote longevity, strength and complexion. They cure morbidities of menstruation (ovulation) and semen, and help in the procreation of offsprings. These are harmless, therapeutically effective and alleviators of all the [three] *dosas*.

One *ādhaka* of oil should be cooked by adding the decoction of one *tulā* of *sahācara* [whole plant], the paste of ten *palas* of the root of *sahācara*, and four *ādhakas* of milk. After the oil is cooked, eighteen *palas* of sugar-powder should be added to it by the physician. This medicated oil is useful for serious types of *vātika* diseases. [ 142  $\frac{1}{2}$  -  $\frac{1}{2}$  146 ]

According to Jatūkarna, the paste of *mūlaka* (radish) is to be used in the place of the paste of the root of *sahacara*.

### [*Śvadāmṣṭrādyā-Taila*]

श्वदंष्ट्रास्वरसप्रस्थौ द्वौ समौ पयसा सह ॥ १४६ ॥  
 षट्पलं शृङ्गवेरस्य गुडस्याष्टपलं तथा ।  
 तैलप्रस्थं विपक्वं तैदद्यात् सर्वानिलार्तिषु ॥ १४७ ॥  
 जीर्णं तैले च दुग्धेन पेयाकल्पः प्रशस्यते ।

One *prastha* of oil should be cooked by adding two *prasthas* of each of the juice (decoction) of *śvadāmṣṭrā*, and milk, six *palas* of *śringavera*, and eight *palas* of jaggery. This medicated oil can be used for all types of *vātika* diseases. When the oil is digested after its intake, the patient should be given *peyā* (thin gruel) prepared by adding milk.

[ 146  $\frac{1}{2}$  -  $\frac{1}{2}$  148 ]

Giving *peyā* (thin gruel) prepared by adding milk constitutes a wholesome supplement to this recipe.

### *Balā-Taila*

बलाशतं गुडूच्याशं पादं रास्नाष्टभागिकम् ॥ १४८ ॥

जलाढकशते पक्त्वा दशभागस्थिते रसे।  
दधिमस्त्वक्षुनिर्यासशुक्तैस्तैलाढकं समैः ॥ १४९ ॥  
पचेत् साजपयोऽर्धशीः कल्करेभिः पलोन्मितैः।  
शटीसरलदार्वेलामज्जष्टागुरुचन्दनैः ॥ १५० ॥  
पद्मकातिविषामुस्तसूर्पपर्णीहरेणुभिः ।  
यष्टचाहसुरसव्याघ्रनखर्षभकजीवकैः ॥ १५१ ॥  
पलाशरसकस्तूरीनलिकाजातिकोषकैः ।  
सृष्टकाकुङ्कुमशैलेयजातीकटुफलाम्बुभिः ॥ १५२ ॥  
त्वचाकुन्दुरुकर्पूरतुरुक्षश्रीनिवासकैः ।  
लवङ्गनखककोलकुछमांसीप्रियङ्गुभिः ॥ १५३ ॥  
स्थौणेयतगरथ्यामवचामदनपल्लवैः ।  
सनागकेशरैः सिद्धे क्षिपेच्चात्रावतारिते ॥ १५४ ॥  
पत्रकल्कं ततः पूर्तं विधिना तत् प्रयोजयेत्।  
श्वासं कासं ज्वरं हिक्कां छर्दि गुल्मान् क्षतं क्षयम् ॥ १५५ ॥  
प्लीहशोषावपस्मारमलक्ष्मीं च प्रणाशयेत्।  
बलातैलमिदं श्रेष्ठं वातव्याधिविनाशनम् ॥ १५६ ॥  
(अग्निवेशाय गुरुणा कृष्णात्रेयेण भाषितम्)।  
इति बलातैलम् ॥ १५६ ॥

One hundred *ādhakas* of water should be boiled by adding one hundred *palas* of *balā*, 25 *palas* of *guḍūcī* and  $12\frac{1}{2}$  *palas* of *rāsnā* till one tenth (ten *ādhakas*) of water remains. One *ādhaka* of oil should be cooked by adding the above mentioned decoction, ten *ādhakas* of each of whey, sugar-cane-juice and vinegar, five *ādhakas* of goat-milk, and the paste of one *pala* of each of *śaṭī*, *sarala*, *devadāru*, *elā*, *mañjishṭā*, *aguru*, *candana*, *padmaka*, *ativiṣā*, *musta*, *sūrpaparṇī* (*māṣa-parṇī* and *mudga-parṇī*), *hareṇu*, *yaṣṭi-madhu*, *surasā*, *vyāghra-nakha*, *rṣabhaka*, *jīvaka*, juice of *palāśa*, *kastūrī*, *nalikā*, *jāti-kosā* (mace), *spṛkkā*, *kuṇkuma*, *śaileya*, *jātī* (*phala*), *kaṭu-phala* (*latā-kastūrī*), *ambu* (*netra-bālā*), *tvak*, *kunduru*, *karpūra*, *turuṣka* (*silhaka*), *śrīnivāsaka*, *lavaṅga*, *nakha* (*svalpa-nakhī*), *kakkola*, *kuṣṭha*, *māṃsi*, *priyaṅgu*, *sthauṇeya*, *tagara*, *dhyāma*, *vacā*, leaves of *madana*

and *nāga-keśara*. When the oil is fully cooked, the container (oil-pan) should be taken out of the fire, and the oil should be added with *patra-kalka* (paste of aromatic drugs) and filtered.

This medicated oil should be administered appropriately which cures bronchial asthma, bronchitis, fever, hiccup, vomiting, *gulma* (phantom tumour), phthisis, consumption, splenic disorders, cachexia, epilepsy and inauspiciousness.

This is called *Balā-taila* which is the best for curing *vātika* diseases.

This recipe was taught to Agniveśa by his preceptor Kṛṣṇātreya.

Thus, ends the description of *Balā-taila*.

[ 148  $\frac{1}{2}$  -  $\frac{1}{2}$  157 ]

The term '*patra-kalka*' (vide verse no. 155) implies impregnation of the medicated oil with aroma by straining the medicated oil through the paste of aromatic ingredients. The method to be followed in this connection is elaborated in *Gandha-śāstra* (science of perfumery). According to this science, after the medicated oil is prepared, the cooking pan should be taken out of the oven, and the oil should be allowed to cool down. Then aromatic ingredients are to be added to the oil which is called '*patra-pāka*'. In the present recipe, therefore, the same procedure should be followed and aromatic ingredients like camphor should be added to the oil after removing the pan from the oven [and after the oil is of normal room temperature].

### *Amṛtādyā-Taila*

अमृतायास्तुलाः पञ्च द्रोणेष्वष्टस्वपां पचेत् ॥ १५७ ॥

पादशेषे समक्षीरं तैलस्य द्वचाढकं पचेत् ।

एलामांसीनतोशीरसारिवाकुष्ठचन्दनैः ॥ १५८ ॥

बलातामलकीमेदाशतपुष्पर्धिजीवकैः ।

काकोलीक्षीरकाकोलीश्रावण्यतिबलानखैः ॥ १५९ ॥

महाश्रावणिजीवन्तीविदारीकपिकच्छुभिः ।

शतावरीमहामेदाकर्कटाख्याहरेणुभिः ॥ १६० ॥

वचागोक्षुरकैरण्डरास्नाकालासहाचरैः ।

वीराशल्लकिमुस्तत्वकृपत्रर्षभकबालकैः ॥ १६१ ॥

सहैलाकुङ्गमस्पृककात्रिदशाहैश्च कार्षिकैः ।

मञ्जिष्ठायास्त्रिकर्षेण मधुकाष्टपलेन च ॥ १६२ ॥  
 कल्कस्तत् क्षीणवीर्याग्निबलसंमूढचेतसः ।  
 उन्मादारत्यपस्मारैरात्मश्च प्रकृतिं नयेत् ॥ १६३ ॥  
 वातव्याधिहरं श्रेष्ठं तैलाग्रयममृताहृयम् ।  
 (कृष्णात्रेयेण गुरुणा भाषितं वैद्यपूजितम्) ॥ १६४ ॥  
 इत्यमृताद्यं तैलम् ।

Eight *dronas* of water should be boiled by adding five *tulās* of *amṛtā* (*guḍūcī*) till one fourth of water remains. Two *āḍhakas* of oil should be cooked by adding this decoction (two *dronas*), two *dronas* of milk and the paste of one *karṣa* of each of *elā* (*bṛhadelā*), *māṁsi*, *nata*, *uśīra*, *sārivā*, *kuṣṭha*, *candana*, *balā*, *tāmalakī*, *medā*, *śatapuṣpā*, *rddhi*, *jīvaka*, *kākolī*, *kṣīra-kākolī*, *śrāvanī*, *atibalā*, *nakha*, *mahā-śrāvanī*, (*mahā-muṇḍitikā*), *jīvantī*, *vidārī*, *kapikacchu*, *śatāvarī*, *mahā-medā*, *karkatākhyā*, *hareṇu*, *vacā*, *gokṣuraka*, *eranḍa*, *rāsnā*, *kālā* (*kālānusārivā*), *sahācara*, *vīrā*, *śallakī*, *musta*, *tvak*, *patra*, *rśabhaka*, *bālaka*, *sahā*, *elā* (*kṣudrailā*), *kuṇkuma*, *sprkkā* and *tridaśāhvā* (*deva-dāru*), three *karṣas* of *mañjiṣṭhā* and eight *palas* of *madhuka* (*yaṣṭi-madhu*).

This medicated oil causes restoration of normal health of patients having less of potency, less power of digestion, less of strength, less of intelligence, and those suffering from insanity, depression (*arati*), and epilepsy. It is the foremost among the medicated oils used for curing *vātika* diseases. This is called *Amṛtā taila* [which is held in high esteem by physicians. It was propounded by the preceptor Kṛṣṇātreya].

Thus, ends the description of *Amṛtādya-taila*.

[ 157  $\frac{1}{2}$  - 164 ]

### *Rāsnā-Taila*

रास्नासहस्रनिर्यूहे तैलद्रोणं विपाचयेत् ।  
 गन्धैर्हैमवतैः पिष्टरेत्ताद्यैश्चानिलार्तिनुत् ॥ १६५ ॥  
 कल्पोऽयमश्वगन्धायां प्रसारण्यां बलाद्वये ।  
 क्वाथकल्कपयोभिर्वा बलादीनां पचेत् पृथक् ॥ १६६ ॥  
 इति रास्नातैलम् ।

One *drona* of oil should be cooked by adding the decoction of one thousand *palas* of *rāsnā*, and the paste of aromatic drugs available in the Himalayas (like *aguru*, *kuṣṭha* and *kṣemaka*) and *elā*, etc., (vide drugs prescribed in the verse nos. 158  $\frac{1}{2}$  -  $\frac{1}{2}$  162). This medicated oil cures *vātika* diseases.

Following the above mentioned procedure, medicated oil should be prepared of *aśvagandhā* or *prasāraṇī* or two types of *balā*.

Similarly, medicated oil can be prepared of *balā*, *prasāraṇī* and *aśvagandhā* separately by adding the decoction and paste of these drugs along with milk.

Thus, ends the description of *Rāsnā-taila*. [ 165 - 166 ]

### *Mūlakādya-Taila*

मूलकस्वरसं क्षीरं तैलं दध्यम्लकाभ्जिकम्।  
तुल्यं विपाचयेत् कल्कैर्बलाचित्रकसैन्धवैः ॥ १६७ ॥  
पिप्पल्प्यतिविषारास्नाचविकागुरुशिशूकैः ।  
भल्लातकवचाकुष्ठश्वदंष्ट्राचित्रभेषजैः ॥ १६८ ॥  
पुष्कराह्वशटीबिल्वशताह्वानतदारुभिः ।  
तत्सिद्धं पीतमत्युग्रान् हन्ति वातात्मकान् गदान् ॥ १६९ ॥  
इति मूलकाद्यं तैलम्।

Juice of *mūlaka*, milk, oil, curd and sour *kāñjī* (a preparation of sour gruel) taken in equal quantities should be cooked by adding the paste of *balā*, *citraka*, *saindhava*, *pippalī*, *ativiṣā*, *rāsnā*, *cavikā*, *aguru*, *śigru*, *bhallātaka*, *vacā*, *kuṣṭha*, *śvadāmṣṭrā*, *viśva-bheṣaja*, *puṣkara-mūla*, *śatī*, *bilva*, *śatāhvā*, *nata* and *deva-dāru*. Internal intake of this medicated oil cures even serious types of *vātika* diseases.

Thus, ends the description of *Mūlakādya-taila*.

[ 167 - 169 ]

### *Vṛṣamūlādi-Taila*

वृषमूलगुडूच्योश्च द्विशतस्य शतस्य च।  
चित्रकात् साश्वगन्थाच्च व्याथे तैलाढकं पचेत् ॥ १७० ॥

सक्षीरं वायुना भग्ने दद्याज्जर्जिते तथा ।  
प्राक्तैलावापसिद्धं च भवेदेतद्गुणोत्तरम् ॥ १७१ ॥  
इति वृष्मूलादितैलम् ।

One *ādhaka* of oil should be cooked by adding the decoction of two hundred *palas* of each of the root of *vāsaka* and *gudūcī*, and one hundred *palas* of *citraka* and *aśvagandhā* (taken together), and milk. This medicated oil should be used for the treatment of bone-fracture and osteoporosis caused by *vāyu*.

If this medicated oil is cooked by adding the paste of the ingredients mentioned in connection with the medicated oils described before, then it becomes very effective.

Thus, ends the description of *Vṛṣa-mūlakādya-taila*.

[ 170 - 171 ]

If this *Vṛṣa-mūlakādya-taila* is prepared with the above mentioned decoctions and milk along with the paste of drugs described before for the preparation of *Mūlakādya-taila* (vide verse nos. 167  $\frac{1}{2}$  -  $\frac{1}{2}$ , 169), then it becomes highly effective.

### *Mūlaka-Taila*

रास्नाशिरीषयष्टचाहृशुण्ठीसहचरामृताः	।
स्योनाकदारुशम्पाकहयगञ्चात्रिकण्टकाः	॥ १७२ ॥
एषां दशपलान् भागान् कषायमुपकल्पयेत् ।	
ततस्तेन कषायेण सर्वगन्धैश्च कार्षिकैः ॥ १७३ ॥	
दध्यारनालमाषाम्बुमूलकेष्वरसैः	शुभैः ।
पृथक् प्रस्थोन्मितैः सार्धं तैलप्रस्थं विपाचयेत् ॥ १७४ ॥	
प्लीहमूत्रग्रहश्वासकासमारुतरोगनुत्	।
एतमूलकतैलाख्यं	वर्णायुर्बलवर्धनम् ॥ १७५ ॥
	इति मूलकतैलम् ।

Decoction should be prepared of ten *palas* of each of the (root of) *rāsnā*, *sīriṣa*, *yaṣṭi-madhu*, *śunṭhī*, *sahacara*, *amṛtā*, *syonāka*, *deva-dāru*, *śampāka*, *haya-gandhā* (*aśva-gandhā*) and *tri-kaṇṭaka*. One *prastha* of oil should be cooked by adding this decoction, one *prastha* of each of yoghurt, *āraṇāla*

(sour gruel), decoction of *māṣa*, juice of radish and sugar-cane juice, and [the paste of] one *karṣa* of each of *sarva-gandha* (group of aromatic drugs).

This medicated oil cures splenic disorders, retention of urine, asthma, bronchitis, and diseases caused by *vāyu*. This is called *Mūlaka-taila*. It promotes complexion, longevity and strength.

Thus, ends the description of *Mūlaka-taila*.

[ 172 - 175 ]

This medicated oil is stated to be cooked by adding the paste of the group of aromatic drugs (*sarva-gandha*) which are described in connection with the preparation of *Balā-taila* (vide verse nos. 150  $\frac{1}{2}$ -154).

This medicated oil is called *Mūlaka-taila* because the roots (*mūla*) of *rāsnā*, etc., are to be used for the decoction for the preparation of this recipe.

#### *Recipes of Medicated Oil*

यवकोलकुलत्थानां मत्स्यानां शिगुबिल्वयोः।  
रसेन मूलकानां च तैलं दधिपयोन्वितम्॥ १७६॥  
साधयित्वा भिषगदद्यात् सर्ववातामयापहम्।  
लशुनस्वरसे सिद्धं तैलमेभिश्च वातनुत्॥ १७७॥  
तैलान्येतान्यृतुस्नातामङ्गनां पाययेत च।  
पीत्वाऽन्यतममेषां हि वस्थ्याऽपि जनयेत् सुतम्॥ १७८॥

Oil should be cooked with the decoction of *yava*, *kola*, *kulattha*, fish, *śigru*, *bilva* and radish by adding yoghurt and milk. The physician should administer this medicated oil for the cure of all *vātika* diseases.

Similarly, oil cooked with the above mentioned decoction (of *yava*, *kola*, *kulattha*, fish, *śigru*, *bilva* and radish) and the juice of garlic cures *vātika* diseases.

These medicated oils should be administered internally after the purificatory bath on the cessation of menstruation, to a woman. By drinking these medicated oils, even a sterile woman becomes capable of giving birth to a son. [176-178]

*Agurvādyā-Taila*

यच्च शीतञ्चरे तैलमगुर्वाद्यमुदाहृतम्।  
 अनेकशतशस्तच्च सिद्धं स्याद्वातरोगनुत्॥ १७९ ॥  
 वक्ष्यन्ते यानि तैलानि वातशोणितकेऽपि च।  
 तानि चानिलशान्त्यर्थं सिद्धिकामः प्रयोजयेत्॥ १८० ॥

*Agurvādyā-taila* described for the treatment of *sīta-jvara* or cold fever (vide *Cikitsā* 3 : 267) should be cooked hundreds of times (by using the same ingredients and same method). This medicated oil cures *vātika* diseases.

Medicated oils to be described in the next chapter dealing with the treatment of *vāta-rakta* or gout (vide *Cikitsā* 29 : 88-129) may also be used for the alleviation of *vāyu* by a physician desirous of professional excellence. [ 179 - 180 ]

*Importance of Oil in Curing Vātika Diseases*

नास्ति तैलात् परं किंचिदौषधं मारुतापहम्।  
 व्यवायुष्णागुरुस्नेहात् संस्काराद्बलवत्तरम्॥ १८१ ॥  
 गणैर्वातिहरैस्तस्माच्छतशोऽथ सहस्रशः।  
 सिद्धं क्षिप्रतरं हन्ति सूक्ष्ममार्गस्थितान् गदान्॥ १८२ ॥

There is no medication which excells oil in curing *vātika* diseases because of its *vyavāyi* (which pervades the body before going through the process of digestion), hot, heavy and unctuous properties. When cooked or processed with other drugs, it becomes more powerful therapeutically.

Therefore, oil should be cooked for hundred and thousand times with the group of drugs which alleviate *vāyu*. Such medicated oils cure diseases located in the minutest channels of the body quickly. [ 181 - 182 ]

*Treatment of Diseases Caused by Vāyu in Association with Other Dosas*

क्रिया साधारणी सर्वा संसृष्टे चापि शस्यते।  
 वाते पित्तादिभिः स्रोतःस्वावृतेषु विशेषतः॥ १८३ ॥

All the general therapies described above (for the treatment of diseases caused by *vāyu* alone) are also useful when *vāyu* is associated with other *dosas*, and specially when it is occluded by *pitta*, etc., in the channels of circulation. [183]

#### *Treatment of Vāyu Occluded by Pitta*

पित्तावृते विशेषेण शीतामुच्छां तथा क्रियाम्।  
 व्यत्यासात् कारयेत् सर्पिर्जीवनीयं च शस्यते॥ १८४॥  
 धन्वमांसं यवाः शालिर्यापनाः क्षीरबस्तयः।  
 विरेकः क्षीरपानं च पञ्चमूलीबलाशृतम्॥ १८५॥  
 मधुयष्टिबलातैलघृतक्षीरैश्च सेचनम्।  
 पञ्चमूलकषायेण कुर्याद्वा शीतवारिणा॥ १८६॥

If the ailment is caused by the aggravated *vāyu* occluded by *pitta*, then the patient should be specially given cooling and heating therapies alternatively. Administration of *Jivaniya-ghṛta* (ghee cooked by adding *Jivaniya* group of drugs — vide *Sūtra* 4 : 9 : 1) is beneficial in this condition.

The patient should be given the meat of animals inhabiting arid zone, barley and *śāli* type of rice as food. He should be given *yāpanā-basti*, *kṣīra-basti* (two types of medicated enema to be described later — vide *Siddhi* 12 : 16), purgation therapy and milk boiled by adding *pañca-mūla* as well as *balā* to drink.

His body should be sprinkled with the oil, ghee or milk boiled by adding the decoction of *yaṣṭi-madhu*, *balā* or *pañca-mūla*, or by simple cold water. [ 184 - 186 ]

#### *Treatment of Vāyu Occluded by Kapha*

कफावृते यवान्नानि जाङ्गला मृगपक्षिणः।  
 स्वेदास्तीक्ष्णा निरुहाश्च वर्मनं सविरेचनम्॥ १८७॥  
 जीर्ण सर्पिस्तथा तैलं तिलसर्षपजं हितम्।

If the ailment is caused by the occlusion of *vāyu* by *kapha* then the patient should be given barley and meat of the animals as well as birds inhabiting arid zone as food. He

should be given strong fomentation, *nirūha* type of medicated enema and emetic as well as purgation therapies. Old ghee, sesame oil and mustard oil are useful in this condition.

[ 187 - 1/2 188 ]

### *Association of Kapha and Pitta*

संसृष्टे कफपित्ताभ्यां पित्तमादौ विनिर्जयेत् ॥ १८८ ॥

If *kapha* and *pitta*, both are associated with *vāyu* to cause the disease, then in the beginning, therapies should be given for the alleviation of *pitta* [and *kapha* should be subdued latter].

[ 188 1/2 ]

Between the *doṣas*, viz., *kapha* and *pitta*, the latter is *āśukāri* (produces morbidity instantaneously). Therefore, therapies should be administered in the beginning to alleviate *pitta*, and only thereafter, therapies for the alleviation of *kapha* should be given.

### *Treatment of Vāyu Associated with Kapha and Pitta*

आमाशयगतं मन्त्रा कफं बमनमाचरेत् ॥ १८९ ॥  
 पक्वाशये विरेकं तु पित्ते सर्वत्रगे तथा ।  
 स्वेदैर्विष्यन्दितः श्लेष्मा यदा पक्वाशये स्थितः ॥ १९० ॥  
 पित्तं वा दर्शयेत्तिलङ्घं बस्तिभिस्तौ विनिर्हरेत् ।  
 श्लेष्मणाऽनुगतं वातमुष्णौर्गोमूत्रसंयुतैः ॥ १९१ ॥  
 निर्लहैः पित्तसंसृष्टं निर्हरेत् क्षीरसंयुतैः ।  
 मधुरौषधसिद्धैश्च तैलैस्तमनुवासयेत् ॥ १९२ ॥  
 शिरोगते तु सकफे धूमनस्यादि कारयेत् ।  
 हते पित्ते कफे यः स्यादुरःस्नोतोऽनुगोऽनिलः ॥ १९३ ॥  
 सशेषः स्यात् क्रिया तत्र कार्या केवलवातिकी ।

If the aggravated *vāyu*, in association with *kapha* gets located in the stomach, then the patient should be given emetic therapy. If they are located in the colon, then the patient should be given purgation therapy. If *vāyu*, in association with *pitta*, pervades the entire body (including the stomach and colon), then also purgation therapy should be given.

If *kapha* liquefied by fomentation therapy gets located in

the colon or if the signs and symptoms of *pitta* are manifested, then both these morbidities are to be eliminated by enema therapy.

If *vāyu* is associated with *kapha*, then *nirūha* type of medicated enema should be administered with a recipe added with cow's warm urine. If *vāyu* is associated with *pitta*, then *nirūha* type of medicated enema should be administered with a recipe added with milk. To such a patient (*vāyu* associated with *pitta*), *anuvāsana* type of medicated enema may also be given and for this purpose, medicated oil prepared by boiling with the group of sweet drugs (vide *Vimāna* 8 : 139) should be used.

If *vāyu* associated with *kapha* gets located in the head, then the patient should be given *dhūma* (fumigation therapy) and inhalation therapies.

If after the elimination of *pitta* and *kapha*, the residual *vāyu* gets located in the channels of the chest, then therapies prescribed for *vāyu* alone should be administered.

[ 189 - 1/2 194 ]

If *vāyu*, in association with *pitta*, pervades both the stomach and colon, then purgation therapy is suggested to be given to the patient. According to general rule, normally therapies for eliminating the local *dosa*, should be administered. In the present case, therefore, emetic therapy (for the elimination of *kapha* located in the stomach) and medicated enema (for the elimination of *vāyu* from the colon) appear to be more appropriate. But as a special rule, however, in the present case, purgation therapy is prescribed (vide verse no. 190).

#### *Treatment of Vāyu Occluded by Blood*

शोणितेनावृते कुर्याद्वातशोणितकीं क्रियाम् ॥ १९४ ॥

If *vāyu* is occluded by *rakta* (blood), then the therapies prescribed for the treatment of *vāta-rakta* or gout (in the next chapter) are to be administered.

[ 194 1/2 ]

#### *Treatment of Vāyu Associated with Āma*

प्रमेहवातमेदोष्णीमामवाते प्रयोजयेत् ।

If *vāyu* is associated with *āma* (uncooked product of digestion and metabolism), then therapies prescribed for *prameha* (obstinate urinary disorders including diabetes), *vātika* disorders and adiposity are to be administered.

[  $\frac{1}{2}$  195 ]

[This description of *āma-vāta* seems to be misplaced. There is a variant reading of this term as ‘*ādhyā-vāta*’ (an ailment caused by the affliction of *medas* or fat by *vāyu* — vide verse no.  $\frac{1}{2}$  66). This appears to be the appropriate reading, and this line should come after the line no. 195  $\frac{1}{2}$ .]

#### *Treatment of Vāyu Occluded by Muscle-tissue*

स्वेदाभ्यङ्गरसक्षीरस्नेहा मांसावृते हिताः ॥ १९५ ॥

If *vāyu* is occluded by *māṃsa* (muscle-tissue), then fomentation, massage, meat-soup, milk and fat are useful.

[  $\frac{1}{2}$  195  $\frac{1}{2}$  ]

#### *Occlusion of Vāyu by Bone-marrow and Semen*

महास्नेहोऽस्थिमन्जस्थे पूर्ववद्रेतसाऽवृते ।

If *vāyu* is occluded by bone and bone-marrow, then the patient should be given *Mahā-sneha* (vide description in verse nos. 129 $\frac{1}{2}$  - 133).

If *vāyu* is occluded by semen, then the therapies prescribed earlier for the treatment of affliction of semen by *vāyu* (vide verse no. 94) should be given.

[  $\frac{1}{2}$  196 ]

#### *Occlusion of Vāyu by Food*

अन्नावृते तदुल्लेखः पाचनं दीपनं लघु ॥ १९६ ॥

If *vāyu* is occluded by food, then emesis, *pācana* (carminative), *dīpana* (digestive stimulant) and light diet should be given.

[  $\frac{1}{2}$  196  $\frac{1}{2}$  ]

#### *Occlusion of Vāyu by Urine*

मूत्रलानि तु मूत्रेण स्वेदाः सोत्तरबस्तयः ।

If *vāyu* is occluded by urine then diuretics, fomentation and *uttara-basti* (urethral douches) should be given.

[  $\frac{1}{2}$  197 ]

*Occlusion of Vāyu by Feces*

शकृता तैलमैरण्डं स्निग्धोदावर्तवल्क्या ॥ १९७ ॥

If *vāyu* is occluded by feces, then castor oil and oleation therapy as indicated for *udāvarta* (upward movement of wind in the abdomen — vide *Cikitsā* 26 : 11-44) should be given.

[ 197 ½ ]

*Treatment of Doṣas Located in Their Own Habitat*

स्वस्थानस्थो बली दोषः प्राक् तं स्वैरौषधैर्जयेत् ।

वमनैर्वा विरेकैर्वा बस्तिभिः शमनेन वा ॥ १९८ ॥  
(इत्युक्तमावृते वाते पित्तादिभिर्यथायथम्) ।

A morbid *doṣa* located in its own habitat becomes more powerful. Therefore, first of all such *doṣas* should be subdued by the administration of appropriate therapies like emesis, purgation, medicated enema and alleviation therapies.

Thus, ends the treatment of diseases caused by *vāyu* being occluded by *pitta*, etc. [ 198 - ½, 199 ]

To subdue a *doṣa*, two types of therapies are used, viz., (1) *śodhana* or elimination therapies like emesis (for *kapha*), purgation (for *pitta*) and medicated enema (for *vāyu*), and (2) *śamana* or alleviation therapies. After the administration of elimination therapies, alleviation therapies may be administered for subduing the residual *doṣas*. For some patients, elimination therapies are contra-indicated. To such patients, only alleviation therapies should be given, as described above.

*Mutual Occlusion of Five Varieties of Vāyu*

मारुतानां हि पञ्चानामन्योन्यावरणे शृणु ॥ १९९ ॥  
लिङ्गं व्याससमासाभ्यामुच्यमानं मयाऽनध !।  
प्राणो वृणोत्युदानादीन् प्राणं वृणवन्ति तेऽपि च ॥ २०० ॥  
उदानाद्यास्तथाऽन्योन्यं सर्वं एव यथाक्रमम् ।  
विंशतिर्वरणान्येतान्युल्बणानां परस्परम् ॥ २०१ ॥  
मारुतानां हि पञ्चानां तानि सम्यक् प्रतर्कयेत् ।

The signs and symptoms of the mutual occlusion of five varieties of *vāyu* will be described hereafter in extenso as well as in brief. O! Sinless one (addressed to the disciple Agniveśa), Listen to these descriptions.

*Prāṇa-vāyu* occludes other four varieties of *vāyu*, viz., *udāna-vāyu*, etc., and they in turn occlude *prāṇa-vāyu*. These four types of *vāyu* (viz., *udāna*, *samāna*, *vyāna* and *apāna*) also occlude each other. These five types of *vāyu*, when aggravated occlude each other, thus resulting in twenty types of occlusion. The physician should properly understand these conditions.

[ 199 ½ - ½ 202 ]

In the *Vātakalākaliya* chapter (*Sūtra* 12), *vāyu* is described as *amūrtta* or formless. [Cakrapāṇi perhaps had a different text of this chapter. In the extant text *vāyu* is described only as '*asaṅghāta*'. However, *amūrtatva* of *vāyu* is described in *Sūtra* 20 : 12.] This *amūrtatva* or formlessness implies absence of hardness or compactness, and not the absence of its materialistic nature. Therefore, one type of *vāyu* can cause occlusion or obstruction to the movement of another type of *vāyu*. This phenomena is observed in Nature when one stream of air obstructs another stream leading to the manifestation of cyclones.

Twenty types of occlusion caused by the five types of *vāyu*, while occluding each other are, as follows :

- (1) Occlusion of *udāna-vāyu* by *prāṇa-vāyu*;
- (2) Occlusion of *samāna-vāyu* by *prāṇa-vāyu*;
- (3) Occlusion of *vyāna-vāyu* by *prāṇa-vāyu*;
- (4) Occlusion of *apāna-vāyu* by *prāṇa-vāyu*;
- (5) Occlusion of *prāṇa-vāyu* by *udāna-vāyu*;
- (6) Occlusion of *prāṇa-vāyu* by *vyāna-vāyu*;
- (7) Occlusion of *prāṇa-vāyu* by *samāna-vāyu*;
- (8) Occlusion of *prāṇa-vāyu* by *apāna-vāyu*;
- (9) Occlusion of *udāna-vāyu* by *samāna-vāyu*;
- (10) Occlusion of *udāna-vāyu* by *vyāna-vāyu*;
- (11) Occlusion of *udāna-vāyu* by *apāna-vāyu*;
- (12) Occlusion of *samāna-vāyu* by *udāna-vāyu*;
- (13) Occlusion of *samāna-vāyu* by *vyāna-vāyu*;
- (14) Occlusion of *samāna-vāyu* by *apāna-vāyu*;
- (15) Occlusion of *vyāna-vāyu* by *udāna-vāyu*;
- (16) Occlusion of *vyāna-vāyu* by *samāna-vāyu*;

- (17) Occlusion of *vyāna-vāyu* by *apāna-vāyu*;
- (18) Occlusion of *apāna-vāyu* by *udāna-vāyu*;
- (19) Occlusion of *apāna-vāyu* by *samāna-vāyu*; and
- (20) Occlusion of *apāna-vāyu* by *vyāna-vāyu*.

When one type of *vāyu* is occluded by two, three or four of the remaining varieties together, this number of occlusions may far exceed the above described number of twenty. The twenty varieties described above, however, are the commonly found (*āviṣkṛtatama*) ones; hence described here.

#### *Signs and Treatment of Vyāna-vāyu Occluded by Prāṇa-vāyu*

सर्वेन्द्रियाणां शून्यत्वं ज्ञात्वा स्मृतिबलक्षयम् ॥ २०२ ॥  
व्याने प्राणावृते लिङ्गं कर्म तत्रोर्धर्जत्रुकम् ।

If *vyāna-vāyu* is occluded by *prāṇa-vāyu*, then there will be loss of the functions of all the senses, and there will be loss of memory as well as strength.

This condition should be treated by the administration of therapies prescribed for supra-clavicular diseases.

[ 202  $\frac{1}{2}$  -  $\frac{1}{2}$  203 ]

#### *Signs and Treatment of Prāṇa-vāyu Occluded by Vyāna-vāyu*

स्वेदोऽत्यर्थं लोमहर्षस्त्वगदोषः सुप्तगात्रता ॥ २०३ ॥  
प्राणे व्यानावृते तत्र स्नेहयुक्तं विरेचनम् ।

If *prāṇa-vāyu* is occluded by *vyāna-vāyu*, then there will be excessive sweating, horripilation, skin-diseases and numbness in the body.

To such patients, purgation therapy with medicated oil should be administered. [ 203  $\frac{1}{2}$  -  $\frac{1}{2}$  204 ]

#### *Signs and Treatment of Samāna-vāyu Occluded by Prāṇa-vāyu*

प्राणावृते समाने स्युर्जडगदगदमूकता: ॥ २०४ ॥  
चतुष्प्रयोगाः शस्यन्ते स्नेहास्त्र सयापनाः ।

If *samāna-vāyu* is occluded by *prāṇa-vāyu*, then there will be difficulty in speech, slurring speech and even dumbness.

For such patients, *yāpanā-basti* (a type of medicated enema) and administration of medicated fat in four different ways are beneficial. [ 204  $\frac{1}{2}$  -  $\frac{1}{2}$  205 ]

*Signs and Treatment of Apāna-vāyu Occluded by Samāna-vāyu*

समानेनावृतेऽपाने ग्रहणीपाश्वर्वहृदगदा: ॥ २०५ ॥  
शूलं चामाशये तत्र दीपनं सर्पिरिष्यते।

If *apāna-vāyu* is occluded by *samāna-vāyu*, then there will be diseases of *grahaṇī* (dudenum), sides of the chest and heart, and colic pain in the stomach.

To such patients, *Dīpana-sarpiś* (medicated ghee prepared by boiling it with digestive stimulants) should be given.

[ 205  $\frac{1}{2}$  -  $\frac{1}{2}$  206 ]

*Signs and Treatment of Udāna-vāyu Occluded by Prāṇa-vāyu*

शिरोग्रहः प्रतिश्यायो निःश्वासोच्छ्वाससंग्रहः ॥ २०६ ॥  
हृद्रोगो मुखशोषश्लाप्युदाने प्राणसंवृते।  
तत्रोर्ध्वभागिकं कर्म कार्यमाश्वासनं तथा ॥ २०७ ॥

If *udāna-vāyu* is occluded by *prāṇa-vāyu*, then there will be stiffness of the head, rhinitis, obstruction to inspiration and expiration, heart-diseases and dryness of the mouth.

For such patients, therapies prescribed for the treatment of the diseases of head and neck should be given, and the patient should be comforted. [ 206  $\frac{1}{2}$  - 207 ]

*Signs and Treatment of Prāṇa-vāyu Occluded by Udāna-vāyu*

कर्मजोबलवर्णानां नाशो मृत्युरथापि वा।  
उदानेनावृते प्राणे तं शनैः शीतवारिणा ॥ २०८ ॥  
सिञ्चेदाश्वासयेच्चैनं सुखं चैवोपपादयेत्।

If *prāṇa-vāyu* is occluded by *udāna-vāyu*, then there will be loss of the functions [of different parts of the body], *ojas* (vital essence), strength and complexion. There may even be the death of the patient.

He should be slowly sprinkled with cold water, consoled and comforted. [ 208 -  $\frac{1}{2}$ , 209 ]

*Signs and Treatment of Apāna-vāyu Occluded by Udāna-vāyu*

ऊर्ध्वगेनावृतेऽपाने छर्दिश्वासादयो गदा: ॥ २०९ ॥  
स्युर्बति तत्र बस्त्यादि भोज्यं चैवानुलोमनम्।

If *apāna-vāyu* is occluded by *udāna-vāyu*, then there will be vomiting and diseases like asthma.

To such patients, medicated enema and such food as would cause downward movement of *vāyu* should be given.

[ 209  $\frac{1}{2}$  -  $\frac{1}{2}$ , 210 ]

*Signs and Treatment of Udāna-vāyu Occluded by Apāna-vāyu*

मोहोऽल्पोऽग्निरतीसार ऊर्ध्वगेऽपानसंवृते ॥ २१० ॥  
वाते स्याद्वमनं तत्र दीपनं ग्राहि चाशनम्।

If *udāna-vāyu* is occluded by *apāna-vāyu*, then there will be unconsciousness, suppression of the power of digestion and diarrhoea.

To such patients, emetic therapy, digestive stimulants and astringent ingredients should be given. [ 210  $\frac{1}{2}$  -  $\frac{1}{2}$ , 211 ]

*Signs and Treatment of Apāna-vāyu Occluded by Vyāna-vāyu*

वस्थाध्मानमुदावर्तगुल्मार्तिपरिकर्तिका: ॥ २११ ॥  
लिङ्गं व्यानावृतेऽपाने तं स्निग्धैरनुलोमयेत्।

If *apāna-vāyu* is occluded by *vyāna-vāyu*, then there will be vomiting, abdominal distension, *udāvarta* (upward movement of *vāyu*), *gulma* (phantom tumour) and *parikartikā* (sawing pain in the abdomen).

To such patients, unctuous therapies should be given for the downward movement of the wind in the stomach.

[ 211  $\frac{1}{2}$  -  $\frac{1}{2}$ , 212 ]

*Signs and Treatment of Vyāna-vāyu Occluded by Apāna-vāyu*

अपानेनावृते व्याने भवेद्विष्टमूत्ररेतसाम् ॥ २१२ ॥  
अतिप्रवृत्तिस्तत्रापि सर्वं संग्रहणं मतम्।

If *vyāna-vāyu* is occluded by *apāna-vāyu*, then there will be excessive discharge of stool, urine and semen.

For such patients, all types of astringent therapies should be given. [ 212 ½ - ½ 213 ]

*Signs and Treatment of Vyāna-vāyu Occluded by Samāna-vāyu*

मूर्च्छा तन्द्रा प्रलापोऽङ्गसादोऽग्न्योजोबलक्षयः ॥ २१३ ॥  
समानेनावृते व्याने व्यायामो लघुभोजनम्।

If *vyāna-vāyu* is occluded by *samāna-vāyu*, then there will be fainting, drowsiness, delirium, prostration and diminution of *agni* (digestive enzymes), *ojas* (vital essence) as well as strength.

Such patients should perform physical exercises, and they should eat light food. [ 213 ½ - ½ 214 ]

*Signs and Treatment of Vyāna-vāyu Occluded by Udāna-vāyu*

स्तब्धताऽल्पार्णिताऽस्वेदश्वेष्टाहानिर्निमीलनम् ॥ २१४ ॥  
उदानेनावृते व्याने तत्र पथ्यं मितं लघु।

If *vyāna-vāyu* is occluded by *udāna-vāyu*, then there will be stiffness, less of *agni* (digestive enzymes), less of sweating, lack of efforts and closure of the eyes.

To such patients, wholesome and light diet should be given in limited quantity. [ 214 ½ - ½ 215 ]

*Effects of Occlusion in General*

पञ्चान्योन्यावृतानेवं वातान् बुध्येत लक्षणैः ॥ २१५ ॥  
एषां स्वकर्मणां हानिर्वृद्धिर्वाऽवरणे मता।  
यथास्थूलं समुद्दिष्टमेतदावरणेऽष्टकम् ॥ २१६ ॥  
सलिङ्गभेषजं सम्यग्बुधानां बुद्धिवृद्धये।

Thus, mutual occlusions of five types of *vāyu* should be

diagnosed from their signs and symptoms. In the event of such an occlusion, there is either increase or decrease of the functions (actions) of that particular type of *vāyu*.

These eight types of occlusion along with their signs and treatment are described for the proper understanding of intelligent physicians. [  $215 \frac{1}{2} - 217 \frac{1}{2}$  ]

[In the verse no. 216, eight types of occlusions are stated to have already been described, and the remaining twelve types, as will be mentioned in the subsequent verse no. 218, are to be ascertained by the physician himself. Signs, etc., of occlusion of different types of *vāyu* are furnished in the verse nos. 203 -  $215 \frac{1}{2}$ . In these verses, in fact, twelve (and not eight) different types of occlusions are described. Thus, there appears to be some unauthorised interpolations in these texts.]

If a type of *vāyu* is occluded (*āvārya*) by another type (*āvaraka*) which is stronger, then the occluded one (*āvārya*) loses its function and there is increase in the function of the occluser (*āvaraka*). If, however, the occluded (*āvārya*) type of *vāyu* is stronger than the occluser (*āvaraka*), then there is increase in the functions of the former, and decrease in the functions of the latter.

According to some scholars, the decrease of the functions of the occluded one (*āvārya*), and increase in the functions of the occluser (*āvaraka*) happens to be the general rule.

### *Remaining Twelve Types of Occlusions*

स्थानान्यवेक्ष्य वातानां वृद्धिं हानिं च कर्मणाम् ॥ २१७ ॥  
 द्वादशावरणान्यन्यान्यभिलक्ष्य भिषणिजतम् ।  
 कुर्यादभ्यञ्जनस्नेहपानबस्त्यादि सर्वशः ॥ २१८ ॥  
 क्रममुष्णमनुष्णं वा व्यत्यासादवचारयेत् ।

After examining the locations and increase as well as decrease of the functions, the remaining twelve types of occlusions should be ascertained. For their treatment, massage, drinking of unctuous potions, medicated enema, etc., should be used in their entirety. Hot and cold therapies should be administered to such patients alternatively. [  $217 \frac{1}{2} - 219 \frac{1}{2}$  ]

Depending upon the place of manifestation of the ailment, the type of *vāyu* affected could be ascertained. Hot therapies are generally

indicated for *vātika* diseases. If, however, blood, etc., are afflicted by *vāyu*, then it is necessary to administer cooling therapies along with the hot therapies. These hot and cold therapies should, however, be given alternatively.

### *Line of Treatment of Five Vāyus in General*

उदानं योजयेदूर्ध्वमपानं चानुलोमयेत् ॥ २१९ ॥  
 समानं शमयेच्चैव त्रिधा व्यानं तु योजयेत् ।  
 प्राणो रक्ष्यश्वतुभ्योऽपि स्थाने ह्यस्य स्थितिर्थुवा ॥ २२० ॥  
 स्वं स्थानं गमयेदेवं वृतानेतान् विमार्गान् ।

For the morbidity of *udāna-vāyu*, upward moving therapy (emesis) should be administered. For the morbidity of *apāna-vāyu*, downward moving therapy (purgation and medicated enema) should be employed. For the morbidity of *samāna-vāyu*, the therapy which causes stability in the abdomen (by alleviation) should be used. For the morbidity of *vyāna-vāyu*, all the above mentioned three categories of therapies should be employed. *Prāṇa-vāyu* is more important than these four types of *vāyu*; hence it should be protected with priority. Its state of equilibrium helps in the sustenance of life.

These *vāyus*, when occluded, go astray (move in different channels). Therefore, they should be brought to their own habitat. [ 219 ½ - ½ 221 ]

### *Occlusion of Prāṇa-vāyu by Pitta*

मूर्च्छा दाहो भ्रमः शूलं विदाहः शीतकामिता ॥ २२१ ॥  
 छर्दनं च विदग्धस्य प्राणे पित्तसमावृते ।

If *prāṇa-vāyu* is occluded by *pitta*, then this gives rise to fainting, burning sensation, giddiness, colic pain, indigestion, desire for cold things and vomiting of undigested food.

[ 221 ½ - ½ 222 ]

### *Occlusion of Prāṇa-vāyu by Kapha*

ष्ठीवनं क्षवथूदगारनिःश्वासोच्छ्वाससंग्रहः ॥ २२२ ॥  
 प्राणे कफावृते रूपाण्यरुचिश्छदिरेव च ।

If *prāṇa-vāyu* is occluded by *kapha*, then there will be excessive spitting of saliva, sneezing, eructation, obstruction to inspiration and expiration, anorexia and vomiting.

[ 222  $\frac{1}{2}$  -  $\frac{1}{2}$ , 223 ]

#### *Occlusion of Udāna-vāyu by Pitta*

मूच्छद्यानि च रूपाणि दाहो नाभ्युरसः क्लमः ॥ २२३ ॥  
ओजोभ्रंशश्च सादश्चाप्युदाने पित्तसंवृते ।

If *udāna-vāyu* is occluded by *pitta*, then there will be fainting, etc., (as described in verse no. 221  $\frac{1}{2}$ , above), burning sensation in the umbilical region and chest, exhaustion, loss of *ojas* (vital essence) and prostration. [ 223  $\frac{1}{2}$  -  $\frac{1}{2}$ , 224 ]

#### *Occlusion of Udāna-vāyu by Kapha*

आवृते श्लेष्मणोदाने वैवर्ण्यं वाक्स्वरग्रहः ॥ २२४ ॥  
दौर्बल्यं गुरुगात्रत्वमरुचिशोपजायते ।

If *udāna-vāyu* is occluded by *kapha*, then there will be discoloration of the skin, obstruction to speech and voice, weakness and heaviness of the body and anorexia.

#### *Occlusion of Samāna-vāyu by Pitta*

अतिस्वेदस्तृष्णा दाहो मूर्छा चारुचिरेव च ॥ २२५ ॥  
पित्तावृते समाने स्यादुपघातस्तथोष्मणः ।

If *samāna-vāyu* is occluded by *pitta*, then there will be excessive sweating, thirst, burning sensation, fainting, anorexia and loss of body-heat. [ 225  $\frac{1}{2}$  -  $\frac{1}{2}$ , 226 ]

When *samāna-vāyu* is obstructed by *pitta*, then the *agni* (which normally produces heat) does not get stimulated as a result of which there is loss of heat of the body.

#### *Occlusion of Samāna-vāyu by Kapha*

अस्वेदो वह्निमान्द्यं च लोमहर्षस्तथैव च ॥ २२६ ॥  
कफावृते समाने स्यादगात्राणां चातिशीतता ।

If *samāna-vāyu* gets occluded by *kapha*, then there will be absence of sweating, suppression of the power of digestion,

horripilation and excessive cold feeling in the body.

[ 226  $\frac{1}{2}$  -  $\frac{1}{2}$  227 ]

### *Occlusion of Vyāna-vāyu by Pitta*

व्याने पित्तावृते तु स्याद्वाहः सर्वाङ्गगः क्लमः ॥ २२७ ॥  
गात्रविक्षेपसङ्गश्च संसंतापः सवेदनः ।

If *vyāna-vāyu* is occluded by *pitta*, then there is burning sensation all over the body, exhaustion and arrest of the mobility in different parts of the body accompanied with burning sensation and pain. [ 227  $\frac{1}{2}$  -  $\frac{1}{2}$  228 ]

### *Occlusion of Vyāna-vāyu by Kapha*

गुरुता सर्वगात्राणां सर्वसन्ध्यस्थिजा रुजः ॥ २२८ ॥  
व्याने कफावृते लिङ्गं गतिसङ्गस्तथाऽधिकः ।

If *vyāna-vāyu* is occluded by *kapha*, then there will be heaviness all over the body, pain in all the joints and bones, and excessive loss of mobility. [ 228  $\frac{1}{2}$  -  $\frac{1}{2}$  229 ]

### *Occlusion of Apāna-vāyu by Pitta*

हारिद्रमूत्रवर्चस्त्वं तापश्च गुदमेद्रयोः ॥ २२९ ॥  
लिङ्गं पित्तावृतेऽपाने रजसश्चातिवर्तनम् ।

If *apāna-vāyu* is occluded by *pitta*, then there is yellow coloration of the urine and stool, sensation of heat in the anus and phallus, and menorrhagia. [ 229  $\frac{1}{2}$  -  $\frac{1}{2}$  230 ]

### *Occlusion of Apāna-vāyu by Kapha*

भिन्नामश्लेष्मसंसृष्टगुरुवर्चः प्रवर्तनम् ॥ २३० ॥  
श्लेष्मणा संवृतेऽपाने कफमेहस्य चागमः ।

If *apāna-vāyu* is occluded by *kapha*, then the patient will void stool which is loose, mixed with *āma* (mucus or undigested food) and heavy. There will be *kaphaja-meha* (obstinate urinary disorders caused by *kapha*). [ 230  $\frac{1}{2}$  -  $\frac{1}{2}$  231 ]

### *Occlusion by Both Pitta and Kapha*

लक्षणानां तु मिश्रत्वं पित्तस्य च कफस्य च ॥ २३१ ॥  
उपलक्ष्य भिषग्विद्वान् मिश्रमावरणं वदेत् ।

When any one of these varieties of *vāyu* is occluded by both *pitta* and *kapha* together, then the wise physician should ascertain this condition from the signs and symptoms of both *pitta* and *kapha* as described before. [ 231  $\frac{1}{2}$  -  $\frac{1}{2}$ , 232 ]

### *Location of Pitta and Kapha in the Habitat of Vāyu*

यद्यस्य वायोर्निर्दिष्टं स्थानं तत्रेतरौ स्थितौ ॥ २३२ ॥  
दोषौ बहुविधान् व्याधीन् दर्शयेतां यथानिजान् ।

If *pitta* and *kapha* get located in the habitats of *vāyu*, then this causes manifestation of various disorders, characteristic of each one or both of them. [ 232  $\frac{1}{2}$  -  $\frac{1}{2}$ , 233 ]

### *Prognosis of Occlusions*

आवृतं श्लेष्मपित्ताभ्यां प्राणं चोदानमेव च ॥ २३३ ॥  
गरीयस्त्वेन पश्यन्ति भिषजः शास्त्रचक्षुषः ।  
विशेषाज्जीवितं प्राणे उदाने संश्रितं बलम् ॥ २३४ ॥  
स्यात्तयोः पीडनाद्वानिरायुषश्च बलस्य च ।  
सर्वेऽप्येतेऽपरिज्ञाताः परिसंवत्सरास्तथा ॥ २३५ ॥  
उपेक्षणादसाध्याः स्युरथवा दुरुपक्रमाः ।

Expert physicians view the obstruction (occlusion) of *prāna-vāyu* and *udāna-vāyu* by both *kapha* and *pitta* as a serious condition. The *elan vitae* is dependant upon *prāna-vāyu*, and the physical strength on *udāna-vāyu*. Therefore, these occlusions lead to loss of life and vitality.

If undiagnosed or if diagnosed correctly but not treated properly or if the treatment is neglected for more than a year, then all these ailments become incurable or difficult of cure.

[ 233  $\frac{1}{2}$  -  $\frac{1}{2}$ , 236 ]

### *Complications Arising Out of Occlusion*

हृदोगो विद्रधिः प्लीहा गुल्मोज्जीसार एव च ॥ २३६ ॥  
भवन्त्युपद्रवास्तेषामावृतानामुपेक्षणात् ।  
तस्मादावरणं वैद्यः पवनस्योपलक्षयेत् ॥ २३७ ॥  
पञ्चात्मकस्य वातेन पित्तेन श्लेष्मणाऽपि वा ।

Neglect of these occlusions leads to complications like heart disease, abscesses, splenic disorders, *gulma* (phantom tumour) and diarrhoea. Therefore, the physician should properly examine and ascertain the occlusion of these five varieties of *vāyu* by other varieties of *vāyu*, *pitta* and *kapha*.

[ 236  $\frac{1}{2}$  -  $\frac{1}{2}$ , 238 ]

### *Line of Treatment of Occlusion*

भिषग्जितमतः सम्यगुपलक्ष्य समाचरेत् ॥ २३८ ॥  
 अनभिष्यन्दिभिः स्निग्धैः स्रोतसां शुद्धिकारकैः ।  
 कफपित्ताविरुद्धं यद्यच्च वातानुलोमनम् ॥ २३९ ॥  
 सर्वस्थानावृतेऽप्याशु तत् कार्यं मारुते हितम् ।  
 यापना बस्तयः प्रायो मधुराः सानुवासनाः ॥ २४० ॥  
 प्रसमीक्ष्य बलाधिक्यं मृदु वा स्वंसनं हितम् ।  
 रसायनानां सर्वेषामुपयोगः प्रशस्यते ॥ २४१ ॥  
 शैलस्य जतुनोऽत्यर्थं पयसा गुणगुलोस्तथा ।  
 लेहं वा भार्गवप्रोक्तमध्यसेत् क्षीरभुड्नरः ॥ २४२ ॥  
 अभयामलकीयोक्तमेकादशसिताशतम् ।  
 अपानेनावृते सर्वं दीपनं ग्राहि भेषजम् ॥ २४३ ॥  
 वातानुलोमनं यच्च पववाशयविशोधनम् ।  
 इति संक्षेपतः प्रोक्तमावृतानां चिकित्सितम् ॥ २४४ ॥  
 प्राणादीनां भिषक् कुर्याद्वितक्यं स्वयमेव तत् ।  
 पित्तावृते तु पित्तधैर्मारुतस्याविरोधिभिः ॥  
 कफावृते कफधैस्तु मारुतस्यानुलोमनैः ॥ २४५ ॥

After proper examination, the patient should be treated with therapies which are *anabhiṣyandi* (do not cause obstruction to the channels of circulation), which are unctuous and which help in the cleansing of the channels of circulation.

If *vāyu* is occluded in all its locations, then prompt administration of therapies which are not antagonistic of *kapha* and *pitta*, but which cause downward movement of *vāyu* is beneficial.

*Yāpanā* type of medicated enema prepared of sweet

drugs accompanied with *anuvāsana* type of medicated enema is generally useful. If the patient is strong, then mild laxative is beneficial.

Administration of all types of rejuvenating recipes, *śilājatu* and *guggulu* along with milk is useful in this ailment.

The patient should take *Cyavana-prāśa* (described in *Cikitsā 1 : 1 : 62-74*) prepared with one thousand one hundred *palas* of sugar, regularly along with milk as food.

If the occlusion occurs due to *apāna-vāyu*, then all therapies which are stimulant of digestion, which are astringent, which cause downward movement of *vāyu*, and which cleanse the colon should be given.

Thus, in brief, the treatment of various types of occlusions by *prāṇa-vāyu*, etc., are described. The physician himself should use his own discretion to find out the details of the relevant therapeutic measures.

If there is occlusion of *vāyu* by *pitta*, then therapy which alleviates *pitta* but does not work against *vāyu* should be given. If the occlusion of *vāyu* by *kapha* takes place, then therapies which alleviate *kapha*, and which cause downward movement of *vāyu* should be administered. [ 238  $\frac{1}{2}$  - 245 ]

#### *Need for Proper Examination*

लोके वाच्यर्कसोमानां दुर्विज्ञेया यथा गतिः ।

तथा शरीरे वातस्य पित्तस्य च कफस्य च ॥ २४६ ॥

क्षयं वृद्धिं समत्वं च तथैवावरणं भिषक् ।

विज्ञाय पवनादीनां च प्रमुह्यति कर्मसु ॥ २४७ ॥

As the movements of the wind, sun and moon in the macrocosm are difficult of comprehension, similarly, the activities of *vāyu*, *pitta* and *kapha* in the body (microcosm) are difficult to ascertain.

The physician, who after ascertaining the states of diminution, aggravation, equilibrium and occlusion of these

*doṣas*, administers [appropriate] therapies, never fails to be successful in his efforts. [ 246-247 ]

### To Sum Up

तत्र श्लोकौ—

पञ्चात्मनः स्थानवशाच्छरीरे स्थानानि कर्मणि च देहथातोः ।

प्रकोपहेतुः कुपितश्च रोगान् स्थानेषु चान्येषु वृतोऽवृतश्च ॥ २४८ ॥

प्राणोश्वरः प्राणभूतां करोति क्रिया च तेषामखिला निरुक्ता ।

तां देशसात्म्यर्तुबलान्यवेक्ष्य प्रयोजयेच्छास्त्रमतानुसारी ॥ २४९ ॥

In this chapter, in view of contextual propriety, the following aspects of the sustainer of life, i.e. *vāyu* with its five varieties are described :

- (1) The locations and functions;
- (2) Cause of their aggravation;
- (3) The diseases caused in living beings by these aggravated varieties of *vāyu* in their own locations or in other locations, and while being occluded or otherwise (not being occluded); and
- (4) Details of the therapeutic measures for the treatment of these diseases.

For the treatment of these diseases, the physician should administer appropriate therapies guided by the descriptions in ayurvedic scriptures after examining the habitat, wholesomeness, seasonal effects and the strength of the patient. [ 248 - 249 ]

### Colophon

इत्यग्निवेशकृते तत्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते  
चिकित्सास्थाने वातव्याधिचिकित्सितं नामाष्टाविंशोऽध्यायः ॥ २८ ॥

Thus, ends the twenty eighth chapter dealing with the “Treatment of *Vātika Diseases*” in the *Cikitsā* section of the text by Agniveśa which was redacted by Caraka, and because of its non-availability, was supplemented by Dr̥ḍhabala.

## CHAPTER - XXIX

### एकोनत्रिंशोऽध्यायः

(TREATMENT OF VĀTA-RAKTA OR GOUT AND ARTHRITIS)

अथातो वातशोणितचिकित्सितं व्याख्यास्यामः ॥१॥

इति ह स्माह भगवानात्रेयः ॥२॥

We shall now expound the chapter on “the Treatment of *Vāta-rakta* (gout and arthritis)”.

Thus, said Lord Ātreya.

[ 1-2 ]

*Vāta-rakta* (gout) is a variety of *vāta-roga* (group of diseases caused by *vāyu*). Therefore, the present chapter on “the treatment of *vāta-rakta*” follows the chapter dealing with “the treatment of *vāta-rogas*” in general.

The disease which is caused (*janita*) by both, *vāta* and *rakta* is called *vāta-rakta*. Alternatively, the very attainment of the stage of the morbid transformation (*avasthāntara-prāpti*) of vitiated *vāyu* and *rakta* is called *vāta-rakta*. [Though generally interpreted as gout, this disease-complex also includes different types of arthritis.]

*Agniveśa's Query and Preceptor's Reply*

हुताग्निहोत्रमासीनमृषिमध्ये पुनर्वसुम्।  
पृष्ठवान् गुरुमेकाग्रमग्निवेशोऽग्निवर्चसम् ॥३॥  
अग्निमारुततुल्यस्य संसर्गस्यानिलासृजोः।  
हेतुलक्षणभैषज्यान्यथास्मै गुरुरब्रवीत् ॥४॥

While the preceptor Punarvasu, glowing like fire, was seated in an attentive mood surrounded by saints after completing his *agnihotra* (ritual of offering oblation to fire), Agniveśa requested him to explain the etiology, symptomatology and treatment of the ailment caused by the simultaneous aggravation of both *vāta* and *rakta* (blood) which is like the combination of the wind and fire. The preceptor replied to him as follows :

[ 3- 4 ]

The simile of the wind and fire implies that this ailment *vāta-rakta* (gout) is difficult of cure, and it manifests quickly.

### *Etiology, Pathogenesis and Synonyms*

लवणाम्लकटुक्षारस्निग्धोष्णाजीर्णभोजनैः ।	
किलन्नशुष्काम्बुजानूपमांसपिण्याकमूलकैः ॥ ५ ॥	
कुलत्थमाषनिष्पावशाकादिपललेश्वभिः ।	
दध्यारनालसौवीरशुक्ततक्रसुरासवैः ॥ ६ ॥	
विरुद्धाध्यशनक्रोधदिवास्वप्नप्रजागरैः ।	
प्रायशः सुकुमाराणां मिष्टान्नसुखभोजनाम् ॥ ७ ॥	
अचड़कमणशीलानां कुप्यते वातशोणितम् ।	
अभिघातादशुदध्या च प्रदुष्टे शोणिते नृणाम् ॥ ८ ॥	
कषायकटुतिक्ताल्परक्षाहारादभोजनात् ।	
हयोष्ट्रयानयानाम्बुक्रीडाप्लवनलङ्घनैः ॥ ९ ॥	
उष्णे चात्यध्ववैषम्यादव्यवायाद्वेगनिग्रहात् ।	
वायुर्विवृद्धो वृद्धेन रक्तेनावारितः पथि ॥ १० ॥	
कृत्स्नं संदूषयेदक्तं तज्जेयं वातशोणितम् ।	
खुडं वातबलासाख्यमाढच्चवातं च नामभिः ॥ ११ ॥	

Generally people of tender health who indulge in sweet food, leisurely eating and sedentary habits get afflicted by *vāta-rakta* (gout) because of the following :

- (1) Excessive intake of saline, sour, pungent, alkaline, unctuous, hot and uncooked food;
- (2) Intake of putrified or dry meat of aquatic or marshy-land inhabiting animals;
- (3) Excessive intake of oil-cake preparation or radish;
- (4) Excessive intake of *kulattha*, *māṣa*, *niśpāva*, leafy vegetables, etc., meat and sugar-cane;
- (5) Excessive intake of curd, *āranāla* (*kāñji*), *sauvīra* (sour preparation of dehusked barley, etc.), *śukta* (vinegar), butter-milk, alcohol and wine;
- (6) Intake of mutually contradictory food;

- (7) Intake of food before the previous meal is digested;
- (8) Resorting to anger in excess;
- (9) Sleeping during day time and remaining awake at night;

In a person whose blood is vitiated by the above mentioned causative factors of *vāta-rakta* (gout), gets aggravated because of the following :

- (10) *Abhighāta* (injury);
- (11) *Aśuddhi* (omission of the purification of the body, i.e. omission of the use of elimination therapies which are supposed to be done in routine during different seasons);
- (12) Excessive intake of astringent, pungent, bitter and ununctuous ingredients;
- (13) Intake of less of food or abstinence from food;
- (14) Riding over horses, camels or on vehicles drawn by them;
- (15) Resorting to aquatic games, swimming and jumping;
- (16) Excessive wayfaring in hot season, which disturbs the equilibrium of *vāyu*;
- (17) Indulgence in sexual intercourse; and
- (18) Suppression of the manifested natural urges.

Because of the aforesaid factors (listed in item nos. 10-18), *vāyu* gets aggravated. Being obstructed in its course by the vitiated blood (caused by factors listed in item nos. 1-9 above), the excessively aggravated *vāyu* vitiates the entire blood. The disease thus, caused is called *vāta-rakta* (gout).

It is also known by the synonyms like *khudā*, *vāta-balāsa* and *ādhya-vāta*. [ 5-11 ]

Persons having tender health, indulging in sweet food and leisurely taking food, and with sedentary habits are more prone to be afflicted

with this disease *vāta-rakta* (gout) if they resort to the causative factors described above.

*Vāta-rakta* is caused by two groups of factors. Those described in item nos. 1 to 9 above vitiate blood (specially leading to gout), and others described above in item nos. 10 to 18 cause aggravation of *vāyu*. Description of these factors in two separate groups implies that the morbidities in both *vāyu* and *rakta* (blood) take place independently to ultimately give rise to *vāta-rakta* (gout).

The disease *vāta-rakta* is described with several synonyms in other classical works. Because of their practical utility, these synonyms are also enumerated here. It is called *khuḍa* because it is more prevalent in the country called *khuḍa* (?). *Vāta* gets excessively aggravated (*bala*) because of its occlusion by blood for which it is called *vāta-balāsa*. Since the disease is more prevalent among rich people (*ādhya*), it is also called *ādhya-vāta*.

#### *Parts of Body Affected by Vāta-rakta*

तस्य स्थानं करौ पादावङ्गुल्यः सर्वसन्धयः ।  
 कृत्वा इदौ हस्तपादे तु मूलं देहे विधावति ॥ १२ ॥  
 सौक्षम्यात् सर्वसरत्वाच्च पवनस्यासृजस्तथा ।  
 तदद्रवत्वात् सरत्वाच्च देहं गच्छन् सिरायनैः ॥ १३ ॥  
 पर्वस्वभिहतं क्षुब्धं वक्रत्वादविष्टते ।  
 स्थितं पित्तादिसंसृष्टं तास्ताः सृजति वेदनाः ॥ १४ ॥  
 करोति दुःखं तेष्वेव तस्मात् प्रायेण सन्धिषु ।  
 भवन्ति वेदनास्तास्ता अत्यर्थं दुःसहा नृणाम् ॥ १५ ॥

The sites where *vāta-rakta* is manifested are hands, feet, fingers including toes and all the joints. In the beginning, the hands and feet are afflicted. From this base, it spreads to all the other parts of the body because of the subtle pervasive nature of *vāta* and *rakta*. Because of their fluidity and mobility, they (*vāta* and *rakta*), while moving through the vessels, get obstructed in the joints which makes them further aggravated. Because of the tortuous nature of the course in the joints, the morbid matter gets lodged there.

Being localised in the joints, they get further associated with *pitta*, etc., (i.e. *kapha* and *vāyu* aggravated because of

other etiological factors), and produce different types of pain characterised by the nature of these elements. Therefore, in general, the disease gives rise to pain in all these joints. These different types of pain become excessively unbearable for the afflicted persons.

[ 12-15 ]

### *Premonitory Signs and Symptoms*

स्वेदोऽत्यर्थं न वा काष्ठर्यं स्पर्शाज्ञत्वं क्षतेऽतिरुक्।  
 सन्धिशैथिल्यमालस्यं सदनं पिङ्कोदगमः ॥ १६ ॥  
 जानुजङ्घोरुकटचंसहस्तपादाङ्गसन्धिषु ।  
 निस्तोदः स्फुरणं भेदो गुरुत्वं सुप्तिरेव च ॥ १७ ॥  
 कण्डूः संधिषु रुभूत्वा भूत्वा नशयति चासकत्।  
 वैवर्ण्यं मण्डलोत्पत्तिर्वातासृक्पूर्वलक्षणम् ॥ १८ ॥

The premonitory signs and symptoms of *vāta-rakta* (gout) are as follows :

- (1) Excess or absence of perspiration;
  - (2) Black coloration of the joints;
  - (3) Insensibility to touch, and excessive pain if there is injury to the afflicted part;
  - (4) Looseness of joints, indolence and asthenia;
  - (5) Appearance of pimples;
  - (6) Pricking pain, twitching sensation, splitting pain, heaviness and numbness in the knees, calf region, thighs, umbilical region, shoulders, hands, feet and joints in the body;
  - (7) Itching;
  - (8) Frequently, the pain while appearing in the joints disappears [suddenly]; and
  - (9) Discoloration of the skin, and appearance of circular patches over the body.
- [ 16-18 ].

Excessive perspiration or absence of perspiration is also described as the premonitory sign of *kusṭha* (obstinate skin diseases including

leprosy — vide *Nidāna* 5 : 7). This apart, *vāta-rakta* has several other premonitory signs and symptoms which are different from *kuṣṭha*. From the association of these additional premonitory signs and symptoms, differential diagnosis of these two ailments, viz., *vāta-rakta* and *kuṣṭha* could be made out.

### *Varieties of Vāta-rakta*

उत्तानमथं गम्भीरं द्विविधं तत् प्रचक्षते।  
त्वद्गम्भीरसाश्रयमुत्तानं गम्भीरं त्वन्तराश्रयम्॥१९॥

*Vāta-rakta* (gout) is of two varieties, viz., *uttāna* (superficial) and *gambhīra* (deep seated). The former is located in the skin as well as muscle tissues, and the latter is located in deeper tissues of the body. [ 19 ]

*Suśruta* (in *Nidāna* 5 : 3) has reputed the view regarding the existence of two types of *vāta-rakta*. According to him, like *kuṣṭha*, *vāta-rakta*, in the beginning, remains superficial (*uttāna*), and during the course of time, the same *vāta-rakta* becomes deep-seated (*gambhīra*). Since both Caraka and *Suśruta* are the preceptors of repute, it is advisable to reconcile these apparently contradictory statements. *Suśruta* has simply stated that like *kuṣṭha*, *vāta-rakta*, in the beginning appears as *uttāna* (superficial), thereafter, it becomes *gambhīra* (deep seated). This is a general statement, and it does not imply that all the *vāta-raktas* follow the same pathogenic process, and thus a variation is possible. Caraka has never said that the *uttāna* type of *vāta-rakta* continues to be so (superficial) all through the course of the diseases. In other words, it can become *gambhīra* (deep seated) during the course of the disease as stated by *Suśruta*. Hence according to Caraka, sometimes the disease *vāta-rakta* originates superficially (*uttāna*, which may become *gambhīra* or deep seated in course of time), but at times, this disease also originates deep seated or *gambhīra*. Thus, there is no contradiction between the statements of these two preceptors, viz., Caraka and *Suśruta*.

### *Signs and Symptoms of Uttāna and Gambhīra Varieties of Vāta-rakta*

कण्डूदाहरुगायामतोदस्फुरणकुञ्चनैः ।  
अन्विता श्यावरक्ता त्वग्बाह्ये ताप्त्रा तथेष्यते॥२०॥  
गम्भीरे श्वयथुः स्तब्धः कठिनोऽन्तर्भृशार्तिमान्।

श्यावस्ताप्रोऽथवा दाहतोदस्फुरणपाकवान् ॥ २१ ॥  
 रुग्णिवदाहान्वितोऽभीक्षणं वायुः सम्ब्यस्थिमज्जसु ।  
 छिन्दन्निव चरत्यन्तर्वक्रीकुर्वश्च वेगवान् ॥ २२ ॥  
 करोति खञ्जं पङ्कुं वा शरीरे सर्वतश्चरन् ।  
 सर्वैर्लिङ्गैश्च विज्ञेयं वातासृगुभयाश्रयम् ॥ २३ ॥

The superficial or external (*uttāna* or *bāhya*) variety of *vāta-rakta* gives rise to the following signs and symptoms:

- (1) Itching, burning sensation, ache, extension, pricking pain, throbbing sensation and contraction; and
- (2) The skin becomes brownish black, red or coppery in colour.

The deep seated (*gambhīra*) type of *vāta-rakta* gives rise to signs and symptoms, as follows :

- (1) Oedema, stiffness, hardness and excruciating pain in the interior of the body;
- (2) Blackish brown or coppery coloration [of the skin]; and
- (3) Burning sensation, pricking pain, twitching sensation and suppuration [of the joints].

If the *vāta-rakta* is located both in the exterior (*uttāna*) and interior (*gambhīra*) of the body, then the following signs and symptoms are manifested :

- (1) The aggravated *vāyu* while causing pain and burning sensation constantly, moves with high speed through the joints, bones and bone-marrow as if cutting them to make the joints curved inwards;
- (2) While moving all over the body, this aggravated *vāyu* makes the person lame and paraplegic; and
- (3) All the signs and symptoms described above (in respect of *uttāna* and *gambhīra* types of *vāta-rakta*) are manifested.

[ 20-23 ]

In *Sūtra* 19 : 4 : 7, *vāta-rakta* is described to be of two varieties only. In the above verses, along with the signs and symptoms of *uttāna* (superficial) and *gambhīra* (deep seated) types of *vāta-rakta*, those of a third variety located both in exterior (*uttāna*) and interior (*gambhīra*) are also described. There is no contradiction between the statement made in *Sūtra* 19 : 4 : 7, and the aforesaid statement because the third one the signs and symptoms of which are described above does not constitute a separate variety inasmuch as it is only a combination of the two varieties of this disease, (viz., *uttāna* and *gambhīra*).

### *Classification of Vāta-rakta*

तत्र वातेऽधिके वा स्याद्रक्ते पित्ते कफेऽपि वा।  
संसृष्टेषु समस्तेषु यच्च तच्छृणु लक्षणम्॥ २४॥

Now listen to the signs and symptoms of *vāta-rakta* classified on the basis of the following :

- (1) Predominance of *vāyu*;
- (2) Predominance of *pitta*;
- (3) Predominance of *kapha*;
- (4) Predominance of *rakta* (vitiated blood); and
- (5) Caused by the predominance of two or three or all of the above mentioned factors. [ 24 ]

The *uttāna* (superficial) and *gambhīra* (deep seated) varieties of *vāta-rakta* are further classified on the basis of the one, two, three or all the four of the aforesaid factors, viz., *vāyu*, *pitta*, *kapha* and *rakta* (blood). Thus, according to some commentators, *vāta-rakta* is of forty-five varieties. Kharanāda has gone to the extent of describing many other varieties of *vāta-rakta*. [The text of the commentary in this connection seems to be corrupt.] Description of these additional varieties of *vāta-rakta* is not much of practical utility; hence, such details are avoided here.

### *Signs and Symptoms of Vāta-rakta Dominated by Vāyu*

विशेषतः	सिरायामशूलस्फुरणतोदनम्।
शोथस्य काष्ठर्यं रौक्ष्यं च श्यावतावृद्धिहानयः॥ २५॥	
धमन्यहूलिसम्भीनां	सङ्कोचोऽङ्गग्रहोऽतिरुक्तं।
कुञ्जनस्तम्भने	शीतप्रद्वेषश्वानिलेऽधिके॥ २६॥

*Vāta-rakta* dominated by aggravated *vāyu* is characterized, specially by the following signs,

- (1) Dilatation of veins;
- (2) Colic pain, throbbing pain and pricking pain;
- (3) Blackness, ununctuousness and brownish coloration of oedema;
- (4) Increase and decrease of the oedema;
- (5) Contraction of vessels, fingers (including toes) and joints;
- (6) Stiffness of the limbs;
- (7) Excessive pain;
- (8) Contractures and stiffness [of joints]; and
- (9) Disliking for cold things.

[ 25-26 ]

*Signs and Symptoms of Vāta-rakta Dominated by Vitiated Blood*

श्वयथुर्भृशरुक् तोदस्ताप्रश्चिमिचिमायते ।  
स्निग्धरूप्तैः शमं भैति कण्डूकलेदान्वितोऽसृजि ॥ २७ ॥

*Vāta-rakta* dominated by vitiated blood is characterized by the following signs and symptoms in special :

- (1) Oedema, excessive pain and pricking pain;
- (2) Coppery coloration of the skin;
- (3) Tingling sensation;
- (4) Not yeilding to therapies which are either unctuous or ununctuous; and
- (5) Itching and sloughing.

[ 27 ]

*Signs and Symptoms of Vāta-rakta Dominated by Pitta*

विदाहो वेदना मूच्छा स्वेदस्तृष्णा मदो भ्रमः ।  
रागः पाकश्च शोषश्चोक्तानि पैत्तिके ॥ २८ ॥

*Vāta-rakta* dominated by aggravated *pitta* is characterized by the following signs and symptoms in special :

- (1) Burning sensation, pain, fainting, sweating, morbid thirst, intoxication and giddiness;
- (2) Redness, suppuration and bursting open of the afflicted joint; and
- (3) Emaciation of the afflicted limb. [ 28 ]

*Signs and Symptoms of Vāta-rakta Dominated by Kapha*

स्तैमित्यं गौरवं स्नेहः सुप्तिर्मन्दा च रुक् कफे ।

*Vāta-rakta* dominated by *kapha* is characterized by the following signs and symptoms in special :

- (1) Indolence, heaviness, unctuousness and numbness; and
- (2) Less of pain. [  $\frac{1}{2}$  29 ]

*Signs and Symptoms of Vāta-rakta Dominated by Two or Three Doṣas*

हेतुलक्षणसंसगाद्विद्यादद्वन्द्वत्रिदोषजम् ॥ २९ ॥

*Vāta-rakta* dominated by two or three of the aggravated *doṣas* is characterized by the etiological factors as well as signs of two or three *doṣas* together as described above.

[ 29  $\frac{1}{2}$  ]

*Vāyu*, *pitta* and *kapha* are the three *doṣas*. The fourth variety of *vāta-rakta* caused by the predominance of vitiated blood (which is not a *doṣa*) is also described above. This fourth factor, i.e. *rakta* (vitiated blood) is also to be taken into account, and included in these combined varieties because *rakta* remains in these combined groups as an *anubandha* (subsidiary factor). Thus, the statement made in the above verse implies the combination of the two, three or all the four factors, viz., *vāyu*, *pitta*, *kapha* and *rakta* described above.

*Prognosis*

एकदोषानुगं साध्यं नवं, याप्यं द्विदोषजम् ।

त्रिदोषजमसाध्यं स्याद्यस्य च स्युरुपद्रवाः ॥ ३० ॥

If *vāta-rakta* is caused by only one *doṣa*, and if it is of recent origin, then it is curable. If *vāta-rakta* is caused by the

combination of two *doṣas*, then it is only palliable. If, however, it is caused by all the three *doṣas* (including the fourth one, i.e. *rakta* — vide commentary above), then it is incurable.

If the curable varieties are attended with complications (to be described hereafter), then they also become incurable.

[ 30 ]

*Tridoṣaja* type of *vāta-rakta* is described above as incurable. [Obviously there was no need for describing the treatment of these incurable types of *vāta-rakta*]. But in verse nos. 76-78, the recipe has been described for the treatment of *tridoṣaja* (incurable) type of this disease. This implies that *vāta-rakta* even if dominated by the simultaneously aggravated three *doṣas* is curable provided this ailment is not associated with all the signs and symptoms, and also if it is of recent origin.

### Complications

अस्वज्ञारोचकश्वासमांसकोथशिरोग्रहाः ।	
मूर्छायमदरुक्तृष्णाञ्चरमोहप्रवेपकाः ॥ ३१ ॥	
हिक्कापाङ्गुल्यवीर्सर्पपाकतोदभ्रमक्लमाः ।	
अङ्गुलीवक्रता स्फोटा दाहमर्मग्रहार्बुदाः ॥ ३२ ॥	
एतैरुपद्रवैर्वर्ज्य मोहेनैकेन वाऽपि यत् ।	
संप्रस्वावि विवर्णं च स्तब्धमर्बुदकृच्य यत् ॥ ३३ ॥	
वर्जयेच्चैव संकोचकरमिन्द्रियतापनम् ।	
अकृत्स्नोपद्रवं याप्यं साध्यं स्यानिरुपद्रवम् ॥ ३४ ॥	

Patients of *vāta-rakta* having complications like sleeplessness, anorexia, asthma, sloughing of muscles, stiffness of the head, fainting, intoxication, pain, morbid thirst, fever, unconsciousness, trembling, hiccup, lameness, erysipelas, suppuration, pricking pain, giddiness, mental fatigue, curvature of fingers and toes, pustular eruptions, burning sensation, affliction of vital parts, and tumour should not be treated. Even association of *moha* (unconsciousness) alone as a complication, renders the patient of *vāta-rakta* incurable.

If *vāta-rakta* is associated with fluid-exudation [from

the wounds in the afflicted joint], *vivarṇa* (manifestation of opposite colour) of the skin, stiffness, tumour, contraction and affliction of the senses, then such patients should not be treated.

If the ailment is associated with only some of the aforesaid complications, then the patient is palliable; and if there is none of these complications, then the patient is curable.

[ 31-34 ]

If all the complications described above excluding *moha* (unconsciousness) are manifested together, then the patient becomes incurable. Manifestation of *moha* (unconsciousness) alone as complication also makes the patient incurable.

In the place of "*mohenaikena*" meaning "by only one complication, viz., unconsciousness", some scholars read "*mehenaikena*" meaning "only one complication, viz., *meha* or obstinate urinary disorders including diabetes". For the treatment of *vāta-rakta*, generally therapies which are sweet and cold are administered. If the patient has *meha* as complication then the line of treatment of *vāta-rakta* and *meha* becomes mutually contradictory. That is why the patient of *vāta-rakta* having *meha* as its complication becomes incurable.

The term "*vivarṇa*" mentioned in the verse no. 33, refers to the manifestation of *viparīta* or opposite colour, and not merely discoloration because such discoloration appears in all the patients of *vāta-rakta* in general.

### *Need For Blood-letting Therapy*

रक्तमार्गं निहन्त्याशु शाखासन्धिषु मारुतः।  
 निविश्यान्योन्यमावार्यं वेदनाभिहरेदसून्॥ ३५॥  
 तत्र मुञ्चेदसूक्तं शृङ्गजलौकःसूच्यलाबुभिः।  
 प्रच्छनैर्वा सिराभिर्वा यथादोषं यथाबलम्॥ ३६॥  
 रुगदाहशूलतोदार्तादसूक्तं स्वाव्यं जलौकसा।  
 शृङ्गस्तुम्बैर्हरेत् सुप्तिकण्डूचिमिचिमायनात्॥ ३७॥  
 देशाद्वेशं व्रजत् स्वाव्यं सिराभिः प्रच्छनेन वा।  
 अङ्गग्लानौ न तु स्वाव्यं रूक्षे वातोत्तरे च यत्॥ ३८॥  
 गम्भीरं श्वयथुं स्तम्बं कम्पं स्नायुसिरामयान्।  
 ग्लानिं चापि सप्तङ्कोचां कुर्याद्वायुरसूक्ष्ययात्॥ ३९॥

खाज्ज्यादीन् वातरोगांश्च मृत्युं चात्यवसेचनात्।  
कुर्यात्समात् प्रमाणेन स्निग्धाद्रक्तं विनिर्हरेत्॥ ४० ॥

The aggravated *vāyu* located in the *śākhā* (peripheral tissues) and joints causes obstruction to the channels of blood instantaneously. Then the *vāyu* and blood enter into, and cause obstruction of each other giving rise to pain and [even] death [of the patient]. Therefore, depending upon the *dosas* involved and the strength of the patient, blood-letting should be done with the help of horn, leech, needle, gourd or by venesection.

If there is pain, burning sensation, colic pain and pricking pain, then blood-letting should be done by the application of leech.

If there is numbness, itching and tingling sensation, then blood-letting should be done by the application of horn.

If the pain moves from one part of the body to the other, then blood-letting should be done by venesection or *pracchana* (scratching with rough surfaced leaves or instruments).

However, blood-letting should not be done if there is emaciation of the limbs and if there is ununctuousness of the body because of the predominance of the aggravated *vāyu*.

Blood-letting should be avoided in such cases because as a result of the depletion of blood, the aggravated *vāyu* gives rise to deep-seated oedema, stiffness, trembling, diseases of the vessels and ligaments, asthenia and contractures.

Excessive blood-letting gives rise to lameness, diseases of *vāyu*, and may even cause death. Therefore, it should be done in appropriate measure only in persons having unctuousness. [ 35-40 ]

#### *Line of Treatment in General*

विरेच्यः स्नेहयित्वाऽदौ स्नेहयुक्तैर्विरेचनैः।  
रूक्षैर्वा मृदुभिः शस्तमसकृद्भस्तिकर्म च॥ ४१ ॥

सेकाभ्यङ्गप्रदेहान्स्नेहाः प्रायोजविदाहिनः ।  
वातरक्ते प्रशस्यन्ते.....

In the beginning, oleation therapy should be given to the patient suffering from *vāta-rakta*. Thereafter, he should be given purgation therapy with unctuous ingredients (if the patient is slightly unctuous) or with ununctuous ingredients (if the patient is excessively unctuous). These purgatives should be of mild nature. [Sharp purgatives may excessively provoke *vāyu* for which these are contra-indicated for the treatment of patients suffering from *vāta-rakta*.] The patient should be given medicated enema therapies (both *nirūha* and *anuvāsana* types) frequently.

He should be given affusion, massage, *pradeha* (application of thick ointments), food and unctuous substance which do not cause burning sensation. [ 41 -  $\frac{3}{4}$  42 ]

#### *Specific Treatment of Vāta-rakta*

.....विशेषं तु निबोध मे॥ ४२॥

Hereafter, specific treatment of various types of *vāta-rakta* (gout) will be described which may be listened to.

[ 42  $\frac{1}{4}$  ]

#### *Specific Treatment of Uttāna Vāta-rakta*

बाह्यमालेपनाभ्यङ्गपरिषेकोपनाहनैः ।

*Uttāna* (superficial) type of *vāta-rakta* (gout) should be treated with *ālepana* (application of ointments), massage, affusion and *upanāha* (application of hot poultice). [  $\frac{1}{2}$  43 ]

#### *Specific Treatment of Gambhīra Vāta-rakta*

विरेकास्थापनस्नेहपानैर्गम्भीरमाचरेत्॥ ४३॥

*Gambhīra* (deep seated) type of *vāta-rakta* should be treated with purgation, *āsthāpana* (a type of medicated enema containing decoction of drugs among others) and intake of unctuous potions. [  $\frac{1}{2}$  43 ]

*Specific Treatment of Vāta-rakta Dominated by Vāyu*

सर्पिस्तैलवसामज्जापानाभ्यञ्जनबस्तिभिः ।

सुखोष्ठौरुपनाहैश्च वातोत्तरमुपाचरेत् ॥ ४४ ॥

Vāta-rakta caused by the predominance of aggravated vāyu should be treated with potions containing ghee, oil, muscle-fat and bone-marrow, massage, medicated enema and application of luke-warm *upanāha* (poultices). [ 44 ]

*Specific Treatment of Vāta-rakta Dominated by Pitta and Rakta*

विरेचनैर्धृतक्षीरपानैः सेकैः सबस्तिभिः ।

शीतर्निर्वापणश्चापि रक्तपित्तोत्तरं जयेत् ॥ ४५ ॥

If vāta-rakta (gout) is dominated by vitiated *rakta* (blood), and aggravated *pitta*, then the patient should be treated with purgation, potions containing ghee and milk, affusion, medicated enema and cooling *nirvāpana* (application of ointment for the alleviation of burning sensation). [ 45 ]

*Specific Treatment of Vāta-rakta Dominated by Kapha*

वपनं मृदु नात्यर्थं स्नेहसेकौ विलङ्घनम् ।

कोष्णा लेपाश्च शस्यन्ते वातरक्ते कफोत्तरे ॥ ४६ ॥

If vāta-rakta (gout) is dominated by aggravated *kapha*, then the patient should be treated by mild emetics. He should not be given oleation and affusion in excess. He should keep fast, and luke-warm ointment should be applied over his body. [ 46 ]

*Specific Management of Vāta-rakta Dominated by Kapha and Vāyu*

कफवातोत्तरे शीतैः प्रलिप्ते वातशोणिते ।

दाहशोथरुजाकण्डूविवृद्धिः स्तम्भनाद्वेत् ॥ ४७ ॥

If vāta-rakta (gout) is caused by the predominance of *kapha* and *vāyu*, then application of cold poultice will cause *stambhana* (astringent action) as a result of which there will

be aggravation of burning sensation, oedema, pain and itching sensation. [ 47 ]

### *Precaution in Treatment of Vāta-rakta Dominated by Rakta and Pitta*

रक्तपित्तोत्तरे चोष्णौदाहः क्लेदोऽवदारणम्।  
भवेत्स्माद्विषगदोषबलं बुद्ध्वाऽचरेत्क्रियाम्॥ ४८॥

If *vāta-rakta* is caused by the predominance of vitiated *rakta* and aggravated *pitta*, then the use of heating therapies may cause burning sensation, softness of tissues and bursting of the wounds. Therefore, the physician should administer appropriate therapies after determining the strength (aggravated nature) of the *dosas*. [ 48 ]

### *Prohibitions in Vāta-rakta*

दिवास्वनं ससंतापं व्यायामं मैथुनं तथा।  
कटूष्णं गुर्वभिष्यन्दि लवणाम्लं च वर्जयेत्॥ ४९॥

Sleep during day time, exposure to heat, exercise, sexual intercourse, and intake of pungent, hot, heavy, *abhiṣyandī* (ingredients which cause obstruction to the channels of circulation), saline and sour ingredients should be avoided by the patient suffering from *vāta-rakta* (gout). [ 49 ]

### *Wholesome Food and Drinks for Vāta-rakta*

पुराणा यवगोथूमनीवारा: शालिषष्टिकाः।  
भोजनार्थं रसार्थं वा विष्क्रप्रतुदा हिताः॥ ५०॥  
आढक्यश्वणका मुद्रा मसूरा: समकुष्ठकाः।  
यूषार्थं बहुसर्पिष्काः प्रशस्ता वातशोणिते॥ ५१॥  
सुनिष्पणकवेत्राग्रकाकमाचीशतावरी- ।  
वास्तुकोपोदिकाशाकं शाकं सौवर्चलं तथा॥ ५२॥  
घृतमांसरसैर्भृतं शाकसात्म्याय दापयेत्।  
व्यञ्जनार्थं, तथा गव्यं माहिषाजं यथो हितम्॥ ५३॥  
इति संक्षेपतः प्रोक्तं वातरक्तचिकित्सितम्।  
एतदेव पुनः सर्वं व्यासतः संप्रवक्ष्यते॥ ५४॥

For the patient suffering from *vāta-rakta* (gout), the following are useful :

- (1) Cereals like old barley, wheat, *nīvāra* (a type of wild rice), and *śāli* as well as *śaṣṭika* types of rice;
- (2) Soup of the meat of *viśkira* (gallinaceous) and *pratuda* (pecker) birds;
- (3) Soup of *āḍhakī*, *cañaka*, *mudga*, *masūra* and *makuṣṭha* added with ghee in liberal quantity;
- (4) Leafy vegetables like *suniṣaṇṇaka*, tender branches of *vetra*, *kākamācī*, *śatāvarī*, *vāstuka*, *upodikā* and *sauvarcala* (*sūryāvarta*) sizzled with ghee and meat-soup. These are to be given to the patients who are habituated to vegetable diet for making side dishes; and
- (5) Milk of cow, buffalo and goat.

Thus, the treatment of *vāta-rakta* is described in brief. These are to be elaborated hereafter. [ 50-54 ]

### [*Śrāvanyādi-Ghrta*]

श्रावणीक्षीरकाकोलीजीवकर्षभकैः समैः।  
सिद्धं समधुकैः सर्पिः सक्षीरं वातरक्तनुत्॥५५॥

Ghee cooked by adding milk (four times of ghee in quantity) and [the paste of] *muṇḍitikā* (*śrāvani*), *kṣīra-kākolī*, *jīvaka*, *rśabhaka* and *madhuka* — all taken in equal quantities [in total one fourth in quantity of ghee] cures *vāta-rakta* (gout). [ 55 ]

Since no other liquid is mentioned in the above recipe, milk (though the quantity is not specified) has to be taken four times in quantity of ghee.

### [*Balā-Ghrta*]

बलामतिबलां मेदामात्मगुप्तां शतावरीम्।  
काकोलीं क्षीरकाकोलीं रास्नामृद्धिं च पेषयेत्॥५६॥

घृतं चतुर्गुणक्षीरं तैः सिद्धं वातरक्तनुत्।  
हत्पाण्डुरोगवीसर्पकामलाज्वरनाशनम् ॥५७॥

A paste should be prepared of *balā*, *atībalā*, *medā*, *ātmaguptā*, *śatāvarī*, *kākolī*, *ksīra-kākolī*, *rāsnā* and *rddhi*. Ghee should be cooked by adding milk, four times in quantity of ghee, and the aforesaid paste. This medicated ghee cures *vāta-rakta* (gout), heart disease, anemia, erysipelas, jaundice and fever. [ 56-57 ]

### *Pārūṣaka-Ghr̥ta*

त्रायन्तिकातामलकीद्विकाकोलीशतावरी- ।  
कशेरुकाकषायेण कल्कैरेभिः पचेदघृतम्॥५८॥  
दत्त्वा परूषकाद्राक्षाकाश्मर्येक्षुरसान् समान्।  
पृथग्विदार्याः स्वरसं तथा क्षीरं चतुर्गुणम्॥५९॥  
एतत् प्रायोगिकं सर्पिः पारूषकमिति स्मृतम्।  
वातरक्ते क्षते क्षीणे वीसर्पे पैत्तिके च्चरे॥६०॥  
इति पारूषकं घृतम्।

Ghee should be cooked with the paste of *trāyantikā*, *tāmalakī*, *kākolī*, *ksīra-kākolī* and *śatāvarī*, and the decoction of *kaśerukā* by adding the juice of *parūṣaka*, *drākṣā*, *kāśmarya*, sugar-cane and *vidārī*, taken in equal quantity, separately, and four times of milk. This medicated ghee should be taken regularly (*prāyogika*) which cures *vāta-rakta* (gout), phthisis, consumption, erysipelas and *paittika* type of fever.

Thus, ends the description of *Parūṣaka-ghṛta*. [ 58-60 ]

This recipe is also described in the text of *jatūkarṇa*.

### *Jīvaniya-Ghr̥ta*

द्वे पञ्चमूले वर्षभूमेरण्डं सपुनर्नवम्।  
मुद्रपर्णी महामेदां माषपर्णीं शतावरीम्॥६१॥  
शङ्खपुष्टीमवाक्पुष्टीं रास्नामतिबलां बलाम्।  
पृथग्द्विपलिकं कृत्वा जलद्रोणे विपाचयेत्॥६२॥  
पादशेषे समान् क्षीरधात्रीक्षुच्छागलान् रसान्।  
घृताढकेन संयोज्य शर्नैर्मृद्विग्निना पचेत्॥६३॥

कल्कानावाप्य मेदे द्वे काशमर्यफलमुत्पलम्।  
 त्वक्कृशीर्णि पिप्पलीं द्राक्षां पद्मबीजं पुनर्नवाम्॥ ६४॥  
 नागरं क्षीरकाकोलीं पद्मकं बृहतीद्वयम्।  
 वीरां शृङ्गाटकं भव्यमुरुमाणं निकोचकम्॥ ६५॥  
 खर्जूराक्षोटवाताममुञ्जाताभिषुकांस्तथा ।  
 एतैर्धृताढके सिद्धे क्षौद्रं शीते प्रदापयेत्॥ ६६॥  
 सम्यक् सिद्धं च विज्ञाय सुगुप्तं संनिधापयेत्।  
 कृतरक्षाविधिं चौक्षे प्राशयेदक्षसंमितम्॥ ६७॥  
 पाण्डुरोगं ज्वरं हिङ्कां स्वरभेदं भगद्वरम्।  
 पार्श्वशूलं क्षयं कासं प्लीहानं वातशोणितम्॥ ६८॥  
 क्षतशोषमपस्मारमश्मर्ति शर्करां तथा।  
 सर्वाङ्गीकाङ्गरोगांश्च मूत्रसङ्घं च नाशयेत्॥ ६९॥  
 बलवर्णकरं धन्यं वलीपलितनाशनम्।  
 जीवनीयमिदं सर्पिर्वृष्ट्यं वस्यासुतप्रदम्॥ ७०॥

Two *palas* of each of *bilva*, *syonāka*, *gambhārī*, *pāṭalī*, *gaṇikārikā*, *sāla-parṇī*, *prśni-parṇī*, *bṛhatī*, *kanṭakārī*, *gokṣura*, *varṣābhū* (white variety of *punarnavā*), *erāṇḍa*, *punarnavā* (red variety), *mudga-parṇī*, *mahā-medā*, *māṣa-parṇī*, *śatāvarī*, *śaṅkha-puṣṭī*, *avāk-puṣṭī* (*adhāḥ-puṣṭī*), *rāsnā*, *atihalā* and *balā* should be added with one *drona* of water and boiled till one fourth of water remains. Along with this decoction, equal quantities (one *āḍhaka*) of each of milk, juice of *dhātrī*, sugar-cane juice and soup of the meat of goat should be added to one *āḍhaka* of ghee, and cooked over mild fire. This one *āḍhaka* of ghee should again be cooked by adding the paste of *medā*, *mahā-medā*, fruit of *kāśmarya*, *utpala*, *tvak-kṣīrī* (*vamśa-locana*), *pippalī*, *drākṣā*, seeds of lotus, *punarnavā*, *nāgara*, *kṣīra-kākolī*, *padmaka*, *bṛhatī*, *kanṭakārī*, *vīrā* (*vṛddhi*), *śringāṭaka*, *bhavya*, *urumāṇa*, *nikocaka*, *kharjūra*, *akṣoṭa*, *vātāma*, *muñjāṭaka* and *abhiṣuka* (*pistā*). After it is properly cooked and cooled, honey (one fourth in quantity of ghee) should be added. This recipe should be kept in a clean pot in a well protected place (free

from wind) after performing protective rituals (*rakṣā-vidhi*).

This medicated ghee should be taken in the dose of one *akṣa* which cures anemia, fever, hiccup, hoarseness of voice, anal fistula, pain in the sides of the chest, consumption, cough, splenic disorders, *vāta-rakta* (gout), phthisis, emaciation, epilepsy, stone and sand in different parts of the body, paralysis of the whole body or only one part of it, and urinary obstruction.

It is an excellent promoter of strength and complexion. It destroys wrinkles and grey hair. This *Jīvaniya-ghṛta* promotes virility, and helps in the fertility of sterile woman. [ 61-70 ]

Drugs like *bhavya*, etc., are found in *Uttarā-patha* (northern part of the country).

### *Recipes*

द्राक्षामधु(धू)कतोयाभ्यां सिद्धं वा ससितोपलम्।  
पिबेद्घृतं तथा क्षीरं गुडूचीस्वरसे शृतम्॥ ७१॥

The patient suffering from *vāta-rakta* (gout) may take the following recipes:

- (1) Ghee cooked by adding the juice of *drākṣā* or the decoction of *madhuka*, and added with *sitopalā* (sugar of big crystals); or
- (2) Milk boiled by adding the juice of *guḍūcī*, and added with *sitopalā*. [ 71 ]

### *Recipe Containing Four Types of Fat*

जीवकर्षभक्तौ मेदामृष्यप्रोक्तां शतावरीम्।  
मधुकं मधुपर्णीं च काकोलीद्वयमेव च॥ ७२॥  
मुद्रमाषाख्यपर्णिन्यौ दशमूलं पुनर्नवाम्।  
बलामृताविदारीश्च साश्वगन्धाशमभेदकाः॥ ७३॥  
एषां कषायकल्काभ्यां सर्पिस्तैलं च साधयेत्।  
लाभतश्च वसामञ्जधान्वप्रातुदवैष्टिकरम्॥ ७४॥  
चतुर्गुणेन पयसा तत् सिद्धं वातशोणितम्।  
सर्वदेहाश्रितं हन्ति व्याधीन् घोरांश्च वातजान्॥ ७५॥

Muscle fat as well as bone-marrow of animals belonging to the group of *dhanva* (inhabiting dry land forests or deserts), *pratuda* (pecker birds) and *viśkira* (gallinaceous birds) whatever are available should be collected. Ghee and oil along with the aforesaid muscle fat and bone-marrow should be cooked by adding the decoction and paste of *jīvaka*, *rśabhaka*, *medā*, *rśya-proktā* (*atibalā*), *śatāvarī*, *madhuka*, *madhu-parṇī* (*vikanakata*), *kākolī*, *kṣīra-kākolī*, *mudga-parṇī*, *māṣa-parṇī*, *bilva*, *śyonāka*, *gambhārī*, *pāṭalā*, *gaṇikārikā*, *śāla-parṇī*, *prśni-parṇī*, *bṛhatī*, *kanṭakārī*, *gokṣura*, *punarnavā*, *balā*, *amṛtā*, *vidārī*, *aśvagandhā* and *aśmabhedaka* by adding milk (four times in quantity of ghee).

This recipe of medicated fat (containing four types of fat) cures *vāta-rakta* (gout) pervading the whole body, and other serious diseases caused by the aggravated *vāyu*. [ 72-75 ]

[*Sthirādya-Gṛhta and Taila*]

स्थिरा श्वदंष्ट्रा बृहती सारिवा सशतावरी ।  
काशमर्याद्यात्मगुप्ता च वृश्चीरो द्वे बले तथा ॥ ७६ ॥  
एषां क्वाथे चतुःक्षीरं पृथक् तैलं पृथग्घृतम् ।  
मेदाशतावरीयष्टिजीवन्तीजीवकर्षभैः ॥ ७७ ॥  
पक्त्वा मात्रा ततः क्षीरत्रिगुणाऽध्यर्धशर्करा ।  
खजेन मधिता पेया वातरक्ते त्रिदोषजे ॥ ७८ ॥

Oil or ghee should be cooked by adding the decoction of *sthirā*, *śvadāmṣṭrā*, *bṛhatī*, *sārivā*, *śatāvarī*, *kāśmarya*, *ātmaguptā*, *vṛścīra*, *balā* and *mahā-balā*, and milk (four times in quantity of ghee or oil) along with the paste of *medā*, *śatāvarī*, *yasṭī-madhu*, *jīvantī*, *jīvaka* and *rśabhaka*. One dose of this medicated ghee and medicated oil (both taken together according to Cakrapāṇi) should be added with three times in quantity of milk, and one and half times in quantity of sugar. This recipe should then be churned with the help of a *khaja* (churning stick or hand with fingers spread out). Intake of this recipe cures *vāta-rakta* (gout) caused by the simultaneous aggravation of all the three *doṣas*. [ 76-78 ]

*Recipes of Medicated Milk*

तैलं पयः शर्करां च पाययेद्वा सुमूर्च्छितम्।  
 सर्पिस्तैलसिताक्षौद्रैर्मिश्रं वाऽपि पिबेत् पयः ॥ ७९ ॥  
 अंशुमत्या शृतः प्रस्थः पयसो द्विसितोपलः।  
 पाने प्रशस्यते तद्वत् पिप्पलीनागरैः शृतः ॥ ८० ॥  
 बलाशतावलीरास्नादशमूलैः सपीलुभिः।  
 श्यामैरण्डस्थिराभिश्च वातार्तिंचं शृतं पयः ॥ ८१ ॥

The patient suffering from *vāta-rakta* (gout) should be given the following recipes which alleviate *vāyu*:

- (1) Oil, milk and sugar mixed together;
- (2) Milk added with ghee, oil, sugar and honey;
- (3) One *prastha* of milk boiled by adding *amśumati* (*sāla-parṇī*), and added with two *palas* of sugar;
- (4) One *prastha* of milk boiled by adding *pippalī*, and *śunṭhī*, and added with two *palas* of sugar;
- (5) Milk boiled by adding *balā*, *śatāval(r)ī*, *rāsnā*, *bilva*, *śyonāka*, *gambhārī*, *pāṭalā*, *gaṇikārikā*, *sāla-parṇī*, *prśni-parṇī*, *bṛhatī*, *kanṭakārī*, *gokṣura* and *pīlu*; and
- (6) Milk boiled by adding *śyāmā*, *eranda* and *sthirā* (*sāla-parṇī*). [ 79-81 ]

The unit quantity described above for the preparation of recipe nos. 3 and 4 is to be taken in one dose provided the patient has *uttamāgnī* (strong power of digestion).

*Laxative Recipes*

धारोष्णं मूत्रयुक्तं वा क्षीरं दोषानुलोमनम्।  
 पिबेद्वा सत्रिवृच्चूर्णं पित्तरक्तावृतानिलः ॥ ८२ ॥  
 क्षीरेणैरण्डतैलं वा प्रयोगेण पिबेन्नरः।  
 बहुदोषो विरेकार्थं जीर्णे क्षीरैदनाशनः ॥ ८३ ॥  
 कषायमभयानं वा घृतभृष्टं पिबेन्नरः।  
 क्षीरानुपानं त्रिवृताचूर्णं द्राक्षारसेन वा ॥ ८४ ॥

काशमर्यं त्रिवृतां द्राक्षां त्रिफलां सपरुषकाम्।  
 शृतं पिबेद्विरेकाय लवणक्षौद्रसंयुतम्॥ ८५॥  
 त्रिफलायाः कषायं वा पिबेत् क्षौद्रेण संयुतम्।  
 धात्रीहरिद्रामुस्तानां कषायं वा कफाधिकः॥ ८६॥  
 योगेश्च कल्पविहितैरसकृतं विरेचयेत्।  
 मृदुभिः स्नेहसंयुक्तैर्जात्वा वातं मलावृतम्॥ ८७॥

[The patient suffering from *vāta-rakta* or gout should be given the following laxative recipes] :

- (1) Milk which is *dhāroṣṇa* (freshly collected and still warm) should be added with cow's urine (in equal quantity), and taken which causes downward movement of morbid matter from the colon;
- (2) The powder of *trivṛt* may also be taken along with *dhāroṣṇa* milk ;  
 [Both these aforesaid recipes cure *vāta-rakta* if caused by the occlusion of *vāyu* by *pitta* and *rakta* or blood].
- (3) *Eranḍa-taila* (castor oil) may be taken habitually with milk for the purgation (elimination) of morbid matter. After the digestion of this potion, the patient should be given rice with milk to eat;
- (4) The decoction of *abhayā* sizzled with ghee;
- (5) The powder of *trivṛt* along with grape juice; as a post-prandial drink, milk should be given to the patient;
- (6) The decoction of *kāśmarya*, *trivṛt*, *drākṣā*, *harītakī*, *vibhītaka*, *āmalakī* and *parūṣaka* should be taken after adding salt and honey for purgation;
- (7) The decoction of *harītakī*, *vibhītaka* and *āmalakī*, mixed with honey;
- (8) Decoction of *dhātrī*, *haridrā* and *mustā*;

The above cited two recipes (no. 8 & 9) are useful in

the treatment of *vāta-rakta* (gout) if it is caused by the predominance of *kapha*.

- (9) The recipes to be described in *Kalpa* section which are mild should be administered after adding fat to the patient suffering from *vāta-rakta* (gout) frequently for purgation if *vāyu* is occluded by faeces.

[ 82-87 ]

### *Medicated Enema*

निर्हरेद्वा मलं तस्य सघृतैः क्षीरबस्तिभिः ।  
 न हि बस्तिसमं किंचिद्वातरक्तचिकित्सितम् ॥ ८८ ॥  
 बस्तिवंशणपाश्वर्वोरुपवर्वास्थिजठरार्तिषु ।  
 उदावर्ते च शास्यन्ते निरुहाः सानुवासनाः ॥ ८९ ॥  
 दद्यातैलानि चेमानि बस्तिकर्मणि बुद्धिमान् ।  
 नस्याभ्यञ्जनसेकेषु दाहशूलोपशान्तये ॥ ९० ॥

If in *vāta-rakta* (gout), *vāyu* is occluded by faeces, then the fecal matter should be eliminated by *Kṣīra-basti* (a recipe of medicated enema containing milk in large quantity) prepared by adding ghee. There is no therapeutic measure comparable to *basti* (medicated enema) for the cure of *vāta-rakta* (gout).

*Nirūha* (a type of medicated enema prepared of decoctions, etc.) along with *anuvāsanā* (another type of medicated enema prepared of oil, etc.,) is useful for pain in the urinary bladder, groin, sides of the chest, thighs, joints, bones and abdomen, and in *udāvarta* (upward movement of the wind in the abdomen).

For the cure of burning sensation and colic pain, a wise physician should use the medicated oils to be described hereafter, for medicated enema, inhalation, massage and affusion.

[ 88-90 ]

### *Madhuparnyādi-Taila*

मधुयष्टचास्तुलायास्तु कषाये पादशेषिते ।  
 तैलाढकं समक्षीरं पचेत् कल्कैः पलोन्मितैः ॥ ९१ ॥

शतपुष्पावरीमूर्वापयस्यागुरुचन्दनैः ।  
 स्थिराहंसपदीमांसीद्विमेदामधुपर्णिभिः ॥ १२ ॥  
 काकोलीक्षीरकाकोलीतामलक्यूद्धिपद्मकैः ।  
 जीवकर्षभजीवन्तीत्वकूपत्रनखबालकैः ॥ १३ ॥  
 प्रपौण्डरीकमञ्जिष्ठासारिवैद्वीवितुनकैः ।  
 चतुष्प्रयोगान्तद्वन्ति तैलं मारुतशोणितम् ॥ १४ ॥  
 सोपद्रवं साङ्घशूलं सर्वगात्रानुगं तथा ।  
 वातासृक्पित्तदाहार्तिज्वरघ्नं बलवर्णकृत् ॥ १५ ॥  
 इति मधुपर्ण्यादितैलम् ।

One *tulā* of *madhu-yaṣṭi* should be boiled (by adding one *drona* of water), and reduced to one fourth. To this (one *ādhaka* of) decoction, one *ādhaka* of oil and one *ādhaka* of milk should be added, and cooked by adding the paste of one *pala* of each of *śata-puspa*, *śatāvarī*, *mūrvā*, *payasyā*, *aguru*, *candana*, *sthirā*, *haṃsa-paḍī*, *māṃsi*, *medā*, *mahā-medā*, *madhu-parṇī*, *kākolī*, *kṣīra-kākolī*, *tāmalakī*, *rddhi*, *padmaka*, *jīvaka*, *r̥ṣabhaka*, *jīvantī*, *tvak*, *patra*, *nakha*, *bālaka*, *prapauṇḍarīka*, *mañjiṣṭhā*, *sārivā*, *aindrī* and *vitunnaka* (*dhānyaka*).

Use of this medicated oil in four different ways (internal intake, massage, medicated enema and inhalation) cures *vātarakta* (gout) accompanied with complications, pain in the limbs and affliction of the whole body. It also cures diseases caused by *vāyu*, *rakta* (vitiated blood) and *pitta*, burning sensation, pain and fever. It promotes strength and complexion.

Thus, ends the description of *Madhuparṇyādi-taila*.

[ 91-95 ]

### *Sukumāraka-Taila*

मधुकस्य शतं द्राक्षा खर्जूराणि पर्स्त्रकम् ।  
 मधूकौदनपाक्यौ च प्रस्थं मुञ्जातकस्य च ॥ १६ ॥  
 काशमर्याढकमित्येतच्चतुर्दोणे पचेदपाम् ।  
 शेषेऽष्टभागे पूते च तस्मिस्तैलाढकं पचेत् ॥ १७ ॥

तथाऽमलककाश्मर्यविदारीक्षुरसैः समैः ।  
 चतुर्दोणेन पयसा कल्कं दत्त्वा पलोन्मितम् ॥ १८ ॥  
 कदम्बामलकाक्षोटपद्मबीजकशेरुकम् ।  
 शृङ्गाटकं शृङ्गवेरं लवणं पिप्पलीं सिताम् ॥ १९ ॥  
 जीवनीयैश्च संसिद्धं क्षौद्रप्रस्थेन संसृजेत् ।  
 नस्याभ्यञ्जनपानेषु बस्तौ चापि नियोजयेत् ॥ २० ॥  
 वातव्याधिषु सर्वेषु मन्यास्तस्थे हनुग्रहे ।  
 सर्वाङ्गैकाङ्गवाते च क्षतक्षीणे क्षतञ्चरे ॥ २१ ॥  
 सुकुमारकमित्येतद्वातास्वामयनाशनम् ।  
 स्वरवर्णकरं तैलमारोग्यबलपुष्टिदम् ॥ २२ ॥  
 इति सुकुमारकतैलम् ।

One hundred *palas* of *madhuka*, one *prastha* of each of *drākṣā*, *kharjūra*, *paruṣaka*, *madhūka*, *odana-pākī* (*atibalā*) and *muñjātaka*, and one *ādhaka* of *kāśmarya* should be boiled by adding four *dronas* of water till one-eighth of water remains. The decoction should then be filtered. One *ādhaka* of oil should be cooked by adding the aforesaid decoction, four *ādhakas* of milk, one *ādhaka* of each of the juice of *āmalakī*, *kāśmarya*, *vidārī* and sugar-cane, and the paste of one *pala* of each of *kadamba*, *āmalaka*, *akṣoṭa*, lotus-seed, *kaśeruka*, *śrṅgātaka*, *śrṅgavera*, *lavanya*, *pippalī*, *sitā*, and ten drugs belonging to *Jīvanīya* group (*jīvaka*, *r̥śabhaka*, *medā*, *mahā-medā*, *kākolī*, *kṣīra-kākolī*, *mudga-parṇī*, *māṣa-parṇī*, *jīvantī* and *madhuka*). After the oil is properly cooked, one *prastha* of honey should be added to it. This medicated oil should be used for inhalation, massage, potion (internal intake) and medicated enema. It cures all diseases caused by *vāyu*, *manyā-stambha* (torticollis), lock-jaw, paralysis of the whole body or one part of it, phthisis and fever caused by phthisis.

This is called *Sukumāraka-taila*, and it cures *vāta-rakta* (gout). This medicated oil promotes voice, complexion, positive health and robustness of the body.

Thus, ends the description of *Sukumāraka-taila*.

[ 96-102 ]

*Amṛtādya-Taila*

गुडूचीं मधुकं हस्वं पञ्चमूलं पुनर्नवाम्।  
 रासनामेरण्डमूलं च जीवनीयानि लाभतः ॥ १०३ ॥  
 पलानां शतकैर्भर्गैर्बलापञ्चशतं तथा।  
 कोलबिल्वयवान्माषान्कुलत्थांश्चाढकोन्मितान् ॥ १०४ ॥  
 काशमर्याणां सुशुष्काणां द्रोणं द्रोणशतेऽप्यसि।  
 साधयेन्जर्जरं धौतं चतुर्दोणं च शेषयेत् ॥ १०५ ॥  
 तैलद्रोणं पचेत्तेन दत्त्वा पञ्चगुणं पयः।  
 पिष्टवा त्रिपलिकं चैव चन्दनोशीरकेशरम् ॥ १०६ ॥  
 पत्रैलागुरुकुष्ठानि तगरं मधुयष्टिकाम्।  
 मञ्चिष्ठाष्टपलं चैव तत् सिद्धं सार्वयौगिकम् ॥ १०७ ॥  
 वातरक्ते क्षतक्षीणे भाराते क्षीणरेतसि।  
 वेपनाक्षेपभग्नानां सर्वाङ्गैकाङ्गरोगिणाम् ॥ १०८ ॥  
 योनिदोषमपस्मारमुन्मादं खञ्चपङ्गुताम्।  
 हन्यात् प्रसवनं चैतत्तैलात् यममृताहृयम् ॥ १०९ ॥  
 इत्यमृताद्यं तैलम्।

One hundred *palas* of each of *guḍuci*, *madhuka*, *śāla-parṇī*, *prśni-parṇī*, *bṛhatī*, *kaṇṭakārī*, *gokṣura*, *punarnavā*, *rāsnā*, root of *erāṇḍa*, and available drugs belonging to *Jīvanīya* group (viz., *jīvaka*, *rśabhaka*, *medā*, *mahā-medā*, *kākoli*, *kṣīra-kākoli*, *mudga-parṇī*, *māṣa-parṇī*, *jīvantī* and *madhuka*), five hundred *palas* of *balā*, one *ādhaka* of each of *kola*, *bilva*, *yava*, *māṣa* and *kulattha*, and one *drona* of well dried fruits of *kāśmarī* should be coarsely pounded and washed with water. This coarse powder should be boiled by adding one hundred *dronas* of water till four *dronas* of water remain.

One *drona* of oil should be cooked by adding the aforesaid decoction, five *dronas* of milk and the paste of three *palas* of each of *candana*, *uṣīra*, *keśara*, *patra*, *elā*, *aguru*, *kuṣṭha*, *tagara* and *yaṣṭi-madhu*, and eight *palas* of *mañjisṭhā*.

This medicated oil should be used in the form of *pāna* (potion for internal intake), massage, inhalation and medicated enema.

It cures *vāta-rakta* (gout), phthisis, ailments caused by carrying heavy load, seminal deficiency, tremors, convulsions, fractures, paralysis of the whole body or a part of it, ailments of the female genital organs, epilepsy, insanity, lameness of hands and legs, and ailments caused during parturition.

This is an excellent recipe of medicated oil, and it is called *Amṛtādya-taila*.

Thus, ends the description of *Amṛtādya-taila*.

[ 103-109 ]

### *Mahāpadma-Taila*

पद्मवेतसयष्टचाहृफेनिलापद्मकोत्पलैः ।  
 पृथक्यपञ्चपलैर्दर्भबलाचन्दनकिंशुकैः ॥ ११० ॥  
 जले श्रूतैः पचेत्तलप्रस्थं सौवीरसमितम् ।  
 लोध्रकालीयकोशीरजीवकर्षभकेशरैः ॥ १११ ॥  
 मदयन्तीलतापत्रपद्मकेशरपद्मकैः ।  
 प्रपौण्डरीककाशमर्यमांसीमेदाप्रियङ्गभिः ॥ ११२ ॥  
 कुङ्कुमस्य पलार्धेन मञ्जिष्ठायाः पलेन च ।  
 महापद्ममिदं तैलं वातासृगच्चरनाशनम् ॥ ११३ ॥  
 इति महापद्मं तैलम् ।

Five *palas* of each of *padma*, *vetasā*, *yaṣṭi-madhu*, *phenila* (*upodikā*), *padmaka*, *utpala*, *darbha*, *balā*, *candana* and *kimśuka* should be boiled by adding water. One *prastha* of oil should be cooked by adding the aforesaid decoction, one *prastha* of *sauvīra*, and the paste of each of *lodhra*, *kālīyaka*, *uśīra*, *jīvaka*, *rśabhaka*, *keśara*, *madayantī*, *latā*, *pati*, *padma-keśara*, *padmaka*, *prapaṇḍarīka*, *kāśmarya*, *māṇsi*, *medā*, *priyaṅgu* and *kuṇkuma*, and one *pala* of *mañjisthā*. This is called *Mahāpadma-taila* which cures *vāta-rakta* (gout) and fever.

Thus, ends the description of *Mahāpadma-taila*.

[ 110-113 ]

Drugs for paste, viz., from *lodhra* upto *priyanīgu* should be taken in the quantity of one *karṣa* (1/4 *pala*) each, and only *kunkuma* should be taken in the quantity of two *karṣas* (1/2 *pala*).

### *Khuddāka-Padmaka-Taila*

पद्मकोशीरयष्टचाहूरजनीकवाथसाधितम् ।  
स्यात् पिष्टैः सर्जमञ्जिष्ठावीराकाकोलिचन्दनैः ॥ ११४ ॥  
खुड्डाकपद्मकमिदं तैलं वातास्वदाहनुत्।  
इति खुड्डाकपद्मकं तैलम्।

Oil should be cooked by adding the decoction of *padmaka*, *uśīra*, *yaṣṭi-madhu* and *haridrā*, and the paste of *sarja*, *mañjiṣṭhā*, *vīrā* (*kṣīra-kākolī*), *kākolī* and *candana*. This medicated oil is called *Khuddāka-padmaka-taila*, and it cures *vāta-rakta* (gout) and burning sensation.

Thus, ends the description of *Khuddāka-Padmaka-taila*.

[ 114 - 1/2 115 ]

The term 'khuddāka' prefixed to *padmaka-taila* implies 'alpa' or minor variety for the convenience of the physician to identify this recipe as different from *Mahā-padma-taila* described earlier in verse nos. 110-113.

### *Madhuka-Taila*

शतेन यष्टिमधुकात् साध्यं दशगुणं पयः ॥ ११५ ॥  
तस्मिंस्तैले चतुर्द्रोणे मधुकस्य पलेन तु।  
सिद्धं मधुककाशमर्यरसैर्वा वातरक्तनुत् ॥ ११६ ॥

One hundred *palas* of *yaṣṭi-madhu* should be boiled by adding ten times (one thousand *palas*) of milk (till one fourth of milk remains). In four *dronas* of oil, the aforesaid medicated milk and one *pala* of *madhuka* (in paste form) should be added and cooked.

Similarly, oil may be cooked by adding the decoction or juice of *madhuka* or *kāśmarī* [and the paste of *madhuka*].

These medicated oils cure *vāta-rakta* (gout).

[ 115 ½ - 116 ]

### Śatapāka-Madhuka-Taila

मधुपण्याः पलं पिष्ट्वा तैलप्रस्थं चतुर्गुणे।  
क्षीरे साध्यं शतं कृत्वा तदेवं मधुकाच्छते॥ ११७ ॥  
सिद्धं देयं त्रिदोषे स्याद्वातास्त्रे श्वासकासनुत्।  
हृत्याण्डुरोगवीसर्पकामलादाहनाशनम् ॥ ११८ ॥

इति शतपाकं मधुकतैलम्।

One *prastha* of oil should be added with four *prasthas* of milk, and one *pala* of the paste of *madhuparnī*. This medicated oil should again be added with four times of milk, and the paste of one *pala* of *madhuparnī* (*yaṣṭī-madhu*). This process of cooking (by adding four times of milk, and one *pala* of the paste of *yaṣṭī-madhu*) should be repeated for one hundred times in total. As a result of this repeated cooking, the paste of one hundred *palas* of *yaṣṭī-madhu* will be consumed. This medicated oil cures asthma and cough in *tridosaja vāta-rakta*, heart diseases, anemia, erysipelas, jaundice and burning sensation.

Thus, ends the description of *Śatapāka-Madhuka-taila*.

[ 117-118 ]

The term '*sata*' though generally means "one hundred", is also used to mean 'many'. Since in the above recipe, the paste of *yaṣṭī-madhu* is specified to be taken in the quantity of one hundred *palas* in total (one *pala* for each time of cooking), obviously the cooking has to be done for only one hundred times, and not for unlimited times (many times).

### Sahasrapāka and Śatapāka-Balā-Taila

बलाकषायकल्काभ्यां तैलं क्षीरसमं पचेत्।  
सहस्रं शतवारं वा वातासृग्वातरोगनुत्॥ ११९ ॥  
रसायनमिदं श्रेष्ठमिन्द्रियाणां प्रसादनम्।  
जीवनं बृंहणं स्वर्यं शुक्रासृग्दोषनाशनम्॥ १२० ॥

इति सहस्रपाकं शतपाकं वा बलातैलम्।

Oil should be cooked by adding the decoction of *balā* (four times in quantity of oil), paste of *balā* (one fourth in quantity of oil), and milk (in equal quantity of oil) for one thousand or one hundred times. This medicated oil (both the types) cures *vāta-rakta* (gout). This is an excellent recipe for the rejuvenation of the body, promotion of clarity of sense perception, longevity, robustness and voice. It cures morbidities in semen and menstruation.

Thus, ends the description of *Sahasra-pāka Balā-taila* and *Śatapāka Balā-taila*. [ 119-120 ]

Since boiling and filtering the oil for one thousand or one hundred times may reduce the quantity of oil when the final *pāka* (stage of cooking) is achieved, some physicians suggest that this medicated oil be prepared by cooking with one thousand or one hundred times of liquids in one sitting. But to avoid such an eventuality, viz., complete consumption of oil by the time the final stage of cooking is reached (because of filtering, etc.), it is necessary to take large quantity of oil right in the beginning. The milk which is added in each stage of cooking will also add to the fat content of the recipe as a result of which complete consumption of oil (fat) is not possible by cooking this recipe, one thousand or one hundred times. Therefore, the aforesaid statement of the preceptor to cook for one thousand or one hundred times holds good, and no modification is necessary.

In addition, it is not necessary to fully cook the oil each time. Cooking should be stopped when the recipe has still some water (moisture) in it, and the next cooking should be resumed after adding additional decoction, paste and milk. [Of course, the cooking in the final stage, i.e. during the thousandth *pāka* or hundredth *pāka*, the moisture content of the oil should be completely evaporated.] Thus, even though, some oil is likely to be lost by cooking and filtering, the total fat content will not be substantially reduced even after processing the recipe for one thousand or one hundred times (because of the ghee in the milk which is to be added every time).

#### *Recipes of Medicated Oil*

गुडूचीरसदुग्धाभ्यां तैलं द्राक्षारसेन वा।  
सिद्धं मधुककाशमर्यरसैर्वा वातरक्तनुत्॥ १२१॥

Oil should be cooked with the juice of *guḍūcī* and milk or with the juice of *drākṣā* or with the decoction of *madhuka* and the juice of *kāśmari*. These medicated oils cure *vāta-rakta* (gout). [ 121 ]

For the preparation of these medicated oils, according to the general rule (*paribhāṣā*), the liquid should be four times of the oil. By implication, one *prastha* of oil should be cooked by adding four *prasthas* of the liquid (s).

आरनालाढके तैलं पादसर्जरसं शृतम्।  
प्रभूते खजितं तोये च्वरदाहार्तिनुत् परम्॥ १२२ ॥

Oil (one *prastha*) should be cooked by adding one *āḍhaka* of *āraṇāla* (sour vinegar) and one fourth of a *prastha* of *sarja-rasa*. This medicated oil should then be added with liberal quantity of water, and churned. This is an excellent recipe for the cure of fever, burning sensation and pain. [ 122 ]

### *Piṇḍa-Taila*

समधूच्छष्टमाञ्जिष्ठं ससर्जरससारिवम्।  
पिण्डतैलं तदभ्यङ्गाद्वातरक्तरुजापहम्॥ १२३ ॥  
इति पिण्डतैलम्।

Oil should be cooked with the paste of *madhūcchiṣṭa* (bee's wax), *mañjisthā*, *sarja-rasa* and *sārivā* [the paste should be one fourth in quantity of oil], (and water which should be four times of oil in quantity). Massage of this oil cures pain in *vāta-rakta* (gout).

Thus, ends the description of *Piṇḍa-taila*. [ 123 ]

Use of the prefix '*pindā*' meaning 'bolus' to this medicated oil implies that after *pāka* (cooking), the paste of this oil should not be filtered out, i.e. the oil and the paste should be taken together for massage.

Jatūkarṇa holds a different view about the recipe of this medicated oil. According to him, one *āḍhaka* of *āraṇāla* (mentioned in verse no. 122 above) should be cooked by adding *sarja-rasa*, and churned. This should subsequently be added with *madhūcchiṣṭa* (bee's wax) and *sarja-rasa*, and used for massage. [Thus, according to him, the recipe of

*Piṇḍa-taila* is only a variant of the recipe of medicated oil described in verse no. 122].

### *Recipes for Affusion*

दशमूलशृतं क्षीरं सद्यः शूलनिवारणम्।  
परिषेकोऽनिलप्राये तद्वत् कोष्णोन सर्पिषा ॥ १२४ ॥

Milk should be boiled by adding *daśa-mula* (*bilva*, *śyonāka*, *gambhārī*, *pāṭalā*, *gaṇikārikā*, *sāla-parṇī*, *prśni-parṇī*, *brhaṭī*, *kaṇṭakārī* and *gokṣura*). Affusion with this medicated milk instantaneously cures pain [in *vāta-rakta* or gout].

Similarly, affusion should be done with luke-warm cow's ghee [for the cure of pain] in *vāta-rakta* or gout caused by the predominance of aggravated *vāyu*. [ 124 ]

स्नेहैर्मधुरसिद्धैर्वा चतुर्भिः परिषेचयेत्।  
स्तम्भाक्षेपकशूलार्तं कोष्णोदर्दहे तु शीतलैः ॥ १२५ ॥

Oil, ghee, muscle-fat or bone-marrow should be cooked by adding drugs belonging to Sweet or *Jīvanīya* group (*jīvaka*, *r̥ṣabhaka*, *medā*, *mahā-medā*, *kākolī*, *māṣa-parṇī*, *mudga-parṇī*, *jīvantī* and *madhuka*). These recipes, when luke-warm, should be used for affusion if there is stiffness, convulsions and pain in *vāta-rakta* (gout). If, however, there is burning sensation, these recipes should be cooled, and thereafter, used for affusion. [ 125 ]

तद्वद्व्याविकच्छागैः क्षीरैस्तैलविमिश्रितैः।  
क्वाथैर्वा जीवनीयानां पञ्चमूलस्य वा भिषक् ॥ १२६ ॥

Oil mixed with the milk of cow, sheep or goat or with the decoction of drugs belonging to *Jīvanīya* group (*jīvaka*, *r̥ṣabhaka*, *medā*, *mahā-medā*, *kākolī*, *ksīra-kākolī*, *māṣa-parṇī*, *mudga-parṇī*, *jīvantī* and *madhuka*) or with the decoction of *pañca-mūla* (*bilva*, *śyonāka*, *gambhārī*, *pāṭalā* and *gaṇikārikā*) may similarly (luke-warm or cold) be used for affusion in the above mentioned conditions. [ 126 ]

द्राक्षेशुरसमद्यानि दधिमस्त्वम्लकाञ्जिकम्।  
सेकार्थे तण्डुलक्षौद्रशर्कराम्बु च शस्यते॥ १२७ ॥

Juice of *drākṣā*, sugar-cane juice, alcohol, *dadhi-mastu* (whey), sour *kāñjī* (gruel), rice-water and honey should be mixed with water or sugar-solution. These recipes are useful for affusion in *vāta-rakta* (gout). [ 127 ]

कुमुदोत्पलपद्माद्यैर्मणिहरैः सचन्दनैः।  
शीततोयानुगैर्दहि प्रोक्षणं स्पर्शनं हितम्॥ १२८ ॥

Affusion or touch (external application) of cold water soaked with *kumuda*, *utpalā*, *padma*, etc., necklace of gems and *candana* is beneficial for curing burning sensation.

[ 128 ]

चन्द्रपादाम्बुसंसिक्ते	क्षौमपद्मदलच्छदे।
शयने	पुलिनस्पर्शशीतमारुतवीजिते॥ १२९ ॥
चन्दनार्द्रस्तनकराः	प्रिया नार्यः प्रियंवदाः।
स्पर्शशीताः सुखस्पर्शा घन्ति दाहं रुजं क्लमम्॥ १३० ॥	

The patient should lie on a bed spread over with fine silk cloth and leaves of lotus, sprinkled with water impregnated with the rays of the moon (dew water) and fanned by the cold breezes blowing from the water of a river in company of beloved women, who speak pleasantly, whose breasts and hands are smeared with the paste of sandal wood and cold and pleasing in touch. This regimen cures burning sensation, pain and mental fatigue (*klama*) [in *vāta-rakta* or gout].

[ 129-130 ]

सरागे सरुजे दाहे रक्तं विस्ताव्य लेपयेत्।  
मधुकाश्वथत्वङ्मांसीवीरोदुम्बरशाद्वलैः ॥ १३१ ॥  
जलजैर्यवच्चूर्णवा सयष्टच्याह्वपयोद्यतैः।  
सर्पिषा जीवनीयैर्वा पिष्टैर्लेपोऽर्तिदाहनुत्॥ १३२ ॥

If *vāta-rakta* is associated with redness, pain and burning sensation, then after blood-letting, external application should be done with the paste of *madhuka*, *aśvattha*, *tvak*, *māṃsi*,

*vīrā* (*kṣīra-kākolī*), *udumbara*, *śādvala* (*dūrvā*) and *kamala*, or with the paste of barley-powder mixed with *yaṣṭi-madhu*, milk and ghee.

The ghee prepared by boiling with the paste of drugs belonging to *Jīvanīya* group (*jīvaka*, *rśabhaka*, *medā*, *mahā-medā*, *kākolī*, *kṣīra-kākolī*, *mudga-parṇī*, *māṣa-parṇī*, *jīvantī* and *madhuka*) may also be applied which cures burning sensation and pain [in *vāta-rakta* or gout]. [ 131-132 ]

तिला: प्रियालो मधुकं बिसं मूलं च वेतसात् ।  
आजेन पयसा पिष्टः प्रलेपो दाहरागनुत् ॥ १३३ ॥

*Tila*, *priyāla*, *madhuka*, *bisa* and the root of *vetra* should be made to a paste by triturating with goat's milk. Application of this paste cures burning sensation and redness [in *vāta-rakta* or gout]. [ 133 ]

प्रपौण्डरीकमञ्जिष्ठादार्वीमधुकचन्दनैः ।  
सितोपलैरकासच्चुमसूरोशीरपदाकैः ॥ १३४ ॥  
लेपो रुग्दाहवीसर्परागशोफनिवारणः ।  
पित्तरक्तोत्तरे त्वेते,..... ॥

Application of the paste prepared of *prapaundarīka*, *mañjiṣṭhā*, *dāru-haridrā*, *madhuka*, *candana*, *sitopalā* (sugar of big crystal), *erakā* (hoggala grass), *saktu* (roasted corn flour), *masūra*, *uṣīra* and *padmaka* cures pain, burning sensation, erysipelas, redness and swelling.

The above mentioned recipes (described in verse nos. 128- $\frac{3}{4}$ , 135] are useful in *vāta-rakta* (gout) dominated by aggravated *pitta* and vitiated *rakta* (blood). [ 134 -  $\frac{3}{4}$ , 135 ]

*Recipes for External Use in Vāta-rakta Dominated by Vāyu*

.....लेपान् वातोत्तरे शृणु ॥ १३५ ॥  
वातघ्नैः साधितः स्निग्धः सक्षीरमुद्गपायसः ।  
तिलसर्षपिण्डैर्वाऽप्युपनाहो रुजापहः ॥ १३६ ॥

Now, listen to the description of *lepas* (poultices) for *vāta-rakta* caused by the predominance of *vāyu*.

The pudding of *mudga* (green gram) and milk should be prepared by cooking with the decoction of drugs which alleviate *vāyu*, and added with fat (oil or ghee). Application of this pudding as hot poultice (*upanāha*) cures pain.

Similarly, the application of the bolus of *tila* and *sarṣapa* as hot poultice cures pain. [ 135<sup>1</sup>/<sub>4</sub> - 136 ]

औदकप्रसहानूपवेशवारा: सुसंस्कृताः ।  
जीवनीयौषधैः स्नेहयुक्ताः स्युरुपनाहने ॥ १३७ ॥  
स्तम्भतोदरुगायामशोथाङ्ग्रहनाशनाः ।  
जीवनीयौषधैः सिद्धा सपयस्का वसाजपि वा ॥ १३८ ॥

*Veśavāras* (types of meat preparation) should be made of the meat of animals belonging to the group of *audaka* (aquatic animals) and *prasaha* (animals and birds who eat by snatching their food) and *ānūpa* (animals living in marshy land). These recipes are to be well sizzled by adding the drugs belonging to *Jīvanīya* group (*jīvaka*, *rśabhaka*, *medā*, *mahā-medā*, *kākolī*, *kṣīra-kākolī*, *mudga-parṇī*, *māṣa-parṇī*, *jīvantī* and *madhuka*) and fat (oil or ghee). Application of these recipes as hot poultices cures stiffness, pricking pain, ache, stretching, oedema and immobility of limbs.

Muscle-fat should be cooked by adding drugs belonging to *Jīvanīya* group, and milk. Use of this recipe as hot poultice cures the aforesaid ailments. [ 137-138 ]

घृतं सहचरान्मूलं जीवन्ती च्छागलं पयः ।  
लेपः पिष्टास्तिलास्तद्वद्विष्टाः पयसि निर्वृताः ॥ १३९ ॥

The root of *sahacara* and *jīvantī* should be made to a paste by adding ghee and goat's milk. This paste should be used in the form of hot poultice.

Similarly, seeds of *tila* should be roasted and immersed in goat's milk. A paste of these seeds should be prepared by triturating with the milk (earlier used for immersion). Application of this paste as hot poultice is also useful for ailments caused by the predominance of aggravated *vāyu* in *vāta-rakta*. [ 139 ]

क्षीरपिष्ठमुमालेपमेरण्डस्य फलानि च।  
कुर्याच्छूलनिवृत्त्यर्थं शताह्वामनिलेऽधिके॥ १४० ॥

For the cure of pain caused by the predominance of *vāyu* in *vāta-rakta*, the physician should apply the paste of *umā* (*atasī*), fruits of *eranda* or *śatāhvā* prepared by triturating with milk.

[ 140 ]

समूलाग्रच्छदैरण्डव्याथे द्विप्रास्थिकं पृथक्।  
घृतं तैलं वसा मञ्जा चानूपमृगपक्षिणाम्॥ १४१ ॥  
कल्कार्थं जीवनीयानि गव्यं क्षीरमथाजकम्।  
हरिद्रोत्पलकुष्ठैलाशताह्वाश्वहनच्छदान् ॥ १४२ ॥  
बिल्वमात्रान् पृथक् पुष्पं काकुभं चापि साथयेत्।  
मधुच्छिष्टपलान्यष्टौ दद्याच्छीतेऽवतारिते॥ १४३ ॥  
शूलेनैषोऽर्दिताङ्गानां लेपः सन्धिगतेऽनिले।  
वातरक्ते च्युते भग्ने खञ्जे कुञ्जे च शस्यते॥ १४४ ॥

Two *prasthas* of each of ghee, oil, muscle-fat and bone-marrow of animals and birds inhabiting marshy land and arid zone should be cooked by adding the decoction of the root and tender leaves (collected from the top of the tree) of *eranda* (four times in quantity of fat), and the paste prepared of one *bilva* (*pala*) of each of the drugs belonging to *Jīvaniya* group (*jīvaka*, *rśabhaka*, *medā*, *mahā-medā*, *kākoli*, *kṣīra-kākoli*, *mudga-parṇī*, *māṣa-parṇī*, *jīvantī* and *madhuka*), cow-milk, goat-milk, *haridrā*, *utpala*, *kuṣṭha*, *elā*, *śatāhvā*, leaves of *aśvahana* (*karavīra*) and flowers of *kakubha* (*arjuna*). After the medicated fat is cooked, the pot should be taken out of the oven, and made to cool down. Thereafter, eight *palas* of *madhūcchiṣṭa* (bees's wax) should be added, and mixed together. This medicated fat should be applied externally to cure pain in a patient because of *ardita* (facial paralysis), location of the aggravated *vāyu* in the joints, *vāta-rakta* (gout), dislocation of joints, fracture of bones, *khañja* (lameness) and *kubja* (hunch-back).

[ 141-144 ]

*Recipes of Poultice for Vāta-rakta Dominated by kapha*

शोफगौरवकण्डवाद्युक्ते त्वस्मिन् कफोत्तरे।  
मूत्रक्षारसुरापव्यं घृतमध्यञ्जने हितम्॥ १४५ ॥

Massage with the medicated ghee prepared by boiling with cow's urine, *kṣārodaka* (alkaline solution) and alcohol is useful in *vāta-rakta* (gout) caused by the predominance of *kapha*, and when the ailment is associated with oedema, heaviness, itching, etc. [ 145 ]

पद्मकं त्वक् समधुकं सारिवा चेति तैर्घृतम्।  
सिद्धं समधुशुक्तं स्यात् सेकाभ्यङ्गे कफोत्तरे॥ १४६॥

Ghee should be boiled with the paste of *padmaka*, *tvak*, *madhuka* and *sārivā*, and vinegar prepared of honey (*madhu-sukta*). This medicated ghee is useful for affusion and massage in *vāta-rakta* (gout) caused by the predominance of *kapha*. [ 146 ]

क्षारस्तैलं गवां मूत्रं जलं च कटुकैः शृतम्।  
परिषेके प्रशंसन्ति वातरक्ते कफोत्तरे॥ १४७॥

*Kṣāra* (alkali preparation), oil, cow's urine or water should be boiled by adding drugs having pungent taste. These liquids are useful for affusion in *vāta-rakta* (gout) caused by the predominance of *kapha*. [ 147 ]

लेपः सर्षपनिम्बार्कहिम्स्ताक्षीरतिलैर्हितः।  
श्रेष्ठः सिद्धः कपित्थत्वग्धृतक्षीरैः ससक्तुभिः॥ १४८॥

Application of the paste of *sarṣapa*, *nimba*, *arka*, *himṣrā*, milk and *tila* is useful in *vāta-rakta* (gout) caused by the predominance of *kapha*.

Application of the poultice prepared of the bark of *kapitha*, ghee, milk and *saktu* (roasted corn-flour) is most useful in the treatment of the aforesaid ailment. [ 148 ]

*Poultice for Vāta-rakta Dominated by Vāyu and Kapha*

गृहधूमो वचा कुष्ठं शताह्वा रजनीद्वयम्।  
प्रलेपः शूलनुद्वातरक्ते वातकफोत्तरे॥ १४९॥

Application of the poultice prepared of *grha-dhūma* (kitchen-soot), *vacā*, *kuṣṭha*, *śatāhvā*, *haridrā* and *dāru-haridrā* cures pain in *vāta-rakta* (gout) caused by the predominance of *vāyu* and *kapha*. [ 149 ]

[*Tagarādi-Lepa*]

तगरं त्वक् शताहैला कुष्ठं मुस्तं हरेणुका।  
दारुव्याघ्रनखं चाम्लपिष्टं वातकफास्त्रनुत्॥ १५०॥

Application of the poultice prepared by *tagara*, *tvak*, *śatāhvā*, *elā*, *kuṣṭha*, *musta*, *hareṇukā*, *deva-dāru* and *vyāghra-nakha* by triturating with sour liquids (*kāñjī*, etc.) cures *vāta-rakta* (gout) caused by the predominance of *vāyu* and *kapha*. [ 150 ]

*Recipe*

मधुशिग्रोहितं तद्वद्वीजं धान्याम्लसंयुतम्।  
मुरूर्त्त लिप्तमम्लैश्च सिञ्चेद्वातकफोत्तरम्॥ १५१॥

Similarly, paste should be prepared of the seeds of sweet variety of *śigru* by triturating with *dhānyāmla* (sour liquid prepared of cereals with husk). It should be applied for some time over the affected part, and thereafter, the part should be affused with sour liquids (*kāñjī*, etc.) which is beneficial in *vāta-rakta* dominated by *vāyu* and *kapha*. [ 151 ]

*Recipe for Vāta-rakta Caused by Predominance of all the Three dosas.*

[*Triphalādi-Kalka*]

त्रिफलाव्योषपत्रैलात्वक्क्षीरीचित्रकं वचाम्।  
विडङ्गं पिप्पलीमूलं रोमशं वृषकत्वचम्॥ १५२॥  
ऋद्धं तामलकीं चव्यं समंभागानि पेषयेत्।  
कल्यं लिप्तमयस्पात्रे मध्याहे भक्षयेत्ततः॥ १५३॥  
वर्जयेद्धिशुक्तानि क्षारं वैरोधिकानि च।  
वातास्त्रे सर्वदोषेऽपि हितं शूलार्दिते परम्॥ १५४॥

*Triphalā* (*harītakī*, *vibhītaka* and *āmalakī*), *trikātu* (*śunṭhī*, *pippalī* and *marica*), *patra*, *elā*, *tvak-kṣīrī* (*vamśa-locana*), *citraka*, *vacā*, *viḍāṅga*, *pippalī-mūla*, *romaśa* (*kāśīsa*), bark of *vatsaka*, *rddhi*, *tāmalakī* and *cavya* should be taken in equal quantities, and made to a paste. In the morning, this paste should be smeared over an iron pot, and the food kept in this

pot should be taken by the patient during the noon time. The patient should avoid taking yoghurt, *sukta* (vinegar), alkalies and mutually contradictory ingredients of food. This is an excellent recipe for curing *vāta-rakta* (gout) even when caused by the predominance of all the three *dosas*, and is associated with excruciating pain. [ 152-154 ]

### *Line of Treatment*

बुद्धवा स्थानविशेषांश्च दोषाणां च बलाबलम्।  
चिकित्सितमिदं कुर्यादूहापोहविकल्पवित्॥ १५५ ॥

The physician well versed in appropriate permutation and combination of therapies should apply the above mentioned therapeutic measures (for *vāta-rakta* or gout) after determining its location and relative strength of the *dosas* responsible for the causation of the ailment. [ 155 ]

### *Therapy for Vāta-rakta Caused by Occlusion*

कुपिते मार्गसंरोधान्मेदसो वा कफस्य वा।  
अतिवृद्ध्याऽनिले नादो शस्तं स्नेहनबृहणम्॥ १५६ ॥  
व्यायामशोधनारिष्टमूत्रपानैर्विरेचनैः ।  
तक्राभयाप्रयोगैश्च क्षपयेत् कफमेदसी॥ १५७ ॥  
बोधिवृक्षकषायं तु प्रपिबेन्मधुना सह।  
वातरक्तं जयत्याशु त्रिदोषमषि दारुणम्॥ १५८ ॥  
पुराणयवगोथूमसीध्वरिष्टसुरासवैः ।  
शिलाजतुप्रयोगैश्च गुग्गुलोर्माक्षिकस्य च॥ १५९ ॥

Because of the obstruction to their course by the aggravated *vāyu*, the *medas* and *kapha* get provoked in excess in *vāta-rakta* (gout). In such an event, oleation and roborant therapies should not be employed in the beginning. The provoked fat and *kapha* should be brought to their normal state by exercise, by elimination therapy, by the intake of wine and urine, by purgation therapy and by the administration of butter-milk as well as *abhaya* (*haritaki*).

Intake of the decoction of *bodhi* tree along with honey instantaneously cures *vāta-rakta* (gout), even if it is of serious

nature being caused by the simultaneous aggravation of all the three *dosas*.

Intake of old barley or wheat, *sīdhu* and *ariṣṭa* types of wine, *surā* (alcohol), *āsava* (a type of wine), or *śilājatu*, *guggulu* and honey also cures *vāta-rakta* (gout). [ 156-159 ]

### *Treatment of Deep-Seated Vāta-rakta*

गम्भीरे रक्तमाक्रान्तं स्याच्चेत्तद्वातवज्जयेत्।  
पश्चाद्वाते क्रियां कुर्याद्वातरक्तप्रसादनीम्॥ १६० ॥

If in the deep-seated type of *vāta-rakta* (gout) blood is vitiated, then for its cure, in the beginning, *vāyu* should be alleviated, and thereafter, the treatment for the alleviation of *vāta-rakta* should be given. [ 160 ]

The seat of *rakta* (blood) is the second layer of the skin, i.e. in the exterior. Therefore, generally in the *uttāna* (exterior) type of *vāta-rakta*, *rakta* (blood) is considerably vitiated, and in the *gambhīra* (deep seated) type of *vāta-rakta*, normally blood is not much affected. If, however, blood is considerably vitiated in the deep seated type of *vāta-rakta* (which is an abnormal situation), then the skin (seat of blood) being the location of *vāyu*, treatment should be given in the beginning to alleviate *vāyu*, and only thereafter, treatment of *vāta-rakta* should be done.

### *Treatment of Suppurated Vāta-rakta*

रक्तपित्तातिवृद्ध्या तु पाकमाशु नियच्छति।  
भिन्नं स्ववति वा रक्तं विदग्धं पूयमेव वा॥ १६१ ॥  
तयोः क्रिया विधातव्या भेदशोधनरोपणैः।  
कुर्यादुपद्रवाणां च क्रियां स्वां स्वाच्चकित्सितात्॥ १६२ ॥

If, in *vāta-rakta*, *pitta* and *rakta* are vitiated in excess, then this may lead to suppuration, bursting open of the wound and discharge of putrid blood as well as pus. This condition should be treated by incision, purification and therapies for the healing of the wound.

Complications of *vāta-rakta* should be treated on the lines prescribed for the respective signs and symptoms.

[ 161-162 ]

### To Sum Up

तत्र श्लोकाः

हेतुः स्थानानि मूलं च यस्मात् प्रायेण सञ्चिषु ।  
 कुप्पति प्राक् च यदूपं द्विविधस्य च लक्षणम् ॥ १६३ ॥  
 पृथग्भिन्नस्य लिङ्गं च दोषाधिक्यमुपद्रवाः ।  
 साध्यं याप्यमसाध्यं च क्रिया साध्यस्य चाखिला ॥ १६४ ॥  
 वातरक्तस्य निर्दिष्टा समासव्यासतस्तथा ।  
 महर्षिणाऽग्निवेशाय तथैवावस्थिकी क्रिया ॥ १६५ ॥

Maharshi Ātreya explained to Agniveśa, in brief as well as in detail, the following topics relating to *vāta-rakta* (gout) :

- (1) Etiology;
- (2) Location of the disease;
- (3) The base (root) of the disease;
- (4) The reason for which the disease generally gets aggravated in the joints;
- (5) Premonitory signs and symptoms;
- (6) Signs and symptoms of the two varieties of *vāta-rakta*;
- (7) Signs and symptoms of different types of *vāta-rakta*;
- (8) Signs and symptoms of the disease caused by the predominance of different *dosas*;
- (9) Complications;
- (10) Curability, palliability and incurability of the disease;
- (11) Detailed treatment of curable types of the disease; and
- (12) Treatment of different stages of the disease.

[ 163-165 ]

### Colophon

इत्यग्निवेशकृते तन्वे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते  
 चिकित्सितस्थाने वातशोणितचिकित्सितं नामैकोनत्रिंशोध्यायः ॥ २९ ॥

Thus, ends the twenty ninth chapter of *Cikitsā* section dealing with the "Treatment of *vāta-rakta*" of Agniveśa's work as redacted by Caraka, and because of its non-availability, supplemented by Dṛḍhabala.

\* \* \*

CHAPTER - XXX

**त्रिंशोऽध्यायः:**

(TREATMENT OF GYNECIC, SEMINAL  
AND LACTEAL MORBIDITIES)

अथातो योनिव्यापच्चकित्सितं व्याख्यास्यामः ॥१॥  
इति ह स्माह भगवानात्रेयः ॥२॥

Now we shall expound the chapter on the “Treatment of Gynecic Disorders.”

Thus, said Lord Ātreya.

[ 1-2 ]

After the chapter on the treatment of *vāta-rakta* (gout including other forms of arthritis), the treatment of the remaining important disease, i.e., *yoni-vyāpat* (gynecic morbidities) which is also caused by the aggravated *vāyu* in general is being described in this chapter. As it is (will be) said, “the genital organs of women do not get afflicted without the aggravated *vāyu*” (vide verse no. 115).

[ Although the title of this chapter is “*Yoni-vyāpat* or the Treatment of Gynecic Disorders”, many other related topics like seminal disorders including impotency (vide verse nos. 127-204), *pradara* or menorrhagia (vide verse nos. 204-228) and *stana-doṣa* or lacteal disorders (vide verse nos. 229-282) are also included in this chapter. Many of these verses are considered as unauthentic by Cakrapāṇi even though he has commented upon some of these verses in brief because of their inclusion in the Kashmir recension of this text (vide commentaries on the above mentioned texts.)]

### *Prologue*

दिव्यतीर्थीषधिमतश्चित्रधातुशिलावतः ।  
पुण्ये हिमवतः पाश्वे सुरसिद्धर्षिसेविते ॥३॥  
विहरन्तं तपोयोगात्त्वज्ञानार्थदर्शिनम् ।  
पुनर्वसुं जितात्मानमग्निवेशोऽनु पृष्टवान् ॥४॥  
भगवन् ! यदपत्यानां मूलं नार्यः परं नृणाम् ।  
तद्विधातो गदैश्चासां क्रियते योनिमाश्रितैः ॥५॥

तस्मात्तेषां समुत्पत्तिमुत्पन्नानां च लक्षणम्।  
सौषधं श्रोतुमिच्छामि प्रजानुग्रहकाम्यया ॥ ६ ॥

Punarvasu who was self-controlled and who was the perceiver of the objects of the universe in their right perspective by virtue of his penance and meditation was taking a stroll by the slopes of the sacred Himalayas which abounds in celestial and sacred river, medicinal herbs and stones containing varieties of metals of variegated colours, and which is the abode of the gods, *siddhas* (persons who have attained spiritual perfection) and saints. At that time, Agniveśa solicited as follows :

“O Lord ! among human beings, women are the excellent *reison de etre* (lit. root) of progeny. It is the diseases of her genital organs which cause impediments in this regard (for the procreation of progeny). Therefore, I want you to explain me the origin (etiology), signs as well as symptoms and treatment of these disorders for the welfare of humanity. [ 3-6 ]

Gangā (the Ganges), etc., are the sacred rivers flowing in the Himalayas. These mountain-ranges are the natural habitat of celestial plants like *brahma-suvarcalā* and *aindrī*.

#### *Preceptor's Reply*

इति शिष्येण पृष्ठस्तु प्रोवाचर्षिवरोऽत्रिजः ।  
विंशतिर्व्यापदो योनेर्निर्दिष्टा रोगसंग्रहे ॥ ७ ॥  
मिथ्याचारेण ताः स्त्रीणां प्रदुष्टेनार्तवेन च ।  
जायन्ते बीजदोषाच्च दैवाच्च शृणु ताः पृथक् ॥ ८ ॥

Being thus asked by the disciple, Ātreyā, the foremost of the sages replied, “In *Sūtra* 19 : 3-4, gynecic disorders are specified to be of twenty varieties. These ailments are caused by wrong regimen, menstrual morbidities, defective genes and *daiva* or *karma* (result of the evil actions of the past life). Now, listen to their description individually (which follows) :”

[ 7-8 ]

The term ‘*daiva*’ implies the effects of the sinful acts of the

previous life. It, of course, is the common cause of all the diseases. However, when a specific etiological factor of the disease is not found, then from the effect (i.e. manifested disease) one can infer its being caused by *daiva* or *karma*.

### *Vātika Yoni-roga*

वातलाहारचेष्टाया वातलायाः समीरणः ।  
 विवृद्धो योनिमाश्रित्य योनेस्तोदं सवेदनम् ॥९ ॥  
 स्तम्भं पिपीलिकासृप्तिमिव कर्कशतां तथा ।  
 करोति सुप्तिमायासं वातजांश्चापरान् गदान् ॥१० ॥  
 सा स्यात् सशब्दरुक्फेनतनुरुक्षार्तवाऽनिलात् ।

If a woman having *vātika* constitution (*prakṛti*) resorts to food and regimens which cause aggravation of *vāyu*, then the aggravated *vāyu* gets located in the gynecic organs to produce pain, ache, stiffness, formiculation (a sensation as if ants are crawling), dryness, numbness, fatigue and such other ailments caused by *vāyu* in that place (gynecic organs). Because of aggravated *vāyu*, she gets (untimely) menstruation discharge which is frothy, thin and ununctuous, and is associated with sound and pain.

[ 9 - 1/2, 11 ]

This *vātika* type of *yoni-roga* is also called *vātika-pradara*. Similarly, *paittika yoni-roga*, *kaphaja yoni-roga* and *sānnipātika yoni-roga* (which are to be described hereafter) are called *paittikapradara*, *kaphajapradara* and *sānnipātikapradara* respectively. *Rakta-yoni* (*asṛja* = vide verse no. 16) will similarly be described as *asṛgdara* while explaining the therapeutic measures for its cure (vide verse no. 116). This is also a type of *pradara*.

According to some scholars, these five ailments, viz., *vātika yoni-roga*, *paittika yoni-roga*, *kaphaja yoni-roga*, *sānnipātika yoni-roga* and *rakta-yoni-roga* are different from *pradara*. Therefore, a separate topic on the *pradara* and its treatment is described in this chapter (vide verse nos. 204-224). [Cakrapāṇi Datta does not appear to favour the inclusion of this additional topic in this chapter. Still he himself has commented upon it though in brief — vide verse nos. 204-224 and their commentaries.]

### *Paittika Yoni-roga*

व्यापत्कट्वम्लवणक्षारादैः पित्तजा भवेत् ॥ ११ ॥

दाहपाकज्वरोष्णार्ता नीलपीतासितार्तवा ।  
भृशोष्णाकुणपस्रावा योनिः स्यात्पित्तदूषिता ॥ १२ ॥

*Paittika* type of *yoni-roga* is caused by the intake of pungent, sour, saline, alkaline and similar other types of food ingredients as a result of which the woman suffers from burning sensation, suppuration, fever and heating sensation. Her menstrual discharge becomes blue, yellow or black in colour, and in large quantity, hot and having offensive smell of a dead body (*kunapa-gandhā*). [11 $\frac{1}{2}$ -12]

### *Kaphaja Yoni-roga*

कफोऽभिष्यन्दिभिर्वृद्धो योनिं चेहूषयेत् स्त्रियाः ।  
स कुर्यात् पिच्छिलां शीतां कण्डुग्रस्तात्पवेदनाम् ॥ १३ ॥  
पाण्डुवर्णा तथा पाण्डुपिच्छिलात्तववाहिनीम् ।

If by the intake of *abhisyandi* ingredients (which cause obstruction to the channels of circulation), the aggravated *kapha* vitiates the gynecic organs of the woman, then it causes sliminess, cold, itching, mild pain and pallor of her genital organ. Her menstrual discharge will be pale in colour and slimy. [ 13- $\frac{1}{2}$ , 14 ]

### *Sānnipātika Yoni-roga*

समश्नन्त्या रसान् सर्वान्दूषयित्वा त्रयो मलाः ॥ १४ ॥  
योनिगर्भाशयस्थाः स्वैर्योनिं युज्जन्ति लक्षणैः ।  
सा भवेद्वाहशूलाता श्वेतपिच्छिलवाहिनी ॥ १५ ॥

If the woman indulges in *samaśana* (intake of wholesome and unwholesome food together-vide *Cikitsā* 15 : 235) of all the *rasas* (tastes), then all the three *dosas* located in her genital tract and uterus get vitiated to cause manifestation of the signs and symptoms of all the three *dosas* (as described above in respect of *vātika*, *paittika* and *kaphaja yoni-rogas*). She becomes afflicted with burning sensation and colic pain. Her menstrual discharge will be white in colour and slimy.

[ 14 $\frac{1}{2}$  - 15 ]

*Rakta-yoni*

रक्तपित्तकरैर्नार्या रक्तं पित्तेन दूषितम्।  
अतिप्रवर्तते योन्यां लब्धे गर्भेऽपि सासृजा ॥ १६ ॥

If the woman resorts to (food and regimens) which cause *rakta-pitta* (an ailment characterised by bleeding from different parts of the body), then her blood being vitiated by *pitta* flows in excess quantity through the genital tract, and the blood-flow does not stop even when the woman becomes pregnant.

[ 16 ]

In this type of patient, even after conception, the pregnancy does not continue because of the excessive flow of blood. The term ‘*sāsrjā*’ implies *rakta-yoni*.

In the place of ‘*sāsrjā*’, some scholars read ‘*sāprajā*’. The latter reading implies ‘absence of progeny’. According to them, the name of this ailment ‘*rakta-yoni*’ is to be derived from its sign, viz., “excessive bleeding from the genital tract”.

*Arajaskā Type of Yoni-roga*

योनिगर्भाशयस्थं चेत् पित्तं संदूषयेदसृक्।  
साउरजस्का मता काश्यवैवर्ण्यजननी भूशम् ॥ १७ ॥

If *pitta* located in the vaginal tract and uterus vitiates blood, then there will be no menstruation. In addition, there will be extreme emaciation and discoloration of the skin. [This ailment of gynecic organs is called *Arajaskā* or amenorrhea].

[ 17 ]

*Acaranā Yoni-roga*

योन्यामधावनात् कण्डूं जाताः कुर्वन्ति जन्तवः।  
सा स्यादचरणा कण्डवा तयाऽतिनरकाङ्क्षणी ॥ १८ ॥

If the genital tract is not washed properly, then microbes grow there to cause itching. This ailment attended with itching is called *Acaranā*. The woman suffering from this ailment has excessive desire to have sexual intercourse with man.

[ 18 ]

The term ‘*carayā*’ means ‘performance’. Since this ailment is

caused by the nonperformance (*acaraṇā*) of the routine washing of the vaginal tract, the woman suffering from it is called *Acaranā*.

### *Aticaranā Yoni-roga*

पवनोऽतिव्यवायेन शोफसुप्तिरुजः स्त्रियाः ।  
करोति कृपितो योनौ सा चातिचरणा मता ॥ १९ ॥

Because of excessive sexual intercourse, the aggravated *vāyu* causes swelling, numbness and pain in the genital tract of the woman. This ailment is called *Aticaranā*. [ 19 ]

The term ‘*caraṇā*’ as stated above means ‘performance’. This ailment is caused by the excessive (*ati*) performance (*caraṇā*) of sexual intercourse because of which the woman suffering from this ailment is called *Aticaranā*.

### *Prākcaranā Yoni-roga*

मैथुनादतिबालायाः पृष्ठकटचूरुक्षणम् ।  
रुजन् दूषयते योनिं वायुः प्राक्चरणा हि सा ॥ २० ॥

If a girl before attaining appropriate age (puberty), indulges in sexual intercourse, the aggravated *vāyu* vitiates her gynecic organs, and causes pain in her back, waist, thighs and groins. This ailment is called *Prākcaranā*. [ 20 ]

The term ‘*caraṇā*’ as stated before means ‘performance’. This ailment is caused by the performance (*caraṇā*) of sexual act before (*prāk*) the girl attains appropriate age for which the patient suffering from this ailment is called *Prākcaranā*.

### *Upaplutā Yoni-roga*

गर्भिण्याः श्लेष्मलाभ्यासाच्छर्दिनिःश्वासनिग्रहात् ।  
बायुः क्रुद्धः कफं योनिमुपनीय प्रदूषयेत् ॥ २१ ॥  
पाण्डुं सतोदमास्त्रावं श्वेतं स्ववति वा कफम् ।  
कफवातामयव्याप्ता सा स्याद्योनिरुपप्लुता ॥ २२ ॥

If a pregnant woman indulges in *kapha*-aggravating food and regimens, and suppresses the manifested urge for vomiting as well as deep breathing, then the *vāyu* in her gynecic organs gets aggravated. This aggravated *vāyu* carrying *kapha* to the genital organs vitiates the latter. This gives rise to discharge

of yellowish and white colour, and of mucus along with pain. This ailment in which her genital tract is pervaded with the morbidities caused by aggravated *kapha* and *vāyu* is called *Upaplutā*.

[ 21-22 ]

Since the gynecic organs are afflicted (*upapluta*) by *kapha* and *vāyu*, the ailment of the woman is called *Upaplutā*.

### *Pariplutā Yoni-roga*

पित्तलाया नृसंवासे क्षवथूद्वारधारणात्।  
पित्तसंमूर्छितो वायुयोनि दूषयति स्त्रियाः ॥ २३ ॥  
शूना स्पर्शाक्षमा सार्तिर्नीलपीतमसृक् स्ववेत्।  
श्रोणिवंक्षणपृष्ठार्तिज्वरार्तायाः परिप्लुता ॥ २४ ॥

If a woman of *paittika* constitution suppresses the manifested urge for sneezing and eructation during the sexual intercourse with man, then the aggravated *vāyu* being afflicted by *pitta* vitiates her gynecic organs. This causes oedema, tenderness and pain in her genital organ, and discharge of bluish as well as yellowish blood. She suffers from pain in waist, groin and back, and fever. This ailment is called *Pariplutā*.

[ 23 - 24 ]

Since there is all round (*pari*) affliction (*pluta*) of her gynecic organs by *vāyu* and *pitta*, the ailment is called *Pariplutā*.

### *Udāvartinī Yoni-roga*

वेगोदावर्तनाद्योनिमुदावर्तयतेऽनिलः ।  
सा रुगाता रजः कृच्छ्रेणोदावृत्तं विमुञ्चति ॥ २५ ॥  
आर्तवे सा विमुक्ते तु तत्क्षणं लभते सुखम्।  
रजसो गमनादूर्ध्वं ज्ञेयोदावर्तिनी ब्रुधैः ॥ २६ ॥

If in a woman the course of the [downward moving] natural urges are reversed and made to move upwards, then the aggravated *vāyu* causes upward movement of the gynecic organs. This makes the woman afflicted with pain. She gets painful menstruation because of the tendency of the discharge to move in the reverse direction. Immediately after the discharge of menstrual blood, she gets relief from the pain.

Because of this tendency of the menstrual flow (*āvarta*) to move upwards (*urdhva*), the wise physicians call this ailment as *Udāvartinī*. [ 25-26 ]

### *Karnīnī Yoni-roga*

अकाले वाहमानाया गर्भेण पिहितोऽनिलः ।  
कर्णिकां जनयेद्योनौ श्लेष्मरक्तेन मूर्च्छितः ॥ २७ ॥  
रक्तमार्गविरोधिन्या सा तया कर्णिनी मता ।

If the pregnant woman strains prematurely to expel the foetus, then *vāyu* in her gynecic organs gets obstructed by the foetus. Being afflicted with *kapha* and *rakta* (blood), this aggravated *vāyu* gives rise to *karnikā* (polyp or nodular growth) in her genital organ. This polyp obstructs the course of blood flow, and the ailment is called *Karnīnī*. [ 27- $\frac{1}{2}$ , 28 ]

### *Putraghnī Yoni-roga*

रौक्ष्याद्वायुर्यदा गर्भं जातं जातं विनाशयेत् ॥ २८ ॥  
दुष्टशोणितजं नार्याः पुत्रघ्नी नाम सा मता ।

When the aggravated *vāyu*, because of its ununctuousness destroys each and every foetus produced from the polluted ovum, the ailment is known as *Putraghnī*. [ 28  $\frac{1}{2}$  -  $\frac{1}{2}$ , 29 ]

In this ailment, the ovum gets polluted also by the aggravated *vāyu*.

The term ‘*putra*’ used above means “a male progeny”. In this ailment, the foetuses get destroyed by the aggravated *vāyu* irrespective of their sex. Since, a male child is more sought after by the parents, the ailment is called *Putraghnī* (destroyer of male progeny) only in a general sense.

### *Antarmukhī Yoni-roga*

व्यवायमतितृप्ताया भजन्त्यास्त्वन्नपीडितः ॥ २९ ॥  
वायुर्मिथ्यास्थिताङ्गाया योनिस्वोतसि संस्थितः ।  
वक्रयत्याननं योन्याः साऽस्थिमांसानिलार्तिभिः ॥ ३० ॥  
भृशार्तिर्मैथुनाशक्ता योनिरन्तर्मुखी मता ।

If a woman after a heavy meal enters into sexual

intercourse in improper posture, then the *vāyu* located in the channels of her gynecic organs gets suppressed by the food. This aggravated *vāyu* causes distortion of the cervix (mouth) of the uterus as a result of which she suffers from pain in the bones and muscles. Because of excruciating pain, sexual act becomes intolerable for her. This ailment of the gynecic organ is called *Antarmukhī*.

[ 29  $\frac{1}{2}$  -  $\frac{1}{2}$  31 ]

### *Sūcīmukhī Yoni-roga*

गर्भस्थाया: स्त्रिया रौक्ष्याद्वायुर्योनि प्रदूषयन् ॥ ३१ ॥  
मातृदोषादणुद्वारां कुर्यात् सूचीमुखी तु सा ।

If a pregnant woman resorts to wrong regimens, then *vāyu* in her gets aggravated. Because of the ununctuousness of this aggravated *vāyu*, the genital organs of the female foetus in the womb of the mother become narrow in opening (stenosed) [and continues to be so even when the girl is grown up]. This ailment of the gynecic organ is called *Sūcīmukhī* (needle-like or narrow opening of the genital tract).

[ 31  $\frac{1}{2}$  -  $\frac{1}{2}$  32 ]

This disease of the woman originates at the stage when she as a foetus was in her mother's womb. If the pregnant mother resorts to *vāyu*-aggravating food and regimens, then the aggravated *vāyu* brings about morbidity in the developing gynecic organ of the foetus resulting in the stenosis of the opening of the latter's genital organs.

### *Śuska Yoni-roga*

व्यवायकाले रुन्धन्या वेगान् प्रकुपितोऽनिलः ॥ ३२ ॥  
कुर्याद्द्विप्रमूत्रसङ्कार्ति शोषं योनिमुखस्य च ।

If during the sexual intercourse, the woman suppresses her natural urges, then the aggravated *vāyu* causes pain, obstruction to the passage of stool and urine, and dryness of the opening of the gynecic organ. [Because of this dryness (*śuska*) of the gynecic organ (*yoni*), the ailment is called *Śuska-yoni*.]

[ 32  $\frac{1}{2}$  -  $\frac{1}{2}$  33 ]

*Vāminī Yoni-roga*

बडहात् सप्तरात्राद्वा शुक्रं गर्भशयं गतम् ॥ ३३ ॥  
सरुजं नीरुजं वाजपि या स्ववेत् सा तु वामिनी ।

If the semen which is deposited in the gynecic organ of the woman for six days or seven nights is excreted with or without pain, then the ailment is called *Vāminī*.

[ 33 1/2 - 1/2 34 ]

Since the semen is thrown out or vomited out (*vamana*), the ailment is called *Vāminī*.

*Sandhī Yoni-roga*

बीजदोषात् गर्भस्थमारुतोपहताशया ॥ ३४ ॥  
नृद्वेषिण्यस्तनी चैव घण्ठी स्यादनुपऋमा ।

Because of gynecic morbidity, the *vāyu* in the foetus destroys its developing gynecic organs in the womb of the mother. In the later stage of her life, this offspring develops aversion for men (sexual intercourse), and her breasts do not grow. The woman having this ailment is called *Sandhī*, and treatment of such a patient should not be attempted, i.e. this ailment is incurable.

[ 34 1/2 - 1/2 35 ]

The genetic morbidity described here specifically refers to that of the mother, i.e. her ovum. The genetic morbidity of the ovum is stated to be responsible for the destruction of the uterus of the female foetus—vide *Śārīra* 4 : 30.

The woman who takes birth with the genetic morbidity of the mother as described above may have no developed breasts or her breasts may only be developed slightly.

*Mahā-yoni*

विषमं दुःखशत्य्यायां मैथुनात् कुपितोऽनिलः ॥ ३५ ॥  
गर्भशयस्य योन्याश्च मुखं विष्टम्भयेत् स्वियाः ।  
असंवृतमुखी सार्ती रुक्षफेनास्ववाहिनी ॥ ३६ ॥  
मांसोत्सन्ना महायोनिः पर्वकंक्षणशूलिनी ।

If the woman sleeps in an irregular posture or on an uncomfortable bed during sexual intercourse, then the *vāyu*

gets aggravated to cause dilatation of the openings of her uterus and vagina. Since the dialated openings do not get closed, she suffers from pain and discharge of ununctuous and frothy blood from the genital tract. There will be protuberance of the muscles, and she suffers from pricking pain in the joints and groins.

[ 35  $\frac{1}{2}$  -  $\frac{1}{2}$  37 ]

### *Complications of Yoni-roga*

इत्येतैर्लक्षणैः प्रोक्ता विशतिर्योनिजा गदाः ॥ ३७ ॥  
 न शुक्रं धारयत्येभिर्दोषैयोनिरुपद्रुता ।  
 तस्माद्भर्भ न गृह्णाति स्त्री गच्छत्यामयान् बहून् ॥ ३८ ॥  
 गुल्मार्शःप्रदरादर्शश्च वाताद्यैश्वातिपीडनम् ।

Thus, along with aforesaid signs and symptoms, twenty varieties of diseases of gynecic organs in woman are described. When the gynecic organs of the woman are afflicted with these ailments, she becomes incapable of retaining the semen as a result of which she does not conceive. She becomes liable to many diseases like *gulma* (phantom tumour), piles and menorrhagia because of the excessive affliction by *vāyu*, etc.

[ 37  $\frac{1}{2}$  -  $\frac{1}{2}$  39 ]

The term '*doṣa*' in verse no. 38 above means 'disease' (vide *Vimāna* 6 : 4).

The term '*pradara*' (menorrhagia) described above refers to a specific type of gynecic disorder which is caused by the aforesaid twenty varieties of diseases.

According to some scholars, the ailment '*pradara*' is different from the above mentioned twenty varieties of gynecic disorders. Therefore, according to them, the description of *pradara* as a complication of these gynecic disorders does not involve any contradiction.

### *Predominance of Doṣas in Yoni-rogas*

आसां घोडश यास्त्वन्या आद्ये द्वे पित्तदोषजे ॥ ३९ ॥  
 परिप्लुता वामिनी च वातपित्तात्मिके मते ।  
 कर्णन्युपप्लुते वातकफाच्छेषास्तु वातजाः ॥ ४० ॥  
 देहं वातादयस्तासां स्वैर्लिङ्गैः पीडयन्ति हि ।

Among the aforesaid [twenty] gynecic diseases, [the predominance of *doṣas*], in the last sixteen varieties is as follows :

[Of these last sixteen varieties], the first two, viz., *Rakta-yoni* and *Arajaskā* varieties are caused by the aggravated *pitta*, *Pariplutā* and *Vāminī* varieties are caused by the aggravated *vāyu* and *pitta*; *Karṇīnī* and *Upaplutā* are caused by the aggravated *vāyu* and *kapha*; and the remaining gynecic disorders (viz., *Acaraṇā*, *Aticaraṇā*, *Prākcaranā*, *Udāvartinī*, *Putraghnī*, *Antarmukhī*, *Sūcīmukhī*, *Śuṣkā*, *Ṣaṇḍhī* and *Mahā-yoni*) are caused by the aggravated *vāyu*.

The aggravated *doṣas*, viz., *vāyu*, etc., afflict the body (gynecic organs) of the patient with their respective signs and symptoms.

[ 39  $\frac{1}{2}$  -  $\frac{1}{2}$  41 ]

The term 'deha' means the 'body' as a whole. From the signs and symptoms manifested in the body, the nature of the afflicting *doṣas* can be determined. Some scholars, however, interpret the term 'deha' as 'gynecic organ'. According to them, these aggravated *doṣas* cause manifestation of their characteristic signs and symptoms in the gynecic organs.

[Predominance of *doṣas* in the twenty varieties of gynecic disorders is as follows:

Name of the Gynecic Disorders	Predominance of Doṣas
(1) <i>Vātika yoni-roga</i>	<i>Vāyu</i>
(2) <i>Paittika yoni-roga</i>	<i>Pitta</i>
(3) <i>Kaphaja yoni-roga</i>	<i>Kapha</i>
(4) <i>Sānnipātika yoni-roga</i>	<i>Vāyu, Pitta &amp; Kapha</i>
(5) <i>Rakta-yoni</i>	<i>Pitta</i>
(6) <i>Arajaskā</i>	<i>Pitta</i>
(7) <i>Acaraṇā</i>	<i>Vāyu</i>
(8) <i>Aticaraṇā</i>	<i>Vāyu</i>
(9) <i>Prākcaranā</i>	<i>Vāyu</i>
(10) <i>Upaplutā</i>	<i>Vāyu and Kapha</i>
(11) <i>Pariplutā</i>	<i>Vāyu and Pitta</i>
(12) <i>Udāvartinī</i>	<i>Vāyu</i>
(13) <i>Karṇīnī</i>	<i>Vāyu and Kapha</i>

(14) <i>Putraghnī</i>	<i>Vāyu</i>
(15) <i>Antarmukhī</i>	<i>Vāyu</i>
(16) <i>Sūcīmukhī</i>	<i>Vāyu</i>
(17) <i>Śuṣkā</i>	<i>Vāyu</i>
(18) <i>Vāminī</i>	<i>Vāyu and Pitta</i>
(19) <i>Saṇḍhī</i>	<i>Vāyu</i>
(20) <i>Mahāyonī</i>	<i>Vāyu]</i>

*Line of Treatment*

स्नेहनस्वेदबस्त्यादि वातजास्वनिलापहम् ॥ ४१ ॥  
 कारयेद्रक्तपितधं शीतं पित्तकृतासु च ।  
 श्लेष्मजासु च रूक्षोष्णं कर्म कुर्याद्विचक्षणः ॥ ४२ ॥  
 सन्निपाते विमिश्रं तु संसृष्टासु च कारयेत् ।  
 स्निग्धस्विन्नां तथा योनिं दुःस्थितां स्थापयेत्पुनः ॥ ४३ ॥  
 पाणिना नामयेन्जिह्वां संवृतां वर्धयेत् पुनः ।  
 प्रवेशयेत्रिःसृतां च विवृतां परिवर्तयेत् ॥ ४४ ॥  
 योनिः स्थानापवृत्ता हि शल्यभूता मता स्वियाः ।  
 सर्वा व्यापत्रयोनिं तु कर्मधिर्वर्मनादिभिः ॥ ४५ ॥  
 मृदुभिः पञ्चभिर्नारीं स्निग्धस्विन्नामुपाचरेत् ।  
 सर्वतः सुविशुद्धायाः शेषं कर्म विधीयते ॥ ४६ ॥

For the treatment of gynecic diseases caused by the aggravated *vāyu*, the patient should be given oleation, fomentation, enema and such other therapies which alleviate *vāyu* (with recipes containing *vāyu*-alleviating drugs).

For the treatment of gynecic diseases caused by the aggravated *pitta*, the patient should be given therapies which are cooling and which are curative of *rakta-pitta* (an ailment characterised by bleeding from different parts of the body).

For the treatment of gynecic diseases caused by the aggravated *kapha*, a wise physician should administer therapies which are ununctuous and hot.

If the gynecic diseases are caused by the aggravation of two or all the three *dosas*, then the therapies prescribed above should be combined and administered. If there is displacement

of the uterus, then the patient should be given oleation and fomentation therapies, and thereafter, the tortuous uterus should be pressed by the hand and brought to its normal position.

If there is stenosis in gynecic diseases, then after the administration of oleation and fomentation therapies, the genital tract should be dilated (elongated).

If the uterus is prolapsed, then after the oleation and fomentation therapies, it should be pushed into its normal position.

If the orifice is dilated, then after oleation and fomentation therapies, the passage should be constricted.

If the uterus is displaced from its normal position, then it behaves like a foreign body in the woman.

In all the varieties of gynecic diseases, after giving oleation and fomentation therapies, *pañca-karma* (five elimination therapies) like emesis, etc., should be administered in a mild form.

When her body is clean of the morbid material, the remaining therapeutic measures (to be described hereafter) should be administered. [ 41  $\frac{1}{2}$  - 46 ]

#### *Treatment of Vātika Yoni-roga*

वातव्याधिहरं कर्म वातार्तानां सदा हितम्।  
 औदकानूपजैर्मसैः क्षीरैः सतिलतण्डुलैः ॥ ४७ ॥  
 सवातच्छौषधैर्नाडीकुम्भीस्वेदैरुपाचरेत् ।  
 अक्तां लवणतैलेन साश्मप्रस्तरसङ्करैः ॥ ४८ ॥  
 स्वन्नां कोष्णाम्बुसिक्ताङ्गीं वातच्छैर्भोजयेद्रसैः ।

For the woman suffering from gynecic diseases caused by aggravated *vāyu*, therapeutic measures which are curative of *vātika* diseases, are always useful.

Her body should be smeared with oil mixed with rock-salt, and thereafter, *nādī*, *kumbhī*, *aśma*, *prastara* and *sankara*

types of fomentation therapies (for details vide *Sūtra* 14) should be administered with the recipes containing the meat of aquatic and marshy land-inhabiting animals, milk, dehusked *tila* and *vāyu*-alleviating drugs.

After fomentation, her body should be sprinkled with warm water, and she should be given to drink meat-soup prepared by boiling with *vāyu*-alleviating drugs.

[ 47  $\frac{1}{2}$  - 49 ]

*[Balā-Ghrta]*

बलाद्रोणद्वयक्वाथे घृततैलाढकं पचेत् ॥ ४९ ॥  
 स्थिरापयस्याजीवन्तीवीर्षभकजीवकैः ।  
 श्रावणीपिप्पलीमुद्गपीलुमाषाख्यपर्णिभिः ॥ ५० ॥  
 शर्कराक्षीरकाकोलीकाकनासाभिरेव च ।  
 पिष्ठैश्चतुर्गुणक्षीरे सिद्धं येयं यथाबलम् ॥ ५१ ॥  
 वातपित्तकृतान् रोगान् हत्वा गर्भं दधाति तत् ।

One *ādhaka* of each of ghee and oil should be cooked by adding two *droṇas* of the decoction of *balā*, the paste of *sthirā* (*sāla-parṇī*), *payasyā* (*arka-puṣṭī*), *jīvantī*, *vīra* (*śatāvarī*), *r̥ṣabhaka*, *jīvaka*, *śrāvanī* (*muṇḍī*), *pippalī*, *mudga-parṇī*, *pīlu-parṇī* (*moraṭā* or *mūrvā*), *māṣa-parṇī*, sugar, *kṣirakākolī* and *kāka-nāsā* and milk (four times in quantity of ghee and oil, i.e. eight *ādhakas*).

This medicated fat should be taken in appropriate dose according to the strength of the patient. It cures diseases caused by aggravated *vāyu* and *pitta*, and helps the woman to conceive. [ 49  $\frac{1}{2}$  - 52 ]

*[Kāśamaryādi-Ghrta]*

काशमर्यत्रिफलाद्राक्षाकासमर्दपस्त्रष्कैः ॥ ५२ ॥  
 पुनर्नवाद्विरजनीकाकनासासहाचरैः ।  
 शतावर्या गुडूच्याश्च प्रस्थमक्षसमैर्घृतात् ॥ ५३ ॥  
 साधितं योनिवातघ्नं गर्भदं परमं पिबेत् ।

One *prastha* of ghee should be cooked by adding [the

paste of] one *akṣa* of each of *kāśmarya*, *hariṭakī*, *vibhūtaka*, *āmalakī*, *drākṣā*, *kāsamarda*, *paruṣaka*, *punarnavā*, *haridrā*, *dāru-haridrā*, *kākanāsā*, *sahacara*, *śatāvarī* and *guḍuci*. This medicated ghee is an excellent curative of gynecic diseases caused by *vāyu*. It is also an excellent potion for the woman to conceive.

[ 52  $\frac{1}{2}$  -  $\frac{1}{2}$  54 ][*Pippalyādi-Yoga*]

पिप्पलीकुञ्चिकाजाजीवृषकं सैन्धवं वचाम् ॥ ५४ ॥  
 यवक्षाराजमोदे च शर्करां चित्रकं तथा ।  
 पिष्ट्वा सर्पिषि भृष्टानि पाययेत प्रसन्नया ॥ ५५ ॥  
 योनिपार्श्वार्तिहृद्रोगगुल्माशर्तेविनिवृत्तये ।

The paste of *pippalī*, *kuñcikā* (*kṛṣṇa-jīraka*), *ajājī* (*śveta-jīraka*), *vṛṣaka* (*vāsaka*), *saindhava*, *vacā*, *yava-kṣāra*, *ajamodā*, sugar and *citraka* should be sizzled with ghee. This potion should be taken along with *prasannā* (a type of alcohol) for the cure of pain in the gynecic organs, sides of the chest, heart-diseases, *gulma* (phantom tumour) and piles.

[ 54  $\frac{1}{2}$  -  $\frac{1}{2}$  56 ][*Vṛṣakādi-Cūrṇa*]

वृषकं मातुलुङ्गस्य मूलानि मदयन्तिकाम् ॥ ५६ ॥  
 पिबेत् सलवणैर्मध्यैः पिप्पलीकुञ्चिके तथा ।

The powder of *vṛṣaka* (*vāsā*), root of *mātuluṅga*, *madayantikā*, *pippalī* and *kuñcikā* (*kṛṣṇa-jīraka*) should be taken with alcohol added with salt [which cures pain in the gynecic organs].

[ 56  $\frac{1}{2}$  -  $\frac{1}{2}$  57 ][*Rāsnādi-Dugdha-pāka and Guḍūcyādi-Pariṣeka*]

रास्नाश्वदंष्ट्रावृषकैः पिबेच्छूले शृतं पयः ॥ ५७ ॥  
 गुडूचीत्रिफलादन्तीकवाशैश्च परिषेचयेत् ।

Intake of the milk boiled by adding *rāsnā*, *śvadāmṣṭrā* (*gokṣura*) and *vṛṣaka* (*vāsā*) cures the pain in gynecic organs.

Affusion should be done over this part with the decoction

of *guḍūcī*, *haritakī*, *bibhitaka*, *āmalakī* and *dantī*.

[ 57  $\frac{1}{2}$  -  $\frac{1}{2}$  58 ]

[*Saindhavādi-Taila*]

सैथवं तगरं कुष्ठं बृहती देवदारु च ॥ ५८ ॥  
समांशैः साधितं कल्कस्तैलं धार्य रुजापहम् ।

Oil should be cooked by adding the paste of (quantity to be equal to that of oil) *saindhava*, *tagara*, *kuṣṭha*, *bṛhatī* and *deva-dāru*. This medicated oil [soaked in tampon] should be kept inside the vagina which cures local pain.

[ 58  $\frac{1}{2}$  -  $\frac{1}{2}$  59 ]

[*Guḍūcyādi-Taila*]

गुडूचीमालतीरास्नाबलामधुकचित्रकैः ॥ ५९ ॥  
निदिग्धिकादेवदारुयूथिकाभिश्च कार्षिकैः ।  
तैलप्रस्थं गवां मूत्रे क्षीरे च द्विगुणे पचेत् ॥ ६० ॥  
वातार्तायाः पिचुं दद्याद्योनौ च प्रणयेत्ततः ।

One *prastha* of oil should be cooked by adding two *prasthas* of each of cow's urine and cow's milk and the paste of one *karṣa* of each of *guḍūcī*, *mālatī*, *rāsnā*, *balā*, *madhuka*, *citraka*, *nidigdhikā*, *deva-dāru* and *yūthikā*. A tampon soaked with this medicated oil should be inserted into the vagina and this oil may be administered in the form of douche for curing gynecic diseases caused by *vāyu*. [ 59  $\frac{1}{2}$  -  $\frac{1}{2}$  61 ]

*General Treatment for Vātika Gynecic Diseases*

वातार्तानां च योनीनां सेकाभ्यङ्गपिचुक्रियाः ॥ ६१ ॥  
(उष्णाः स्निग्धाः प्रकर्तव्यास्तैलानि स्नेहनानि च) ।

For the patient suffering from *vātika* type of gynecic diseases, affusion, massage and *picu-kriyā* (insertion of tampon soaked in medicated oil in the genital tract) should be given with recipes which are hot and unctuous. For the purpose of oleation, medicated oils should be used.

[ 61  $\frac{1}{2}$  -  $\frac{1}{3}$  62 ]

*Pastes*

हिंस्वाकलकं तु वातार्ता कोष्णमभ्यन्य धारयेत् ।  
पञ्चवल्कस्य पित्तार्ता श्यामादीनां कफातुरा ॥ ६२ ॥

The patient suffering from *vātika* type of gynecic diseases should be given massage over the genital organs, and thereafter, she should keep warm paste of *himṣrā* in her vagina.

The patient suffering from *paittikā* type of gynecic disorder should similarly be given massage, and thereafter, she should keep the paste of *pañca-valkala* (bark of *nyagrodha*, *udumbara*, *asvattha*, *pāriṣa* and *plakṣa*) in her vagina.

The patient suffering from *kaphaja* type of gynecic disorder should keep the paste of *śyāmā*, etc., in her vagina (vide *Vimāna* 8 : 136) similarly after massage. [ 62  $\frac{2}{3}$  ]

*General Treatment of Paittika Gynecic Diseases*

पित्तलानां तु योनीनां सेकाभ्यङ्गपिचुक्रियाः ।  
शीताः पित्तहराः कार्याः स्नेहनार्थं घृतानि च ॥ ६३ ॥  
(पित्तघौषधसिद्धानि कार्याणि भिषजा तथा ।)

For the patient suffering from *paittika* type of gynecic diseases, affusion, massage and *picu-kriyā* (insertion of tampon soaked in medicated oil or ghee in the genital tract) should be given with the help of recipes which are cooling and alleviators of *pitta*. For the purpose of oleation, ghee boiled by adding *pitta*-alleviating drugs should be used by the physician.

[ 63 -  $\frac{1}{2}$  64 ]

*Brhat-Śatāvarī-Gṛīta*

शतावरीमूलतुलाश्वतस्वः संप्रपीडयेत् ॥ ६४ ॥  
रसेन क्षीरतुल्येन पचेत्तेन घृताढकम् ।  
जीवनीयैः शतावर्या मृद्दीकाभिः पस्तुषकैः ॥ ६५ ॥  
पिष्टैः प्रियालैश्चाक्षांशैर्द्वियष्टिमधुकैर्भिषक् ।  
सिद्धे शीते च मधुनः पिप्पल्याश्च पलाष्टकम् ॥ ६६ ॥  
सितादशपलोन्मिश्रालिलह्यात् पाणितलं ततः ।  
योन्यसृक्षुक्रदोषघ्नं वृष्यं पुंसवनं च तत् ॥ ६७ ॥

क्षतं क्षयं रक्तपित्तं कासं श्वासं हलीमकम्।  
 कामलां वातरक्तं च वीसर्पं हृच्छिरोग्रहम्॥ ६८॥  
 उन्मादारत्यपस्मारान् वातपित्तात्पकाञ्जयेत्।  
 इति बृहच्छतावरीघृतम्।

The expressed juice of four *tulās* of the root of *śatāvarī* should be added with equal quantity of milk and one *ādhaka* of ghee. This should be cooked by adding the paste of one *akṣa* of each of the drugs belonging to *Jīvanīya* group (*Jīvaka*, *rśabhaka*, *medā*, *mahā-medā*, *kākolī*, *kṣīra-kākolī*, *mudgaparṇī*, *māṣa-parṇī*, *jīvantī* and *madhuka*), *śatāvarī*, *mṛdvīka*, *parūṣaka*, *priyāla*, *jalaja-yastimadhu* and *sthalaja-yastimadhu*. After it is cooked and cooled, eight *palas* of honey, eight *palas* of *pippalī* (powder) and ten *palas* of sugar should be added to it.

This medicated ghee should be administered in the dose of one *pāṇi-tala* (*tolā*). It cures gynecic diseases and morbidities of menstruation and semen. It promotes virility, and helps the woman to get a male progeny. It is a curative of phthisis, consumption, *rakta-pitta* (an ailment characterised by bleeding from different parts of the body), cough, asthma, *halīmaka* (a serious type of jaundice), *kāmalā* (ordinary jaundice), *vāta-rakta* (gout including other forms of arthritis), erysipelas, stiffness (sluggishness) of the heart and head, insanity, *arati* (depression) and epilepsy caused by *vāyu* and *pitta*.

Thus, ends the description of *Bṛhat-Śatāvarī-ghṛta*.

[ 64  $\frac{1}{2}$  -  $\frac{1}{2}$  69 ]

#### *Recipe of Medicated Ghee*

एवमेव                    क्षीरसर्पिर्जीवनीयोपसाधितम्॥ ६९॥  
 गर्भदं पित्तलानां च योनीनां स्याद्विषण्गितम्।

In the aforesaid manner (i.e. by adding the juice of four *tulās* of the root of *śatāvarī*), *kṣīra-sarpi* (ghee collected from the cream of milk) should be cooked by adding the paste of

drugs belonging to *Jīvanīya* group (*jīvaka*, *rśabhaka*, *medā*, *mahā-medā*, *kākolī*, *mudga-parṇī*, *māṣa-parṇī*, *jīvantī* and *madhuka*). It helps in the conception, and cures gynecic diseases caused by aggravated pitta. [ 69  $\frac{1}{2}$  -  $\frac{1}{2}$ , 70 ]

### *Treatment of Gynecic Diseases Caused by Kapha*

#### *Varti (Wick Bougie)*

योन्यां श्लेष्मप्रदुष्टायां वर्तिः संशोधनी हिता ॥ ७० ॥

वाराहे बहुशः पित्ते भावितैर्लक्षकैः कृता ।

भावितं पयसाऽर्कस्य यवचूर्णं ससैन्धवम् ॥ ७१ ॥

वर्तिः कृता मुहुर्धर्या ततः सेच्या सुखाम्बुना ।

पिप्पल्या मरिचैर्मध्यैः शताह्वाकुष्ठसैन्धवैः ॥ ७२ ॥

वर्तिस्तुल्या प्रदेशिन्या धार्या योनिविशोधनी ।

For the gynecic disorders caused by *kapha*, application of wick-bougie in the genital tract for cleansing it, is useful. It is to be prepared of a rolled piece of cloth (*laktaka*) which is to be impregnated for several times with the bile of wild pig.

The *varti* (wick-bougie) prepared of barley-flour and rock-salt should be impregnated with the latex of *arka*. It should be kept in the genital tract for a short period, and thereafter, removed. Then the genital tract should be doused with luke-warm water.

A *varti* (wick-bougie) of the shape and size (length and thickness) of the index finger should be prepared out of *pippalī*, *marica*, *māṣa*, *śatāhvā*, *kuṣṭha* and rock-salt, and should be inserted in the genital tract which cleanses the gynecic organs. [70  $\frac{1}{2}$  -  $\frac{1}{2}$ , 73]

#### *[Udumbarādi-Taila]*

उदुम्बरशलाटूनां द्रोणामब्दोणसंयुतम् ॥ ७३ ॥

सपञ्चवल्ककुलकमालतीनिम्बपल्लवम् ।

निशां स्थाप्य जले तस्मिस्तैलप्रस्थं विपाचयेत् ॥ ७४ ॥

लाक्षाधवपलाशत्वडिनर्यासैः शाल्मलेन च ।

पिष्टैः सिद्धस्य तैलस्य पिचुं योनौ निधापयेत् ॥ ७५ ॥

सशर्करैः कषायैश्च शीतैः कुर्वीत सेचनम्।  
 पिच्छिला विवृता कालदुष्टा योनिश्च दारुणा ॥ ७६ ॥  
 सप्ताहाच्छुद्ध्यति क्षिप्रमपत्यं चापि विन्दति।

One *drona* of the *śalātu* (tender fruit cut into thin slices) of *udumbara*, *pañca-valkala* (barks of *nyagrodha*, *udumbara*, *aśvattha*, *pāriṣa* and *plakṣa*), and leaves of *kulaka* (*paṭola*), *mālatī* and *nimba* should be kept soaked in one *drona* of water for whole night. In the next morning, the water should be strained out. With this water, one *prastha* of oil should be cooked by adding the paste of *lākṣā*, and the extract of the bark of *dhava* and *palāśa* and the gum-resin of *śālmala*. A tampon (*picu*) soaked in this medicated oil should be kept inserted in the genital tract. Thereafter, the genital tract should be douched with the cold decoction of the aforesaid drugs (*udumbara*, etc.,) mixed with sugar.

This therapy helps in quickly cleaning the genital tract, which is slimy and dilated, and which is afflicted with chronic as well as serious types of gynecic diseases within seven days. Thereafter, the woman becomes quickly capable of conception.

[ 73  $\frac{1}{2}$  -  $\frac{1}{2}$  77 ]

#### [*Udumbara-Dugdha*]

उदुम्बरस्य दुग्धेन घट्कृत्वो भावितात्तिलात् ॥ ७७ ॥  
 तैलं कवाथेन तस्यैव सिद्धं धार्य च पूर्ववत्।

*Tila* should be impregnated for six times with the latex of *udumbara*. The oil extracted from these seeds of *tila* should be cooked by adding the decoction of *udumbara*. The tampon soaked with this medicated oil should be kept inserted into the genital tract in the aforesaid manner [for the cure of gynecic diseases].

[ 77  $\frac{1}{2}$  -  $\frac{1}{2}$  78 ]

#### [*Dhātakyādi-Taila*]

धातक्यामलकीपत्रस्त्रोतोजमधुकोत्पलैः ॥ ७८ ॥  
 जम्ब्वाप्रमध्यकासीसलोधकट्फलतिन्दुकैः ।

सौराष्ट्रिकादाडिमत्वगुदुम्बरशलाटुभिः ॥ ७९ ॥  
 अक्षमात्रैरजामूत्रे क्षीरे च द्विगुणे पचेत् ।  
 तैलप्रस्थं पिचुं दद्याद्योनौ च प्रणयेत्तः ॥ ८० ॥  
 कटीपृष्ठत्रिकाभ्यङ्गं स्नेहबस्ति च दापयेत् ।  
 पिच्छिला स्नाविणी योनिर्विप्लुतोपप्लुता तथा ॥ ८१ ॥  
 उत्ताना चोन्नता शूना सिध्येत् सस्फोटशूलिनी ।

One *prastha* of oil should be cooked by adding two *prasthas* of each of goat's urine and goat's milk, and the paste of one *akṣa* of each of *dhātakī*, leaves of *āmalakī*, *srotoja* (*srotāñjana*), *madhuka*, *utpalā*, pulp of the seeds of *jambu* and *āmra*, *kāśīsa*, *lodhra*, *kaṭphala*, *tinduka*, *saurāṣṭrikā* (*tuvarī*), bark of *dādima* and *śalātu* (tender fruits into thin slices) of *udumbara*. Tampon should be soaked with this medicated oil, and kept inserted into the genital tract. Thereafter, massage should be done over her lumbar region, back and sacral region, and the patient should be given unctuous type of medicated enema.

This cures the sliminess as well as exudation from the genital tract, gynecic diseases like *viplutā*, *upaplutā*, *uttānā* (prolapse of uterus), *unnatā* (upward displacement of the uterus) and oedema accompanied with pustular growth as well as pricking pain. [ 78  $\frac{1}{2}$  - 82 ]

#### *Recipe for Douche*

करीरथवनिम्बार्कवेणुकोशाप्रजाम्बवैः ॥ ८२ ॥  
 जिङ्गीवृष्मूलानां क्वाथैर्मर्द्वीकसीधुभिः ।  
 सशुक्तैर्धाविनं मिश्रैर्योन्यास्नावविनाशनम् ॥ ८३ ॥  
 कुर्यात् सतक्रगोमूत्रशुक्तैर्वा त्रिफलारसैः ।

Douching of the female genital tract with the decoction of *karīra*, *dhava*, *nimba*, *arka*, *veṇu*, *kośāmra*, *jambū*, *jiṅginī* and root of *vṛṣa* (*vāsā*), *Mārdvīka* as well as *Sīdhu* types of wine along with *śukta* (vinegar) cures morbid vaginal discharges.

Similarly, douching could be done with butter-milk, cow's urine, śukta (vinegar) or the decoction of *triphalā* [which cures morbid vaginal discharges]. [ 82  $\frac{1}{2}$  -  $\frac{1}{2}$  84 ]

### *Recipe of Iron*

पिप्पल्ययोरजः पथ्याप्रयोगा मधुना हिताः ॥ ८४ ॥

The potion containing *pippalī*, powder (*bhasma*) of iron and *haritakī* should be mixed with honey and given to the patient [which is useful in curing *kaphaja* type of gynecic disorders]. [ 84  $\frac{1}{2}$  ]

### *Recipe for Enema*

श्लेष्मलायां कटुप्रायाः समूत्रा बस्तयो हिताः ।

पित्ते समधुरक्षीरा वाते तैलाम्लसंयुताः ॥ ८५ ॥

सन्निपातसमुत्थायाः कर्म साधारणं हितम् ।

In *kaphaja* type of gynecic diseases, enema of recipes containing pungent drugs in general and cow's urine is useful.

In *paittika* type of gynecic diseases, enema of recipes containing sweet drugs and milk is useful.

In *vātika* type of gynecic diseases, enema of recipes containing oil and sour juice is useful.

In *sānnipātika* type of gynecic diseases, all the aforesaid therapies mixed together should be administered.

[ 85 -  $\frac{1}{2}$  86 ]

### *Treatment of Rakta-yoni*

रक्तयोन्यामसृगवर्णरनुबन्धं समीक्ष्य च ॥ ८६ ॥

ततः कुर्याद्यथादोषं रक्तस्थापनमौषधम् ।

तिलचूर्णं दधि घृतं फाणितं शौकरी वसा ॥ ८७ ॥

क्षौद्रेण संयुतं पेयं वातासृगदरनाशनम् ।

वराहस्य रसो मेद्यः सकौलत्थोऽनिलाधिके ॥ ८८ ॥

शर्कराक्षौद्रयष्टचाह्नागरैर्वा युतं दधि ।

पयस्योत्पलशालूकबिसकालीयकाम्बुदम् ॥ ८९ ॥

सपयः शर्कराक्षौद्रं पैत्तिकेऽसृगदरे पिबेत् ।

In *rakta-yoni* type of gynecic disease, the physician should ascertain the association of other *doṣas* from the colour of the blood, and hemostatic medicaments containing ingredients for the alleviation of these associated *doṣas* should be administered.

Intake of the potion containing the powder of *tila*, yoghurt, ghee, *phāṇita* (penidium) and pig-fat mixed with honey cures *asrgdara* (*rakta-yoni*) caused by the association of *vāyu*.

Intake of the soup of fatty meat of pig and *kulattha* is useful for curing *rakta-yoni* type of gynecic disease caused by the association of *vāyu*.

Similarly, intake of yoghurt mixed with sugar, honey, *yasti-madhu* and *nāgara* (*śuṇṭhī*) is useful in this condition.

If the *rakta-yoni* (*asrgdara*) is caused by the association of *pitta*, then the patient should take *payasyā* (*ksīra-vidārī*), *nīlotpala*, *sālūka* (rhizome of lotus), *bisa* (lotus-stalk), *kālīyaka* (*pīta-candana*) or *ambuda* (*mustā*) mixed with milk, sugar and honey.

[ 86  $\frac{1}{2}$  -  $\frac{1}{2}$  90 ]

### *Puṣyānuga-Cūrṇa*

पाठा जम्बवाप्रयोर्मध्यं शिलोदभेदं रसाज्जनम् ॥ १० ॥

अम्बष्ठा शालम्लीश्लेषं समझां वत्सकत्वचम् ।

बाह्लीकातिविषे बिल्वं मुस्तं लोधं सगैरिकम् ॥ ११ ॥

कट्वज्ञं मरिचं शुण्ठीं मृद्वीकां रक्तचन्दनम् ।

कट्फलं वत्सकानन्ताधातकीमथुकार्जुनम् ॥ १२ ॥

पुष्येणोद्दृत्य तुल्यानि सूक्ष्मचूर्णानि कारयेत् ।

तानि क्षौद्रेण संयोज्य पिबेत्पद्मलवारिणा ॥ १३ ॥

अर्शःसु चातिसारेषु रक्तं यच्चोपवेश्यते ।

दोषागन्तुकृता ये च बालानां तांश्च नाशयेत् ॥ १४ ॥

योनिदोषं रजोदोषं श्वेतं नीलं सपीतकम् ।

स्त्रीणां श्यावारुणं यच्च प्रसह्य विनिवर्तयेत् ॥ १५ ॥

चूर्णं पुष्यानुगं नाम हितमात्रेयपूजितम् ।

इति पुष्यानुगचूर्णम् ।

*Pāṭhā*, seed-pulp of *jambū* and *āmra*, *śilodbhava* (*pāṣāṇabheda*), *rasāñjana*, *ambaṣṭhā* (a type of *pāṭhā*), resin of *śālmalī*, *samaṅgā*, bark of *vatsaka*, *bāhlīka* (*kuṇkuma*), *ativiṣā*, *bilva*, *musta*, *lodhra*, *gairika*, *kaṭvaṅga* (*aralu*), *marica*, *śunṭhī*, *mṛdvikā*, *rakta-candana*, *kaṭphala*, *vatsaka* (fruits), *anantā*, *dhātakī*, *madhuka* and *arjuna*, all in equal quantities, should be culled when the moon is in *Puṣya* constellation, and made to a fine powder. This powder should be mixed with honey, and taken along with rice-water (*taṇḍula-vāri*).

It effectively cures *arśas* (piles) and diarrhoea associated with bleeding, and diseases of infants caused by *doṣas* (endogenous) and exogenous factors. It effectively cures gynecic and menstrual disorders associated with white, blue, yellow, brownish, black and pinkish discharge.

This useful recipe called *Puṣyānuga-cūrṇa*, is held in high esteem by Lord Ātreya.

Thus, ends the description of *Puṣyānuga-cūrṇa*.

[ 90  $\frac{1}{2}$  -  $\frac{1}{2}$  96 ]

In the above recipe, *pāṭhā* and *ambaṣṭhā*, among others, are described to be used. Since both of them are synonymous, in order to avoid duplication, *ambaṣṭhā* may be treated as variety of *pāṭhā*. According to some scholars, mention of the same drug twice in a recipe is not a mistake. This simply implies that the same drug is to be taken double in quantity.

Culling these drugs when the moon in *Puṣya* constellation is significant inasmuch as it inculcates special therapeutic attributes to the recipe, and makes it more beneficial.

*Recipes for Rakta-yoni (Asrgdara)*

तण्डुलीयकमूलं तु सक्षाद्रं तण्डुलाम्बुना ॥ ९६ ॥  
रसाज्जनं च लाक्षां च छागेन पद्यसा पिबेत् ।  
पत्रकल्कौ धृते भृष्टौ राजादनकपित्थयोः ॥ ९७ ॥  
पित्तानिलहरौ, पैत्ते सर्वथैवास्त्रपित्तजित् ।  
मधुकं त्रिफलां लोधं मुस्तं सौराष्ट्रिकां मधु ॥ ९८ ॥  
मद्यैर्निष्पगुडूच्यौ वा कफजेऽसृगदरे पिबेत् ।

विरेचनं महातिकं पैत्तिकेऽसृगदरे पिबेत् ॥ १९ ॥  
हितं गर्भपरिस्नावे यच्चोक्तं तच्च कारयेत् ।

For *asrgdara*, the following recipes should be used :

- (1) The paste of the root of *taṇḍulīyaka* mixed with honey should be taken along with rice-water (*taṇḍulāmbu*).
- (2) *Rasāñjana* and *lākṣā* should be taken along with goat's milk.
- (3) The paste of the leaves of *rājādana* and *kapittha* sizzled with ghee. This recipe alleviates *pitta* and *vāyu*.
- (4) In *paittika* type of *asrgdara*, the paste of *madhuka*, *harītakī*, *bibhītaka*, *āmalakī*, *lodhra*, *musta*, *saurāṣṭrikā* and honey should be taken. It cures *rakta-pitta* (an ailment characterised by bleeding from different parts of the body).
- (5) In *kaphaja* type of *asrgdara*, *nimba* and *guḍuci* should be taken along with alcohol.
- (6) In *paittika* type of *asrgdara*, purgation with *trivṛt*, etc., should be given, and the patient should take *Mahā-tiktaka-ghṛta* (vide *Cikitsā* 7:144-150).
- (7) Therapeutic measures described for the management of *garbha-srāva* (threatened abortion) should be used (vide *Śarīra* 8:24). [  $96 \frac{1}{2} - \frac{1}{2} 100$  ]

[*Kāśmaryādi-Ghṛta*]

काशमर्द्यकुटजवाथसिद्धमुत्तरबस्तिना ॥ १०० ॥  
रक्तयोन्यरजस्कानां पुत्रध्याश्च हितं घृतम् ।

Ghee cooked with the decoction of *kāśmarya* and *kutaja* should be used for vaginal douche which is beneficial for the treatment of gynecic diseases like *rakta-yoni*, *arajaskā* and *putraghni*. [  $100 \frac{1}{2} - \frac{1}{2} 101$  ]

*Treatment of Arajaskā* 

मृगाजाविवराहासृगदध्यम्लफलसर्पिषा ॥ १०१ ॥

अरजस्का पिबेत् सिद्धं जीवनीयैः पर्योऽपि वा।

The woman suffering from *arajaskā* (amenorrhoea) type of gynecic disease should drink the blood of deer, goat, sheep and pig mixed with yoghurt, juice of sour fruits and ghee. She may also take the milk boiled with drugs belonging to *Jīvaniya* group (*jīvaka*, *rśabhaka*, *medā*, *mahā-medā*, *kākolī*, *kṣīra-kākolī*, *mudga-parṇī*, *māṣa-parṇī*, *jīvantī* and *madhuka*).

[ 101 ½ - ½ 102 ]

*Treatment of Karnīnī, Etc.*

कर्णिन्यचरणाशुष्कयोनिप्राक्चरणासु च ॥ १०२ ॥

कफवाते च दातव्यं तैलमुत्तरबस्तिना।

In gynecic disorders like *karnīnī*, *acaraṇā*, *śuṣka-yoni*, *prākcarāṇā* and such other diseases caused by *kapha* as well as *vāyu*, the patient should be given vaginal douche with the medicated oil prepared by boiling oil with drugs belonging to *Jīvaniya* group (*jīvaka*, *rśabhaka*, *medā*, *mahā-medā*, *kākolī*, *kṣīra-kākolī*, *mudga-parṇī*, *māṣa-parṇī*, *jīvantī* and *madhuka*).

[ 102 ½ - ½ 103 ]

*Treatment of Acaraṇā*

गोपिते मत्स्यपिते वा क्षीमं त्रिःसप्तभावितम् ॥ १०३ ॥

मधुना किणवचूर्णं वा दद्यादचरणापहम्।

स्वोतसां शोथनं कण्डूकलेदशोफहरं च तत् ॥ १०४ ॥

For the cure of gynecic disease called *acaraṇā*, a piece of silken cloth impregnated for twenty one times with cow's bile or fish-bile, and kept inserted into the vaginal tract. Similarly, for the cure of this ailment, the powder of yeast mixed with honey may be kept inside the genital tract. This cleanses the genital tract, and removes itching, sloughening as well as oedema in the vagina.

[ 103 ½ - 104 ]

*Treatment of Prākcaranā and Aticaranā*

वातचैः शतपाकैश्च तैलैः प्रागतिचारिणी ।  
 आस्थाप्या चानुवास्या च स्वेद्या चानिलसूदनैः ॥ १०५ ॥  
 स्नेहद्रव्यैस्तथाऽहरैरुपनाहैश्च युक्तिः ।

In *prākcaranā* and *aticaranā* types of gynecic diseases, the patient should be given *āsthāpana* and *anuvāsana* types of medicated enema with the medicated oil cooked for one hundred times with *vāyu*-alleviating drugs. Thereafter, fomentation therapy should be appropriately given with fat, food preparations and *upanāha* (hot poultice) prepared with drugs which alleviate *vāyu*. [ 105 -  $\frac{1}{2}$ , 106 ]

*Treatment of Vāminī*

शताह्नायवगोधूमकिणवकुष्ठप्रियझुभिः ॥ १०६ ॥  
 बलाखुपर्णिकाश्र्याहौः संयावो धारणः स्मृतः ।

The *samyāva* (*utkārikā* or thick gruel) prepared of *śatāhvā*, barley, wheat, yeast, *kuṣṭha*, *priyaṅgu*, *balā*, *ākhu-parṇikā* and *śryāhva* (*gandha-viroja*) should be kept inserted in the genital tract [which helps in the embedment of the embryo in the uterus of the woman suffering from *vāminī* type of gynecic disease]. [ 106  $\frac{1}{2}$  -  $\frac{1}{2}$ , 107 ]

*Treatment of Vāminī and Upaplutā*

वामिन्युपप्लुतानां च स्नेहस्वेदादिकः क्रमः ॥ १०७ ॥  
 कार्यस्ततः स्नेहपिचुस्ततः संतर्पणं भवेत् ।

In *vāminī* and *upaplutā* types of gynecic disorders, therapies like oleation, fomentation and such others should be given. Thereafter, the tampon soaked with the medicated oil should be inserted into the vagina for providing nourishment to the genital tract. [ 107  $\frac{1}{2}$  -  $\frac{1}{2}$ , 108 ]

*Treatment of Viplutā*

शल्लकीजिङ्ग्नीजम्बूधवत्वकृपञ्चवल्कलैः ॥ १०८ ॥  
 कषायैः साधितः स्नेहपिचुः स्याद्विप्लुतापहः ।

Oil should be cooked with the decoction of *sallakī*, *jiṅginī* and the barks of *jambū*, *dhava*, *nyagrodha*, *udumbara*, *aśvattha*, *pāriṣa* and *plakṣa*. Tampon soaked with this medicated oil should be kept inserted into the genital tract which cures *viplutā* type of gynecic disorder.

[ 108  $\frac{1}{2}$  -  $\frac{1}{2}$  109 ]

#### *Treatment of Karṇīnī [ Kuṣṭhādi-Varti ]*

कर्णीन्यां वर्तिका कुष्ठपिपल्यर्काग्रसैन्थवैः ॥ १०९ ॥

बस्तमूत्रकृता धार्या सर्वं च श्लेष्मनुद्धितम् ।

*Varti* (medicated bougie) should be prepared of *kuṣṭha*, *pippalī*, buds of *arka* and rock-salt by triturating with goat's urine.

It should be kept inserted into the vagina which cures *karṇīnī* type of gynecic disease. All the therapeutic measures prescribed for the treatment of diseases caused by *kapha* are also beneficial for the cure of this ailment. [ 109  $\frac{1}{2}$  -  $\frac{1}{2}$  110 ]

#### *Treatment of Udāvartā*

त्रैवृतं स्नेहनं स्वेदो ग्राम्यानुपौदका रसाः ॥ ११० ॥

दशमूलपयोबस्तिश्वोदावर्तनिलार्तिषु ।

त्रैवृतेनानुवास्या च बस्तिश्वोत्तरसंज्ञितः ॥ १११ ॥

एतदेव महायोन्यां स्वस्तायां च विधीयते ।

In *udāvartā* type of gynecic disorder and in *vātika* type of pain, oleation therapy with *traivṛta* (ghee, oil and muscle fat), fomentation therapy, and soup of the meat of domesticated, marshy land-inhabiting and aquatic animals are useful. In this disease, enema with the milk boiled by adding *daśa-mūla* (roots of *bilva*, *śyonāka*, *gambhārī*, *pāṭalā*, *gaṇikārikā*, *śālaparṇī*, *prśni-parṇī*, *bṛhatī*, *kanṭakārī* and *gokṣura*) is also useful.

The patient should be given *anuvāsana* type of medicated enema and vaginal douche with *traivṛta* (ghee, oil and muscle fat).

The aforesaid therapeutic measures are also to be adopted for the treatment of *mahā-yoni* type of gynecic disease, and for prolapse of uterus. [ 110  $\frac{1}{2}$  -  $\frac{1}{2}$  112 ]

### *Treatment of Mahā-yoni*

वसा ऋक्षवराहाणां घृतं च मधुरैः शृतम् ॥ ११२ ॥  
पूरयित्वा महायोनिं बध्नीयात् क्षीमलक्तकैः ।

*Vasā* (muscle fat) of bears and pigs, and ghee should be cooked by adding the drugs belonging to sweet group (vide *Vimāna* 8 : 139). This recipe of medicated fat should be kept inserted into the vagina of the woman suffering from *mahā-yoni* type of gynecic disorder. The vagina should, theréafter, be bandaged with a piece of silken cloth. [ 112  $\frac{1}{2}$  -  $\frac{1}{2}$  113 ]

### *Treatment of Prolapse Uterus*

प्रस्रस्तां सर्पिषाऽभ्यन्य क्षीरस्वन्नां प्रवेश्य च ॥ ११३ ॥  
बध्नीयाद्वेशवारस्य पिण्डेनामूत्रकालतः ।

In the case of *prasrastā* (prolapse of uterus), the uterus should be massaged with ghee, fomented with warm milk and inserted into its normal position. Thereafter, the vagina should be tied with a pad of *veśavāra* (a type of meat preparation) till there is the urge for micturition. [ 113  $\frac{1}{2}$  -  $\frac{1}{2}$  114 ]

### *Importance of Vāyu-Alleviation in Gynecic Diseases*

यच्च वातविकाराणां कर्मोक्तं तच्च कारयेत् ॥ ११४ ॥  
सर्वव्यापत्सु मतिमान्महायोन्यां विशेषतः ।  
न हि वातादृते योनिनरीणां संप्रदुष्यति ॥ ११५ ॥  
शमयित्वा तमन्यस्य कुर्याद्वेषस्य भेषजम् ।

In all types of gynecic disorders, and specially in *mahā-yoni* variety, a wise physician should administer all the therapeutic measures prescribed for the treatment of diseases caused by *vāyu*.

A woman never suffers from gynecic diseases except as a result of affliction by the aggravated *vāyu*. Therefore, first of all, the aggravated *vāyu* should be alleviated, and only

thereafter, therapies should be administered for the alleviation of other *dosas*. [ 114  $\frac{1}{2}$  -  $\frac{1}{2}$  116 ].

### *Treatment of Leucorrhoea*

रोहीतकान्मूलकल्कं पाण्डुरेऽसृगदरे पिबेत् ॥ ११६ ॥  
जलेनामलकीबीजं कल्कं वा ससितामधुम्।  
मधुनाऽमलकाच्चूर्णं रसं वा लेहयेच्च ताम् ॥ ११७ ॥  
न्यग्रोथत्वक्कषायेण लोध्रकल्कं तथा पिबेत्।  
आस्त्रावे क्षौमपट्टं वा भावितं तेन धारयेत् ॥ ११८ ॥  
प्लक्षत्वक्चूर्णपिण्डं वा धारयेन्मधुना कृतम्।  
योन्या स्नेहाक्तया लोध्रप्रियङ्गुमधुकस्य वा ॥ ११९ ॥  
धार्या मधुयुता वर्तिः कषायाणां च सर्वशः।  
स्नावच्छेदार्थमध्यक्तां धूपयेद्वा घृताप्लुतैः ॥ १२० ॥  
सरलागुणगुलयैः सतैलकटुमत्स्यकैः।  
कासीसं त्रिफला कांक्षी समझाऽप्रास्थि धातकी ॥ १२१ ॥  
पैच्छिल्ये क्षौद्रसंयुक्तशूर्णो वैशद्यकारकः।  
पलाशसर्जज्वृत्वक्लसमङ्गामोचधातकीः ॥ १२२ ॥  
सपिच्छिलापरिक्लिन्नास्तम्भनः कल्कं इष्यते।  
स्तव्यानां कर्कशानां च कार्यं मार्दवकारकम् ॥ १२३ ॥  
धारयेद्वेशवारं वा पायसं कृशरां तथा।  
दुर्गन्धानां कषायः स्यात्तौवरः कल्कं एव वा ॥ १२४ ॥  
चूर्णं वा सर्वगन्धानां पूतिगन्धापकर्षणम्।  
एवं योनिषु शुद्धासु गर्भं विन्दन्ति योषितः ॥ १२५ ॥  
अदुष्टे प्राकृते बीजे जीवोपक्रमणे सति।  
पञ्चकर्मविशुद्धस्य पुरुषस्यापि चेन्द्रियम् ॥ १२६ ॥  
परीक्ष्य वर्णदोषाणां दुष्टं तद्घैरुपाचरेत्।

For the cure of *pāndura-asrgdara* (leucorrhoea) and for its associated ailments, the patient sholuld use the following recipes:

- (1) Paste of the root of *rohitaka* should be mixed with sugar, and taken along with water.
- (2) Paste of the seeds (pulp) of *āmalakī* should be mixed with sugar and honey, and taken along with water.

- (3) The powder or the juice of *āmalakī* should be mixed with honey and made to a linctus which the patient should use.
- (4) In the aforesaid manner, she should take the paste of *lodhra* along with the decoction of the bark of *nyagrodha*.
- (5) If there is profuse exudation from the genital tract, then a piece of silken cloth impregnated with the decoction of the bark of *nyagrodha* should be kept inserted in the vagina.
- (6) The powder of the bark of *plakṣa* should be made to a lump by triturating with honey. This should be kept inserted in the vagina after anointing the part with fat.
- (7) The powder of *lodhra*, *priyaṅgu* and *madhuka* should be made to a lump by triturating with honey. This should be kept inserted in the vagina after anointing the part with fat.
- (8) The *varti* (medicated bougie) prepared of astringent drugs and honey should be kept inserted in the vagina.
- (9) For checking the discharge, the vagina should be oleated, and thereafter, fumigated by *saralā*, *guggulu* and barley mixed with butter, or by bitter fish (*śaphari*) mixed with oil.
- (10) If there is sliminess of vagina, then the powder of *kāśīsa*, *harītakī*, *bibhītaka*, *āmalakī*, *kāṅkṣī*, *samaṅgā*, seeds of *āmra* and *dhātakī* should be mixed with honey. This should be kept inserted into the genital tract which makes it non-slimy.
- (11) If there is sliminess and stickiness of vagina, then the paste of *palāśa*, *sarja*, bark of *jambū*, *samaṅgā*, *moca* and *dhātakī* should be kept inserted into the

genital tract which is *stambhana* (arrests exudation).

- (12) In the case of stiffness and roughness of vagina, softening remedies should be used. For this, *veśavāra* (a type of meat preparation), *pāyasa* (preparation of milk and rice) and *kṛśarā* (preparation of rice and pulses) should be kept inserted in the vagina.
- (13) If there is foul smell in vagina, the decoction or the paste of *tuvaraka* or the powder of *sarva-gandhā* (group of aromatic drugs) should be kept inserted into the genital tract which works as deodorant.

When the gynecic organs get cleansed by the aforesaid measures, the woman becomes capable of conception provided the sperm of her husband and her own ovum are unpolluted, and possessed of natural attributes, and there is entry of the *jīva* (soul).

Even if the man is cleansed of his physical morbidities by the administration of *pañca-karma* (five elimination therapies), his semen should be examined, and from its colour, the nature of the afflicting *doṣas* (if any) should be ascertained. If any morbidity of *doṣas* is found, then it should be corrected by appropriate therapeutic measures. [ 116  $\frac{1}{2}$  -  $\frac{1}{2}$  127 ]

For conception, it is necessary that the sperm and the ovum should be free from any morbidity, and they should be endowed with their natural attributes. In addition, the *Jīvātmā* or the individual soul enters into this union of sperm and ovum to create the embryo. A particular type of *jīvātmā* enters into the womb being propelled by *pūrvākarma* (actions of the past life) when it finds an opportunity (*suyoga*).

Unpolluted sperm is one of the essential factors for conception. Therefore, even if the body is cleansed by the administration of *pañca-karma* (five elimination therapies), the semen of the male partner has to be examined with reference to its colour to ensure that the sperm (semen) is free from any form of morbidity. If such morbidities are found, then appropriate therapies should be given to the man.

*Thus it is said*

भवन्ति चात्र—

सलिङ्गा व्यापदो योने: सनिदानचिकित्सिताः ॥ १२७ ॥

उक्ता विस्तरतः सम्यड्मुनिना तत्त्वदर्शिना ।

The great Sage having spiritual insight has explained above in detail the signs and symptoms, etiology and treatment of various types of *yoṇi-vyāpat* (gynecic disorders).

[ 127  $\frac{1}{2}$  - 128 ]

### *Dialogue Between Disciple and Preceptor*

पुनरेवाग्निवेशस्तु पप्रच्छ भिषजां वरम् ॥ १२८ ॥

आत्रेयमुपसङ्गम्य शुक्रदोषास्त्वयाऽनध! ।

रोगाध्याये समुद्दिष्टा हृष्टौ पुंसामशेषतः ॥ १२९ ॥

तेषां हेतुं भिषक्त्रेष्ठ ! दुष्टादुष्टस्य चाकृतिम् ।

चिकित्सितं च कात्स्न्येन क्लैब्यं यच्च चतुर्विधम् ॥ १३० ॥

उपद्रवेषु योनीनां प्रदरो यश्च कीर्तिः ।

तेषां निदानं लिङ्गं च चिकित्सां चैव तत्त्वतः ॥ १३१ ॥

सपासव्यासभेदेन प्रबूहि भिषजांवर ! ।

तस्मै शुश्रूषमाणाय प्रोवाच मुनिपुङ्गवः ॥ १३२ ॥

Again, Agniveśa approached Ātreyā, the foremost among the physicians, and asked, “O, Sinless one and Foremost among the physicians!, in the *Sūtrasthāna* 19:3, you have stated in brief that there are eight types of morbidities of the semen in the man. Please explain us the etiology, signs and symptoms of normal and abnormal semen, and the treatment in their entirety.

Similarly, O Foremost Physician ! kindly explain us the etiology, signs and symptoms, and treatment of *klaibya* (impotency) which is described to be of four types (vide *Sūtra* 19:3),and *pradara* (menorrhagia) which is enumerated to be one of the complications of gynecic diseases (vide verse no. 39) appropriately both in brief and in detail.”

To the disciple desirous of hearing these details, the

Foremost among the Physicians (Ātreya) replied as follows (to be described in the subsequent verses): [ 128 1/2 - 132 ]

[According to Cakrapāṇi, there are two schools of thought about the text beginning with verse no. 128<sup>1/2</sup>. Some scholars consider this text as authentic, and some others consider it as spurious or unauthentic (*anārṣa*). According to the scholars of the latter school, the treatment of seminal morbidities is already described in *Cikitsā* 2 (chapter on aphrodisiacs), and that of *klaibya* or impotency is described in *Śārīra* 2:17-21. *Pradara* is already described in this chapter along with its treatment (vide verse nos. 86-89). Therefore, repetition of similar description here is inappropriate according to them.

According to scholars who accept the authenticity of this text, what was described before on these topics, viz. seminal morbidities, impotency and *pradara* (menorrhagia) was only in brief. The present description provides details on these topics.

Eventhough there is controversy about the authenticity of these texts, these are described in the Kashmir recension of this classic. Therefore, some explanations are provided on these texts in Cakrapāṇi's commentary.

## SEMINAL MORBIDITIES

### *Importance of Semen*

बीजं यस्माद्व्यवाये तु हर्षयोनिसमुत्थितम्।  
शुक्रं पौरुषमित्युक्तं तस्माद्वक्ष्यामि तच्छृणु॥ १३३ ॥

During the sexual intercourse, semen gets ejaculated as a result of excitement. It is the sign of masculinity. The reason for which it is called *bīja* or seed (the ingredient of procreation) will hereafter be explained by me which you may hear (addressed by Ātreya to disciple Agniveśa). [ 133 ]

### *Infertility of Polluted Semen*

यथा बीजमकालाम्बुकृमिकीटाग्निदूषितम्।  
न विरोहति संदुष्टं तथा शुक्रं शरीरिणाम्॥ १३४ ॥

As a seed does not grow when impaired by unseasonal implantation and when afflicted by water microbes, insects and fire, similarly the vitiated or polluted semen in human beings does not help in the procreation of an offspring.

[ 134 ]

### *Etiology of Seminal Pollution*

अतिव्यवायाद्वच्चायामादसात्म्यानां च सेवनात्।  
 अकाले वाऽप्ययोनौ वा मैथुनं न च गच्छतः ॥ १३५ ॥  
 रक्षतिक्तकषायातिलवणाम्लोष्णसेवनात् ।  
 नारीणामरसज्जानां गमनाज्जरया तथा ॥ १३६ ॥  
 चिन्ताशोकादविक्षम्भाच्छ्रक्षारगिनविभ्रमात् ।  
 भयात्क्रोधादभीचारादव्याधिभिः कर्षितस्य च ॥ १३७ ॥  
 वेगाद्यातात् क्षताच्चापि धातूनां संप्रदूषणात्।  
 दोषाः पृथक् समस्ता वा प्राप्य रेतोवहाः सिराः ॥ १३८ ॥  
 शुक्रं संदूषयन्त्याशु,.....

Factors which cause seminal pollution are as follows:

- (1) Excessive sexual indulgence;
- (2) Excessive physical exercise;
- (3) Intake of unwholesome food;
- (4) Untimely sexual intercourse;
- (5) Sexual intercourse through tracks other than the female genital organ;
- (6) Abstinence from sexual rapport during appropriate time;
- (7) Intake of food which are exceedingly ununctuous, bitter, astringent, saline, sour and hot;
- (8) Sexual intercourse with women who are not passionate;
- (9) Old age, worry, grief and lack of confidence [in the sexual partener];
- (10) Injury by sharp instruments, alkalies (*kṣāra*) and cauterization (*agnikarma*);
- (11) Fear, anger and application of black magic (*abhicāra*);
- (12) Emaciation by diseases;
- (13) Suppression of the manifested natural urges; and

## (14) Injury to and vitiation of tissue elements.

Because of the above mentioned factors, the *doṣas* individually or jointly get aggravated, and reach the seminal channels instantaneously to vitiate the semen.

[ 135 -  $\frac{1}{4}$  139 ]

*Seminal Morbidities*

.....तद्रक्ष्यामि विभागशः ।  
फेनिलं तनु रूक्षं च विवर्णं पूति पिच्छिलम् ॥ १३९ ॥  
अन्यथातूपसंसृष्टमवसादि तथाऽष्टमम् ।

Now the different types of seminal morbidities will be described by me (Ātreya). [These are of eight types as follows] :

- (1) *Phenila* (frothy semen);
- (2) *Tanu* (thin semen),
- (3) *Rūkṣa* (ununctuous semen);
- (4) *Vivarṇa* ( discoloured semen);
- (5) *Pūti* (semen with putrid smell);
- (6) *Picchila* (slimy semen);
- (7) *Anya-dhātu-samsṛṣṭa* (semen mixed with other tissue elements); and
- (8) *Avasādi* (semen sinking to the bottom when placed on water).

[ 139  $\frac{3}{4}$  -  $\frac{1}{2}$  140 ]

*Seminal Morbidities Caused by Vāyu*

फेनिलं तनु रूक्षं च कृच्छ्रेणाल्पं च मारुतात् ॥ १४० ॥  
भवत्युपहतं शुक्रं न तद्रभाय कल्पते ।

When the semen is vitiated by *vāyu*, it becomes frothy, thin, and ununctuous. It gets ejaculated with pain, and in small quantity. This type of vitiated semen does not help in conception.

[ 140  $\frac{1}{2}$  -  $\frac{1}{2}$  141 ]

*Seminal Morbidities Caused by Pitta*

सनीलमथवा पीतमत्युष्णं पूतिगन्धं च ॥ १४१ ॥  
दहल्लिङ्गं विनिर्याति शुक्रं पित्तेन दूषितम् ।

If the semen is vitiated by *pitta*, then it becomes blue or yellow in colour, excessively hot and putrid in smell. It causes burning sensation in the phallus during ejaculation.

[ 141  $\frac{1}{2}$  -  $\frac{1}{2}$  142 ]

### *Seminal Morbidities Caused by Kapha*

श्लेष्मणा बद्धमार्गं तु भवत्यत्यर्थपिच्छलम् ॥ १४२ ॥

If the semen is obstructed by the aggravated *kapha*, then it becomes exceedingly slimy. [ 142  $\frac{1}{2}$  ]

### *Semen Associated with Blood*

स्रोणामत्यर्थगमनादभिघातात् क्षतादपि ।

शुक्रं प्रवर्तते जन्तोः प्रायेण रुधिरान्वयम् ॥ १४३ ॥

Because of excessive sexual intercourse with women, injury or ulceration, the semen gets ejaculated generally in association with blood. [ 143 ]

### *Avasādi Type of Semen*

वेगसंधारणाच्छुक्रं वायुना विहतं पथि ।

कृच्छ्रेण याति ग्रथितमवसादि तथाऽष्टमम् ॥ १४४ ॥

Because of the suppression of the manifested urge for sex, the semen gets obstructed in its course by the aggravated *vāyu*, thus making it *grathita* (knotty) and *avasādi* (which sinks when placed over water). This semen associated with the eighth type of morbidity gets ejaculated with difficulty.

[ 144 ]

इति दोषाः समाख्याताः शुक्रस्याष्टौ सलक्षणाः ।

Thus, the eight types of morbidity of semen are described with reference to their signs and symptoms. [  $\frac{1}{2}$  145 ]

### *Signs of Pure Semen*

स्तिर्यं घनं पिच्छलं च मधुरं चाविदाहि च ॥ १४५ ॥

रेतः शुद्धं विजानीयाच्छ्वेतं स्फटिकसन्निभम् ।

The semen which is unctuous, dense, slimy, sweet, non-irritating and white (transparent) like a crystal is to be known as pure or normal. [ 145  $\frac{1}{2}$  -  $\frac{1}{2}$  146 ]

*Line of Treatment of Seminal Morbidities*

वाजीकरणयोगैस्तैरुपयोगमुख्यहितैः ॥ १४६ ॥  
 रक्तपित्तहरैर्योगैर्योनिव्यापदि कैस्तथा ।  
 दुष्टं यदा भवेच्छुकं तदा तत् समुपाचरेत् ॥ १४७ ॥  
 घृतं च जीवनीयं यच्च्यवनप्राश एव च।  
 गिरिजस्य प्रयोगश्च रेतोदोषानपोहति ॥ १४८ ॥

For the treatment of the vitiated semen, the following measures should be taken :

- (1) Aphrodisiac recipes which are pleasant to use and beneficial;
- (2) Therapeutic measures described for the treatment of *rakta-pitta* (an ailment characterised by bleeding from different parts of the body— vide *Cikitsā* 4);
- (3) Therapeutic measures described (earlier in this chapter) for the treatment of *yoni-vyāpat* (gynecic diseases);
- (4) *Jīvanīya-ghṛta* (ghee prepared by cooking with drugs belonging to *Jīvanīya* group— vide *Sūtra* 4:9)
- (5) *Cyavana-prāśa* (vide *Cikitsā* 1:1: 62-74), and
- (6) *Śilājatu* (vide *Cikitsā* 1:3:48-65).

*Treatment of Seminal Morbidities Caused by Vāta*

वातान्विते हिताः शुक्रे निरुहाः सानुवासनाः ।

If the seminal morbidities are caused by the aggravated *vāyu*, then the patient should be given *nirūha* as well as *anuvāsanā* types of medicated enema. [  $\frac{1}{2}$  149 ]

*Treatment of Seminal Morbidities Caused by Pitta*

अभयामलकीयं च पैते शस्तं रसायनम् ॥ १४९ ॥

In the seminal morbidities caused by the aggravated *pitta*, the patient should be given *Abhayāmalakiya-rasāyana*. (vide *Cikitsā* 1:1: 76-77) [  $\frac{1}{2}$  149 ]

*Treatment of Seminal Morbidities Caused by Kapha*

मागध्यमृतलोहानां त्रिफलाया रसायनम् ।  
कफोथितं शुक्रदोषं हन्यादभल्लातकस्य च ॥ १५० ॥

*Pippalī-rasāyana* (vide *Cikitsā* 1 : 3: 32-35), *Āmalakī-rasāyana* (vide *Cikitsā* 1:1:75), *Loha-rasāyana* (vide *Cikitsā* 1:3:15-23) and *Bhallātaka-rasāyana* (vide *Cikitsā* 1:2:13) cure seminal morbidities caused by the aggravated *Kapha*.

[ 150 ]

*Treatment of Seminal Morbidities Caused by Association of Other Tissue Elements*

यदन्यथातुसंसृष्टं शुक्रं तद्वीक्ष्य युक्तिः ।  
यथादोषं प्रयुज्जीत दोषधातुभिषग्जितम् ॥ १५१ ॥

If seminal morbidities are caused by the vitiated tissue elements, then after ascertaining their nature and those of the vitiated *doṣas*, the patient should be given appropriate therapeutic measures for the correction of the concerned *doṣas* and tissue elements.

[ 151 ]

*Treatment of Seminal Morbidities in General*

सर्पि: पयो रसाः शालिर्यवगोथूमषष्टिकाः ।  
प्रशस्ताः शुक्रदोषेषु बस्तिकर्म विशेषतः ॥ १५२ ॥  
इत्यष्टशुक्रदोषाणां मुनिनोक्तं चिकित्सितम् ।

Ghee, milk, meat soup, food ingredients like *śāli* rice, barley, wheat and *sastika* rice, and medicated enema in special are very useful for correcting the treatment of eight types of seminal morbidities.

[ 152 - 1/2, 153 ]

## IMPOTENCY (KLAIBYA)

*Varieties of Impotency*

रेतोदोषोदभवं क्लैब्यं यस्माच्छुद्ध्यैव सिध्यति ॥ १५३ ॥  
ततो वक्ष्यामि ते सम्यग्निवेश! यथातथम् ।  
बीजध्वजोपघाताभ्यां जरया शुक्रसंक्षयात् ॥ १५४ ॥  
क्लैब्यं संपद्यते तस्य शृणु सामान्यलक्षणम् ।

Since impotency is caused by the seminal morbidities, and it gets corrected by the purification of the semen, now, O Agniveśa! I Shall appropriately describe [the etiology, signs and treatment of] this disease systematically.

Impotency is of four types depending upon its causative factors as follows:

- (1) *Bijopaghātaja klaibya* (impotency caused by seminal diminution);
- (2) *Dhvajabhaṅgaja klaibya* (impotency caused by non-erectile phallus);
- (3) *Jarāja klaibya* (impotency caused by old age); and
- (4) *Śukra-kṣayaja klaibya* (impotency caused by excessive loss of semen, i.e. by sexual intercourse).

Now listen about their general signs and symptoms [which follows in subsequent verses]. [ 153 ½ - 1½ 155 ]

#### *Signs and Symptoms of Impotency in General*

सङ्कल्पप्रवणो नित्यं प्रियां वश्यामपि स्त्रियम् ॥ १५५ ॥

न याति लिङ्गशैथिल्यात् कदाचिद्याति वा यदि ।

श्वासार्तः स्विन्नगात्रश्च मोघसङ्कल्पचेष्टितः ॥ १५६ ॥

म्लानशिश्रनश्च निर्बाजः स्यादेतत् क्लैब्यलक्षणम् ।

सामान्यलक्षणं ह्येतद्विस्तरेण प्रवक्ष्यते ॥ १५७ ॥

Eventhough a man is constantly desirous of sexual intercourse with the partener who is cooperative, he, because of the looseness (absence of erection) of the phallus becomes incapable of performing the sexual act. Even if he rarely attempts sexual act, he gets afflicted with dyspnoea as well as perspiration in the body, and gets frustrated in his determined efforts. His phallus becomes loose (because of the lack of erection), and he does not ejaculate any semen. These are the general signs and symptoms of impotency. Specific signs and symptoms of impotency will, hereafter be, described in detail.

[ 155 ½ - 157 ]

*Etiology and Signs of Bijopaghātaja Klaibya*

शीतरुक्षाल्पसंक्लिष्टविरुद्धाजीर्णभोजनात् ।  
 शोकचिन्ताभयत्रासात् स्त्रीणां चात्यर्थसेवनात् ॥ १५८ ॥  
 अभिचारादविस्वम्भाद्रसादीनां च संक्षयात् ।  
 वातादीनां च वैषम्यात्तथैवानशनाच्छ्रमात् ॥ १५९ ॥  
 नारीणामरसज्जत्वात् पञ्चकर्मपिचारतः ।  
 बीजोपघाताद्भवति पाण्डुवर्णः सुदुर्बलः ॥ १६० ॥  
 अल्पप्राणोऽल्पहर्षश्च प्रमदासु भवेन्नरः ।  
 हृत्पाण्डुरोगतमककामलाश्रम पीडितः ॥ १६१ ॥  
 छर्द्यतीसारशूलार्तः कासञ्चरनिपीडितः ।  
 बीजोपघातजं क्लैब्यं,.....

In *bijopaghātaja* type of *klaibya* (impotency caused by the diminution of semen), the semen gets vitiated and diminished in quantity because of the following:

- (1) Intake of cold, ununctuous, scanty, polluted and mutually contradictory ingredients of food;
- (2) Intake of food before the previous meal is digested;
- (3) Grief, anxiety, fear and terror;
- (4) Excessive indulgence in sex with woman;
- (5) *Abhicāra* (affliction by black magic);
- (6) *Avisrambha* (suspicious nature);
- (7) Diminution of *rasa* (plasma) and other tissue elements;
- (8) Disharmony among *vāta* and other *doṣas*;
- (9) Fasting and fatigue;
- (10) Disliking for women; and
- (11) Improper administration of *pañca-karma* (five elimination therapies).

Because of the seminal destruction (diminution) as a result of the aforesaid factors, the patient becomes pale in colour, very weak and low in vitality. He gets low excitement

while meeting female parteners. He suffers from heart diseases, anaemia, asthma, jaundice, physical exhaustion, vomiting, diarrhoea, colic pain, cough and fever. [ 158 -  $\frac{3}{4}$  162 ]

### *Etiology of Dhvajabhaṅga Klaibya*

..... ध्वजभङ्गकृतं शृणु ॥ १६२ ॥  
 अत्यम्ललवणक्षारविरुद्धासात्यभोजनात् ।  
 अत्यम्बुपानाद्विषमात् पिष्टान्नगुरुभोजनात् ॥ १६३ ॥  
 दधिक्षीरानूपमांसेवनादव्याधिकर्षणात् ।  
 कन्यानां चैव गमनादयोनिगमनादपि ॥ १६४ ॥  
 दीर्घरोगां चिरोत्सृष्टां तथैव च रजस्वलाम् ।  
 दुर्गन्धां दुष्टयोनिं च तथैव च परिस्तुताम् ॥ १६५ ॥  
 ईदृशीं प्रमदां मोहाद्यो गच्छेत् कामहर्षितः ।  
 चतुष्पदाभिगमनाच्छेफसञ्चाभिधाततः ॥ १६६ ॥  
 अथावनाद्वा मेद्रस्य शस्त्रदन्तनखक्षतात् ।  
 काष्ठप्रहारनिष्पेषाच्छूकानां चातिसेवनात् ॥ १६७ ॥  
 रेतसञ्च प्रतीघातादध्वजभङ्गः प्रवर्तते ।

Now hear about the impotency caused by *dhvaja-bhaṅga* (non-erectile phallus) which takes place because of the following factors:

- (1) Intake of excessively sour, saline, alkaline, mutually antagonistic and unwholesome ingredients of food;
- (2) Intake of water in excess;
- (3) Taking meals irregularly;
- (4) Intake of pastry and heavy food habitually;
- (5) Intake of yoghurt, milk and meat of animals inhabiting marshy land;
- (6) Emaciation because of diseases;
- (7) Cohabitation with young virgin girls;
- (8) Sexual intercourse in parts other than vagina;
- (9) Because of excitement and ignorance, sexual intercourse with a woman who is suffering from chronic diseases, in continuation

who has shunned sexual relationship for a long time, who is in menstruation, and whose vagina is offensive in smell, afflicted with diseases and has profuse discharge;

- (10) Sexual intercourse with quadruped animals;
- (11) Trauma to the phallus;
- (12) Not cleaning the phallus properly;
- (13) Injury to the phallus by weapons, teeth, nails, beating by a stick or compression;
- (14) Excessive use of *śūkas* (a type of insect which is applied for the elongation of the phallus); and
- (15) Suppression of the urge for seminal ejaculation during sexual intercourse. [  $\frac{1}{4}$  162 -  $\frac{1}{3}$ , 168 ]

### *Signs and Symptoms of Dhvajabhaṅgaja Klaibya*

(भवन्ति यानि रूपाणि तत्य वक्ष्याम्यतः परम् ।)

श्वयथुर्वेदना मेद्रे रागम्बैवोपलक्ष्यते ॥ १६८ ॥

स्फोटाश्च तीव्रा जायन्ते लिङ्गपाको भवत्यपि ।

मांसवृद्धिर्भवेच्चास्य व्रणाः क्षिप्रं भवन्त्यपि ॥ १६९ ॥

पुलाकोदकसङ्काशः स्नावः श्यावारुणप्रभः ।

बलयीकुरुते चापि कठिनश्च परिग्रहः ॥ १७० ॥

ज्वरसृष्ट्या भ्रमो मूर्छा च्छर्दिश्चास्योपजायते ।

रक्तं कृष्णं स्ववेच्चापि नीलमाविललोहितम् ॥ १७१ ॥

अग्निनेव च दग्धस्य तीव्रो दाहः सवेदनः ।

बस्तौ वृषणयोर्वर्जिपि सीवन्यां वडक्षणेषु च ॥ १७२ ॥

कदाचित्पिच्छिलो वाऽपि पाण्डुः स्नावश्च जायते ।

श्वयथुर्जायते मन्दः स्तिमितोऽल्पपरिस्ववः ॥ १७३ ॥

चिराच्च पाकं व्रजति शीघ्रं वाऽथ प्रमुच्यते ।

जायन्ते क्रिमयश्चापि क्लिद्यते पूतिगच्छि च ॥ १७४ ॥

विशीर्यते मणिश्चास्य मेद्रं मुष्कावथापि च ।

ध्वजभङ्गकृतं क्लैब्यमित्येतत् समुदाहतम् ॥ १७५ ॥

एतं पञ्चविधं केचिद्ध्वजभङ्गं प्रचक्षते ।

I shall, hereafter, describe the signs and symptoms caused by *dhvajabhaṅga* (morbidity of the phallus) [which are as follows] :

- (1) Swelling, pain and redness of the phallus;
- (2) Serious type of pustular eruption in and suppuration of the phallus;
- (3) Fleshy growth in the phallus and its quick ulceration;
- (4) Exudation which appears like rice-water (*pulakodaka*) or which is brownish black or pink in colour;
- (5) Circular and hard induration below the glance penis;
- (6) Fever, morbid thirst, giddiness, fainting and vomiting;
- (7) Discharge of red, black, blue, turbid and red coloured liquid from the urethra;
- (8) Acute burning sensation as if burnt by fire, and pain in the region of urinary bladder, testicles, perineal suture and groins;
- (9) Discharge of slimy and pale yellow liquid at times;
- (10) Mild swelling, numbness and scanty discharge;
- (11) It takes long time to suppurate and may get abated quickly;
- (12) Appearance of maggots in the phallus;
- (13) Sloughing and foul smell of the phallus; and
- (14) Dropping of the glance penis or of the whole penis or of the testicles.

Thus, the impotency caused by *dhvajabhaṅga* (morbidity of the phallus) is explained.

According to some physicians, this type of impotency caused by *dhvajabhaṅga* is of five varieties.

[ 168  $\frac{2}{3}$  -  $\frac{1}{2}$  176 ]

The five varieties of *dhvajabhaṅga* are as follows:

- (1) *Vātika* variety having the signs and symptoms described above in item no. 1;
- (2) *Pāttika* variety having the signs and symptoms described above in the item no. 2;
- (3) *Kaphaja* variety having the signs and symptoms described above in item nos. 3-5;
- (4) *Raktaja* variety having the signs and symptoms described above in item nos. 6-7; and
- (5) *Sānnipātika* variety having the signs and symptoms described above in item nos. 8-14.

### *Jarāja Klaibya*

क्लैब्यं जरासंभवं हि प्रवक्ष्याम्यथ तच्छृणु ॥ १७६ ॥  
जगन्यमध्यप्रवरं वयस्त्रिविधमुच्यते ।  
अतिप्रवयसां शुक्रं प्रायशः क्षीयते नृणाम् ॥ १७७ ॥  
रसादीनां संक्षयाच्च तथैवावृद्ध्यसेवनात् ।  
बलवीर्येन्द्रियाणां च क्रमेणैव परिक्षयात् ॥ १७८ ॥  
परिक्षयादायुषश्चाप्यनाहाराच्छ्रमात् क्लमात् ।  
जरासंभवजं क्लैब्यमित्येत्तर्हेतुभिर्नृणाम् ॥ १७९ ॥  
जायते तेन सोऽत्यर्थं क्षीणाथातुः सुदुर्बलः ।  
विवर्णो दुर्बलो दीनः क्षिप्रं व्याधिमथाशनुते ॥ १८० ॥  
एतज्जरासंभवं हि,.....

Now I shall describe the type of impotency caused by old age which you may hear (addressed by the Preceptor Ātreya to the disciple Agniveśa).

Age of a person is divided into three parts, viz., *jaghanya* (childhood), *madhya* (adulthood) and *pravara* (old age). In the old age, generally the semen gets diminished.

Impotency takes place in the old age because of the following :

- (1) Diminution of tissue elements like *rasa* (plasma), etc.;
- (2) Constant use of ingredients which are detrimental to the vitality of a person;

- (3) Gradual diminution of strength, energy, power of senses and span of life;
- (4) Inability to take nourishing food, and
- (5) Physical as well as mental fatigue.

Because of the aforesaid factors, the tissue elements of the old man becomes diminished and excessively weak; his complexion becomes perverted; he becomes physically and mentally weak; and he succumbs to diffrent types of diseases quickly.

These are the characteristic features of geriatric impotency.

[ 176  $\frac{1}{2}$  -  $\frac{1}{4}$  181 ]

It is stated above that in the old age, generally the semen gets diminished. Use of the word 'generally' (*prāyaśah*) is significant inasmuch as at times, the semen does not get diminished even in old age if the person is 'ukra-sāra (having the excellence of semen), and if he habitually takes aphrodisiac drugs.

### *Kṣayaja Type of Impotency*

..... चतुर्थं क्षयजं शृणु ।  
 अतीव चिन्तनाच्चैव शोकात्क्रोधाद्यात्तथा ॥ १८१ ॥  
 ईर्ष्योत्कण्ठामदोद्वेगान् सदा विशति यो नरः ।  
 कृशो वा सेवते रुक्षमन्नपानं तथौषधम् ॥ १८२ ॥  
 दुर्बलप्रकृतिश्चैव निराहारो भवेद्यदि ।  
 असात्म्यभोजनाच्चापि हृदये यो व्यवस्थितः ॥ १८३ ॥  
 रसः प्रधानधातुर्हि क्षीयेताशु ततो नृणाम् ।  
 रक्तादयश्च क्षीयन्ते धातवस्तस्य देहिनः ॥ १८४ ॥  
 शुक्रावसानास्तेभ्योऽपि शुक्रं धाम परं मतम् ।  
 चेतसो वाऽतिहर्षेण व्यवायं सेवतेऽति यः ॥ १८५ ॥  
 तस्याशु क्षीयते शुक्रं ततः प्राप्नोति संक्षयम् ।  
 घोरं व्याधिमवाज्ञोति मरणं वा स गच्छति ॥ १८६ ॥  
 शुक्रं तस्माद्विशेषेण रक्ष्यमारोग्यमिच्छता ।  
 एवं निदानलिङ्गाभ्यामुक्तं क्लैब्यं चतुर्विधम् ॥ १८७ ॥

Now hear about the fourth type of impotency which is

caused by the diminution of semen (*kṣayaja*). The semen in a man gets diminished because of the following factors:

- (1) Constant exposure to worry, grief, anger, fear, envy, anxiety, intoxication and nervousness;
- (2) Intake of ununctuous food, drinks and drugs by an emaciated person;
- (3) Fasting by a person who is weak in nature; and
- (4) Intake of unwholesome food.

By the aforesaid factors, *rasa* (plasma) which is the primary tissue element and which is located in the heart, gets diminished soon. As a result of this, other tissue elements beginning from *rakta* (blood) upto semen get diminished in that person. Among all these tissue elements, semen (*śukra*) which is the final product is the most important.

If a person because of excessive mental excitement indulges in sexual intercourse in excess, his semen gets diminished soon, and he gets emaciated. He succumbs to serious diseases, and even death.

Therefore, a person desirous of good health should specially preserve his semen.

Thus, the etiology and signs as well as symptoms of four types of impotency are described. [ 181  $\frac{3}{4}$  - 187 ]

### *Prognosis*

केचित् क्लैब्ये त्वसाध्ये द्वे ध्वजभङ्गक्षयोद्भवे।  
 वदन्ति शोफसश्छेदाददृष्टिणोत्पाटनेन च॥१८८॥  
 मातापित्रोर्बीजदोषादशुभैश्चाकृतात्मनः ।  
 गर्भस्थस्य यदा दोषाः प्राप्य रेतोवहाः सिराः॥१८९॥  
 शोषयन्त्याशु तन्नाशाद्रेतश्चाप्युपहन्यते।  
 तत्र संपूर्णसर्वाङ्गः स भवत्यपुमान् पुमान्॥१९०॥  
 एते त्वसाध्या व्याख्याताः सन्निपातसमुच्छ्रयात्।

According to some physicians, impotency caused by

*dhvajabhaṅga* (morbidity of phallus) and *kṣaya* (diminution of semen) are incurable. In this context, *dhvajabhaṅga* caused by amputation of the phallus and testicles is to be considered as incurable. The term '*kṣaya*' in this context of incurability refers to the condition when because of the morbidities of the sperm of the father and ovum of the mother and because of the sinful actions of the past life, during the embryonic stage, the aggravated *doṣas* afflict the channel carrying sperm, and make it atrophied. Because of this, [in the later part of life] the process of semen formation in the offspring is inhibited. Thus, the man though having full physical development becomes emasculated.

Different types of impotency described before which are caused by the simultaneous vitiation of all the three *doṣas* (*sannipāta*) are also incurable. [ 188 - ½ 191 ]

#### *Line of Treatment of Impotency*

चिकित्सितमतस्तूर्ध्वं समासव्यसतः शृणु ॥ १९१ ॥  
 शुक्रदोषेषु निर्दिष्टं भेषजं यन्मयाऽनघ ॥  
 क्लैब्योपशान्तये कुर्यात् क्षीणक्षतहितं च यत् ॥ १९२ ॥  
 बस्तयः क्षीरसर्पीषि वृष्ययोगाश्च ये मताः ।  
 रसायनप्रयोगाश्च सर्वनितान् प्रयोजयेत् ॥ १९३ ॥  
 समीक्ष्य देहदोषाग्निबलं भेषजकालवित् ।  
 व्यवायहेतुजे क्लैब्ये तथा धातुविपर्ययात् ॥ १९४ ॥  
 दैवव्यपाश्रयं चैव भेषजं चाभिचारजे ।  
 समासेनैतदुद्दिष्टं भेषजं क्लैब्यशान्तये ॥ १९५ ॥

O ! Sinless one (addressed to Agniveśa), hereafter will be described the treatment of impotency in brief as well as in detail which you may hear. These therapies for the cure of impotency, in brief, are as follows:

- (1) Remedies described by me (Ātreya) for the treatment of seminal morbidities in this chapter;
- (2) Therapeutic measures described earlier (in the chapter XI) for the treatment of *kṣata-kṣīṇa* (phthisis); and

(3) Medicated enema, medicated milk, medicated ghee, aphrodisiac recipes and rejuvenating recipes.

To the patient suffering from impotency as a result of sexual indulgence (*vyavāyahetuja*), and disharmony among the *dhātus* (*doṣas*), the physician well versed in medicaments (*bheṣaja*) and time (*kāla*) should administer all the aforesaid therapeutic measures keeping in view the strength of his body, *doṣas* and *agni* (power of digestion and metabolism).

If the impotency is caused by *abhicāra* (black magic), then such a patient should be treated with religious prayers and rituals (*daiva-vyapāśraya-cikitsā*).

Thus, in brief, the remedies for the cure of impotency are described.

Use of the term '*vyavāyahetuja*' (caused by sexual indulgence) in the verse no. 194 is significant inasmuch as it excludes the treatment of impotency caused by genetic defects which is inherited (because it is incurable).

### *Pañca-Karma Therapy*

विस्तरेण प्रवक्ष्यामि ब्लैब्यानां भेषजं पुनः ।  
 सुस्वन्नस्निग्धगात्रस्य स्नेहयुक्तं विरेचनम् ॥ १९६ ॥  
 अन्नाशनं ततः कुर्यादथवाऽस्थापनं पुनः ।  
 प्रदद्यान्मतिमान् वैद्यस्तस्तमनुवासयेत् ॥ १९७ ॥  
 पलाशैरण्डमुस्ताद्यैः पश्चादास्थापयेत्ततः ।

Now, the therapeutic measures for the cure of impotency will be described by me (Ātreya) in detail.

After giving proper fomentation therapy to the patient whose body is oleated, he should be given purgation therapy with a recipe containing fat. This should follow the patient's taking appropriate food (according to prescribed procedure). Thereafter, the wise physician should administer *āsthāpana* type of medicated enema followed by *anuvāsana* type of enema. *Āsthāpana* type of enema should be given again with [the decoction of] the leaves of *palāśa*, *erāṇḍa*, etc., or with *musta*, etc.

The term "*palāśairāṇḍa-mustādyaiḥ*" should be interpreted as "*eraṇḍa-palāśa*", i.e. leaves of *eraṇḍa*, etc., and *musta*, etc. The first recipe containing the leaves and roots of *eraṇḍa* will be described in *Siddhi* 12:16:2, and the second one called *Yāpanā-basti* is described in *Siddhi* 12:16:1.

The term "*palāśairāṇḍamustādyaiḥ*" refers to two recipes of medicated enema. Thus, the case-ending of this term should have been in dual number, and not in plural as is done here. However, this plural form is used here in order to indicate recipes which are more than one in number.

### *Treatment of Bijopaghātaja Type of Impotency*

वाजीकरणयोगाश्च पूर्व ये समुदाहताः ॥ १९८ ॥  
भिषजा ते प्रयोज्याः स्युः क्लैब्ये बीजोपघातजे।

Aphrodisiac therapies described earlier may be used by the physician to cure impotency caused by *bijopaghāta* (pollution of semen). [ 198  $\frac{1}{2}$  -  $\frac{1}{2}$  199 ]

### *Treatment of Dhvajabhaṅga Type of Impotency*

ध्वजभङ्गकृतं क्लैब्यं ज्ञात्वा तस्याचरेत् क्रियाम् ॥ १९९ ॥  
प्रदेहान् परिषेकांश्च कुर्याद्वा रक्तमोक्षणम्।  
स्नेहपानं च कुर्वीत सस्नेहं च विरेचनम् ॥ २०० ॥  
अनुवासं ततः कुर्यादथवाऽस्थापनं पुनः।  
व्रणवच्च क्रियाः सर्वास्तत्र कुर्याद्विचक्षणः ॥ २०१ ॥

If the impotency is caused by *dhvajabhaṅga* (morbidity of the phallus), then the patient should be treated with *pradeha* (application of warm paste of drugs), *pariṣeka* (affusion with the decoction of drugs), *rakta-mokṣāṇa* (blood-letting), *sneha-pāna* (administration of ghee, etc.) and purgation with a recipe containing fat. After that, *anuvāsana* type of medicated enema followed by *āsthāpana* type of medicated enema should be administered. The intelligent physician should, thereafter, adopt all the therapeutic measures prescribed for the treatment of wounds. [ 199  $\frac{1}{2}$  - 201 ]

*Treatment of Jarāja and Kṣayaja Impotency*

जरासंभवजे क्लैब्ये क्षयजे दैव कारयेत् ।  
 स्नेहस्वेदोपपत्रस्य सन्तेहं शोधनं हितम् ॥ २०२ ॥  
 क्षीरसर्पिंवृद्ध्ययोगा बस्तयश्वैव यापनाः ।  
 रसायनप्रयोगाश्च तयोर्भेषजमुच्यते ॥ २०३ ॥  
 विस्तरेणौतदुद्दिष्टं क्लैब्यानां भेषजं मया ।

If the impotency is caused by *jarā* (old age) and *kṣaya* (seminal diminution), then the patient should first of all be oleated and fomented. Thereafter, purgation therapy with unctuous ingredients should be administered.

These two types of impotency should be treated with medicated ghee, aphrodisiac recipes, *yāpanā* type of medicated enema (vide *Siddhi* 12:16) and rejuvenating recipes (described in *Cikitsā* 1).

Thus, I (Lord Ātreya) have explained the treatment of impotency. [ 202 -  $\frac{1}{2}$ , 204 ]

Two types of enema are described here in plural (*bastayah*), because of multiplicity. Even though, according to grammatical rules, dual number should have been used.

### PRADARA (MENORRHAGIA)

यः पूर्वमुक्तः प्रदरः शृणु हेत्वादिभिस्तु तम् ॥ २०४ ॥

Now listen (addressed to the disciple Agniveśa) to the etiology, etc. of *pradara* which has been mentioned earlier (vide verse no.  $\frac{1}{2}$ , 39). [ 204  $\frac{1}{2}$  ]

The earlier statement of *pradara* referred to above is actually a description of complication of *rakta-yoni*. While describing the treatment of *rakta-yoni*, this ailment is already described by the name *asrgdara*. Depending upon the involvement of different *doṣas*, this disease *rakta-yoni*, in the form of *asrgdara* is already explained there. Therefore, the description of this ailment (*pradara*) again here is not accepted as authentic by the earlier commentators of this text. Those physicians who accept the present text as authentic consider the present description as a supplement of the earlier one providing further description of this ailment in detail.

Since this text is found in the several editions of this classic, we (refers to Cakrapāṇi) are providing its commentary. [Obviously Cakrapāṇi had reservations about the authenticity of this text.]

### *Etiology, Pathogenesis and Signs of Pradara*

यात्यर्थं सेवते नारी लवणाम्लगुरुणि च।  
 कटून्यथ विदाहीनि स्निग्धानि पिण्डितानि च॥ २०५॥  
 ग्रास्यौदकानि मेद्यानि कृशरां पायसं दधि।  
 शुक्तमस्तुसुरादीनि भजन्त्याः कुपितोऽनिलः॥ २०६॥  
 रक्तं प्रमाणमुल्कम्य गर्भाशयगताः सिराः।  
 रजोवहाः समाश्रित्य रक्तमादाय तद्रजः॥ २०७॥  
 यस्माद्विवर्थयत्याशु रसभावाद्विमानता।  
 तस्मादसृगदरं प्राहुरेतत्तन्त्रविशारदाः॥ २०८॥  
 रजः प्रदीर्घते यस्मात् प्रदरस्तेन स सृतः।  
 सामान्यतः समुद्दिष्टं कारणं लिङ्गमेव च॥ २०९॥

If a woman takes excess of saline, sour, heavy, pungent, irritant and unctuous ingredients as food, fatty meat of domesticated and aquatic animals, *krśarā* (a preparation of rice and pulses), *pāyasa* (a preparation of milk and rice), yoghurt, vinegar, whey, *surā* (a type of alcohol), etc., then the *vāyu* in her body gets aggravated. This aggravated *vāyu* causes increase in the quantity of blood, and gets lodged in the channels which go to the (are connected with) uterus carrying menstrual fluid. Since by propelling blood of the body to these menstrual channels, it (the aggravated *vāyu*) augments the quantity of menstrual fluid immediately because of the liquid nature of the former (blood), it is called *asrgdara* (menorrhagia) by the experts in this field of speciality (gynaecology).

Since the quantity of menstrual fluid is augmented or expanded, it is called *pradara*.

Thus, the etiology and signs of *pradara* are explained in general. [ 205-209 ]

The aggravated *vāyu* causes increase in the quantity of the blood

of the body, and this excess blood gets added to the quantity of menstrual fluid. Because of the involvement of *asrk* (blood) of the body which is increased in quantity (*dīryate*), this ailment is called *asṛgdara*.

Since, ultimately the menstrual flow is augmented or expanded, this ailment is called *pradara*.

### *Varieties of Pradara*

चतुर्विंशं व्यासतस्तु वाताद्यैः सन्निपाततः ।  
अतः परं प्रवक्ष्यामि हेत्वाकृतिभिषग्जितम् ॥ २१० ॥

Regarding the details of this disease, *pradara* is of four varieties, viz., *vātika pradara*, *paittika pradara*, *kaphaja pradara* and *sānnipātika pradara* (the last one caused by the simultaneous aggravation of all the three *doṣas*). [ 210 ]

Hereafter, I shall describe their etiology, signs, symptoms and treatment.

### *Etiology, Pathology and Signs of Vātika Pradara*

रूक्षादिभिर्मारुतस्तु रक्तमादाय पूर्ववत् ।  
कुपितः प्रदरं कुर्याल्लक्षणं तस्य मे शृणु ॥ २११ ॥  
फेनिलं तनु रूक्षं च श्यावं चारुणमेव च ।  
किंशुकोदकसङ्काशं सरुजं वाऽथ नीरुजम् ॥ २१२ ॥  
कटिवङ्गणहत्पार्श्वपृष्ठश्रोणिषु मारुतः ।  
कुरुते वेदनां तीव्रामेतद्वातात्मकं विदुः ॥ २१३ ॥

Because of the intake of ununctuous ingredients, etc., the aggravated *vāyu* having propelled the blood in the aforesaid manner (vide verse no. 205-209 above) causes *pradara*. Now, listen to its signs and symptoms (addressed by Lord Ātreya to disciple Agniveśa).

If the menstrual discharge is frothy, thin, ununctuous, brownish black, pink or like the juice of *kimṣuka* (*palāśa*), which may or may not be associated with pain, and if the aggravated *vāyu* causes excruciating pain in the waist, groins, cardiac region, sides of the chest, back and hips, then this ailment is to be diagnosed as *vātika* type of *pradara*.

*Etiology and Signs of Paittika Pradara*

अम्लोष्णालवणक्षारैः पित्तं प्रकुपितं यदा ।  
 पूर्ववत् प्रदरं कुर्यात् पैत्तिकं लिङ्गतः शृणु ॥ २१४ ॥  
 सनीलमथवा पीतमत्युष्णामसितं तथा ।  
 नितान्तरकं स्ववति मुहुर्मुहुरथार्तिमत् ॥ २१५ ॥  
 दाहरागतृष्णामोहञ्चरभ्रमसमायुतम् ।  
 असृगदरं पैत्तिकं स्यात् ॥ २१६ ॥

When the *pitta* aggravated by the intake of sour, hot, saline and alkaline ingredients causes *pradara* in the aforesaid manner, then it is called *paittika pradara*. Now, listen to its signs and symptoms.

If the menstrual discharge is blue, yellow, excessively hot, black or red, if it flows frequently associated with pain, and if the patient suffers from burning sensation, redness, thirst, unconsciousness, fever and giddiness, then this is to be diagnosed as *paittika* type of *asṛgdara* (*pradara*).

[ 214 -  $\frac{3}{4}$  216 ]

*Etiology and Signs of Kaphaja Pradara*

.....श्लैष्मिकं तु प्रचक्ष्यते ॥ २१६ ॥  
 गुर्वादिभिर्हेतुभिश्च पूर्ववत् कुपितः कफः ।  
 प्रदरं कुरुते तस्य लक्षणं तत्त्वतः शृणु ॥ २१७ ॥  
 पिच्छिलं पाण्डुवर्णं च गुरु स्निधं च शीतलम् ।  
 स्ववत्यसूक् श्लेष्मलं च घनं मन्दरुजाकरम् ॥ २१८ ॥  
 छर्द्यरोचकहल्लासश्वासकाससमन्वितम् ।

Hereafter will be described *kaphaja* type of *pradara*.

*Kapha* aggravated by the intake of ingredients which are heavy, etc., causes *pradara* in the manner stated before. Now, listen to the characteristic features of this type of *pradara*.

In this type of *pradara*, the menstrual discharge is slimy, pale in colour, heavy, unctuous, cold, mucous or dense; there is dull pain, and the patient suffers from vomiting, anorexia, nausea, asthma and cough.

[ 216  $\frac{1}{4}$  -  $\frac{1}{2}$  219 ]

*Sānnipātika Type of Pradara*

(वक्ष्यते क्षीरदोषाणां सामान्यमिह कारणम् ॥ २१९ ॥

यत्तदेव त्रिदोषस्य कारणं प्रदरस्य तु ।)

त्रिलिङ्गसंयुतं विद्यान्नैकावस्थमसृग्दरम् ॥ २२० ॥

The factors in general to be described as the causes of the morbidity of mother's milk (vide verse nos. 232-235) are also the causative factors of *sānnipātika* type of *pradara*. In this type of *pradara*, all the signs and symptoms of the aforesaid three types of *pradara* (Viz., *vātika pradara*, *paittika pradara* and *kaphaja pradara*) are manifested in complete form. This *sānnipātika pradara* is not characterised by the signs and symptoms of only one of them. [ 219  $\frac{1}{2}$  - 220 ]

*An Associated Ailment*

नारी त्वतिपरिक्लिष्टा यदा प्रक्षीणशोणिता ।

सर्वहेतुसमाचारादतिवृद्धस्तदाऽनिलः ॥ २२१ ॥

रक्तमार्गेण सृजति प्रत्यनीकबलं कफम् ।

दुर्गन्धं पिच्छिलं पीतं विदग्धं पित्ततेजसा ॥ २२२ ॥

वसां मेदश्च यावद्द्वि समुपादाय वेगवान् ।

सृजत्यपत्यमार्गेण सर्पिर्मञ्जवसोपमम् ॥ २२३ ॥

शश्वत् स्ववत्यथास्त्रावं तृष्णादाहज्वरान्विताम् ।

क्षीणरक्तां दुर्बलां स तामसाध्यां विवर्जयेत् ॥ २२४ ॥

If a woman who is excessively exhausted and who is excessively depleted of blood, resorts to all the aforesaid factors (described in respect of *vātika*, *paittika* and *kaphaja* types of *pradara*), then the *vāyu* in her body gets excessively aggravated. This aggravated *vāyu* propels the *kapha* having opposite attributes through the channels of blood. The *kapha* being afflicted (lit. burnt) by the heat of *pitta* becomes foul smelling, slimy and yellow. The aggravated *vāyu* moving rapidly makes this *kapha* (fluid) along with *vasā* (muscle fat) and *medas* (adipose tissue) to be discharged through the vaginal tract. The fluid, thus discharged, appears like ghee, *majjā* (bone-marrow) and *vasā* (muscle-fat).

This discharge from the vaginal tract takes place constantly, and the patient suffers from morbid thirst, burning sensation and fever. This patient whose blood is depleted and who is very weak is incurable, and the physician should avoid treatment of such a patient. [ 221-224 ]

The description made above pertains to an associated condition [of sānnipātika pradara].

### *Characteristics of Healthy Menstruation*

मासान्निष्ठिच्छदाहार्ति पञ्चरात्रानुबन्धि च ।  
 नैवातिबहु नात्यल्पमार्तवं शुद्धमादिशेत् ॥ २२५ ॥  
 गुञ्जाफलसवर्णं च पद्मालक्ककसन्निभम् ।  
 इन्द्रगोपकसङ्काशमार्तवं शुद्धमादिशेत् ॥ २२६ ॥

The menstruation which appears every month, which is free from sliminess of discharge, burning sensation and pain, which continues for five nights and which is neither excessive nor scanty is to be considered as normal.

The menstrual discharge which is of the colour of *guñjā* fruits or of lotus or of lac or of *indra-gopa* (trombidium) should be considered as unpolluted. [ 225-226 ]

The *ārtava-kāla* or the time of fertility in a woman continues for twelve nights after the onset of menstruation. But the menstrual bleeding takes place only for five nights in a healthy woman.

According to āyurveda, the period of fertility continues for twelve nights after the onset of menstruation, but the menstrual bleeding takes place only for five nights in a healthy person. Both the period of fertility and period of menstrual bleeding are called *ārtava-kāla*. Use of the same term for both of these events some time causes confusion and controversy.

The healthy menstrual blood is described above to have different types of colours, like that of *guñjā*-seed, etc. because of the variation in constitution of the woman.

### *Treatment of Pradara*

योनीनां वातलाद्यानां यदुक्तमिह भेषजम् ।  
 चतुर्णा प्रदराणां च तत् सर्वं कारयेद्विषक् ॥ २२७ ॥  
 रक्तातिसारिणां यच्च तथा शोणितपित्तिनाम् ।  
 रक्तार्शसां च यत् प्रोक्तं भेषजं तच्च कारयेत् ॥ २२८ ॥

The therapeutic measures prescribed before for the treatment of different types of *yoni-vyāpat* (gynecic disorders) in this chapter should be used by the physician for the treatment of [four types of] *pradara* (menorrhagia).

Similarly, [for the treatment of these four types of *pradara*], the therapeutic measures prescribed for *raktātisāra* or diarrhoea associated with bleeding (vide *Cikitsā* 19:71-100), *rakta-pitta* (an ailment characterised by bleeding from different parts of the body- vide *Cikitsā* 4) and *raktārśa* or bleeding piles (vide *Cikitsā* 14) should be used. [ 227-228 ]

## MORBIDITIES OF BREAST-MILK

धात्रीस्तनस्तन्यसंपदुक्ता विस्तरतः पुरा ।  
 स्तन्यसंजननं चैव स्तन्यस्य च विशोधनम् ॥ २२९ ॥  
 वातादिदुष्टे लिङ्गं च क्षीणस्य च चिकित्सितम् ।  
 तत्सर्वमुक्तं ये त्वच्टौ क्षीरदोषाः प्रकीर्तिः ॥ २३० ॥  
 वातादिष्वेव तान् विद्याच्छास्त्रचक्षुर्भिषक्तमः ।  
 त्रिविधास्तु यतः शिष्यास्ततो वक्ष्यामि विस्तरम् ॥ २३१ ॥

Earlier, detailed description has already been provided on the following topics:

- (1) *Dhātri-sampat* (characteristics of a healthy wet nurse)- vide *Śārīra* 8:52;
- (2) *Stana-sampat* (qualities of well formed breasts) vide *Śārīra* 8:52;
- (3) *Stanya-sampat* (qualities of healthy breast-milk)- vide *Śārīra* 8:53-54;
- (4) *Stanya-samjanana* ( galactogogue drugs)-vide *Sūtra* 4:12 and *Śārīra* 8:57;
- (5) *Stanya-viśodhana* ( drugs for purification of breast-milk) vide *Sūtra* 4:12 and *Śārīra* 8:56;
- (6) Signs of breast-milk vitiated by *vāyu*, etc.,-vide *Śārīra* 8:55;

- (7) Treatment of diminished breast-milk —vide *Sūtra* 4:12 and *Śārīra* 8:56; and
- (8) Eight types of morbidities of breast-milk —vide *Sūtra* 19:4:1.

The aforesaid eight morbidities of breast-milk are also caused by *vāyu*, etc., which an able physician well versed in the scriptures should know.

Disciples are of three different types, viz., *pravara* (superior or more intelligent), *madhya* (mediocre or moderate in intelligence) and *avara* (inferior or of low intelligence). Therefore, for the comprehension of all (including those disciples who are of low intelligence), details of these eight types of morbidities of breast-milk will be described hereafter.

[ 229-231 ]

#### *Etiology and Pathogenesis of Eight Lactatia Morbidities*

अजीर्णसात्यविषमविरुद्धात्यर्थभोजनात् ।  
 लवणाम्लकटुक्षारप्रक्लिन्नानां च सेवनात् ॥ २३२ ॥  
 मनःशरीरसंतापादस्वप्नाश्रिशि चिन्तनात् ।  
 प्राप्तवेगप्रतीघातादप्राप्तोदीरणेन च ॥ २३३ ॥  
 परमान्नं गुडकृतं कृशारां दधि मन्दकम् ।  
 अभिष्वन्दीनि मांसानि ग्राम्यानूपौदकानि च ॥ २३४ ॥  
 भुक्त्वा भुक्त्वा दिवास्वप्नान्मद्यस्यातिनिषेवणात् ।  
 अनायासादभीघातात् क्रोधाच्चातङ्ककर्शनैः ॥ २३५ ॥  
 दोषाः क्षीरवहाः प्राप्य सिराः स्तन्यं प्रदूष्य च ।  
 कुर्युरष्टविधं भूयो दोषतस्तन्निबोध मे ॥ २३६ ॥

In a woman, *dosas* get aggravated because of the following :

- (1) Intake of food before the previous meal is digested;
- (2) Intake of unwholesome, irregular and mutually contradictory food;
- (3) Intake of food in excess quantity;

- (4) Intake of saline, sour, pungent, alkaline and pasty food,
- (5) Affliction with mental as well as physical miseries;
- (6) Remaining awake at night and worry;
- (7) Suppression of the manifested natural urges, and forceful excitation of the unmanifested ones;
- (8) Sleep during day time after the frequent intake of *paramānna* (milk pudding), preparation of jaggery, *kṛśarā* (a preparation of rice and pulses), *mandaka dadhi* (yoghurt not fully fermented or matured), ingredients which are *abhiṣyandī* (which cause obstruction to the channels of circulation) and the meat of domesticated, marshy land-inhabiting as well as aquatic animals;
- (9) Excessive intake of alcohol;
- (10) Lack of exercise and affliction with trauma and anger; and
- (11) Excessive emaciation because of chronic diseases.

The *doṣas* aggravated by the above mentioned factors reach the galactic channels to vitiate the breast-milk, thus causing eight types of morbidities [as described in *Sūtra* 19:4:1].

Hereafter, the signs of the vitiation of breast-milk by different *doṣas* will be described which you (addressed to Agniveśa) may understand. [ 232-236 ]

#### *Morbidities of Breast-milk Caused by Different Dosas*

वैरस्यं फेनसङ्घातो रौक्ष्यं चेत्यनिलात्मके।  
पित्ताद्वैवर्ण्यदौर्गच्छ्ये स्नेहपैच्छिल्यगौरवम् ॥ २३७ ॥  
कफाद्वति,..... ।

If the breast-milk is vitiated by *vāyu*, then it becomes distasteful, frothy and ununctuous. Breast-milk vitiated by *pitta* becomes discoloured and foul smelling . If it is vitiated

by *kapha*, then the breast-milk becomes unctuous, slimy and heavy.

[ 237 -  $\frac{1}{4}$  238 ]

### *Pathogenesis and Signs of Breast-milk Vitiated by Vāyu*

.....रूक्षाद्यैरनिलः स्वैः प्रकोपणैः ।  
 क्रुद्धः क्षीराशयं प्राप्य रसं स्तन्यस्य दूषयेत् ॥ २३८ ॥  
 विरसं वातसंसृष्टं कृशीभवति तत् पिबन् ।  
 न चास्य स्वदते क्षीरं कृच्छ्रेण च विवर्धते ॥ २३९ ॥  
 तथैव वायुः कुपितः स्तन्यमन्तर्विलोडयन् ।  
 करोति फेनसङ्घातं ततु कृच्छ्रात् प्रवर्तते ॥ २४० ॥  
 तेन क्षामस्वरो बालो बद्धविण्मूत्रमारुतः ।  
 वातिकं शीर्षरोगं वा पीनसं वाऽधिगच्छति ॥ २४१ ॥  
 पूर्ववत् कुपितः स्तन्ये स्नेहं शोषयतेऽनिलः ।  
 रूक्षं तत् पिबतो रौक्ष्याद्वलहासः प्रजायते ॥ २४२ ॥

By the intake of *vāyu*-provoking ingredients, like those which are ununctuous, etc., the *vāyu* gets aggravated. Having reached the breasts, it afflicts the taste of the breast-milk.

By taking this tasteless milk, the child becomes emaciated. He does not relish this type of milk, and thus, his growth gets impaired. In addition, the aggravated *vāyu* churns up the milk inside the breasts, and makes it a mass of frothy substance. As a result of this, the milk flows out of the breasts with difficulty.

By taking this polluted milk, the child becomes weak of voice, and suffers from stasis of stool, urine and flatus. He may also get *vātika* type of head-diseases and *pīnasa* (chronic coryza).

The *vāyu*-aggravated by the aforesaid factors dries up the unctuousness (*sneha*) of the milk, and makes it ununctuous. By taking this milk, the child gets reduced of his strength because of ununctuousness.

[ 238  $\frac{3}{4}$  - 242 ]

### *Pathogenesis and Signs of Breast-milk Vitiated by Pitta*

पित्तमुष्णादिभिः क्रुद्धं स्तन्याशयमभिष्ठुतम् ।  
 करोति स्तन्यवैवर्ण्यं नीलपीतासितादिकम् ॥ २४३ ॥

विवर्णगात्रः स्वन्नः स्यात्तृष्णालुभिन्नविद् शिशुः ।  
 नित्यमुष्णाशारीरश्च नाभिनन्दति तं स्तनम् ॥ २४४ ॥  
 पूर्ववत् कुपिते पित्ते दौर्गन्ध्यं क्षीरमृच्छति ।  
 पाण्डवामयस्तत्पिबतः कामला च भवेच्छिशोः ॥ २४५ ॥

*Pitta* aggravated by ingredients which are hot, etc., afflicts the breasts of a woman. As a result of this, the milk becomes discoloured, blue, yellow, black, etc. In the child who takes this milk, there will be discoloration of the body, perspiration, morbid thirst and diarrhoea. His body remains warm constantly, and it dislikes breast-feed.

The *pitta* aggravated in the aforesaid manner causes foul smell in the breast-milk, and the child taking this milk gets afflicted with anaemia and jaundice. [ 243-245 ]

#### *Pathogenesis and Signs of Breast-milk Vitiated by Kapha*

क्रुद्धो गुर्वादिभिः श्लेष्मा क्षीराशयगतः स्त्रियाः ।  
 स्नेहान्वितत्वात्क्षीरमतिस्निग्धं करोति तु ॥ २४६ ॥  
 छर्दनः कुन्थनस्तेन लालालुर्जायते शिशुः ।  
 नित्योपदिग्धैः स्रोतोभिर्निद्राक्लमसमन्वितः ॥ २४७ ॥  
 श्वासकासपरीतस्तु प्रसेकतमकान्वितः ।  
 अभिभूय कफः स्तन्यं पिच्छिलं कुरुते यदा ॥ २४८ ॥  
 लालालुः शूनवक्त्राक्षिर्जडः स्यात्त् पिबिञ्छिशुः ।  
 कफः क्षीराशयगतो गुरुत्वात् क्षीरगौरवम् ॥ २४९ ॥  
 करोति गुरु तत् पीत्वा बालो हृदोगमृच्छति ।  
 अन्यांश्च विविधान्तेगान्कुर्यात्क्षीरसमाश्रितान् ॥ २५० ॥

*Kapha* aggravated by the intake of ingredients which are heavy, etc., afflicts the breast-milk of the woman. Because of the unctuous attribute of this aggravated *kapha*, the afflicted breast-milk becomes excessively unctuous.

The child feeding on this breast-milk suffers from vomiting, griping pain and excessive salivation. Since the channels in his body remain constantly smeared with this aggravated *kapha*, the child constantly feels sleepy and

fatigued (inactive). He suffers from *śvāsa* (dyspnoea), cough, dribbling of saliva and *tamaka* (asthma).

Because of the affliction by *kapha*, the breast-milk becomes slimy. The child feeding on this type of breast-milk suffers from excessive salivation, swelling of the face as well as eyes dull.

When the aggravated *kapha* which is heavy in attribute afflicts the breasts, the milk also becomes heavy. The child taking this milk suffers from heart diseases and other different types of diseases caused by the polluted milk. [ 246-250 ]

#### *Affliction by Other Ailments*

क्षीरे वातादिभिर्दुष्टे संभवन्ति तदात्मकाः ।

When the breast-milk is afflicted with aggravated *vāyu*, etc., then other diseases specific to these *dosas* also afflict the child.

[ 1/2 251 ]

#### *Emetic Therapy*

तत्रादौ स्तन्यशुद्धचर्थं धात्रीं स्नेहोपपादिताम् ॥ २५१ ॥  
संस्वेद्य विधिवद्वैद्यो वर्मनेऽपपादयेत् ।

For the purification of the polluted breast-milk, in the beginning the wet-nurse (or the mother) should be given oleation and fomentation therapies. Thereafter, the physician should appropriately administer emetic therapy to her.

[ 251 1/2 - 1/2 252 ]

#### *Recipe of Emetic Therapy*

वचाप्रियङ्गुयष्टचाह्फलवत्सकसर्षपैः ॥ २५२ ॥  
कल्कैर्निंम्बपटोलानां व्याथैः सलवण्ठवमेत् ।

The patient suffering from the pollution of breast-milk should be given emetic therapy with a recipe containing the paste of *vacā*, *priyaṅgu*, *yaṣṭimadhu*, *madana-phala*, bark of *kuṭaja* and *sarṣapa*, and the decoction of *nimba* as well as *paṭola* mixed with salt.

[ 252 1/2 - 1/2 253 ]

### Purgation Therapy

सम्यग्वान्तां यथान्यायं कृतसंसर्जनां ततः ॥ २५३ ॥  
दोषकालबलापेक्षी स्नेहयित्वा विरेचयेत्।

After proper emesis, the patient should be given *samsarjana-karma* (rehabilitating diet). Thereafter, depending upon the nature of the aggravated *dosas*, seasonal nature and strength of the patient, she should be given purgation therapy preceded with oleation therapy. [ 253 ½ - ½ 254 ]

### Recipe of Purgation Therapy

त्रिवृतामभयां वाऽपि त्रिफलारससंयुताम् ॥ २५४ ॥  
पाययेन्मधुसंयुक्तामभयां वाऽपि केवलाम्।  
(पाययेन्मूत्रसंयुक्तां विरेकार्थं च शास्त्रवित्) ॥ २५५ ॥

The physician proficient in scriptures should administer purgation therapy to the patient with the following recipes:

- (1) The paste of *trivṛt* or *abhaya* mixed with the decoction of *triphalā* or honey; or
- (2) Only *harītakī* mixed with cow's urine.

[ 254 ½ - 255 ]

### Food and Drinks

सम्यग्विरक्तां मतिमान् कृतसंसर्जनां पुनः।  
ततो दोषावशेषघैरन्नपानैरुपाचरेत् ॥ २५६ ॥  
शालयः घट्टिका वा स्युः श्यामाका भोजने हिताः।  
प्रियङ्गवः कोरदूषा यवा वेणुयवास्तथा ॥ २५७ ॥  
वंशवेत्रकलायाश्च शाकार्थं स्नेहसंस्कृताः।  
मुद्रान् मसूरान् यूषार्थं कुलत्थांश्च प्रकल्पयेत् ॥ २५८ ॥  
निष्कवेत्राग्रकुलकवार्ताकामलकैः शृतान्।  
सव्योषसैन्धवान् यूषान्दापयेत्स्तन्यशोधनान् ॥ २५९ ॥  
शशान् कपिज्जलानेणान् संस्कृतांश्च प्रदापयेत्।

After proper purgation, a wise physician should again give *samsarjana-krama* (rehabilitating diet) to the patient and, thereafter, for the alleviation of the residual *dosas*, she

should be treated with different types of food and drinks [which are as follows]:

- (1) *Śāli* and *śaṣṭika* types of rice, *śyāmāka*, *priyaṅgu*, *kodrava*, barley and *vēṇu-yava* (seeds of bamboo) are useful as food;
- (2) Bamboo-shoots, *vetra* and *kalāya* sizzled with fat should be given as vegetable preparation;
- (3) Vegetable-soup prepared of *mudga*, *masūra* and *kulattha* may also be given;
- (4) Vegetable-soups prepared by boiling tender leaves of *nimba* and *vetra*, *kulaka* (*kārvavellaka*), *vārtāka* and *āmalakī*, and added with ginger, black pepper, long pepper and rock-salt may be given for the purification of breast-milk; and
- (5) The meat of *śāśa*, *kapiñjala* and *ena* may be given after sizzling, to the patient to take. [ 257 -  $\frac{1}{2}$ , 260 ]

#### *Recipes for Treatment of Polluted Breast-milk in General*

शार्ङ्गेष्टासप्तपर्णत्वगश्वगन्धाशृतं जलम् ॥ २६० ॥  
 पाययेताथवा स्तन्यशुद्धये रोहिणीशृतम् ।  
 अमृतासप्तपर्णत्वक्कवाथं चैव सनागरम् ॥ २६१ ॥  
 किराततिक्तक्कवाथं श्लोकपादेरितान् पिबेत् ।  
 त्रीनेतान्स्तन्यशुद्धयर्थमिति सामान्यभेषजम् ॥ २६२ ॥  
 कीर्तिं स्तन्यदोषाणां पृथगन्यं निबोधत ।

For the purification of the polluted breast-milk, the patient should be given the following recipes:

- (1) Decoction of *śārṅgeṣṭā*, bark of *saptaparna*, and *aśvagandhā*;
- (2) Decoction of *rohiṇī* (*kaṭukī*);
- (3) Decoction of *amṛtā* (*guḍuci*) and the bark of *saptaparna*;
- (4) Decoction of ginger; and
- (5) Decoction of *kirāta-tikta*.

Thus, the recipes for the purification of polluted breast-milk in general are described. Hereafter, treatment of specific morbidities of the breast-milk will be described which may be listened to (addressed to Agniveśa). [ 260  $\frac{1}{2}$  -  $\frac{1}{2}$ , 263 ]

### *Recipes for Correcting Distaste of Breast-milk*

पाययेद्विरसक्षीरां द्राक्षामधुकसारिवा: ॥ २६३ ॥  
 श्लक्षणपिष्ठां पयस्यां च समालोडच सुखाम्बुना।  
 पञ्चकोलकुलत्थैश्च पिष्ठैरालेपयेत् स्तनौ ॥ २६४ ॥  
 शुष्कौ प्रक्षाल्य निर्दुह्यात्तथा स्तन्यं विशुद्ध्यति।

If there is distaste (bad taste) of the breast-milk, then the patient should be made to drink the fine paste of *drākṣā*, *madhuka*, *sārīvā* and *payasyā* mixed with warm water.

The paste of *pañca-kola* (*pippalī*, *pippalī-mūla*, *cavya*, *citraka* and *nāgara*) and *kulattha* should be applied over the breasts. After it is dried up, the breasts should be washed, and the accumulated milk should be squeezed out. Thus, the breast-milk gets purified [and the bad taste of the milk is removed]. [ 263  $\frac{1}{2}$  -  $\frac{1}{2}$ , 265 ]

### *Treatment of Frothy Milk*

फेनसङ्घातवक्षीरं यस्यास्तां पाययेत् स्त्रियम् ॥ २६५ ॥  
 पाठानागरशाङ्गेष्टामूर्वाः पिष्ठवा सुखाम्बुना।  
 अञ्जनं नागरं दारु बिल्वमूलं प्रियङ्गवः ॥ २६६ ॥  
 स्तनयोः पूर्ववत् कार्यं लेपनं क्षीरशोधनम्।  
 किराततिक्तकं शुण्ठीं सामृतां क्वाथयेद्विषक् ॥ २६७ ॥  
 तं क्वाथं पाययेद्वात्रीं स्तन्यदोषनिर्बहुणम्।  
 स्तनौ चालेपयेत् पिष्ठैर्यवगोधूमसर्पये ॥ २६८ ॥

If the breast-milk is like thick foam, then the woman should be given to drink the paste of *pāṭhā*, *nāgara*, *śāringestā* and *mūrvā* along with luke warm water.

In the aforesaid manner, her breasts should be anointed with the paste of *añjana*, *nāgara*, *devadāru*, root of *bilva* and *priyangu*. [After the paste is dried up, the breasts should be

washed, and the accumulated milk should be squeezed out.] This purifies the polluted breast-milk [and frothiness of the milk is corrected].

The decoction of *kirāta-tikta*, *sūnghī* and *amṛtā* should be given to the wet-nurse to drink which purifies polluted [frothy] milk.

[In the aforesaid manner], the breasts should be anointed with the paste of barley, wheat and mustard seed. [After the paste is dried up, the breasts should be washed, and the accumulated milk should be squeezed out. This purifies the polluted (frothy) breast-milk.] [ 265 ½ - 268 ]

#### *Treatment of Ununctuous Milk*

घटिवरेकाश्रितीयोक्तैरौषधैः स्तन्यशोधनैः ।  
 रुक्षश्वीरा पिबेत् क्षीरं तैर्वा सिद्धं घृतं पिबेत् ॥ २६९ ॥  
 पूर्ववज्जीवकाद्यं च पञ्चमूलं प्रलेपनम् ।  
 स्तनयोः संविधातव्यं सुखोष्णं स्तन्यशोधनम् ॥ २७० ॥

Milk boiled with the drugs described in *Sūtra* 4:12, for the purification of breast-milk, should be taken by the woman who has ununctuous breast-milk.

Ghee cooked with the above mentioned drugs is also useful in this condition (ununctuousness of breast-milk).

In the aforesaid manner, the luke warm paste of *jīvaka*, etc., (*jīvaka*, *rśabhaka*, *medā*, *mahā-medā*, *kākolī*, *kṣīra-kākolī*, *mudga-parṇī*, *māṣa-parṇī*, *jīvantī* and *madhuka*) or *pañcamūla* (*bilva*, *śyonāka*, *gambhārī*, *pāṭalī* and *gaṇikārikā*) should be applied over the breasts. [After the paste is dried up, the breasts should be washed and the accumulated milk should be squeezed out.] This purifies the [ununctuous] breast-milk. [ 269 - 270 ]

#### *Treatment of Discoloured Breast-milk*

यष्टीमधुकमृद्वीकापयस्यासिन्धुवारिकाः ।  
 शीताम्बुना पिबेत्कल्कं क्षीरवैवर्ण्यनाशनम् ॥ २७१ ॥

द्राक्षामधुककल्केन स्तनौ चास्या: प्रलेपयेत्।  
प्रक्षाल्य वारिणा चैव निर्दुह्यात्तौ पुनः पुनः ॥ २७२ ॥

Intake of the paste of *yaṣṭimadhu*, *mṛdvikā*, *payasyā* (*kṣīra-vidārī*) and *sindhuvāra* (*nirguṇḍī*) along with cold water corrects the discolouration of breast-milk.

The breasts of the woman having discoloured milk should be smeared with the paste of *madhuka*. [After the paste gets dried up], they should be washed with water, and [the accumulated milk] should be squeezed out repeatedly. This helps in correcting the polluted (discoloured) breast-milk.

[ 271-272 ]

#### *Treatment of Foul Odour in Breast-milk*

विषाणिकाजशूङ्गचौ च त्रिफलां रजनीं वचाम्।  
पिबेच्छीताम्बुना पिष्ट्वा क्षीरदोर्गन्ध्यनाशिनीम् ॥ २७३ ॥  
लिह्याद्वाऽप्यभयाचूर्णं सव्योषं माक्षिकप्लुतम्।  
क्षीरदोर्गन्ध्यनाशार्थं धात्री पथ्याशिनी तथा ॥ २७४ ॥  
सारिवोशीरमञ्जिष्ठाश्लेष्मातककुचन्दनैः ।  
पत्राम्बुचन्दनोशीरैः स्तनौ चास्या: प्रलेपयेत् ॥ २७५ ॥

Intake of the paste of *viṣāṇikā* (*meṣa-śṛṅgī*), *aja-śṛṅgī*, *harītakī*, *bibhitakī*, *āmalakī*, *haridrā* and *vacā* along with cold water cures foul odour of the breast-milk.

The wet-nurse should take the powder of *abhayā*, *śunṭhī*, *pippalī* and *marica* mixed with honey along with wholesome diet for the removal of foul odour in her breast-milk.

The breasts of the woman having foul odour in her milk should be anointed with the paste of *sārivā*, *uṣīra*, *mañjiṣṭhā*, *śleṣmātaka*, *kucandana*, *patra* (*tamāla-patra*), *ambu* (*hrīvera*), *candana* and *uṣīra*. [After the paste is dried up, the breasts should be washed with water, and the accumulated milk should be squeezed out.]

[ 273-275 ]

#### *Treatment of Unctuousness of Breast-milk*

स्निग्धक्षीरा दारुमुस्तपाठा: पिष्ट्वा सुखाम्बुना।  
पीत्वा ससैन्धवा: क्षिप्रं क्षीरशुद्धिमवाप्नयात् ॥ २७६ ॥

The woman having very unctuous breast-milk should take the paste of *devadāru*, *mustā* and *pāṭhā* mixed with rock-salt along with luke warm water. By this, the unctuousness of the breast-milk gets quickly corrected. [ 276 ]

#### *Treatment of Sliminess in Breast-milk*

पायथेत् पिच्छलक्षीरां शार्ङ्गेष्टामभयां वचाम्।  
मुस्तनागरपाठाश्च पीताः स्तन्यविशोधनाः ॥ २७७ ॥  
तक्रारिष्टं पिबेच्चापि यदुक्तं गुदजापहम्।  
विदारीबिल्वमधुकैः स्तनौ चास्याः प्रलेपयेत् ॥ २७८ ॥

The woman whose breast-milk is slimy should drink the decoction of *sārṅgesṭā* (*kākamācī*), *abhayā*, *vacā*, *musta*, *nāgara* and *pāṭhā*. This purifies (removes sliminess of) the breast-milk.

The woman having slimy breast-milk should drink *Takrāriṣṭa* which is prescribed for the treatment of piles (vide *Cikitsā* 14:71-75).

Her breasts should be anointed with the paste of *vidārī*, *bilva* and *madhuka*. [After the paste gets dried up, the breasts should be washed, and the accumulated milk should be squeezed out]. [ 277-278 ]

#### *Treatment of Heaviness in Breast-Milk*

त्रायमाणामृतानिम्बपटोलत्रिफलाशृतम् ।  
गुरुक्षीरा पिबेदाशु स्तन्यदोषविशुद्धये ॥ २७९ ॥  
पिप्पलीमूलचव्यचित्रकनागरम्।  
बलानागरशार्ङ्गेष्टामूर्वाभिर्लेपयेत् स्तनौ ॥ २८० ॥  
पृश्नपर्णीपयस्याभ्यां स्तनौ चास्याः प्रलेपयेत्।

The woman whose breast-milk is heavy should take the decoction of *trāyamāṇā*, *amṛtā*, *nimba*, *paṭola*, *harītakī*, *bibhūtaka* and *āmalakī*. By this, her breast-milk gets purified (heaviness removed) quickly.

She may also take the decoction of *pippalī-mūla*, *cavya*, *citraka* and *nāgara* [for the removal of heaviness in her breast-milk].

Her breasts should be anointed with the paste of *balā*, *nāgara*, *śārṅgeṣṭā* (*kākamācī*) and *mūrvā*. [After the paste is dried up, her breasts should be washed with water, and the accumulated milk should be squeezed out.] This purifies (removes heaviness of) the breast-milk.

Similarly, application of the paste of *prśni-parṇī* and *payasyā* (*vidārī-kanda*) [in the aforesaid manner corrects the heaviness of the breast-milk]. [ 279 - 1/2 281 ]

अष्टावेते क्षीरदोषा हेतुलक्षणभेषजैः ॥ २८१ ॥

निर्दिष्टाः क्षीरदोषोत्थास्तथोक्ताः केचिदामयाः ।

Thus, the etiology, signs and treatment of eight galactic disorders, and some other ailments arising out of the polluted milk are described. [281 1/2 - 1/2 282]

### TREATMENT OF PAEDIATRIC DISEASES

दोषदूष्यमलाश्वैव महतां व्याधयश्च ये ॥ २८२ ॥

त एव सर्वे बालानां मात्रा त्वल्पतरा मता ।

निवृत्तिर्वमनार्दीनां मृदुत्वं परतन्त्रताम् ॥ २८३ ॥

वाक्येष्टयोरसामर्थ्यं वीक्ष्यबालेषु शास्त्रवित् ।

भेषजं स्वल्पमात्रं तु यथाव्याधि प्रयोजयेत् ॥ २८४ ॥

मधुराणि कषायाणि क्षीरवन्ति मृदूनि च ।

प्रयोजयेद्विषग्बाले मतिमानप्रमादतः ॥ २८५ ॥

अत्यर्थस्निग्धस्तक्षोष्णमप्लं कटुविपाकि च ।

गुरु चौषधपानान्नमेतद्वालेषु गर्हितम् ॥ २८६ ॥

समासात् सर्वरोगाणामेतद्वालेषु भेषजम् ।

निर्दिष्टं शास्त्रविद्वैद्यः प्रविविच्य प्रयोजयेत् ॥ २८७ ॥

The *doṣas*, *dhātus* (tissue elements), *malas* (waste products) and the diseases of adults are all present in children. But in the case of the latter, these are only in small quantity and of mild intensity.

The physician well versed in scriptures should avoid the administration of *yamana* (emesis) and such other therapies of *pañca-karma* to a child, in view of his tenderness,

dependancy on others and inability to speak as well as act.

The dose of the medicine for children should be very small and appropriate to the disease.

The wise physician should carefully administer sweet and astringent drugs which are mild, and mixed with milk to the child. Medicines, diet and drinks which are excessively unctuous, ununctuous, hot, sour, pungent in *vipāka* (the taste that emerges after digestion) and heavy are contra-indicated for children.

In brief, these are the guiding principles for administering medicines to children for all their ailments. A physician well versed in scriptures should administer therapies to children after considering all the aforesaid aspects. [ 282 ½ - 287 ]

Since *dosas*, *dhātus* and *malas* of children are less in quantity in comparison to those of the adults, the dose of medicaments for the child has to be smaller in comparison to that of the adult.

Children are of two types, viz., those who are independent (*svatantra*) and others who are dependant upon others (*paratantra*). In the latter case, *yamana* (emesis), etc., should be avoided, and in the case of the former, i.e. when they become independent (*svatantra*), such therapies should be administered only in mild form (*mṛdu*).

[According to Cakrapāṇi, verse nos. 286-287 are *anārṣa* or unauthentic.]

*Thus it is Said :*

भवन्ति चात्र -

इति सर्वविकाराणामुक्तमेतद्विकित्सितम्।

स्थानमेतद्वि तत्रस्य रहस्यं परमुक्तम्॥ २८८॥

This *Cikitsā-sthāna* (section of therapeutics) deals with the therapeutic measures for all the diseases. It constitutes the most significant secret of this treatise (*Caraka-saṃhitā*).

[ 288 ]

In this section, treatment of some specific (named) diseases is described. Even the unspecified (unnamed) diseases can be treated following the lines suggested here. Since it is exceedingly useful, it should not be divulged to sinful persons.

*Portion of Treatise Supplemented by Dr̥ḍhabala*

अस्मिन् सप्तदशाध्यायाः कल्पाः सिद्धय एव च।  
 नासाद्यन्तेऽग्निवेशस्य तत्रे चरकसंस्कृते॥ २८९॥  
 तानेतान् कापिलबलिः शेषान् दृढबलोऽकरोत्।  
 तत्रस्यास्य महार्थस्य पूरणार्थं यथातथम्॥ २९०॥

Seventeen chapters of this section (on Therapeutics) and the successive two sections, viz., *Kalpa* (Section on Pharmaceutics) and *Siddhi* (Section on Therapeutic Perfection) are not available in the Agniveśa's Treatise which was redacted by Caraka. Therefore, Dr̥ḍhabala, the son of Kapilabala reconstructed and supplemented them appropriately leading to the completion of this treatise endowed with great objective.

[ 289-290 ]

The *Cikitsā-sthāna* has thirty chapters in total. Of these, seventeen chapters because of their non-availability were reconstructed and supplemented by Dr̥ḍhabala. In this section, the original chapters (composed by Agniveśa and redacted by Caraka) are the first eight chapters (nos. I to VIII). Five other original chapters are those dealing with the Treatment of *arśas* (chapter-XIV), *atisāra* (chapter-XIX), *visarpa* (chapter-XXI), *dvivraṇīya* (chapter-XXIV) and *madātyaya* (chapter-XXV). The remaining seventeen chapters are those reconstructed and supplemented by Dr̥ḍhabala.

[Commentators have different opinions regarding the chapters which are original, and those supplemented by Dr̥ḍhabala. There are accordingly variations in the statements made in the colophon at the end of the respective Chapters.]

*Treatment of Unnamed Diseases*

रोगा येऽप्यत्र नोद्दिष्टा बहुत्वान्नामरूपतः।  
 तेषामप्येतदेव स्याद्वाषादीन् वीक्ष्य भेषजम्॥ २९१॥

There are several other diseases which are not described in this Section with names and forms. Even such diseases are to be treated on the lines suggested in this Section after examining the *dosas* and such other factors involved in their manifestation.

[ 291 ]

In the verse no. 291, therapeutic measures are suggested to be administered after examining *doṣas* and such other factors involved in the manifestation of the disease. These “other factors” referred to therein imply *dūṣyas* (tissue elements) and causative factors.

Alternatively these “other factors” refer to *bheṣaja* (therapeutic measures), *deśa* (location), *kāla* (time), *bala* (strength), *śarīra* (physical features), *āhāra* (diet), *sātmya* (wholesomeness), *sattva* (mental attitude), *prakṛti* (constitution) and *vayas* (age) which are elaborated in *Sūtra* 15:5.

### *Line of Treatment in General*

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

Therapies which are opposite to the properties of the *doṣas*, *dūṣyas* (tissue elements) and etiological factors involved in the causation of the disease are certainly useful to cure it. If appropriately used, such therapeutic measures will cure all the diseases whether they are named or not in the text.

[ 292 ]

In the above mentioned verse, therapeutic measures possessing attributes opposite to *doṣas*, *dūṣyas* and *nidāna* (etiological factors) are stated to be administered. The *doṣas* are *vāyu*, *pitta* and *kapha*. The *dūṣyas* are *rakta* (blood), etc. *Nidānas* (causative factors) are the intake of ingredients which are ununctuous, etc. Therapeutic measures which are opposite in properties to all these factors collectively or individually are to be administered.

If appropriately used, such therapeutic measures cure diseases which are described in this text with name, and also those which are not described here with names and form (signs and symptoms.)

Therapeutic measures which are opposite to *nidāna* (causative factors) are necessarily opposite of the *doṣas*. For example, *vāyu* gets aggravated by the intake of ununctuous ingredients. Administration of unctuous ingredients (which are opposite of unctuousness) will also alleviate *vāyu*. Even then in the aforesaid statement, *nidāna* and *doṣas* are mentioned separately in order to indicate the need for therapeutic measures which are opposite to not only a part of the *doṣa* but to the whole of it. For example, when *vāyu* is aggravated in its entirety, then oil which is opposed to the entire *vāyu* should be administered. When only

the cold attribute of *vāyu* is aggravated, then oil need not be used, and for this condition, only hot ingredients which are opposite to the causative factors (*nidāna*), and only hot (*hetu-viparita*) in effect are to be administered (vide *Vimāna* 4 : 41).

By mentioning *doṣas* and *dūṣyas*, the disease which is caused by their vitiation or aggravation is also included. Thus, therapeutic measures opposite of the disease (*vyādhi-viparita*) are also included in this statement.

The term 'viparīta' used here refers to the 'antagonistic measures' and not simply 'those having opposite attributes'. Thus, therapeutic measures which are not actually opposite in attributes but act in an antagonistic way (*viparītarthakāri*) are also included here.

Diseases are caused both by the aggravation and diminution of *doṣas* as well as *dhātus*. If these elements are diminished in quantity, then for their augmentation, therapeutic measures which are similar in property are to be given. Such therapeutic measures which are similar in property are to be given. Such therapeutic measures given for the augmentation of the *doṣas* and *dhātus*, though similar in property, cure the disease. Thus, these are to be treated as of opposite nature (*viruddha*). In such conditions, therapeutic measures which are opposed to *doṣas* are not to be given but those which are opposed to the diminution of *doṣas* (these are obviously possessed of attributes which are similar to the *doṣas* and *dhātus*) are to be administered.

Appropriately administered, these therapeutic measures are stated to correct *doṣas*, etc. Thus drugs having similar properties work in an opposite manner, and there is no contradiction in the above statement.

#### *Appropriate Use of Therapeutic Measures*

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

Therapeutic measures should be appropriately used keeping in view the following:

- ~ ( I ) *Deśa* (location);
- ~ ( II ) *Kāla* (time);
- ~ ( III ) *Pramāṇa* (dose);
- ~ ( IV ) *Sātmya* (wholesomeness); and
- ~ ( V ) *Asātmya* (unwholesomeness).

Otherwise, even a useful therapy (*pathya*) may turn out to be harmful (*apathyā*). [ 293 ]

Examples of *deśa*, etc., will be furnished by the preceptor himself (in verse nos. 294 -  $\frac{1}{2}$ , 320).

The term '*deśa*' means both the patient's body (*deha-deśa*) and the place of habitation. In the present context, this term refers to the physique of the patient. The place of habitation will be described under the category '*sātmya*' (wholesomeness).

*Kāla* or time has six aspects, viz., day, patient, medicine, disease, signs of proper digestion and season — vide verse no. 296. The times of administration of medicine are of ten types - verse no. 298.

The *pramāna* (dosage) is of three types, viz., (1) small dose, (2) big dose, and (3) moderate dose — vide verse nos. 313-314.

The term '*sātmya*' or wholesomeness refers to the place of habitation (*deśa-sātmya*) and the physique of the individual (*śarīra-sātmya*). Wholesomeness to the disease (*vyādhi-sātmya*) is included in the category of medicine. Wholesomeness to season (*rtu-sātmya*) is already included in the category of time. Wholesomeness of the dosage is covered under the category 'appropriate method of administration' (*samyag-yoga*).

Regarding the remaining items out of the ten (items) which are required to be examined, viz., *bala* (strength), *sattva* (will power), etc., of the patient, and which are not specifically enumerated here (aforesaid text) are included under the categories like *deśa*, etc.

### (I) *Deśa* (Administration of Drugs Through Particular Channel)

आस्यादामाशयस्थान् हि रोगान् नस्तःशिरोगतान्।  
 गुदात् यक्वाशयस्थान्श्च हन्त्याशु दत्तमौषधम्॥ २९४॥  
 शरीरावयवोत्थेषु विसर्पपिडकादिषु।  
 यथादेशं प्रदेहादि शमनं स्याद्विशेषतः॥ २९५॥

If a drug is administered through mouth, it works quickly on diseases located in stomach. Administration of a drug by inhalation quickly cures diseases of the head. Administration of a therapy through the anus quickly cures diseases located in the colon. For the cure of diseases located in various parts of the body like *visarpa* (erysipelas or herpes), *piḍakā*

(pimples), etc., application of therapies externally like *pradeha* (application of hot poultices), etc., in that particular part affected by the disease are useful. [ 294-295 ]

The term ‘*āsyāt*’ is in ablative to connote the meaning of instrumental case.

*(II) Kāla (Time of Administration of Drugs)*

दिनातुरौषधव्याधिर्जीर्णलिङ्गत्ववेक्षणम् ।  
 कालं विद्याद्विनावेक्षः पूर्वाह्ने वर्मनं यथा ॥ २९६ ॥  
 रोग्यवेक्षो यथा प्रातर्निरन्त्रो बलवान् पिबेत् ।  
 भेषजं लघुपथ्यान्नैर्युक्तमद्यात् दुर्बलः ॥ २९७ ॥  
 भैषज्यकालो भुक्तादौ मध्ये पश्चान्मुहुर्मुहुः ।  
 सामुद्रं भक्तसंयुक्तं ग्रासग्रासान्तरे दश ॥ २९८ ॥  
 अपाने विगुणे पूर्व, समाने मध्यभोजनम् ।  
 व्याने तु प्रातरशितमुदाने भोजनोत्तरम् ॥ २९९ ॥  
 वायौ प्राणे प्रदुष्टे तु ग्रासग्रासान्तरिष्यते ।  
 श्वासकासपिपासासु त्वचार्य मुहुर्मुहुः ॥ ३०० ॥  
 सामुद्रं हिक्किने देयं लघुनाऽन्नेन संयुतम् ।  
 संभोज्यं त्वौषधं भोज्यैर्विचित्रैररुचौ हितम् ॥ ३०१ ॥  
 ज्वरे पेयाः कषायाश्च क्षीरं सर्पिविरेचनम् ।  
 घडहे घडहे देयं कालं वीक्ष्यामयस्य च ॥ ३०२ ॥  
 क्षुद्रेगमोक्षौ लघुता विशुद्धिर्जीर्णलक्षणम् ।  
 तदा भेषजमादेयं स्याद्धि दोषवदन्था ॥ ३०३ ॥  
 चयादवश्च दोषाणां वर्ज्य सेव्यं च यत्र यत् ।  
 ऋताववेक्ष्यं यत् कर्म पूर्व सर्वमुदाहतम् ॥ ३०४ ॥  
 (उपक्रमाणां करणं प्रतिषेधे च कारणम् ।  
 व्याख्यातमबलानां सविकल्पानामवेक्षणे ॥ ३०५ ॥  
 मुहुर्मुहुश्च रोगाणामवस्थामातुरस्य च ।  
 अवेक्षमाणास्तु भिषक् चिकित्सायां न मुहृति ॥ ३०६ ॥  
 इत्येवं घडविधं कालमनवेक्ष्य भिषग्जितम् ।  
 प्रयुक्तमहिताय स्यात् सस्यस्याकालवर्षवत् ॥ ३०७ ॥

The term ‘*kāla*’ (time) in the present context has reference to the following :

- II (a) *Dina* (different parts of the day);
- II (b) *Ātura* (nature of the patient);
- II (c) *Auśadha* (time of taking medicine);
- II (d) *Vyādhi* (nature of the disease);
- II (e) *Jirṇa-liṅga* (stage of the digestion of food); and
- II (f) *Rtu* (nature of the season).

Examples of these aspects of *kāla* (time) are as follows:

- II (a) As regards the time with reference to the different parts of the day, the morning is the most suitable time for the administration of emetic therapy;
- II (b) As regards the time with reference to the nature of the patient, a strong person should take medicines in the morning on empty stomach and a weak person should take medicines along with light and wholesome food;
- II (c) As regards the time (frequency) of taking medicine it is of ten categories as follows:
  - II c (i-ii) *Bhuktādau* or before the meals (i.e. once on empty stomach in the morning and once before the morning meal);
  - II c (iii) *Bhukta-madhye* (during the meal, i.e. in the middle of the meal);
  - II c (iv-v) *Bhukta-paścāt* (after the meals, i.e. after the morning meal and after the evening meal);
  - II c (vi) *Muhurmuhuḥ* (repeatedly during the day and night);
  - II c (vii) *Sāmudga* (before as well as after the meal);
  - II c (viii) *Bhakta-samyukta* (mixed with the food);
  - II c (ix) *Grāse* (along with each morsel of food); and
  - II c (x) *Grāsāntare* (between two meals).

If the *apāna-vāyu* is vitiated, then the medicine should be given before food. If the *samāna-vāyu* is vitiated, then the medicine should be given during the meal. If *vyāna-vāyu* is

vitiated, then the medicine should be given after the morning meal. If *udāna-vāyu* is vitiated, then the medicine should be given after the meal. If *prāṇa-vāyu* is vitiated, then the medicine should be given along with each morsel of food or in between morsels of food. In asthma, cough and morbid thirst, the medicine should be given at short intervals frequently. To the patient suffering from hiccup, medicine should be given before and after food adding to the light articles of food. In anorexia, medicine should be mixed with various types of delicious food.

- II (d) As regards the time with reference to the disease (*vyādhi*), the patient suffering from fever should be given *peyā* (thin gruel), *kaṣāya* (decoctions), medicated milk, medicated ghee and purgation therapy consecutively at an interval of six days after observing the time (number of the days of suffering) of the disease.
- II (e) *Jīrṇa-liṅga* : Appearance of hunger, proper evacuation of stool and urine, lightness of the body and purity [of eructation] — these are the signs of proper digestion. Medicines should be given to the patient only thereafter. [This according to Cakrapāṇi, refers to the time of medicine which is administered before food.] Otherwise, the medicine will produce harmful effects.
- II (f) As regards the time with reference to the nature of seasons, accumulation, etc., of *doṣas*, the ingredients to be used to avoid such accumulation, etc., and regimens to be used in different seasons depending upon the condition of *doṣas* are already described (in *Sūtra 6*).

Administration of therapeutic measures, reasons for prohibiting their use, and examination of the permutation and combination of *doṣas* in a weak patient are already described.

The physician who very frequently keeps on observing the development of the disease and the conducts of the patient will not commit mistakes in treatment.

Administration of therapeutic measures without careful examination of the six conditions of *kāla* (time) leads to harmful effects as the unseasonal rain damages the crops.

[ 296-307 ]

[Regarding the ten different times when medicines are to be taken by the patient, there are different types of interpretations of the text. The text accepted by Cakrapāṇi in some places appears to be different from the one given above. For example, the term 'grāsa-grāsāntara' in the verse no. 298, according to Cakrapāṇi should read as 'grāsa-grāsāntaram'. He has also commented upon two terms, viz., 'bhuktam' and 'sanībhuktam' which are missing in the present text. He has quoted various variant readings of the above text. For example, in the place of 'grāsa-grasāntare' in the verse on. 298, he has quoted a variant reading 'grāsa grāsāntara', and in the place of 'anyathā syāddhi doṣavat' (the present text has syāddhi doṣavadanyathā) in verse no. 303, he has quoted a variant reding as 'anyathā syāt dvidoṣavat'. Cakrapāṇi in his commentary, has also changed the order of giving *peyā*, etc., in fever — vide verse no. 302. According to him, three lines in the verse nos. 305-306 are *anārṣa* or unauthentic.]

The ten times described in the verse no. 298 refers to the times of administration of medicine (*bhaiṣajya-kāla*). While giving the examples of these ten times, the ailments (like vitiation of *apāna* — vide verse no. 299) are cited. This actually implies the time with reference to the administration of medicine (*bhaiṣajya-kāla*) for these ailments. The times with reference to diseases are described in accordance with the different stages of the diseases (vide verse no. 302).

In fever, *peyā* (thin gruel), *kaṣāya* (decoction), *sarpis* (medicated ghee), *kṣīra* (medicated milk) and purgation are described to be given consecutively each for seven days. This is a general rule. Such general rules can be modified in special circumstances. Therefore, what is described here is not contradictory to the statement made in *Cikitsā* 3 : 149. This uncontradictory nature has already been explained in the commentary there; hence not being repeated here.

Signs of proper digestion are already explained in the text of *Vimāna* 1: 25:4. Even then with reference to the time of administration

of drugs, the same is described here because of contextual propriety which should not be construed as a fault of repetition (*punarukta-doṣa*).

### *Aggravation of Doṣas in Different Seasons, Etc.*

व्याधीनामृत्वहोरात्रवयसां भोजनस्य च।  
 विशेषो भिद्यते यस्तु कालावेक्षः स उच्यते ॥ ३०८ ॥  
 वसन्ते श्लेष्मजा रोगाः शरत्काले तु पित्तजाः ।  
 वर्षासु वातिकाश्वैव प्रायः प्रादुर्भवन्ति हि ॥ ३०९ ॥  
 निशान्ते दिवसान्ते च वर्षन्ते वातजा गदाः ।  
 प्रातः क्षपादौ कफजास्तयोर्मध्ये तु पित्तजाः ॥ ३१० ॥  
 वयोन्तमध्यप्रथमे वातपित्तकफामयाः ।  
 बलवन्तो भवन्त्येव स्वभावाद्वयसो नृणाम् ॥ ३११ ॥  
 जीर्णान्ते वातजा रोगा जीर्यमाणे तु पित्तजाः ।  
 श्लेष्मजा भुक्तमात्रे तु लभन्ते प्रायशो बलम् ॥ ३१२ ॥

With reference to *kāla* (time), the specific classification of diseases [on the basis of aggravated *doṣas*] during different seasons, different parts of the day and night, different ages (parts of the span of life) and different stages of the digestion of food will be described hereafter.

Generally *kaphaja* diseases are manifested in the spring, *paittika* diseases are manifested in the autumn, and *vātika* diseases are manifested in [the beginning of] the rainy season.

During the end of the night and the day (afternoon), *vātika* diseases get aggravated [the term ‘*varṣānte*’ here should read as ‘*vardhānte*’]; *kaphaja* diseases get aggravated during the morning and evening; and *paittika* diseases get aggravated during the midday and midnight.

As regards the age, during old age diseases caused by *vāyu*, during middle age diseases caused by *pitta*, and during young age diseases caused by *kapha* naturally take a serious turn.

Generally *vātika* diseases get aggravated after the digestion of food, *paittika* diseases get aggravated during the

digestion of food, and *kaphaja* diseases get aggravated immediately after taking food. [ 308-312 ]

[Cakrapāṇi seems to have reservations about the authenticity of the aforesaid verses. He has mentioned about four verses (*śloka-catuṣṭaya*) whereas the verses described above are five in number. In the verse no. 310, while describing the aggravation of *vāyu*, the term ‘*varṣānte*’ meaning ‘end of the rainy season’ is mentioned. *Vāyu* does not get aggravated at the end of the rainy season, but only in the beginning of the rainy season which is called ‘*prāvṛ̥tī*’, and which is already described before in the verse no. 309. Therefore, the reading ‘*vardhānte*’ meaning ‘to get aggravated’ is more appropriate in the place of ‘*varṣānte*’.

### *III Dose (Quantity) of Medicine*

नाल्पं हन्त्यौषधं व्याधिं यथाऽपोऽल्पा महानलम्।  
दोषवद्यातिमात्रं स्यात्सस्यस्यात्युदकं यथा ॥ ३१३ ॥  
संप्रधार्य बलं तस्मादामयस्यौषधस्य च।  
नैवातिबहु नात्यल्पं भैषज्यमवचारयेत् ॥ ३१४ ॥

As a small amount of water cannot extinguish fire, similarly medicine in small quantity cannot cure a disease. As irrigation with overflow is harmful for the crops, similarly medicine in excessive quantity (dose) is harmful for the patient.

Therefore, after carefully examining the strength of the disease and the medicine, the remedial measures should be administered in a quantity (dose) which is neither too large nor too small. [ 313-314 ]

Though in the above statement, the dose of medicine is not clearly specified, still the dose should be of moderate nature — vide *Vimāna* 8 : 94.

### *IV Sātmya (Wholesomeness)*

औचित्याद्यस्य यत् सात्मयं देशस्य पुरुषस्य च।  
अपश्यमपि नैकान्तात्त्यजंलभते सुखम् ॥ ३१५ ॥  
बाहीकाः पह्वाशीनाः शूलीका यवनाः शकाः।  
मांसगोथूममाध्वीकशस्त्रवैश्वानरोचिताः ॥ ३१६ ॥  
मत्स्यसात्म्यास्तथा प्राच्याः क्षीरसात्म्याश्च सैन्धवाः।

अश्मकावन्तिकानां तु तैलाम्लं सात्यमुच्यते ॥ ३१७ ॥  
 कन्दमूलफलं सात्यं विद्यान्मलयवासिनाम् ।  
 सात्यं दक्षिणतः पेया मन्थश्चोत्तरपश्चिमे ॥ ३१८ ॥  
 मध्यदेशे भवेत् सात्यं यवगोथूमगोरसाः ।  
 तेषां तत्सात्ययुक्तानि भैषजान्यवचारयेत् ॥ ३१९ ॥  
 सात्यं हाशु बल धत्ते नातिदोषं च बहूपि ।

If a non-homologous (*apathyā*) item [of food and regimen] has become wholesome (*sātmya*) to a person because of habit (*aucitya*) or the nature of the place of habitat (*desa*), then sudden and total withdrawal of this item (even though it is non-homologous or *apathyā*) does not give happiness to a person.

Persons like Bāhlīkas, Pahlavās, Cīnas, Śūlīkas, Yavanas and Śakas are habituated with meat, wheat, *mādhvīka* (a type of wine), carrying arms and fire [for keeping them warm].

People living in the eastern part (of India) are habituated with taking fish which is wholesome for them. People of Sindh are habituated with taking milk which is wholesome for them. For the persons like Āśmantaka and Āvantika, the use of oil and sour ingredients is wholesome. People living in the Malaya mountain range are habituated to the intake of rhizomes, roots and fruits which is wholesome for them. For people living in the southern part (of India), intake of *peyā* (thin gruel) is wholesome. For the people of northern and western parts (of India), intake of *mantha* (roasted corn-flour mixed with water) is wholesome. For the people living in the middle part (of India), intake of barley, wheat and milk-products is wholesome.

For them (people living in the aforesaid geographical areas and people of aforesaid ethnic origin), medicines should be administered by adding to the food and drinks which are wholesome to them.

The wholesome ingredients promote strength

instantaneously. If given in excess, these wholesome items do not produce any harmful effect. [ 315 -  $\frac{1}{2}$ , 320 ]

A non-homologous (*apathyā*) item which has become wholesome (*sātmya*) because of habit, etc., should not be given up all together suddenly. If it is done, then it may give rise to miseries. If a homologous (*pathya*) item has become wholesome (*sātmya*), then its withdrawal gives rise to more of miseries.

In the above statement, two types of *sātmya* (wholesomeness), *deśa-sātmya* (wholesomeness for the people living in a particular geographical area) and *puruṣa-sātmya* (wholesomeness for individuals particularly those belonging to a particular ethnic group) are described. *Deśa-sātmya* implies the habitual use of certain types of food, etc., by the people living in a particular geographical area. *Puruṣa-sātmya* implies habitual use of some food, etc., by a particular person.

*Deśa-sātmya* as described in *Sūtra* 6 : 50 refers to wholesome food and regimens which are opposed to the adverse effects of a particular region. Thus, it is different from the *deśa-sātmya* described above inasmuch as the present description refers to the habitual use of items which may or may not be opposite to the conditions of a particular geographical region.

*Puruṣa-sātmya* differs from individual to individual. Therefore, their specific examples are not provided above.

Examples of *deśa-sātmya* are described above with reference to important habits (of taking food, etc.,) of people belonging to or living in a particular area.

#### *Mistakes Committed by Ignoring Deśa, Etc.*

योगैव चिकित्सन् हि देशाद्यज्ञोऽपराध्यति ॥ ३२० ॥  
वयोबलशरीरादिभेदा हि बहवो मताः ।

The physician treating a patient simply with recipes without paying any attention to factors like *deśa* (habitation in different areas), etc., may commit mistakes (may not achieve success). On the basis of age, strength and physical features, physiques are of innumerable types. Accordingly patients are also of innumerable types. [ 320 -  $\frac{1}{2}$ , 321 ]

If a physician administers recipes which are described in the medical texts for different diseases without paying any attention to *deśa*

(habitation) and such other factors like *kāla*, *pramāṇa*, *sātmya* and *asātmya* described earlier in this chapter (vide verse no. 293), and *bala*, *śarīra*, *prakṛti* and *sattva* (described earlier in *Vimāna* 1 : 3), then he does not become successful in his efforts.

Patients are of different types depending upon their age, strength, physical features, constitution and *sattva* (will-power). Though these factors are generally taken into account by the physician while treating a patient, ignoring the requirements of different *deśas* (habitations), etc., may not crown him with success.

### *Usefulness of Therapies Generally Considered as Harmful*

तथाऽन्तःसन्धिमार्गाणां दोषाणां गूढचारिणाम् ॥ ३२१ ॥

भवेत् कदाचित् कार्याऽपि विरुद्धाभिमता क्रिया ।

पित्तमन्तर्गतं गूढं स्वेदसेकोपनाहनैः ॥ ३२२ ॥

नीयते बहिरुष्णौर्हि तथोष्णां शामयन्ति ते ।

बाहौश्च शीतैः सेकाद्यैरुष्माऽन्तर्याति पीडितः ॥ ३२३ ॥

सोऽन्तर्गूढं कफं हन्ति शीतं शीतैस्तथा जयेत् ।

श्लक्षणपिष्टो घनो लेपश्चन्दनस्यापि दाहकृत् ॥ ३२४ ॥

त्वग्गतस्योष्मणो रोथाच्छीतकृच्च्यान्यथाऽगुरोः ।

छर्दिंघी मक्षिकाविष्ठा मक्षिकैव तु वामयेत् ॥ ३२५ ॥

द्रव्येषु स्विन्नजग्धेषु चैव तेष्वेव विक्रिया ।

If the morbidities have afflicted the deep-seated organs like those in the *koṣṭha* (thoracic and abdominal viscerae) and joints, at times, for their cure, therapeutic measures generally considered as contradictory (*viruddha*) may be useful.

If *pitta* is deep-seated and located in the internal pathway (thoracic and abdominal viscerae), then by the application of hot fomentation, *seka* (affusion) and *upadeha* (hot poultices), it comes out to the exterior of the body resulting in the alleviation of *pitta* or heat. [Thus, heat-producing therapies may cure *pitta* which is hot in nature.]

By the application of external therapies like *seka* (affusion), etc., which are cooling in nature, the external heat is pressed to go inside, and cure the deep-seated *kapha* in the

internal path way (thoracic and abdominal viscera). Thus, a cooling therapy may cure *kapha* which is cold in nature.

Sandal-wood is cooling in nature. But if it is made to a fine paste and applied over the skin in thick layer, it causes burning sensation (heat production) by obstructing the evaporation of heat from the skin. Similarly, *aguru* which is hot in potency, [if made to a coares paste and applied in a thin layer over the skin] produces cooling effect.

Intake of the whole fly causes emesis; but intake of the stool of fly is anti-emetic.

Similarly, modification of effects (manifestation of opposite effects) can be observed if an article [of food or drug] is subjected to physical heat or taken internally [and exposed to the effects of the digestive fire].

[According to Cakrapāṇi, the second half of the verse no. 321 can be interpreted in two different ways, viz., along with the first line of this verse or along with the subsequent verses. In the first case, persons (patients) vary from each other on the basis of their age, strength, physical features, etc., and diseases are also of different varieties on account of their deep-seated nature, i.e. location in the internal pathways (thoracic and abdominal viscera) as well as joints. In the second case, in the deep-seated diseases of internal path-way as well joints, at times, a therapeutic measure generally considered to be contradictory (*viruddha*) may become useful.

The first line of the verse no. 326 is similarly interpreted by Cakrapāṇi in two different ways, viz., independently and in association with the last line of the verse no. 325. The translation provided above is made by treating that line as independent. In the case of the latter, it will mean that the stool of the fly which is exposed to the effect of the gastric fire gets modified in its effect inasmuch as the fly as a whole is emetic, and the stool because of its exposure to the gastric fire becomes anti-emetic. He has also quoted several readings of the text and explained these variant readings.]

#### *Need for Proper Examination of Deśa, Etc.*

तस्माद्वौषथादीनि परीक्ष्य दश तत्त्वतः ॥ ३२६ ॥  
कुर्याद्विकित्सितं प्राज्ञो न योगैरेव केवलम् ।

Therefore, a wise physician should carry out treatment after examining carefully the diseases and drugs with reference to ten items (vide commentary), and not only by recipes [described with reference to the diseases in the classics].

[ 326  $\frac{1}{2}$  -  $\frac{1}{2}$  327 ]

In *Sūtra* 15 : 5, eleven items are described to be examined before initiating treatment. In *Vimāna* 1 : 3, twelve items are described to be examined before initiating treatment. Thus, the aforesaid ten items for examination before initiating treatment appear to be contradictory. In *Siddhi* 3 : 6, Dr̄dhabala himself has referred to ten items, viz., (1) *doṣa*, (2) *auṣadha* or drugs, (3) *deśa* or habitat, (4) *kāla* or time, (5) *sātmya* or wholesomeness, (6) *agni* or the power of digestion, (7) *sattva* or will-power, (8) *oka* or habitat [there is a mistake in the text there], (9) *vayas* or age, and (10) *bala* or strength; on the basis of which a patient has to be examined before initiating therapeutic measures. These are the ten items to which a reference has been made above. These ten items include all the eleven items described in *Sūtra* 15 : 5, and twelve items described in *Vimāna* 1 : 3. In *Sūtra* 15 : 5, additional three items, viz., (1) *prakṛti* or physical constitution, (2) *śarīra* or physical features, and (3) *āhāra* (food) are mentioned. The first two of these additional items are included in *deśa* (vide *Vimāna* 8 : 92). The third item, i.e. *āhāra* or food is included in *sātmya* (wholesome food). The twelfth additional item described in *Vimāna* 1 : 3, i.e. *vikāra* is included here under the item *doṣa*. [The present reading in *Vimāna* 1 : 3 does not include *vikāra*. However, there is a variant reading according to Gaṅgādhara which has *vikāra* in this text.] Thus, all the ten items referred to above, and elaborated in *Siddhi* 3 : 6 include all the items referred in *Sūtra* 15 : 5 and *Vimāna* 1 : 3.

Āśādhavarman and other commentators have made efforts to explain all the eleven items described in *Sūtra* 15 : 5 as actually ten items according to the grammatical rule '*atadguṇabahuvrīhi*'. Such explanations are uncanonical and inappropriate.

### *Reoccurrence of Disease*

निवृत्तोऽपि पुनर्व्याधिः स्वल्पेनायाति हेतुना ॥ ३२७ ॥  
 क्षीणे मार्गीकृते देहे शेषः सूक्ष्म इवानलः ।  
 तस्मात्तमनुबद्धनीयात् प्रयोगेणानपायिना ॥ ३२८ ॥  
 सिद्ध्यर्थं प्राक् प्रयुक्तस्य सिद्धस्याप्यौषधस्य तु ।

Even if a disease is cured, it may reoccur by minor form of etiological factors because by the earlier disease the body has become already weak, and the channels for the manifestation of the disease have already become vulnerable. This reoccurrence takes place like the flaring up of a small quantity of residual fire [after the main fire is extinguished].

Therefore, the body should be immuned from such reoccurring attacks of the disease by the continuous use of effective and otherwise harmless drugs which were used before for the treatment of the primary disease.

[ 327  $\frac{1}{2}$  -  $\frac{1}{2}$  329 ]

The term '*nivṛta*' (cured) does not imply complete cure of the disease but incompletely cured disease with minor residual morbidities. If the disease is completely cured, then there is no possibility at all of its reoccurrence because of minor forms of etiological factors. This type of interpretation is supported by the citation of the simile of residual fire.

The term '*mārgikṛta*' implies the susceptibility of the channels afflicted earlier because of the non-development of the power of resistance (*vyādhi-apratibandhakatayā*) as if the path is patient for the reoccurrence of the disease.

If the disease which is incompletely cured earlier reoccurs because of minor etiological factors, then it has the tendency to be cured quickly (*prāśamābhimukha*).

[Cakrapāṇi seems to have the reading '*dārdhyārtham*' in the place of '*siddhyartham*' in the last line of the text. He has interpreted this term '*dārdhyārtham*' as "strengthening the objective of cure", i.e. by the use of effective drugs the non-reoccurring features of the disease is made strong as a result of which there is no reoccurrence of the disease in future.]

### *Effects of Wholesome Food and Regimens*

काठिन्यादूनभावाद्वा दोषोऽन्तःकुपिते महान् ॥ ३२९ ॥  
 पथ्यैर्मृद्वल्पतां नीतो मृदुदोषकरो भवेत् ।  
 पथ्यमप्यश्वन्तस्तस्माद्यो व्याधिरूपजायते ॥ ३३० ॥  
 ज्ञात्वैवं वृद्धिमध्यासमथवा तस्य कारयेत् ।

*Doṣas* may get aggravated in two different ways, viz., *kāthinya* (with compactness) which occurs internally, and *ūnabhāva* (with non-compactness) which occurs in gross form. By wholesome food and regimens, these compact and non-compact *doṣas* may get softened or reduced in quantity respectively as a result of which the morbid manifestation will be of mild nature. Therefore, if a disease is manifested inspite of the intake of wholesome food, etc., then for its cure, after ascertaining its nature, wholesome food, etc., should be increased in quantity or should be taken habitually for a long duration.

[ 329  $\frac{1}{2}$  -  $\frac{1}{2}$  331 ]

*Doṣas* get aggravated in two different ways, viz., by *caya* (process of accumulation, etc.) and by *acaya* (when they do not undergo the process of accumulation, etc.). *Doṣas* mostly follow the former pathogenic process to cause the manifestation of a disease. But the latter pathogenic process when the *doṣas* do not undergo the process of accumulation, etc., is also possible. For example, *vāyu* may get aggravated when a person is in confrontation with a stronger object (*balavadvigraha*) or works hard beyond his physical capacity, *pitta* may get aggravated by anger, and *kapha* may get aggravated by sleep during day time without undergoing the process of accumulation, etc.

The *doṣas* aggravated by the process of accumulation, etc., (*caya-prakopa*) produces compactness (*kāthinya*) which causes serious diseases. If the *doṣa* gets aggravated directly without undergoing the process of accumulation, etc., then it remains in non-compact form (*ūnabhāva*). Because of this non-compactness, it spreads in different parts of the body to produce diseases. Both these types of aggravation take place in the internal parts of the body to produce serious consequences.

The compact *doṣas* (caused by *caya-prakopa*) which are aggravated internally (*antah kupita*) become soft (*mṛdu*), and the non-compact *doṣas* which take gross form (*mahān kupitaḥ*) become reduced in quantity (*alpa*).

The above verses can be explained in a different way also. *Kāthinya* or compactness and *ūnabhāva* or non-compactness, both may occur by the contact (*sambandha*) of *doṣas* and *dhātus* or tissue elements. But the former, i.e. *kāthinya* or compactness takes place when this contact is stabilised. Both these events take place in the interior of the body (*antah*), and both of them are of serious nature (*mahān*). By the

administration of wholesome food, regimens and drugs, both of these morbidities continue to be manifested in a milder form. Having ascertained this (*jñātvaivam*), i.e. the wholesome nature of the drugs, etc., and the deep-seated as well as serious nature of the morbidity because of which it does not get alleviated by the wholesome drugs, etc., these are to be administered in a higher dose continuously. These therapeutic measures should not be altered. Similar views are expressed in other texts also.

*Management of Aversion for Wholesome Items and Liking for Unwholesome Ones*

सातत्यात्स्वाद्वभावाद्वा पथ्यं द्वेष्यत्वमागतम् ॥ ३३१ ॥  
 कल्पना विधिभिस्तैस्तैः प्रियत्वं गमयेत् पुनः ।  
 मनसोऽर्थानुकूल्याद्वि तुष्टिरूजा रुचिर्बलम् ॥ ३३२ ॥  
 सुखोपभोगता च स्यादव्याधेश्वातो बलक्षयः ।  
 लौल्याद्वोषक्षयादव्याधेवधर्म्याद्यापि या रुचिः ॥ ३३३ ॥  
 तासु पथ्योपचारः स्याद्योगेनाद्यं विकल्पयेत् ।

Because of constant use and unpalatability, a wholesome regimen may [at times] become repulsive. Such wholesome but repulsive regimens may again be made palatable by processing them through different modes of cooking.

Therapeutic measures agreeable to the mind and senses promote *tuṣṭi* (mental satisfaction), *ūrjā* (mental strength), *ruci* (relish), *bala* (strength) and *sukha-bhogatā* (non-resistance to the use of therapeutic measures) as a result of which the strength of the disease gets diminished.

If a patient has developed liking for a particular unwholesome ingredient because of *laulya* (desire to indulge because of mental perversion), *kṣaya* (diminution of *dosas*) *vyādhi* (nature of the disease) and *vyādhi-vaidharmya* (desire to take ingredients which are opposed to the attributes of the disease), then such events should be managed by the administration of suitable wholesome regimens, different types of recipes and different food preparations.

[ 331  $\frac{1}{2}$  -  $\frac{1}{2}$  334 ]

Sometimes a wholesome food or drug used constantly for a long time may cause aversion for its continuance. This aversion may also be caused if the food or drug is not palatable. In such cases, the same wholesome food and drug may be processed in different ways like *svaraṣa* (juice), *śṛta* (decoction), *kalka* (paste) and such other methods prescribed in *sūda-śāstra* (science of cooking), and made palatable for the patient. Unpalatable ingredients of wholesome food and drugs are always repulsive. Even a palatable ingredient becomes unpalatable if used constantly for a long time.

The term 'svādu' in the present context (in verse no. 331) implies palatability in taste [and not sweet taste as it generally means].

[It appears that Cakrapāṇi had a text slightly different from the present one given above as evident from the context.]

Liking (*ruci*) for a particular unwholesome substance develops because of the following :

- (1) *Laulya* or desire to indulge in a particular substance because of mental perversion;
- (2) *Kṣaya* or diminution of *doṣas*. For example, the desire for taking *peyā* (thin gruel) by a person suffering from chronic diseases where tissues have undergone diminution;
- (3) *Vyādhi-svabhāva* or the nature of the disease. For example, the desire to take mud by a person suffering from *pāṇḍu* or anaemia; and
- (4) *Vyādhi-vaidharmya* or the desire to take ingredients which are opposed to the attributes of the disease. For example. There is a desire to take unctuous ingredients if the disease is caused by ununctuousness. If there is aversion for sour things because of constant use, then the patient feels happy to take sweet ingredients (vide *Suśruta* : *Sūtra* 46 : 468).

[Cakrapāṇi has interpreted the term 'vyādhi-vaidharmya' as implying two causative factors, viz., *vyādhi-mahimā* (specific nature of the disease) and *vyādhi-vaidharmya* (things opposed to the nature of the disease.) Some scholars interpret this term 'vyādhi-vaidharmya' as one causative factor and cite the example of the desire of a patient suffering from *kaphaja* disease to take sour and pungent ingredients.

Even in such events of perverted desire of the patient to take unwholesome drug, food, etc., he should be given only wholesome, and not the unwholesome ones. If the perverted desire is for another

wholesome ingredient, then obviously there is no difficulty. If, however, the perverted desire is for unwholesome ingredients, then the desired food, etc., should be given after adding wholesome ingredients or by processing such unwholesome ingredients with wholesome ones.

According to some scholars, these three types of perverted desires (*ruci*) should be treated in three different ways as follows :

- (1) The desire of *laulya* (mental perversion) should be treated by adding wholesome ingredients (*pathya*);
- (2) The desire caused by *kṣaya* (diminution of tissue elements and *doṣas*) should be treated by *yoga* (administration of wholesome recipes); and
- (3) The desire manifested by *vyādhi-vaidharmya* (desire to take ingredients which are opposed to the nature of the disease) should be treated by adding to the food such ingredients as are opposed to the disease.

[The aforesaid alternative interpretation is not acceptable to Cakrapāṇi; he prefers the earlier interpretation.]

### To Sum Up

**तत्र श्लोकाः —**

विंशतिर्व्यापदो योनेर्निदानं लिङ्गमेव च ॥ ३३४ ॥  
 चिकित्सा चापि निर्दिष्टा शिष्याणां हितकाम्यया ।  
 शुक्रदोषास्तथा चाष्टौ निदानाकृतिभेषजैः ॥ ३३५ ॥  
 क्वलैब्यान्युक्तानि चत्वारि चत्वारः प्रदरास्तथा ।  
 तेषां निदानं लिङ्गं च भैषज्यं चैव कीर्तिंतम् ॥ ३३६ ॥  
 क्षीरदोषास्तथा चाष्टौ हेतुलिङ्गभिषग्जैः ।  
 रेतसो रजसश्चैव कीर्तिं शुद्धिलक्षणम् ॥ ३३७ ॥  
 उक्तानुक्तचिकित्सा च सम्यग्योगस्तश्चैव च ।  
 देशादिगुणशंसा च कालः षड्वध एव च ॥ ३३८ ॥  
 देशे देशे च यत् सात्यं यथा वैद्योऽपराध्यति ।  
 चिकित्सा चापि निर्दिष्टा दोषाणां गूढचारिणाम् ॥ ३३९ ॥

The topics described in this chapter for the benefit of the disciples are as follows :

- (1) Etiology, signs, symptoms and therapeutic measures for the treatment of twenty varieties of gynecic diseases (*yoni-doṣa*);

- (2) Etiology, signs, symptoms and therapeutic measures for the treatment of eight types of seminal morbidities (*śukra-doṣa*);
- (3) Etiology, signs, symptoms and therapeutic measures for the treatment of four types of impotency (*klaibya*);
- (4) Etiology, signs, symptoms and therapeutic measures for the treatment of four types of menorrhagia (*pradara*);
- (5) Etiology, signs, symptoms and therapeutic measures for the treatment of eight types of galactic morbidities (*kṣīra-doṣa*);
- (6) Signs of pure (natural or normal) semen (*śukra*) and menstrual blood (*rajas*);
- (7) Treatment of diseases which are described by name and which are not described by name in the text;
- (8) Appropriate line of treatment for the aforesaid diseases;
- (9) Highlighting the excellence of the knowledge of the attributes of *deśa* (habitat), etc.;
- (10) Six types of times for the administration of therapeutic measures (*bheṣaja-kāla*);
- (11) Homologation in different countries;
- (12) Non-achievement of success by the physician because of the ignorance of the aforesaid factors; and
- (13) Treatment of deep-seated morbidities. [334<sup>1/2</sup>-339]

*Importance of the Knowledge of Scriptures and Their Interpretations*

यो हि सम्यङ् न जानाति शास्त्रं शास्त्रार्थमेव च।

न कुर्यात् स क्रियां चित्रमचक्षुरिव चित्रकृत्॥ ३४०॥

A physician who is not well versed in the scriptures and



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their interpretations should not attempt treatment of diseases as a painter without eyesight should not attempt painting a picture.

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*Colophon of the Chapter*

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढ-  
बलसंपूरिते चिकित्सास्थाने योनिव्यापच्चि-  
कित्सितं नाम त्रिंशोऽध्यायः ॥ ३० ॥

Thus, ends the thirtieth chapter on the treatment of gynecic diseases [etc.,] in the *Cikitsā* section of Agniveśa's work as redacted by Caraka, and because of its non-availability supplemented by Dṛḍhabala.

*Colophon of the Section*

अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते ।  
चिकित्सितमिदं स्थानं षष्ठं परिसमाप्तिम् ॥ ३४१ ॥

Thus, ends the Sixth Section called *Cikitsā-sthāna* (Section on Therapeutics) of Agniveśa's work as redacted by Caraka.

*End of Cikitsā-sthāna*

\* \* \*