CHIKITSA SAMGRAHAM

THE ARYA VAIDYA SALA
KOTTAKKAL, KERALA, PIN : 676503 INDIA

ARYA VAIDYA SALA, KOTTAKKAL

A BRIEF HISTORY OF ITS PROGRESS

Lying between the mountains and the sea, green with herbs and rich in minerals, the land of the Malayalee is the foster-mother of Ayurveda. There have been Ayurvedic physicians reputed for their genius and deep knowledge of the science in Kerala. The contribution of Ashta Vaidya families, Gurukulas and the traditional toxicologists for the enrichment of Ayurvedic studies is invaluable. But as the wheel of time turns, some lose their glory and get subordinated to others. This was the plight of Ayurveda some eighty years ago. It was a time when the allopathic system suitable to modern ways of life in form and content and fully supported by the Government was gaining popularity. Scarcity of physicians truly knowledgeable in Ayurveda, lack of facilities for studying Ayurveda properly, the inconvenience felt naturally by patients in preparing at home the medicines prescribed by Ayurvedic physicians, even as ready-made allopathy medicines were becoming common, lack of encouragement from the Government - many such factors as these combining to push it on to the verge of collapse - this was the picture of Ayurveda at the beginning of the twentieth century.

P.S. VARIER

This was the time when P.S. Varier emerged on the scene. Residing at Kuttancheri Mana where the vestiges of Gurukula system still remained, and formally studying Ayurveda at the feet of Brahmasri Kuttancheri Vasudevan Moosad, the leading physician of the Ashta Vaidya Family at that time, and then gaining a good working knowledge in Allopathy also under the

VAIDYARATNAM P.S. VARIER

CHIKITSA SAMGRAHAM

Vaidyaratnam
P. S. VARIER

Translated by:
P.U.K. WARRIER

ARYA VAIDYA SALA, KOTTAKKAL
KERALA

PREFACE

We are happy to bring out the English translation of Chikitsa Samgraham. Originally it was written in Malayalam by Vaidyaratnam P.S. Varier the most renowned and revered among those who pioneered the renaissance of Ayurveda. It was sixty years ago that the first edition of this book was published by the author, the founder of Arya Vaidya Sala. The work is essential for physicians, and useful for patients. Even a layman can obtain some basic knowledge about the maintenance of health from this book. It is proof of its usefulness that the inquisitive welcome the work with interest and enthusiasm.

This book describes all popular medical formulations contained in the various texts and their various forms and combinations along with their dosage, methods of usage, dietary and other restrictions and their declared effects. It also describes the pathogenesis, symptoms and other details of common diseases and prescribes the treatment for them. Besides, there is a detailed description of Panchakarmas with their preparatory and concluding formalities, Dhara, Pizhichil and Navarakizhi which are the specialities of Kerala. It discusses all important aspects of the maintenance and promotion of health, such as regimen, diet and the suitable time and place for treatment.

We have had to make some alterations in the original work. We have deleted some inconsequential medicines and added a few new ones.

It deserves special mention that an article by the author, entitled "The principles of Ayurveda" published in "Dhanwanthari" (Book 19 vol. 11 and 12) dated June 15 and July 16, 1922 is appended to this edition. It is hoped that the way the author endeavoured to synthesise traditional and modern principles will become clear from this article, and that the inquisitive will

welcome this. In what circumstances and to solve what all problems was the Arya Vaidya Sala established have been clarified in the author's preface to the first edition. Thanks to his drive and dedication, those problems were solved then. Today we have new problems facing Ayurveda. The countrywide inflation is one such. It has also become difficult to get herbs and drugs essential in the manufacture of medicines.

Though preliminary steps are already on for the large scale cultivation of herbs in a scientific manner, it is high time that the Government and private agencies urgently make efforts in this direction.

It is a happy augury that many new projects are being formulated by the Government for the development of Ayurveda. But it cannot be forgotten that there are many regulations that handicap the manufacture and distribution of medicines. Due to the general restrictions on Narcotics, it has become almost impossible to get drugs like hemp (Ganja) and opium, necessary for the manufacture of some Ayurvedic medicines at proper times and in adequate quantities and so we have been forced to discontinue the manufacture of some medicines.

It has already been stated that due to the unprincipled clearance of forests, the growth of herbs is diminishing. It is to be feared that if this trend continues, production of medicines will be handicapped, however much science may progress. We therefore entreat the Government to pay due attention to this matter. The public and their representatives must realise this, and press the Government to adopt appropriate remedial measures.

Since the use of advanced machinery and modern technology will help speed up production and improve the quality of medicines and reduce production cost, we have developed various equipments ever since 1950. The role of Sri P.M. Varier, the nephew of Vaidyaratnam P.S. Varier and the first Managing Trustee of the Arya Vaidya Sala (my elder brother) in embarking on this new venture is unforgettable. I take this opportunity to pay homage with folded hands to his sacred memory.

In bringing out the English translation of Chikitsa Samgraham, we are indebted to Major P.U.K. Warrier (Retd.). We take this opportunity to express our thanks to Mr. P.U.K. Warrier for the English translation of Chikitsa Samgraham.

Kottakkal
1-5-1994

P.K. Warrier,
Managing Trustee
and
Chief Physician

PREFACE TO THE FIRST MALAYALAM EDITION

It does not seem necessary to explain anything to anybody about the grandeur of Ayurveda which we proudly consider for long as an especial wealth of India. Still, as Vagbhata says, " याति हालाहलत्वञ्च सद्यो दुर्भाजनस्थितम्". It is widely recognised that over sometime in the past this indigenous system of medicine has come to suffer great disrepute and degradation due to the indifference, incompetence and helplessness of most of the Ayurvedic physicians to comprehend its merits and demerits and to practise it in the proper manner.

Nothing seems to be more shameful than that this wealth acquired by our ancestors through long and arduous work, so useful to all of us, young and old, is not only in the least not added to by us, but is allowed to decay day by day through our indolence and by remaining callously unmoved and even indulgent when others, either misguided or envious, ridicule it with imaginary allegations.

To say anything more on the low standard of our physicians of the day may irk many. Better refrain from further polemics. Still, I dare not leave it here without saying a few words on the present state of indigenous medicines.

It is lay workers who are engaged in the collection, storage, preservation, buying, selling and processing of raw drugs; they do not add these in the formulations appropriately at the required time and even though available in plenty, they often use one drug for the other due to wrong identification. Besides, with the passage of time and due to lack of experience, a great number of herbs and drugs have become unobtainable after due identification.

Thus since the physicians entrust the work to others without shouldering responsibility themselves, people take the effects of medicines declared in the medical texts as merely placatory. Moreover, physicians themselves have become unfamiliar with the drugs and herbs they list in the formulations. When prescribing "Draksadi Yoga", the physician only lists "Parusaka" by its vernacular equivalent "Cittinthal" in his prescription, but when asked "What is Cittinthal?" or "Where is it obtainable", he merely answers, "That is to be referred to the herb-gatherers"; in fact, one earnestly wishes to meet a physician who can knowledgeably explain herbs. How can a soldier who little knows the weapon he wields be expected to win a battle? It is no wonder that in our age of advancing civilization, people become dissatisfied and faithless about such physicians.

All this is said only to emphasise the need for the physicians to have close acquaintance with medicines; no one need take this as advocating that every physician must prepare and keep his medicines independently. Not that this is not excellent; only it is impractical. It is well-known that although house-hold requirements like articles of food, dress and furniture are all essential for everybody, it is not the way of the world to make all these things oneself; this is just not possible.

It is thus our view that the need of the hour is not to strain in isolation, but to resort to division of labour and work in cooperation. We are confident that if some physicians form a company to closely examine and select drugs and herbs and manufacture medicines with due care and thought, without in the least deviating from scientific principles and experience, and other practitioners buy them and utilise them in affording the best treatment, both parties will derive due profits, patients will have convenience and people will have satisfaction and faith in the system.

Practitioners of English medicine have their advantage in such an arrangement. They have a great number of medical shops in all towns ready with all medicines and equipments needed for treatment. Why can we also not have such arrangements? It is senseless to raise objections by pointing to the ways

of our ancestors. Actors are not always born of actresses. It is sad that the time for the timely reformation of Ayurveda is long past, but it can be boldly asserted that if we work in co-operation as indicated, success is bound to follow.

The foundation of the "ARYA VAIDYA SALA" was laid here primarily with this idea that our duty is to strive for a better future, not to lament over the past.

In the same way, as there are arrangements here to treat the sick with the utmost devotion, genuine medicines, prepared true to specifications, from raw drugs gathered properly are available for sale at moderate rates for the use of other practitioners and patients alike.

None of these raw drugs is selected without the closest scrutiny, nor are the medicines processed without careful supervision. We affirm that our preparations are all absolutely unadulterated.

Almost all popular and traditional formulations are always available with us. Several decoctions are prepared according to the most modern methods and duly preserved for long duration.

With an eye on quality, most of our drugs are bought from distant places and are acknowledged as the best in the world.

Although a few formulations popular in Malabar are manufactured and sold in countries outside, they are much costlier than ours but in no way superior in quality.

Prescriptions of all practitioners are promptly served by us, but such prescriptions should be written legibly, and payment made in advance. We do not neglect even trifling demands. Replies to all letters received on a day are sent out by the next day's post.

A single trial is certain to satisfy anyone.

Kottakkal
16-10-1902

P.S. Varier,
Arya Vaidya Sala, Kottakkal

guidance of Dr. V. Varghese the famous physician and expert surgeon, he entered the field of medical practice. He had already made up his mind to conduct experiments for development and propagation of Ayurveda.

He laid the foundation for his efforts on the Vijayadasami day, October 12, 1902. He made a humble beginning to manufacture medicines and treat patients in a small building at Kottakkal, his birth place in Ernad Taluk of South Malabar, and named it "Arya Vaidya Sala". Apart from examining patients and prescribing treatment, it was his aim to provide medicines prepared scientifically under his supervision, and he gave himself up to its realisation. His efforts to trace out the best raw drugs and to preserve them for long periods went on successfully. One of his remarkable efforts was the method for the prolonged preservation of bottled decoctions. Through these enterprises, the name of P.S. Varier and Arya Vaidya Sala and the ways of his treatment and the popularity of his medicines all gained wide recognition. Orders for medicines began to flow in from far and near. This forced him to expand his institution and to augment production. It was Arya Vaidya Sala that first published a catalogue of some Ayurvedic medicines in 1903 with general details like dosage, usage and price, in South India. Seeing these experiments succeed, many have followed this model.

Progress was speedy. When demand for medicines increased a Branch was opened at Kozhikode in October 1916 and at Palakkad in April 1932.

AYURVEDA COLLEGE

P.S. Varier, who was farsighted, foresaw the need for sending out those who have studied the science deeply to different parts of the country for the effective propagation of Ayurveda. Facilities to study properly and gain practical experience in the science were lacking at that time. To solve this problem he established an Ayurveda College in January 1917 to

run a four-year course in a building, adjacent to the Kozhikode Branch of his Vaidyasala. The college functioned under the auspices of the Arya Vaidya Samajam, a registered body, of which P.S. Varier was the guide and secretary. However, Arya Vaidya Sala was the source of its finances. "Arya Vaidya" the diploma approved by the Madras Government was bestowed on those who passed the course. Later, when a Charitable Hospital named Ayurveda Chikitsa Sala was set up at Kottakkal in 1924, under Arya Vaidya Sala, the college was shifted to the Hospital Annexe in view of the better facilities available for students for practical training. Those who passed out of the college are now rendering medical service independently all over the country.

MEDICAL LITERATURE: ARTS

Soon after the first catalogue of medicines was published in 1903, P. S. Varier brought out his Malayalam work "Chikitsa Samgraham". This mentions not only the acknowledged effects, dosage and methods of use of all medicines prepared in the Arya Vaidya Sala, but also the system of weights and measures, common remedies for various diseases with appropriate Ayurvedic regimen, the Panchakarma courses and Kerala specialities like Dhara and Pizhichil, in so simple a language that the common man can easily understand it. His works on Cholera - "Vi shoochika" and on post-natal care had helped people then to be informed in these subjects. In 1925, he brought out his work "Ashtanga Sareeram" in Sanskrit as a College level text book. This work aims at explaining in simple terms " Sareeram" of Ayurveda and Anatomy and Physiology of the western system and contains over 3000 verses and 200 illustrations. This work earned a special certificate at the hands of Pandit Madan Mohan Malavya, then President of the All India Ayurvedic Congress, at its sixteenth session. This is prescribed as the main text for the new syllabus approved by the Kerala Government. He had later elaborated this eight volumes with the title "Brihat Sareeram" and had brought out the first volume. The second volume was

posthumously published in 1969. A magazine entitled "Dhanwanthari", which ran for about 25 years under his editorship, helped in the progress and popularisation of Ayurveda. An enthusiast in all forms of art and a dramatist, he has authored many dramas in Malayalam. The crowning examples of his interest in the promotion of art are the P.S.V. Dramatic Troupe which was promoted by Arya Vaidya Sala and the P.S.V. Natya Sangham which is still in existence.

AYURVEDA CHIKITSA SALA

P.S. Varier set up the Ayurveda Chikitsa Sala, a Charitable Hospital in 1924 close to the Arya Vaidya Sala. There are facilities for treatment of poor patients, with free food and medicines. He appointed an Ayurvedic and an Allopathic doctor here to examine and treat patients. In a place like Kottakkal, where private agencies, local bodies or the Government did not run even a rural dispensary, this Charitable Hospital was a blessing to the people residing within a radius of 15 km. around.

RECOGNITION

In consideration of the services rendered for the development of Ayurveda through the Arya Vaidya Sala, Ayurveda College and Publication of books and magazine, P.S. Varier was nominated by the Madras Government to the Central Board of Indian Medicines when it was constituted in 1932. Later he continued on the Board as an elected member until his death. He was also a member of the Board of Examination of the Government School of Indian Medicine. In recognition of the multifarious services rendered by him for the development of the Ayurvedic system and thereby to humanity, the Government of India honoured him with the award of "Vaidyaratnam" in 1933.

A NEW CHAPTER

January 30, 1944: That was a black day for us and for every one connected with our institution, for Vaidyaratnam P.S. Varier who was seen in good health and spirits even the previous night came to the end of his earthly life that morning at 5.30 in the 75th year of his life. Before his death, however, he had raised to a very high status all the movements he had started - Arya Vaidya Sala and the institutions under it.

AFTER THE VAIDYARATNAM

Vaidyaratnam P.S. Varier was a unique personality with a rare combination of extra-ordinary organisational and managerial talents, effervescent enthusiasm and spirit of service. On his death many were apprehensive of the future of Arya Vaidya Sala and the allied institutions.

But the years after his death have proved that all such apprehensions were out of place. Arya Vaidya Sala and the allied institutions continued to scale new heights, doubtless due to one factor; the foresight of Vaidyaratnam.

A GRAND WILL & TESTAMENT

Vaidyaratnam had clear ideas about how his institutions were to be run after his time. He laid a firm foundation for this through his grand testament. The testament lays down that Arya Vaidya Sala and allied institutions shall be administered by a Turst and the income utilised for specific purposes. He formed the Trust with seven efficient and loyal members selected from his relatives and Arya Vaidya Sala employees. He had appointed his nephew, the late P.M. Varier as the first Managing Trustee and the Chief Physician. Vaidyaratnam had stipulated that the income of Arya Vaidya Sala be utilised for the following purposes:

a) To improve Ayurveda through research and other means so as to make it more useful for the people.

b) To afford free treatment to poor patients.

c) To run the Ayurveda College.

d) To improve Arya Vaidya Sala.

e) To maintain the P.S.V. Drama troupe (now the Natya sangham)

f) To conduct the annual and other festivals in the Sri Viswambhara temple.

He had even fixed the limits for the expenditure or the percentage of income to be spent for each purpose. There is also provision for granting old age benefits of various types to the employees of the institution.

ARYA VAIDYA SALA

The medicines of Arya Vaidya Sala had gained great popularity even before Vaidyaratnam's demise. At that time there were only two branches at Kozhikode and at Palakkad, and a few agencies.

After his demise, over the past 50 years, Arya Vaidya Sala has made remarkable progress in the production and distribution of medicines. In 1948 a new annexe was added to the Factory and in 1956 pulverising and grinding machines were set up. Following this, modern equipments and techniques were introduced in packing and other work. Since the installation of the Steam plant in January, 1967, considerable progress has been achieved in production.

During this period, Arya Vaidya Sala started many new Branches, Agencies and Sales Depots. Branches were opened at Tirur and Erode in 1947. A new depot at Palakkad and a Branch

at Ernakulam were opened in 1957. The Thiruvanantapuram branch followed in 1959, Aluva depot in 1962, a Depot at Kottakkal bazar in 1963, and the Madras branch in 1968.

The opening of a Sales depot at Kozhikode in 1972, a new branch at Kannur in 1975, another at Coimbatore in 1976 and one at New Delhi in 1981 need special mention. The number of approved agencies and depots at present exceeds 500. Today there are agencies in all parts of India and at Singapore and Malaysia. The sale of medicines progressed systematically during this period.

NURSING HOME

Vaidyaratnam had provided in his Will for medical advice and treatment on the basis of the capacity of the patients. A large number of patients came and were treated during his days. Amongst them are celebrated personalities like Jayaprakash Narayan. Some apartments in the Arya Vaidya Sala used to be arranged for them, or a suitable house in the vicinity was hired.

In course of time, patients arrived in large numbers. Late P.M. Varier decided to provide convenient and modern lodgings for them, and set himself to work for it. The Golden Jubilee Nursing Home was inaugurated on the occasion of the Golden Jubilee of the Arya Vaidya Sala when the 29th Annual Session of All India Ayurvedic Congress was held here in 1954. This Nursing Home with single rooms, double rooms and family blocks furnished with all amenities is a blessing to the sick.

Again in 1963, a new building was opened for in-patients. But the need for additional buildings continued. The Golden Jubilee Nursing Home hardly met the needs of the increasing number of patients. Their swelling wait-list opened the eyes of the authorities, and more blocks with all amenities were built in the adjoining compound, with balconies opening out on green hills and fields. This Platinum Jubilee Nursing Home was

inaugurated by Sri. Morarji Desai, the then Prime Minister of India on January 1, 1979. To cope with the increased demand, another block named 'Adi Sankara Block' was built in 1989.

AYURVEDA COLLEGE

It is gratifying that many holders of the Diploma "Aryavaidyan" from the Arya Vaidya Patha Sala founded by Vaidyaratnam in 1917 are at present serving the sick in all parts of India. The Ayurveda College syllabus was modernised and unified after the Kerala State was formed and a new D.A.M. course was introduced here in 1959.

The Golden Jubilee of the Ayurveda College was celebrated in 1968. The new building for the college inaugurated on the occasion combines all facilities necessary for a modern college. The efforts to start a degree course resulted in introducing the B.A.M. course in 1972. This college is now affiliated to the Calicut University. This was working under a registered body named Arya Vaidya Samajam, but now it functions under the Kerala Ayurvedic Studies and Research Society, a registered society constituted with representatives of the Central and State Governments and the Arya Vaidya Sala for the expansion of the college and for developing higher studies and research in Ayurveda. Vaidyaratnam has set apart upto ten percent of the net income of Arya Vaidya Sala for college purposes. This amount which was being spent for the Arya Vaidya Samajam is now handed over to the society. Postgraduate courses in mental diseases and toxicology are being planned under this new society.

CHARITABLE HOSPITAL

The Charitable Hospital was started in 1924 for giving free treatment to the poor. Clinical arrangements for treating in-patients with free medicine and food are available here. On an

average, about 900 out-patients are attended to daily and given free medicines. In 1960, a maternity ward attached to the Charitable Hospital was opened. A Panchakarma ward was also inaugurated in 1965. Here, costly treatments like Navarakkizhi, Pizhichil, Dhara etc., are given free to poor patients. Modern diagnostic facilities like clinical laboratory, X-ray plant etc., have also been made available here.

CLINICAL RESEARCH WARD

Ayurvedic Research has been specially mentioned in Vaidyaratnam P.S. Varier's will and it has been laid down that the net income of the Arya Vaidya Sala should be utilised for that purpose also. The Research Wing was started in connection with the Golden Jubilee Celebration of the Arya Vaidya Sala. This wing first paid attention to the publication of Vaidyaratnam's Brihat Sareeram (Second part - Asthiskandham). The first part (Srishtiskandham) had already been published during his time in 1942. Later, from 1964 onwards, Ayurveda Seminars began to be organised in connection with the celebration of the Founder's Day every year. Along with this, an All India Thesis Competition on a selected topic is being conducted every year.

In 1966, a Clinical Research Ward was opened on the occasion of the Founder's Day Celebration. The research that is being conducted here is on how to cure particular kinds of diseases by less costly Ayurvedic treatment, without surgery. This Research Wing has been established in accordance with the ideal of Vaidyaratnam. This is being conducted under the auspices of the C.C.R.A.S. under the Central Government.

P.S.V. NATYASANGHAM

The Paramasiva Vilasam Drama Troupe started by Vaidyaratnam in 1909, which had for 30 years earned reputation as one of the foremost drama troupes of Kerala, had during his

life time itself (1939) been converted into P.S.V. Natyasangham (Kathakali troupe). This troupe which is even today run on well organised lines, is capable of staging all the existing Attakathas of the day most beautifully. It has staged performances, in all parts of India and earned public acclaim. In 1959, it conducted a foreign tour under the leadership of Smt. Kamala Ghia and staged Kathakali performances at various places. The P.S.V. Natyasangham consists of artistes famous in the fields of Vesha, music and accompaniments. The Central Government had deputed P.S.V. Natyasangham to present the story of Ramayana at the International Ramayana Festival in Indonesia in 1971. The Sangham can proudly recollect that rare occasion, which earned the acclaim of all sections.

TOWARDS BETTER PROGRESS

The above is a clear picture of Arya Vaidya Sala and the institutions under it, steadily progressing along the path cleared by Vaidyaratnam. This does not, however, mean that there were no difficulties in the past. Especially the death of the then Managing Trustee, P.M. Varier, in a plane accident in 1953 was a heavy blow to the Arya Vaidya Sala in its progress.

After the untimely death of Sri. P.M. Varier, the first Managing Trustee and Chief Physician, his younger brother, Sri. P.K. Warrier became the Managing Trustee.

Several efforts are being made and plans formulated to import into the field of production of medicines the achievements of modern scientific knowledge and technology.

It is hoped that these enterprises will help in the speedy production of Asavas, Arishtas, Decoctions, Bhasmas etc., in bettering the quality of medicines and in reducing the cost of production appreciably.

The association of a special research squad consisting of Sri N.N.Sirkar, experienced and famous in the field and his team of expert colleagues in the activities of Arya Vaidya Sala can be

considered as a milestone on the path of the Institution.

"Lokassamstha sukhino bhavantu" was the motto and slogan of Vaidyaratnam. The secrets of the success of Arya Vaidya Sala is that the Trustees of Arya Vaidya Sala, its management and employees are functioning as a single family, keeping in view that ultimate aim of the welfare of humanity. The basic rules of Vaidyaratnam were love and confidence. It can no doubt be said that even now those are the principles governing the functioning of the Arya Vaidya Sala.

It is specially worth recollecting that the late Sri. V.V.Giri, as the Vice-president of India (1968) and later as the President of India (1970) stayed in Arya Vaidya Sala's Kailasamandiram for treatment for one month on each occasion and left after being relieved of his ailments.

May the standing monuments of Vaidyaratnam P.S. Varier's glory - Arya Vaidya Sala, Ayurveda College, Charitable Hospital and Natyasangham - make steady progress and live for ever.

PRINCIPLES OF AYURVEDA*

Vaidyaratnam P.S. Varier

It is the common belief that Ayurveda is eternal. This does not refer to the work of any particular author. Ayurveda is the collection of the principles of life that took birth with the world itself and is not liable to change at any time or in any part of the world. It is also believed that these principles were discovered by Brahma, the Creator himself and compiled into a large volume. This original work came to be called 'Ayurveda'. The ancient sages who later realized that it is impossible for anyone to learn this big compilation in a lifespan, divided it into eight parts; and some of them came to pay special attention to particular parts. In course of time students found it hard to learn even these parts as it took much time. As knowledge of all these parts was essential to become a good physician or surgeon, later authors began to abridge these parts into one or two books. Thus the original work came to be kept aside and got perished as time passed, while the abridged books took its place. The aim of the abridgers was to compress the whole matter into fewer words. As long as there were great and selfless sages to explain the proper meanings, this method brought no harm to the science or to the people. When such sages disappeared from the world and selfish people abounded in the country, the result became adverse. Later due to foreign invasions and consequent chaos, many reputed works on Indian science, including Ayurveda happened to perish. In due course, peace was restored and people went back to their own evocation. But, what was to be done? There were neither reliable texts to learn from, nor learned

---

* Originally published in Malayalam in "Dhanvanthari" magazine of June 15 and July 16, 1922 (Book No. 19, Vol.11 & 12)

physicians to teach. In this critical situation almost all living physicians - some of them might even have been the direct disciples of the sages —prepared some works from memory and from such portions of the works which survived the chaos. Some errors naturally crept into these works as we see today; and the writers might have also made some mistakes. However, it is clear that words and even sentences of the basic texts have been misunderstood and used wrongly in the works we inherited. Consequently, obtaining practical knowledge from such works, particularly in anatomy and physiology, has been rendered difficult indeed. Most of these mistakes can be found out and rectified easily. And when so rectified, the original principles can be easily grasped and reaffirmed. But eminent scholars in eastern and western medical sciences must set themselves to this job with enthusiasm and understanding, as unadulterated portions are still available to us in works like Caraka, Susruta, Vrddha Vagbhata and Vagbhata. I believe this will facilitate further research. Let us now present some important principles of Ayurveda:

Tridhatus

Human body is made up of the five principles (Pancamahabuthas) viz. Akasa (air), Vayu (vital force), Tejas (some minerals, acids, alkalies etc), Jala (water) and Prthivi (organic substances and earthly matter not included in others). Any part of the body, howsoever minute, is an inseparable combinations of these principles. In Ayurveda, combinations of these principles are classified into three, viz. Vayu or Vata, Mayu or Pitta and Valasa or Kapha. Of these the first is a combination of Akasa and Vayu, the second is Tejas, and the third is a combination of Prthvi and Jala. These three mega-divisions of the body particles are called the Tridhatus (त्रिधातु शर्म वहतं शुभस्पती -ऋक्र संहिता) These not only build and sustain all parts of the body but also fulfill all biological function when alive. These cannot be detected in their original form in any parts of the body. We must identify these with those parts of the body, where they predominate. Accordingly, Valasa is a combination of the materials used for structuring and sustaining the body, Mayu is a combination of the materials that digest the food and transform it into body-

constituents, and Vayu is that body-constituent that generates power and motivity. Besides, Vayu includes that body-constituent that carries oxygen to the part of the body for activating their bio-functions. The real nature of Vayu, Mayu and Valasa can be understood properly from the following:

"वायुस्तन्त्रयन्त्रधरः प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां नियन्ता,प्रणेता च मनसः, सर्वेन्द्रियाणामुद्योजकः, सर्वेन्द्रियार्थानामभिवोढा, सर्वशरीरधातुव्यूहकरः, सन्धानकरः शरीरस्य, प्रवर्तको वाचः, प्रकृतिः स्पर्श शब्दयोः,श्रोत्रस्पर्शनयोर्मूलं,हर्षोत्साहयोर्योनिः,समीरणोऽग्नेः, दोषसंशोषणः, क्षेप्ता बहिर्मलानां, स्थूलाणुस्रोतसां भेत्ता, कर्ता गर्भाकृतीनाम्, आयुषोऽनुवृत्तिप्रत्ययभूतो भवत्यकुपितः "। (चरकसंहिता, सूत्रं -अ. १२)

"Vayustantrayantradharah pranodanasamanavyanapanatma, pravartakascestanamuccavacanam niyanta, praneta ca manasah, sarvendriyanamudyojakah, sarvendriyarthanamabhivodha, sarvasariradhatuvyuhakarah, sandhanakarah sarirasya, pravartako vacah, prakrtih sparsasabdayoh, srotrasparsanayormulam, harsotsahayoryonih samiranoSgneh, dosasamsosanah, ksepta bahirmalanam, sthulanusrotasam bhetta, karta garbhakrtinam, ayusoSnuvrttipratyayabhuto bhavatyakupitah"

(Caraka Samhita, Su. Chap.12)

("When not excited, Vayu embodying Prana, Udana, Samana, Vyana and Apana is the sustainer of Tantrayantra (Nervous systems) the prompter of the varieties of activities, the promoter and controller of the mind, the activator of all organs, the carrier of all sensations, the organizer of the groups of all sustaining elements and the binder and motivator of the body; and thus the primordial nature of touch and sound and the basis of the ear and skin, the source of zest and delight, the stimulator of fire, the drainer of dosas, the discharger of wastes, the opener of gross and subtle channels, the moulder of foetus, and the cause that supports the favorable course of life.")

"तमुच्छ्वासनिश्वासोत्साहप्रस्पन्दनेन्द्रियपाटववेगप्रवर्तनादिभिर्वायु-

रनुगृह्णाति । पक्त्यूष्माभिलाषक्षुत्पिपासाप्रभाप्रसाददर्शनमेधा-शौर्यमार्दवादिभिः पित्तम् । स्थैर्यस्नेहसन्धिबन्धवृषताक्षमाधीधृति-बलालौल्यादिभिः श्लेष्मा ।" (अष्टंगसंग्रहं, सू. अ. १९)

"(Tamucchvasanisvasotsahapraspandanedriyapatavavega-pravartanadibhirvayuranugrhnati. Paktyusmabhilasaksut-pipasaprabhaprasadadarsanamedhasauryamardavadibhih pittam. Sthairyasnehasandhibandhavrsataksamadhidhrti-balalaulyadibhih slesma." (Astamga Samgraham, Su-Cha.19)[1]

From this description of the Dhatus, it is easy to find out that a living cell of the protoplasm is a combination of the three Dhatus in their natural form, because it has all the functions ascribed to these Dhatus. It is these cells, the minute forms of Dhatus, that naturally build the body by dividing and miltiplying themselves.

"शरीरावयवास्तु परमाणुभेदेनापरिसंख्येया भवन्ति, अतिबहुत्वा-दतिसौक्ष्म्यादतीन्द्रियत्वात् च । तेषां संयोगविभागे परमाणूनां कारणं वायुः कर्मस्वभावश्च "। (चरकसंहिता, शारीरं)

("Sariravayavastu paramanubhedenaparisamkhyeya bhavanti, atibahutvadatisauksmyadatindriyatvat ca. Tesam Samyogavibhage paramanunam karanam vayuh krmasvabhavasca.")[2]

(Caraka Samhita-Sariram)

" तञ्च चेतनावस्थितं वायुर्विभजति, तेज एनं पचति, आपः क्लेदयन्ति, पृथ्वी संहन्ति, आकाशं विवर्द्धयति

(सुश्रुतसंहिता-शारीरं)

---

1 ("Vayu blesses it with the working of inspiration, expiration enthusiasm, throbbing, effeciency of the organs, and the urges; Pitta blesses it with ripening, yearning, warmth, hunger, thirst, lustre, clearness, vision, intelligence, courage and softness; Kapha blesses it with stability, unction, bonding of the joints, fertility, tolerance, wisdom, retention, strength and tenderness").

2 ("The parts of the body are countless according to the difference of their atoms. Due to their multiple, subtle and transcendental nature and by means of their combination and separation, Vayu is the cause and the functional character of these atoms.")

("Tanca cetanavasthitam vayurvibhajati, teja enam pacti, apah kledayanti, prthvi samhanti, askasam vivarddhayati")

(Susruta samhita- Sariram)

["Vayu divides it (the fertilised ovum which is endowed with life energy); Tejah (fire) brings it to maturity:

Apah (water) drenches it: Prthvi (earth) bears it: and Akasa renders it spatial."]

If that is so, one cannot but agree that the membrances called Blastoderm (Balistha dharma) originating from the fertilized ovum (kalala)by division, multiplication and cohesion, contain all the Dhatus. Its sub-divisions also show the predominance of some Dhatu or the other. Fortunately the latest theories of western Embryology agree with these principles, because the ecto-dermic (Bahya balistha), endo-dermic (AntaraBalistha) and meso-dermic (Madhyama balistha) membranes generate those parts of the organism in which Vayu, Mayu and Valasa of Ayurveda predominate in that order.

This can be clearly understood from the following lines of 'Brhat sarira ' of this writer:

"बलिष्ठधर्मा[१] या प्रोक्ता सर्वधातुमयी कला[२]
सा त्रिधा भिद्यते भूयो बाह्यान्तर्मध्यगात् बलात्
तासां बाह्यबलिष्ठा[३] तु वायवी परिकीर्तिताः
आन्तरा[४] मायवी प्रोक्ता, वलासी मध्यमा[५] मता

१	बलिष्ठधर्मा	=	Blastoderm
२	कला	=	Membrane
३	बाह्यबलिष्ठा	=	Epiblast
४	आन्तरबलिष्ठा	=	Hypoblast
५	मध्यबलिष्ठा	=	Mesoblast
६	तन्त्रवार्त्तः धातुः	=	Nervous tissue
७	आहारपद्धति	=	Alimentary system
८	निश्वासोच्छ्वासपद्धति	=	Respiratory system
९	विसर्गपद्धति	=	Excretary system
१०	गर्भकाणि	=	Corpuscles
११	श्लेषक[:] तु	=	Connective tissue

तन्त्रणार्त्थश्च यो धातु[8]र्धीन्द्रियाणि बहिस्त्वचः
गुदस्यान्तस्त्वचोरंशश्चाद्या या जायते स्फुटम्
आहरपद्धतिः[9] प्रायो निश्वासोच्छ्वासपद्धतिः[6]
पद्धतिश्च विसर्गार्थो[1] द्वितीयायः प्रजायते
नाळ्यः पेश्यो गर्भकाणि[10] श्लेषका[11]द्युपधातवः
चलनार्त्था धारणार्थश्चान्त्यायाः स्युस्समस्तशः"।

("Balisthadharma ya prokta
sarvadhatumayi kala
Sa tridha bhidyate bhuyo
bahyantarmadhyagat balat
Tasam bahyabalistha tu
vayavi parikirtitah
Antara mayavi prokta
valasi madhyama mata
Tantranartthasca yo dhatur-
dhindriyani bahistvacah

Gudasyantastvacoramsa-
scadya ya jayate sphutam
Aharapaddhatih prayo
nisvasocchvasapaddhatih
Paddhatisca visargartto
dvitiyayah prajayate
Nalyah pesyo garbhakani
slesakadyupadhatavah
Calanartta dharanartta-
scantyayah syussamastasah.")[3]

3 ("What is called Blastoderm (Balistha dharma) is a membrane embodying all tissues. It divides itself by force into three: the external, the internal and the middle. Of these the external is Balistha, and is called 'Vayavi' (Epiblast). The internal is called Mayavi' (Hypoblast). The middle is known as 'Valasi' (Mesoblast). Nervous tissues, cognitive organs, the outer skin and part of the inner skin of the anus and the mouth clearly originate from the first. The alimentary, respiratory and excretory systems generally originate from the second. Blood vessels, muscles, corpuscles, secondary tissues like the connecting ones, and everything for movement and sustainment from the last".)

Immunity, the prophylactic power lies where the three Dhatus exist in the proper place and in their required proportion. When this is perferect, man is considered as perfectly healthy. Any disorder in this state brings on diseases or even death depending on the degree of disorder.

"समयोगवाहिनो यदाह्यस्मिन् शरीरे धातवो वैषम्यमापद्यन्ते, तदा यं क्लेशं विनाशं वा प्राप्नोति वैषम्यगमनं पुनर्द्धातूनां वृद्धिह्रासगमन मकात्स्न्येन ।" (चरकसंहिता- शारीरविचयाध्यायम्)

("Samayogavahino yadahyasmin sarire dhatavo vaisamyamapadyante, tada yam klesam vinasam va prapnoti. Vaisamyagamanam punardhatunam vrddhihrasagamanamakarsnyena")[4]

(Carakasamhita Sariravicayadhyayam)

Tridoshas

Some particular parts of the Dhatus always tend to wax and wane due to differences in factors like food, activities during day and night, age, time and place. The other parts of the body called tissues' also may wax and wane from diseases affecting particular parts of the body. The parts of the Dhatus liable to such easy changes are called 'Tridosas' in aetiological studies (Nidana sthanam).

Thus 'Vata dosa' is explained in general as the Eerana that fills the gaps and the minute and large pores of the body. Fluids like gastric juices used for digestion and nutrition, pancreatic juice and blood or much of the substances latent in these fluids are included in 'Pitta dosa'. All fluid and solid parts of the body like saliva, lymph, plasma, fat, mucus membranes and mucus, when they are at their proper places, are called 'Slesma dosa'. The increase or decrease of one or more of these dosas is the main cause of diseases as it more or less upsets the biological activities of the Dhatus.

---

4 ("When the Dhathus that are balanced in the body lose their equilibrium, then the body is put to suffering and destruction. The imbalance of Dhathus means their partial increase or decrease".)

"दोषा एव हि सर्वेषां रोगाणामेककारणम्" । (वाग्भटः)

("Dosa eva hi sarvesam roganamekakaranam") (Vagbhata)

(Dosas are the sole cause of all diseases)

The natural seats of the doshas, the features of their increase or decrease, and symptoms are all clearly explained in the following lines:

"तेषां त्रयाणामपि दोषाणां शरीरे स्थानविभागमनुव्याख्यास्यामः,
तद्यथा-वस्तिः पुरीषाधानं कटिः सक्थिनी पादवस्थीनि
पक्वाशयश्च वातस्थानानि, तत्रापि पक्वाशयो विशेषेण
वातस्थानं; स्वेदो रसो लसीका रूधिरमामाशयश्च
पित्तस्थानानि, तत्राप्यामाशयो विशेषेण पित्तस्थानम्;
उरः शिरोग्रीवा पर्वाण्यामाशयो मेदश्च श्लेष्मस्थानानि,
तत्राप्युरो विशेषेण श्लेष्मस्थानम् ।

रौक्ष्यं शैत्यं लाघवं वैशद्यं गतिरमूर्त्तत्वमनवस्थितत्वञ्चेति वायोरात्मरूपाणि ।
औष्ण्यं तैक्ष्ण्यं द्रवत्वमनतिस्नेहो वर्णश्च शुक्लारुणवर्जो गन्धश्च
विस्रो रसौ च कटुकाम्लौ सरत्वञ्च पित्तस्यात्मरूपाणि ।
स्नेह शैत्य शौक्क्ल्यगौरवमाधुर्यस्थैर्यपैच्छिल्यमात्स्र्यानि श्लेष्मण
आत्मरूपाणि "। (चरकसंहिता-महारोगाध्यायम्)

("Tesam trayanamapi dosanam sarire sthanavibhaga-manuvyakhyasyamah, tadyatha-vastih purisadhanam katih sakthini padavasthini pakvasayasca vatasthanani, tatrapi pakvasayo visesena vatasthanam; svedo raso lasika rudhiramamasayasca pittasthanani, tatrapyamasayo visesena pittasthanam; urah sirogriva parvanyamasayo medasca slesmasth anani, tatrapyuro visesena slesmasthanam.

Rauksyam saityam laghavam vaisadyam gatiramurttatvamanavasthitatvanceti vayoratmarupani.

Ausnyam taiksnyam dravatvamanatisneho varnasca suklarunavarjjo gandhasca visro rasau ca katukamlau saratvanca pittasyatmarupani.

Snehasaityasauklyagauravamadhuryasthairyapaicchilya martsnyani slesmana atmarupani.")[5]

(Caraka Samhita - Maharogadhyayam)

".....वृद्धस्तु कुरुतेऽनिलः ।
कार्श्यकार्ष्ण्योष्णकामत्वकम्पानाहशकृद्ग्रहान् ।
बलनिद्रेन्द्रियभ्रंशप्रलापभ्रमदीनताः ॥
पीतविण्मूत्रनेत्रत्वक्क्षुत्तृड्दाहाल्पनिद्रताः ।
पित्तं ; श्लेष्माग्निसदनप्रसेकालस्यगौरवम् ॥
श्वैत्यशैत्यश्लथांगत्वं श्वासकासातिनिद्रताः ।
लिंगं क्षीणेऽनिलेङ्गस्य सादोऽल्पं भाषिते हितम् ॥
संज्ञा मोहस्तथा श्लेष्मवृद्धयुक्तामयसंभवः ।
पित्ते मन्दोऽनलश्शीतं प्रभाहानिः कफे भ्रमः।
श्लेष्माशयानां शून्यत्वं हृद्रवः श्लथसन्धिता" ॥

(अष्टांगहृदयं - दोषादिविज्ञानीयं)

(("..... vrddhastu kurute'nilah
Karsyakarsnyosnakamatva-
kampanahasakrtgrahan

---

5 ("Here we explain the division of the seats of three Doshas in the body. Bladder, the site of faeces, loins, legs, large interstine, feet and bones are the seat of Vata. Of these, from large intestine downwards in the alimentary canal is the seat of Vata in particular. Sweat, body sap, lymph, blood and stomach are the seats of Pitta; of these the stomach in particular is Pitta's seat. The thorax, head, neck, joints, stomach, fat are the seats of Kapha: of these thorax is the special seat of Kapha.

The real forms of Vayu are dryness, cold, lightness, clearness, movement, formlessness and unstability.

The real forms of Pitta are heat, acuteness, liquidity, moderate unction, colours excluding white and red, odour of raw meat, acrid and sour tastes and flowing nature.

The real forms of Kapha are whiteness, cold, heaviness, uriction, sweetness, stability and slimness.

Balanidrendriyabhramsa-
pralapabhramadinatah
Pitavinmutranetratvak-
ksuttrdahalpanidratah
Pittam; slesmagnisadana-
prasekalasyagauravam
Svaityasaityaslathamgatva-
svasakasatinidratah
Limgam ksineऽnilemgasya
sadoऽlpam bhasite hitam
Samjna mohastatha slesma-
vrddhyuktamayasambhavah
Pitte mandoऽnalassitam
prabhahanih kaphe bhramah
Slesmasayanam sunyatvam
hrdravah slathasandhita"
(Astamgahrdayam- Dosadivijnaniyam)[6]

Trimalas

If these dosas or their parts are displaced due to excessive increase or other causes they are called Malas (impurities)

" प्रकुपिताश्च वातपित्तश्लेष्मणः ये चान्येऽपि केचित् शरीरे तिष्ठन्तो भावाः शरीरस्योपघाता योपपद्यन्ते, सर्वांस्तन्मले संचक्ष्महे " ।

(चरकसंहिता - शरीरविचयाध्यायं)

---

6 (" Aggravated Vata causes emaciation, duskiness, desire for warmth, tremour, distension of the stomach, constipation, loss of sleep, strength and power of organs, raving, giddiness and distress: aggravated Pitta causes yellowness of faeces, urine, eyes and skin, thirst, burning sensation and lack of sleep: aggravated Kapha causes slackening of digestive power, salivation, sluggishness, heaviness, pallor cold looseness of limbs, asthma cough and sleepiness.

When Vata is weak the symptoms are exhaustion of limbs, less desire for talk, confusion of gestures, and all diseases in aggravated Kapha: when Pitta is weak, sluggish digestive fire, cold and loss of lustre. when Kapha is weak, giddiness, voidness of the seats of Kapha, feeling of the melting of heart, and looseness of joints")

("Prakupitasca vatapittasslesmanah ye canye'pi kecit sarire tisthanto bhavah sarirasyopaghata yopapadyante sarvam-stanmale samcaksmahe")[7]

(Caraka Samhita - Sariravicayaddhyayam)

When these impurities move along improper channels or are obstructd in their path, diseases come about.

"कुपितानां हि दोषाणां शरीरे परिधावताम् ।
यत्र संगः खवैगुण्याद्व्याधिस्तत्रोपजायते"।।

(सुश्रुतसंहिता - व्याधिसमुद्देशीयमध्यायं)

("Kupitanam hi dosanam sarire paridhavatam.
Yatra samgah khavaigunyadvyadhistatropajayate.")[8]

(Susruta Samhita- Vyadhisamuddesiyamadhyayam)

"चयो वृद्धिः स्वधाम्न्येव, कोपस्तून्मार्गगामिता ।
लिङ्गनां दर्शनं स्वेषामस्वास्थ्यं रोगसंभवः।।

(अष्टांगहृदयं - दोषभेदीयं)

("Cayo vrddhih svadhamnyeva,
kopastunmargagamita
Linganam darsanam svesa-
masvasthyam rogasambhavah")[9]

(Astamgahrdayam - Dosabhediyam).

The symptoms and actions of impurities or upset dosas generally seen in all diseases are described according to their importance in the texts as follows:

" स्रंसव्यासव्यधस्वापसादरुक्तोदभेदनम् ।
संगांगभंगसंकोचवर्तहर्षणतर्षणम् ।।

---

7 ("Aggravated Vata, Pitta and Kapha and any other aspects that remain in the body causing harm to the body are all termed Malas").

8 ("Wherever excited dosas moving about in the body are obstructed due to the abnormality of their channels, there diseases originate")

9 ("When dosas increase in their own channels, it is accumulation. Provocation is when they spread over to channels. The occurrence of disease is when symptoms corresponding to the disturbance is seen.")

कम्पपारुष्यसौषिर्यशोषस्पन्दनवेष्टनम् ।
स्तंभः कषायरसता वर्णः श्यावोऽरुणोऽपि वा ।।
कर्माणि वायोः, पित्तस्य दाहरागोष्मपाकिताः।
स्वेदः क्लेदः स्रुतिः कोथस्सदनं मूर्छनं मदः।।
कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जितः।
श्लेष्मणः स्नेहकाठिन्यकण्डूशीतत्वगौरवम् ।।
बन्धोपलेपस्तैमित्यशोफापक्त्यतिनिद्रताः ।
वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता ।।
इत्यशेषामयव्यापि यदुक्तं दोषलक्षणम् ।
दर्शनाद्यैरवहितस्तत्सम्यगुपलक्षयेत् "।।

(अष्टांगहृदयं - दोषभेदीयं)

("Sramsavyasavyadhasvapa-
sadaruktodabhedanam
Samgamgabhamgasamkoca-
vartaharsanatarsanam
Kampaparusyasausirya-
sosaspandanavestanam
Stambhah kasayarasata
varnah syavorunopi va
Karmani vayoh, pittasya
daharagosmapakitah
Svedah kledah srutih kotha-
ssadanam murchanam madah
Katukamlau rasau varnah
pandurarunavarjitah
Slesmanah snehakathinya
kandusitatvagauravam
Bandhopalepastaimitya
sophapaktyatinidratah
Varnah sveto rasau svadu-
lavanau cirakarita
Ityasesamayavyapi
yaduktam dosalaksanam

Darsanadyairavahita-
statsamyagupalaksayet.[10]
(Astamgahridayam - Dosabhediyam)

Thus the existence of the three impurities, also named Vata, Pitta and Slesma is clear from the above in the same way as that of dhatus and dosas. If the three impurities are provoked they have to be expelled (purified), and if they are on slight increase they have to be controlled (pacified). From this, the term Vata is to be taken as excessively vitiated gases, Pitta means the fluids of gall bladder and the wastes accumulated in the veins, and Slesma, the phlegm or mucus seen in the mouth and throat and other substances like albumin in the urine.

So it is to be understood that Vata, Pitta and Kapha have three forms each viz., a dhathu, a mala and a dosa very different from each other in form and action.

It is my opinion that the reason for the total misunderstanding of Ayurveda by western and eastern doctors is that they fail to comprehend these principles, and take one thing for the other. For a proper understanding of these principles, the following quotation from "Brhat sariram" may be useful:

"पञ्चमहाभूतप्रतिनिधयोऽपि वातपित्तकफाः देहधारणाद्धातुसंज्ञया, रसादिदूषणाद्दोषसंज्ञया, स्रोतसाम्मलिनीकरणान्मलसंज्ञया चाभिहिताः प्राचीनाचार्यैः। वस्तुतस्तु नामत्रयमेतत्प्रकारभेदत्रयसूचकमेव । तथाहि देहस्वास्थ्यानुकूलधर्मवतां रोगप्रतिरोधशक्तिमताञ्च यथोचितपरिमाणस्थितानां

---

10 "Vayu's actions are slipping, cutting pain, piercing pain, numbness, sinking, constant pain, splitting pain, tearing pain, obstruction, twisting pain, contraction, rolling, horripilation, thirst, tremour, hoarseness, hollowness, emaciation, throbbing, wrapping, stiffness, astringency, and dark and roseate colours.

Pitta's actions are burning, redness, heat, maturation, sweating, drenching, oozing, decaying, sinking, swooning, intoxication, acrid and sour tastes, and colours other than pale and roseate.

Kapha's actions are unction, hardness, itching, cold, heaviness, bond, smearing, immobility, swelling, lack of digestion, sleepiness, white-colour, sweet and salty tastes, and slowness of action.

One must reckon properly and carefully by observation and other methods all the above mentioned symptoms of dosas covering the total disease.")

समग्रशरीरांशत्वेन परिणतानां वातादीनामेव धातुत्वम्ते हि स्थूलरुपा धातारो वक्ष्यमाणा उत्साहादिभिश्शारीरानुग्रहं कर्तुं शक्नुवन्ि । समस्थितावारोग्यापादकत्वेऽपि बाहुल्येन रोगारंभानुकूलधर्मवतां वृद्धिह्रासगमनशीलानां ततश्च धात्वात्मकवातादिकर्मवैषम्यकराणां तदेकदेशरुपकतिपयशरीरांशानामेव दोषत्वम् । एवं मरणानुकूल धर्म वतामतिकोपमापन्नानां शोधनमात्रसाध्यानामसाध्यानां वा दोषाणामेव मलत्वाञ्चाङ्गीकृतमिति विज्ञेयम् "।

(भूतविभागमध्यायं)

("Pancamahabhutapratinidhayopi vatapittakaphah dehadharanaddhatusamjnaya, rasadidusanaddosasamjnaya, srotasammalinikarananmalasamjnaya cabhihitah pracinacaryaih. Vastutastu namatrayametat prakarabhedatrayasucakameva. Tathahi dehasvasthyanukuladharmavatam rogaprati- rodhasaktimatanca yathocitaparimanasthitanam samagrasariramsatvena parinatanam vatadinameva dhatutvam. Te hi sthularupa dhataro vaksyamana utsahadibhissariranugraham kartum saknuvanti. Samasthitavarogyapadakatvepi bahulyena rogarambhanukuladharmavatam vrddhihrasagamanasilanam tatasca dhatvatmakavatadikarmavaisamyakaranam tadekadesarupakati- payasariramsanameva dosatvam. Evam marananukuladharma- vatamatikopamapannanam sodhanamatrasadhyanama- sadhyanam va dosanameva malatvancamgikrtamiti vijneyam.")[11]

(Bhutavibhagamadhyayam)

---

11 ("Vata, Pitta and Kapha represent the five Mahabhutas. "Dhatus" because they sustain the body, 'Dosas' because they vitiate the tissues of the body and Malas because they pollute body channels. In their Dhatu state, Vata, Pitta and Kapha are duly balanced and promote health and prophylaxis. In their dosa state they are unbalanced and make the body susceptible to diseases. In the Mala state they are so provoked that cure can be effected only by purification, or a cure is impossible and death results.

The fact is that the three names indicate the three different stages of the same Vata Pitta and Kapha.")

Accordingly, the terms of Vata, Pitta and Kapha of Ayurveda used in the Sarira stanam (physiology and anatomy) are mostly with reference to their Dhatu state, the same terms used in Nidana (aetiology) refer to their dosa state, and in Cikitsa sthanam (treatment) they refer to their impure state. But in the books available at present these words are often seen used in confusion, taking one for the other in each context.

Vaidyaratnam P.S. Varier

CONTENTS

Preface	i
Preface to first Malayalam edition	iv
Kottakkal Arya Vaidya Sala : A brief history of its progress	vii
Priciples of Ayurveda	xviii
Guidelines for the storage of Medicines	1
Guidelines for handling and serving medicines	4
Arishtas and Asavas	7
Tailam (Oils, Coconut oil, Kuzhampu etc.)	15
Kashayam (Decoctions)	33
Gulika, Vatakam, Vartti	53
Ghritam (Ghee)	70
Churnam (Powder)	85
Bhasmam (Calxes)	94
Rasakriya (Collyriums)	103
Lehyam (Electuaries)	105
Additives	113
Duties of the patients	116
Seasons for treatment	119
1. Region	121
2. Pathyam (Regimen)	121
3. Icchapathyam (Affable regimen)	123
4. Kricchrapathyam (Austere regimen)	124
5. Dosage	125
6. Aupanam (Adjuvants)	126
a. Water	127
b. Ginger water	127
c. Cumin seed water	127
d. Medicated buttermilk	128
e. Curd	128
f. Whey	128
g. Milk	128
h. Breast milk	129
i. Coffee	129

j. Tea 130
k. Dhanyamlam 131
Instructions for treatment 132
1. Abhyangam (Inunction) 132
2. Dhara 133
3. Moordhanya dhara 134
4. Dharappatti 134
5. Dharaccatti 135
6. Dharadravam 136
7. Takradhara (Dhara with buttermilk) 136
8. Kshiradhara (Dhara with milk) 137
9. Stanya dhara (Dhara with breastmilk) 138
10. Snehadhara (Dhara with unguents) 138
11. Attendants 139
12. Physician 139
13. Bed sheet 140
14. Pillow 140
15. Vartti (Roll of cloth) 141
16. Oil for the head 141
17. Kuzhampu for the body 141
18. Gooseberry water 141
19. Hot water 142
20. Powder for rubbing on the crown 142
21. Medicines for intake 142
22. Procedure of treatment 142
23. Sarvangadhara 147
24. Ekangadhara 149
25. Dhara in the eyes 149
26. Pizhiccil 150
27. Duties after Dhara 151
28. Restrictions during Dhara 152
Nasyam 155
1. Timing 156
2. Dosage 157
3. Procedure 157
4. Pratimarsam 159
Picu 161
1. Procedure 161

Tala poticil	161
1. Equipments	161
2. Procedure	162
Vamanam	163
1. Procedure	165
Peyadikramam	167
Virecanam	169
1. Procedure	169
Vasti	173
1. Procedure	174
2. Snehavasti	174
3. Kashayavasti	175
4. Uttaravasti	176
5. Matravasti	176
Sirovasti	
1. Procedure	178
Snanam	181
Snehanam	184
Svedanam	188
1. Avagahasvedam	188
2. Upanahasvedam	189
3. Ushmasvedam	189
4. Kambalasvedam	190
5. Tapasvedam	190
6. Dhanyasvedam	190
7. Dharasvedam	190
8. Nalisvedam	190
9. Patrasvedam	190
10. Pindasvedam	191
a. Equipments	191
b. Procedure	191
Common diseases and their treatments	195
Patient's letters	233

GUIDELINES FOR THE STORAGE OF MEDICINES

Medicines are more difficult to preserve than to manufacture. If not stored by groups, they are hard to locate when needed, and to know what is available and what is not. The following guidelines, if followed, prevent such confusions. If the medicines are arranged properly, there will also be attraction.

1. Storehouse should face the road, but not far from it, on high ground.
2. It should be spacious, with high ceiling and well ventilated.
3. It should have shelves and cupboards for all medicines.
4. Cupboards should have individual locking arrangements.
5. Medicines should be kept off the floor.
6. Medicines should be kept in clean containers preferably of glass, all containers properly labelled, closed, sealed and wrapped.
7. Leave two-finger space between containers for easy handling.
8. It will be inconvenient to keep them in more than two rows on a shelf.
9. Labels should be towards the front, with bigger containers at the rear and smaller ones in front, so that all labels are visible.
10. It will no doubt be a precaution to have labels on the containers and wrappers.

11. Poisonous items should be stored separately, the word 'Poison' being written on them in blue or red ink in the mother tongue and English, and stored with due care.

12. Inspect daily to see that labels are not damaged, contents have not gone bad and lids are not open.

13. Remove any spoilt product then and there, and find suitable remedy for any other defect. This should never be deferred.

14. Burn a stove or candle in the storehouse during rainy and cold seasons for warmth. The second floor is preferred for storage during these seasons.

15. Drizzle, dew, cold and moisture are harmful to medicines; so is direct sunlight in many cases.

16. Different groups of medicines must be stored in separate rooms or shelves.

17. Arishtas must be held in specially strong bottles away from other items due to the risk of the bottles bursting.

18. Oils are best kept in china porcelain jars properly closed and taken into bottles only when necessary.

19. Pills must be exposed to the sun once every week in their containers. Those dried in shade must be covered with a thin cloth during such exposure.

20. Ghritas are also to be stored like oils, but in wide-mouthed jars.

21. Powders should be packed in bottles when hot and the bottles exposed to sun weekly.

22. Tailas should be kept in glass-stoppered bottles. Those with strong scent or potency should be sealed with wax or lac.

23. Additives are to be kept in a secure place in glass containers, properly sealed with wax.

24. Metal containers demand some caution. Glass and China containers are acceptable in all cases.

25. Storehouse should always be under lock and key.

26. Special attention is to be paid to keep the store-house and surroundings scrupulously clean.

GUIDELINES FOR HANDLING AND SERVING MEDICINES

1. Persons handling medicines must be thoroughly truthful, clean, knowledgeable and devoted.

2. Hands should be cleaned before handling medicines, be it ever so clean before.

3. Never touch a medicine with bare hand.

4. Measuring glass must be cleaned and weighing balance dusted always and the pans adjusted.

5. Even though medicines may have to be mixed, measuring glass must be cleaned each time, and the pans of the balance dusted and adjusted. It is never proper to be satisfied with the previous cleaning and leave the rest to the end.

6. Measuring glass and balance used must be appropriate to the quantities to be measured, bigger ones for larger quantities and small ones for small quantities; never the reverse.

7. Nothing but clean cloth and clean water is to be used for washing and wiping. Adequate quantities of cloth must be on hand before starting work.

8. Containers for repacking must be clean and appropriate. Metal ones are mostly taboo, earthen, china and glass ones alone are suitable. Glass is the best. Clean them once again before use.

9. A work table is essential, and it must be clean. Medicines to be repacked should all be arranged on the table before starting.

10. Containers must not be opened before everything is ready.

11. Containers for mixing and repacking must be ready before opening the bulk containers. They must be closed again as soon as possible.

12. The containers must be wiped clean before and after taking out the contents.

13. When decanting, save the labels from drippings by holding the labelled side up.

14. Never take out from the bulk container more than what is actually required. If this is inadequate more can be taken out again. Putting back the surplus will spoil the contents.

15. Extra care is necessary when measuring and mixing items for internal use. In the case of any error, discard the item taken out and take fresh quantities. Never let the error go as negligible.

16. Never be approximate in measuring medicines, however minor.

17. Use appropriate containers and never let any item go until they are properly closed, sealed and labelled.

18. In the case of medicines for internal use, dosage, timings, mixings if any, must all be indicated on the container label. Medicines for external use must have labels showing details of any poisonous contents and the harm that may ensue if consumed. If this is not possible details must be written out and handed over to the patient or his representative.

19. Bottles for oils for use on the head must be cleaned and dried two or three days in advance. If this is not done, wipe them clean with a fresh dry cloth. Don't wash them.

20. After all operations, all connected equipments are to be cleaned and restored to their proper places.

21. Also, container must be cleaned, labels changed if damaged, lid applied tight, and wrapped before putting it back in its place.

22. Do all such operations yourself if possible. Keys may be entrusted only to the most faithful.

23. Be it even your enemy you are giving medicines, never deviate from your sincerity and care even by a hair's breadth.

24. Whatever be the hour, serve your clients promptly without any dilly-dallying and enter the transaction in your books.

25. The place for such operations must be well lit.

26. All details required by the Drugs Act must be indicated on the label.

MEDICINES

ASAVAS AND ARISHTAS

Abhayarishtam (Ashtamgahridayam)

This is specific for piles and constipation. Also helpful in mild ascitis and dropsy. Removes obstructions to urine. Increases digestive power. Light restrictions are sufficient. Dose 15 to 25 ml.

Amritharishtam (Bhaishajyaratnavali)

Indicated in chronic fevers, malaria, indigestion etc. To be taken with pills like Vishamajwaranthakam, Brihadjwaramkusam etc. Dose 15 to 30ml.

Ayaskrithi (Ashtamgahridayam)

The power of this medicine is manifested in diabetic patients. But it is also useful in cases of piles, leucoderma, skin diseases, anorexia, worms and Grahani. Anaemia, pallor and weakness of the body are all relieved. Purifies the fat and reduces obesity. The precipitates in the urine and other troubles due to diabetes are controlled, if taken daily. Also good to prevent the formation of abscesses. Can be taken with pills like Mehasamhari, Brihenmehanthakam, Nirooryadi and calxes like Abhra bhasmam, Loha bhasmam and Swarna bhasmam to suit the ailment. Instructions on Pathya in diabetes are given under Mehasamhari gulika. In other diseases, only light restrictions are needed. Dose 15 to 25 ml twice daily after food.

Asokarishtam (Bhaishajyaratnavali)

This is reputed in menorrhagia, metrorrhagia and other menstrual troubles of women. Besides, in all vaginal discharges

this gives good results. In piles, anorexia, fevers and dropsy with a predominance of Rakta and Pitta, suitable administration of this gives relief. It can be taken with Pravala bhasmam twice daily after food. Only light restrictions are necessary. Those with irritation in the stomach can take this with equal quantity of water. Dose 15 to 25 ml.

Aswagandharishtam (Bhaishajyaratnavali)

This gives good results in cases of dullness, loss of memory, sluggishness, epilepsy, insanity and emaciation. Specially good in consumption. This increases ojas (vitality and energy) and is good for piles. This nourishes all Dhatus. Light restrictions adequate. Dose 15 to 25 ml.

Aragwadharishtam

An important medicine for skin diseases. Effective in healing all eighteen types of skin diseases. Specially recommended in cases of leucoderma, worms, piles and foul wounds. Dose 15 to 30 ml. both during morning and evening. Can be taken with Gandhakarasayanam, Rasa sindooram, Siddhamakaradwajam and Swarna bhasmam etc. as suited. Pathya as in Gulguluthiktaka kashayam.

Useerasavam (Bhaishajyaratnavali)

Very effective in Raktapitta (Haemothermia), anaemia, impurity of blood and diabetes. To be taken twice daily before or after meals. Dose 15 to 25 ml.

Kanakasavam (Bhaishajyaratnavali)

Specially prescribed in asthma cases. Particularly effective in consumption, lesions in the chest, chronic fevers and Raktapitta. Light Pathya is sufficient. Twice daily before or after meals or repeatedly. Dose 15 to 25 ml.

Karpoorasavam (Sahasrayogam)

Very good in cholera, Grahani, diarrhoea and indigestion. Dose 1/2 to 3 ml. To be taken at intervals of every two hours

mixed with four times boiled and cooled water.

Kutajarishtam (Bhaishajyaratnavali)

This is reputed in dysentry, haemorrhoids and Grahani. Strengthens digestive power. Relieves chronic fevers. Avoid hot and irritating food. Light Pathya is necessary. Dose 15 to 25 ml.

Kumaryasavam (Sarngadharasamhita)

Good results in enlargement of liver and spleen, in anaemia and heart diseases. Nourishing, appetising and aphrodisiac. Effective in all urinary diseases, consumption, misperistalsis, strained micturition, calculus, seminal disorders and Raktapitta. To be taken daily twice after meals. Dose 5 to 25 ml.

Khadirarishtam (Bhaishajyaratnavali)

Reputed in skin diseases. It is very effective even in leprosy. Indicated in heart diseases, anemia, cancer, Gulma, worms, enlargement of slpeen and cough. Light Pathya is adequate. Dose 15 to 25 ml.

Chandanasavam (Bhaishajyaratnavali)

Very useul in gleet, spermatorrhoea and burning micturition. Light Pathya adequate. Dose15 to 25 ml.

Chavikasavam (Yogaratnakaram)

Useful in dyspepsia, anaemia and nasal catarrh. 15 to 50 ml to be taken twice daily after meals.

Chitrakasavam (Ashtamgahridayam)

Very effective in leucoderma. Good in skin diseases. Increases digestion. Indicated in piles and dropsy. Strict Pathya essential. Dose 15 to 25 ml.

Jeerakadhyarishtam (Bhaishajyaratnavali)

Good in almost all puerperal diseases. Reputed specially in asthma, consumption, loss of voice,hiccough and sprains and

all Vata troubles. Can be taken with Vayu gulika, Mahadhanwantharam and Asalyadi. Dose 15 to 20 ml.

Cheriya Danthyarishtam (Ashtamgahridayam)

Good for daily use in constipation. Effective in all diseases where purgatives are indicated like Udavartta, Gulma, ascitis, chronic fevers and also for liver disorders. Dose 15 to 50 ml; for children 5 to 25 ml.

Valiya Danthyarishtam (Ashtamgahridayam)

Properties and doses as given above, but with more potency.

Dasamoolarishtam (Bhaishjyaratnavali)

This is a divine medicine in promoting ojas, seminal and general strength. Restores increased strength to the weak speedily. Nourishes the emaciated quickly. Being a good remedy for sexual disorders this helps childless women to realise their desire. For all urinary troubles like calculus, gravels, strained micturition, this is an excellent remedy . Specially good in Vayu troubles, hiccough, cough and sprains. Effective in diseases like consumption, vomiting, norexia, Vata troubles, Grahani, dyspepsia, colic, anaemia, jaundice, piles, diabetes, swoons and ascitis. Musk or Vayu gulika is to be mixed with this. Severe Pathya is not essential. Can also be taken in repeated doses. Dose 15 to 25 ml.

Duralabharishtam (Ashtamgahridayam)

Good to piles, constipation and indigestion. Dose 15 to 25 ml. Taken twice before meals. Pathya light.

Draksharishtam (Samgadharasamhita)

Good for chest lesions, consumption, asthma, cough and throat troubles. Increases digestive power and promotes bowel movements and general strength. Pathya light. Dose 25 to 50 ml.

Dhanyamlam (Veppukati) (Sahasrayogam)

Good for all Vata troubles specially with burning sensations, for Dhara and internal use. Good to relieve thirst. In ascitis and dropsy, warm Dhara is effective. Dose 25 to 100 ml.

Dhanwantharishtam (Ashtamgahridayam)

An accepted medicine in hemiplegia, facial paralysis, Bahyayamam and Antharayamam (Spasmodic convulsions of Vata disease) and all Vata disorders. For women after delivery this is an unavoidable medicine. Excellent in diseases like fever, indigestion, hernia, Gulma, strained micturition, vaginal diseases and consumption. Dose 15 to 30 ml.

Nimbamritasavam (Ashtamgahridayam)

Reputed in rheumatism, skin diseases and wounds. Dose 15 to 30 ml twice daily morning and evening.

Parthadhyarishtam (Bhaishjyaratnavali)

Very useful in heart diseases and anaemia with Loha bhasmam or Mahadhanwantharam gulika as additives as suited. Dose 15 to 30 ml.

Pippalyasavam (Bhaishajyaratnavali)

Useful in indigestion, anaemia, Grahani and other gastric diseases. Dose 15 to 30 ml twice daily after meals.

Punarnavasavam (Bhaishajyaratnavali)

Specially indicated for dropsy and anaemia. Useful in ascitis also. Additive Loha bhasmam. Dose 25 to 30 ml.

Pooteekaranjasavam (Ashtamagahridayam)

This is a reputed medicine in piles and associated troubles. Increases digestion. Good in anaemia, fistula, Gulma, spleenic disorders, distended stomach, strained micturition and calculus. Dose 15 to 25 ml.

Pooteevalkasavam (Ashtamgahridayam)

Useful in piles, spleenic disorders, Gulma and ascitis. It corrects Vata and bowel movements. Dose 15 to 25 ml.

Balarishtam (Bhaishjyaratnavali)

Reputed in Vata diseases. Can be taken twice or thrice daily. Dose 15 to 30 ml.

Balamritham

Very good as a tonic for children and to prevent diseases. Dose 5 to 25 ml.

Cheriya Madhookasavam (Ashtamgahridayam)

Reputed medicine for Grahani. Increases digestive power and nourishes the body. Dose 15 to 25 ml.

Valiya Madhookasavam (Ashtamgahridayam)

The same property as described above, but with more potency. Dose 15 to 25 ml.

Mustharishtam (Bhaishajyaratnavali)

Excellent in Grahani of children, poor digestion, diarrhoea, anorexia and other related disease. To be taken twice daily before or after food. Dose 15 to 25 ml.

Moolakadhyarishtam

This is good in children's skin diseases like Karappan, scabies, boils, swelling and inflammations. Can be taken without much distaste. Dose 5 to 15 ml twice or thirce daily.

Mrigamadasavam (Bhaishajyaratnavali)

This is a reputed medicine in asthma, cough, sprains, hiccough, vomiting, nervous disorders, and consumption. In swoons and deliriums, it gives instant relief from languidness. Dose 2 to 10 ml with four times of cummin water taken in repeated doses.

Mritasanjeevani (Bhaishjyaratnavali)

This quickly restores strength to the weak. Makes the body firm and promotes zest. It is both erotic and aphrodisiac. Pathya light. Dose 15 to 30 ml. Two or three times according to necessity.

Mridweekarishtam (Sarngadharasamhita)

Very effective in weakness, exhaustion, lethargy and cough. Corrects digestion and bowel movements. Besides, it has all properties of Draksharishtam. Pathya light. Dose 25 to 50 ml.

Roheetakarishtam (Bhaishajyaratnavali)

Excellent in spleenic troubles. Beneficial in anaemia and ascitis. Pathya light. Dose 15 to 25 ml.

Lodhrasavam (Ashtamgahridayam)

This is generally prescribed by physicians in diabetes. Also effective in piles, skin troubles, anorexia, worms, anaemia, Grahani and obesity. Pathya as for Mehasamhari gulika. Dose 15 to 30 ml.

Lohasavam (Bhaishjyaratnavali)

Excellent in anaemia. Increase digestion quickly. Gradually removes pallor. Relieves dropsy and spleenic disorders. Besides, it is also effective in diabetes, Gulma, ascitis, piles, skin diseases, asthma, fistula, anorexia and Grahani. Pathya light. Dose 15 to 25 ml. Twice or thrice daily after food.

Vasarishtam

Excellent in persistent cough. Very good in haemoptysis and Raktapitta. Prescribed in Kapha diseases and loss of voice. Sour food is to be strictly avoided. Dose 5 to 25 ml.

Vidaryadyasavam (Ashtamgahridayam)

It has all properties of Vidaryadi kashayam. Being more

palatable, preferable for children. Dose 15 to 30 ml.

Viswamritam

Excellent in Grahani, diarrhoea, poor digestion and anorexia. It is of established value in indigestion and stomach pain. Also helpful in amajwara conditions (Acute first stage of fever) and puerperal troubles. Dose 15 to 25 ml.

Saribhadhyasavam (Bhaishjyaratnavali)

Suitable in diabetes and diabetic abscesses and in rheumatism. Dose 15 to 25 ml.

Sirisharishtam (Bhaishjyaratnavali)

Useful in all types of poisonous bites and associated ailments. Dose 15 to 25 ml.

Sreekhandasavam (Bhaishajyaratnavali)

This has the power to relieve all troubles due to over usage of alcohol and other intoxicating drugs. Controls insanity and other diseases due to provoked Pitta. Dose 25 to 50 ml.

Saraswatharishtam (Bhaishajyaratnavali)

Excellent to promote intelligence. Daily use of this helps remove vitiations of mind and promote intellectual clarity and sharpness. Good for mental diseases like epilepsy and insanity. Useful to correct faults of speech. Daily use helps children and adolescents improve their mental faculties. Also good to correct digestion and bowel movements. Dose 15 to 25 ml. For children 5 to 10 ml.

OILS

Anu tailam (Ashtamgahridayam)

According to our old physicians, Nasya is the best treatment for all diseases above the neck. Specific different medicines have been prescribed for diseases, but unless employed in the specific case, they may not do any good, Anu tailam alone is an exception. This is not unsuitable to any case. Moreover daily Nasya with this oil even prevents all diseases of head, eyes, nose, ears and mouth.

It is enough for healthy people to draw in two drops of the oil, through nostrils. The best time for this is the morning, after brushing the teeth and washing hands and feet. People who practise this, develop broad chest and shoulders, attractive faces, and sound organs. Our sages proclaim that old age cannot affect them easily. Dose: 2 to 10 drops.

Agnivrana tailam

If applied immediately on burns, no boils develop. If applied after the formation of boils, suppuration is prevented. Can be used in ordinary wounds also.

Cheriya Amrithadi tailam

To be applied on the head in rheumatoid arthritis, sensation of heat on the head, pain and troubles due to Pitta provocation.

Valiya Amrithadi tailam

For applying on head and body in itches, boils and catarrhal afflictions. Good for almost all diseases due to Kapha and Vata.

Cheriya Arimedastailam

Excellent in diseases of the mouth, specially in dental

troubles. A little is heated and used for gargling and applying on the teeth. Good for application on the head too.

Valiya Arimedastailam (Ashtamgahridayam)

More efficacious in all mouth diseases. Good for gargling, applying on the teeth and face and for Nasyam. Indicated in diseases of the teeth, lips, tongue and throat. Gargling etc., are to be done after brushing the teeth.

Aswagandhadi Yamakam

Those who worry over under-developed penis, can apply this oil on and around it and massage for at least one hour daily. This along with sperm promoters like Dasamoolarishtam taken internally, helps develop the organ to the normal size.

Asanavilwadi tailam

This promotes comfort of eyes, ear and head and prevents catarrh.

Asaneladi tailam

Similar to Asanavilwadi and more effective to prevent catarrh.

Asanamanjishtadi tailam

Similar to Asanavilwadi.

Adithyapaka tailam (Chakradattam)

Good for application in scabies, itches and various skin diseases. This is heated in the sun and then applied on the body for at least two hours and washed off with warm water. For removing the oil, greengram paste or other herbal items can be used.

Aranaladi tailam (Ashtamgahridayam)

External application of this gives instant relief in acute rheumatism and connected burning feeling, pounding pain, redness, swelling, fever and pain.

Aranyatulasyadi coconut oil

This can be used internally and externally in Children's ailments like 'Karappan" (Balapida), fits and convulsions, scabies and itches. Dose 5 to 10 ml according to digestion.

Arukaladi tailam (Sahasrayogam)

Good for jaundice and other Pitta ailments. This is better applied to the head.

Eladi tailam (Ashtamgahridayam)

Excellent for application on the head in chronic catarrh. Very suitable for all Kapha and Vata based ailments like defective teeth, ear ache, boils and itching.

Eladi coconut oil (Ashtamgahridayam)

Better than Eladi tailam for children, in scabies, Karappan and cold.

Kachoradi tailam (Sahasrayogam)

Excellent for applying to the body in itches, scabies and all skin afflictions.

Karnasulanthaka tailam

This is for instant relief in severe ear aches. Its effect is no less in other ear ailments too. Warm a little in a spoon and pour a few drops when bearably hot in the ears. Stay quiet for 15 minutes. This may be repeated if necessary. In severe pain, it is better to boil Arka (Calotropis gigantea) leaves in water and sweat the ears with its steam.

Kadaliphaladi tailam

Use daily on the head for relief of constant headache.

Kayyanyadi tailam

Suitable for those with headache, heat and eye ailments. Gives almost all the benefits of Bhringamalakadi, but not so cold.

Karpooradi tailam

Relieves any pain due to Vata or other troubles, quickly. Excellent also for cramps and numbness and so is essential in cholera. Apply this over the area of pain and sweat the area with flannel dipped in water boiled with castor or Vatamkolli (Justicia gendarussa). Sweating may be done by other means too.

Kakadanyadi tailam (Ashtamgahridayam)

Excellent in tubercular glands (Gandamala). May be applied to the head or to the wound or used for errhines (Nasya) and even taken internally. Dose 5 to 10 ml for internal use. Pathya to be observed.

Karpasasthyadi Kuzhampu (Sahasrayogam)

Good in pounding pain and numbness. For external use only.

Karpasasthyadi tailam (Sahasrayogam)

Good for application to head and body in Vata. Used also in hemiplegia and facial paralysis by physicians. Used for Nasya and other ways also.

Kimsukapatradi tailam

Excellent for hip scabies. Good for other scabies and itches too. Before applying wash well with water boiled with tamarind leaves and turmeric for quick releif.

Kumkumadi tailam (Ashtamgahridayam)

Excellent for applying in acne and dark colouring on face, and for Nasya too with Anu tailam.

Kunthalakanthi tailam

Excellent for the hair. Cools the head and eyes. Excellent for dandruff too. No scents are used as in other hair oils, and is harmless, even if used liberally for better results, encourages dense growth of hair. Has a sweet fragrance.

Kethakyadi tailam (Sahasrayogam)

Excellent for Vata of the bones. May be applied on head and body.

Kottamchukkadi tailam (Sahasrayogam)

Excellent for external use in all kinds of Vata; and is even better for Vata in the limbs.

Kshara tailam (Bhaishajyaratnavali)

Important in ear ailments. Relieves itching, discharge, inflammation, malodour, ache and worms. Best for deafness. May be dropped in the ears with bearable warmth or syringed or kept filled. Good application in facial and dental ailments. Syringe and wipe the ear well before using the medicine.

Ksheerabala tailam

Most human ailments are due to vata provocation, Tailas control it best, and none better than Ksheerabala. The more this is repeated in preparation, the more effective. Can be used internally, externally on head and body, and for Dhara, Pichu and Vasti; and Nasya, as additive in Kashayas in all Vata ailments especially in snehapana procedure and for Gudavasti. This is reputed for internal use in facial paralysis, Bahyayama (Opisthotonos), Antharayama (Emprosthotonos), hemiplegia and other nervous disorders. Many ailments like Vata, cataract, earache, headache, Suryavartta, Gulma, vaginal disorders and colic are relieved by this. In short, this is the recourse in any ailment connected with Vata. In simple Vata this is to be applied warm, not so in rheumatism. Pathya light. Dose 5 to 10ml once or twice daily. 15 to 20 drops additive. 6 to 10 drops for Nasya. If this is 101 repeated (R) take 10 to 60 drops. If less (R) is fixed judiciously. For internal use, it should be minimum 7 (R). Available in 3(R), 7(R), 14(R), 21(R), 41(R), and 101 (R).

Ksheeradi tailam (Ashtamgahridayam)

Nasya with this is excellent in premature greying. Dose 2 to 10 drops.

Gandha tailam (Ashtamgahridayam)

Excellent for applying to parts that get sprain, blows or crushing. If applied and massaged, this gives quicker relief than others. Reputed for joining fractures and correcting them, and for developing limbs. May be taken internally. Important in all Vata ailments. This is costly due to the effort and care needed in its manufacture; its effects are far dearer. Pathya light. Reduce body movements. Dose 5 to 10ml.

Gandhaka tailam

Excellent in itches and scabies in the body. Good for internal and external use. Keep on applying, for a couple of hours and wash off with warm water. Milk can be taken. Dose 2 to 5 ml twice daily before meals. No. 1 is for internal, and No. 2 for external use.

Gandharvahasthadi castor oil (Sahasrayogam)

A harmless purgative. Cures body aches, back aches, and other Vata troubles by giving good motions.

Cheriya Chandanadi tailam (Sahasrayogam)

Gives coolness and comfort to the head. Has most of the benefits of Valiya Chandanadi. Especially effective in rheumatism.

Valiya Chandanadi tailam (Sahasrayogam)

Good for all ailments due to heat, like fever with burning sensation, alcoholism, confused mind, heat and burning in the stomach and swooning. Very useful in rheumatism, Rakta Pitta and jaundice. May be used internally and externally and for Nasya. Dose as for Ksheerabala.

Cheriya Chinchadi tailam (Sahasrayogam)

Good for Sarvangavata (Paraplegia).

Valiya Chinchadi tailam

Good in all Vata ailments for internal and external use and for Nasya.

Chemparuthyadi coconut oil

Reputed coconut oil in all children's ailments. Fit in all types of Karappan (Balapida), scabies, itches, inflammations, Grahani and demoniacs. May be used internally and externally.

Jatyadi tailam (Coconut oil)

Excellent in wounds. Cloth dipped in this may be laid over the wound or Dhara done. Any wound will be cured quickly by purification.

Jivantyadi tailam (Ashtamgahridayam)

Important for Nasya in Vata, cataract and other ailments. Daily Nasya will benefit optic nerve and retinal atrophy and other disorders and short sight. Also helps any Vata or Pitta ailments above the neck. Dose for Nasya: 2 to 10 drops.

Jivantyadi yamakam (Ashtamgahridayam)

Excellent for applying to cracks in feet, palms and lips. Effective if applied in psoriasis.

Jyotishmatyadi tailam (Ashtamgahridayam)

Good in any Kapha based wounds. Used mostly in fistula and wounds in tubercular glands.

Tungadrumadi tailam (Sahasrayogam)

Gives coolness and comfort to head and eyes.

Tulasyadi tailam (Sahasrayogam)

Excellent in chronic catarrh, oral and nasal bad odour, and watering. Also for dandruff. Good for Nasya and applying to the head.

Tenginpushpadi tailam

Excellent for applying in the head for catarrh, burning sensation in the head, headache and redness of the eye.

Tekaraja tailam (Sahasrayogam)

Excellent for applying to the head in cough and asthma.

More effective in Pratamaka type with heat and sweat in head.

Tekarajairanda tailam (Sahasrayogam)

This is the same tailam with castor oil. If one or two teaspoonsfuls are taken daily after dinner, chronic cough and asthma will be cured. May be applied to head in some conditions.

Trivrita sneham

Excellent for thin application and for liberal anointment well before bathing in all Vata troubles.

Triphaladi tailam

Excellent for the head. Specially prescribed for ear and and eye ailments. Good for catarrh and tubercular glands.

Dinesavalyadi Kuzhampu (Sahasrayogam)

Good for external application and Pizhichal in skin diseases like itches, scabies and discolouration.

Doorvadi tailam (Coconut oil)

Excellent for drandruff and scabies on head.

Dhanwantaram kuzhampu (Ashtamgahridayam)

This is only for external use below the neck. Benefits are similar to Dhanwantaram tailam and even better for Pizhichal.

Dhanwantharam tailam (Ashtamagahridayam)

The effect of this in Vata and allied ailments is remarkable. This is inevitable during pregnancy and after delivery. The benefits of Ksheerabala are mostly applicable to this and suppress, according to physicians plain Vata and Kapha - mixed Vata, while ksheerabala is more effective in rheumatism and Pitta-mixed Vata. Can be used for Snehapana, Nasya and Vasti. There is no need to say that Dhanwantharam kashayam's benefits are also available in this. Prepared in 3, 7, 14, 21, 41 and 101 repetitions. Dose as for Ksheerabala.

Dhurdhuradi tailam

Very effective for dandruff and promotes growth of hair.

Dhurdhoorapatradi coconut oil (Arogyakalpadrumam)

Particularly good for children to apply to head and body in Visarpa. Eliminates drandruff and promotes growth of hair.

Nagaradi tailam (Sahasrayogam)

Good for ailments above the neck, especially for oral and nasal ones, and others allied to catarrh. Good for use on the head, Vasti, gargling and for internal use.

Cheriya Narayana tailam (Bhaishajyaratnavali)

Excellent for Vata and Vatasonita. Useful in chest pain, hemicrania, glands, tubercular glands, stick-jaw, loss of blood and calculus.

Valiya Narayana tailam (Bhaishajyaratnavali)

Excellent in any Vata, and suitable in Vata-gulma and colic, and also Vatasonita. Good for external and internal use and for nasya and Abhyanga. Good in deafness, loss of semen and facial paralysis. Helps women in conceiving. Good in tongue and teeth alilments and insanity. Dose like Ksheerabala.

Nalpamaradi tailam (Sashasrayogam)

Good for applying to head and body in Pitta-based itches, scabies and Visarpa, and for blood impurities.

Nalpamaradi coconut oil (Sahasrayogam)

Excellent for children in all the above cases.

Nasarsastailam

Good for applying to head in tonsilitis and nasal polyps.

Nimbadi tailam

Excellent for applying to head in dandruff, scabies and

falling hair. Helpful in aches also.

Nimbamritadi tailam (Ashtamgahridayam)

Excellent in unremitting catarrh.

Nimbamritadi castor oil (Ashtamgahridayam)

Good for regular motions and in rheumatic and skin ailments. Dose 5 to 30 ml.

Nisosiradi tailam (Sahasrayogam)

Excellent for those suffering from constant body boils. Diabetic patients must use this daily. Good in inflammation. For external application only.

Neeleebringadi tailam (Sahasrayogam)

Reputed for growth of hair; gives comfort to head and eyes. Good for applying in all skin ailments generally.

Neeleebringadi coconut oil (Sahasrayogam)

Has the same benefits as Neeleebringadi tailam, but even better, in case of dandruff.

Neeleedaladi coconut oil

Excellent for internal and external use in spider poison. Good for applying in all skin ailments, generally.

Nonganadi tailam

Internal use quickly corrects filarial elephantiasis and swelling of the testicles. May be applied externally. Dose 5 to 25 ml morning and evening.

Panchavalkadi tailam (Sahasrayogam)

Reputed in skin ailments, itches, scabies and Visarpa due to excess blood or Pitta. May be applied on head and body.

Panchamla tailam

Reputed for external application in dropsy. In dropsy

due to any cause, apply cold or warm. May be used on head suitably.

Paphanadi tailam (Sahasrayogam)

Good for external and internal use in hydrocele. Dose 2 to 4 teaspoonfuls.

Parinatakeriksheeradi tailam (Sahasrayogam)

Good to apply in Apabahu (difficulty to move the arms due to Vata of scapula)

Pamantaka tailam (Coconut oil)

Good for applying to Visarpa, itches, boils, dandruff, and old wounds. Good for body and head.

Parantyadi tailam (Coconut oil)

Excellent for cleaning and healing the remaining wound after removing snake bite poison from the system. Of proven effect in ordinary itches and scabies.

Palandavairanda tailam

Good for purging in piles and Udavarta (Misperistalsis). Dose 15 to 50 ml.

Pinda tailam

Superior in Vatasonita and allied burning, swelling, redness and pounding pain. Good for application and Dhara. Vatasonita patients should apply this daily over the body. For immediate relief from burning sensation Khajita pinda tailam is more useful.

Pinda tailam - Khajitam

Gives better results in the above ailments.

Punarnavadi Tailam

Similar to Panchamla tailam in effects, but milder and better for use on head.

Prapoundareekadi tailam (Ashtamgahridayam)

For premature grey and other head ailments do Nasya and apply on head. Dose for Nasya: 2 to 10 drops.

Prabhanjanavimardanam kuzhampu (Sahasrayogam)

Important in Sarvanga Vata (Paraplegia). Very effective, if applied externally in pounding pain, pricking pain, numbness, and loss of strength. Controls rheumatism and facial paralysis. For quick relief, use warm.

Cheriya Prasarani tailam (Sahasrayogam)

Reputed in all Vata and rheumatism. Dose as for Ksheerabala.

Valiya Prasarani tailam (Bhaishajyaratnavali)

Far more effective than the small variety. Good for all ailments from excited Vata. Useful for women to conceive, and to overcome vaginal ailments, and for men to rectify sperm impurities. For internal use, Nasya, Abhyanga and Vasti. Dose as in Ksheerabala.

Balaguluchyadi tailam (Sahasrayogam)

Excellent for the head in Vatasonita. Good for the body too. Relieves catarrh and allied troubles.

Bala Tailam (Ashtamgahridyam)

If there is a world-famous tailam (not repeated) for Vata, it is this. If used in any Vata ailment the results follow then and there. Can be judiciously used in excited Vayu, cough, vomitting, Gulma, swooning, chest lesions, consumption and epilepsy. Most effective in facial paralysis, Apatantraka, Bahyayama, Antarayama and tetanus. In Avarana Vata, this is the mainstay. Can be used internally, externally for Nasya, and for Sirovasti and Snehavasti. Dose and Pathya as for Ksheerabala.

Baladhatryadi tailam (Sahasrayogam)

Excellent in heat and ache in the head and eye diseases.

Good for any ailment due to Vata or Pitta above the neck. Can be used for the head, for Nasya and internally.

Balaswagandhadi Kuzhampu (Sahasrayogam)

Reputed for the nourishment and strength of the body. Good in Vata, chronic fever, insanity, consumption, cough and many other ailments. Not used on the head.

Balaswagandhadi tailam (Sahasrayogam)

Good in catarrh, consumption and blood disorders. This is the same formulation as the one above, but kuzhambu uses a mixture of three unctuous medicines also. Used for body and head.

Balahathadi tailam (Sahasrayogam)

Excellent for headache.

Balasodhini tailam

Excellent purgative for children with skin ailments. Dose 5 to 10 ml given morning or evening according to age.

Brahmi tailam

Good for application to head before bath for comfort in the eyes and coolness in the head.

Cheriya Bhringamalakadi tailam

Reputed in aches and heat in the head. If applied to the head, this gives comfort to those tired from heavy strain or reading. Gives the eyes coolness, clear vision and natural lusture to its white, black and red parts. Best for the ears and even better for the growth of hair. Important in dental ailments. Students and others who strain their eyes must use this daily for health and protection. Improves the voice of musicians and gives good sleep.

Valiya Bhringamalakadi tailam

This has all the qualities of the small variety, with a

greater effect.

Manjishtadi tailam (Sahasrayogam)

Gives comfort to the head and coolness. Has a pleasant odour,. cures catarrh and is good for the eyes.

Madhuyashtyadi tailam (Ashtamgahridayam)

Good for catarrh and Vatasonita if applied to the head.

Marichadi tailam

Excellent if applied to the head in catarrh, cough, asthma, nasal polyps, sinusitis, and others. Can be used for Nasya.

Mahakukkudamamsa tailam (Bhaishajyaratnavali)

Reputed in paraplegia and monoplegia. Of proven effect in wasting, weakness, numbness and aches. Good for internal and external use. Dose, Pathya as for Ksheerabala.

Mahabala tailam (Bhaishajyaratnavali)

Can be used internally like Dhanwantaram (R). Very useful for women after delivery, and for those not conceiving. Good for those with sperm weakness and exhausted tissues; also in hiccup, cough, injuries to Marmas (vital points), and other ailments, Gulma, asthma and hydrocele, and all conclusive Vata troubles, Adhimandha (Glaucoma). Dose and Pathya as for Dhanwantaram (R).

Mahamasha tailam (Bhaishajyaratnavali)

Reputed for internal use and Dhara or Pizhichal to the limbs with contraction, emaciation and numbness. Effective in hemiplegia, facial paralysis, deafness, locked jaws, sciatica and Apabahu. May be used for Vasti, Abhyanga and for filling the eyes and ears. Dose and Pathya as for Ksheerabala.

Maharajaprasarani tailam (Bhaishjyaratnavali)

Though prescribed in Vata, its effect in Pitta and Kapha ailments is undeniable. Acharyas hold that this cures 80, 40, 20, varieties of Vata, Pitta and Kapha ailments respectively. Used

for Nasya, Abhyanga, Vasti, Sirovasti, Pichu and all courses of treatment. Reputed in Apatanaka, hemiplegia, Parswayama, Antarayama and Bahyayama and all similar ailments. Not only men, but also elephants and horses debilitated with vata, benefit from this. Also gives power to organs. Promotes sex and potency in males. Is of proven effect in vaginal discharge, Gulma and infertility in women. Dose 5 to 10 ml.

Mahavajraka tailam (Ashtamgahridayam)

Has all the advantages of Vajraka tailam to a much greater extent. Quickly cures fistula, chronic wounds and Adhimamsa (Muscular excrescence).

Malatyadi tailam

Of proven effect in hair falling due to microbes or other skin ailments on head or body. Best is to start applying after shaving off the hair.

Yashteemadhukadi tailam

Excellent to apply to head or body in Karappan, convulsions, scabies and itches in children. Elders too can use like Eladi coconut oil.

Yuvatyadi tailam

This formulation is attributed to Sage Vatsyayana, and if applied on the breasts regularly, their gradual development, firmness and shape willl not be impaired even in old age, according to Vatsyayana.

Rasnadi tailam

Most effective in catarrh, vatasonita and Kapha troubles, and in chronic fever.

Rasnadasamooladi tailam

Good for applying to head for facial paralysis, and for internal use, and for Nasya and Sirovasti. Dose for internal use 5 to 10 ml. For Nasya: 6 to 10 drops.

Lakshadi kuzhampu (Ashtamgahridayam)

For use over body only. Effects same as Cheriya Lakshadi Tailam.

Cheriya Lakshadi tailam (Ashtamgahridayam)

Good for body development and blood improvement in children and elders. May be applied over head and body.

Valiya Lakshadi tailam (Sahasrayogam)

More effective than the smaller variety.

Lakshadi coconut oil (Ashtamgahridayam)

Good for external application in body-wasting and catarrh in children. Purifies the blood.

Langalakyadi tailam (Ashtamgahridayam)

Cures all types of fistula like anal fistula and Apachi quickly. Can be used internally and externally and for Nasya.

Vachadi tailam (Sahasrayogam)

Excellent for applying to the head in Apachi, and catarrh. Good in elephantiasis.

Vachalasunadi tailam (Sahasrayogam)

Excellent for dropping in the ears in otorrhoea and suppuration of ears; and for catarrh. Good for the head.

Vajrakam tailam (Ashtamgahridayam)

Excellent for applying to skin wounds based on Kapha or Vata. Purifies and heals chronic fistula, intractable and Apachi wounds.

Vatamardanam kuzhampu

Good for applying to any Vata aches. Effective in sprain, pain and numbness. Gives all the benefits of Pinda tailam.

Vatasani tailam (Sahasrayogam)

Good for external and internal use and for Nasya in Vata, and in deafness, paralysis of tongue, fractures and pain in joints. Dose as for Ksheerabala.

Vilwapatradi tailam

Reputed in catarrh, dandruff, scabies, itches and other skin diseases. Useful for elders and children.

Vilwampachotyadi tailam (Sahasrayogam)

Gives coolness and comfort to the head, and prevents cold.

Venupatradi tailam

Excellent in tubercular glands for applying on head and the wounds.

Vranaropana tailam

Excellent for healing any wounds. Dip a lint or clean piece of cloth in it and spread it over the wound, or insert a wick in the case of tubular or deep wounds. Good for Dhara too. In case of chronic wounds, a Chenchilyadi gulika may be powdered and added to 25 ml for greater effect before application. Wash with water boiled with neem leaves or turmeric or Thriphala kashayam.

Sudhabala tailam (Sahasrayogam)

In Vata, this is equal to Ksheerabala, but does not excite Kapha like it. Available in 3 or 7 (R)s. Use and dose like Ksheerabala.

Sanni oil

Very good for applying to joints, Nasya, dropping over the crown and internal use in all types of Sanni. Restores consciousness and arrests fever quickly. If given early, it prevents Sanni. Dose 2 to 8 drops at intervals. For nasya: 6 to 10 drops.

Sahacharadi kuzhampu (Ashtamgahridayam)

For use on the body only. Excellent in all Vata ailments, especially in cramps.

Cheriya Sahacharadi tailam (Ashtamgahridayam)

For external and internal use in Vata, importantly in the lower limbs: especially in Gulma, insanity and vaginal ailments, this shows quick results. Dose like Ksheerabala. Available in 3 and 7 (R)s.

Valiya Sahacharadi tailam (Ashtamgahridayam)

Similar but with greater benefits compared to the small variety. Is of unusual potency in tremors, convulsions, wasting and aches and generally in all Vata diseases below the waist. Dose and directions like Ksheerabala.

Siddharthakadi tailam

Good for application to all scabies and skin bubbles. Good for external and internal use in all stages of Visarpa; also for children's ulcer and Chilanni. Adult dose 5 to 10 ml; less for children.

Surasadi tailam (Ashtamgahridayam)

Good for use on the head and for Nasya in chronic catarrh and malodorous discharge from nose.

Saubhagyavardhana tailam

Some women have roughness or small boils in vagina depriving them of sexual satisfaction. It may even be painful. Vaginal application smoothens it and satisfies the partners.

Hingutriguna tailam (Ashtamgahridayam)

Very good in hydrocele, Gulma and stomach aches. Gives a purge too. Dose 5 to 25 ml.

Himasagara tailam (Bhaishajyaratnavali)

Excellent for applying on the head in insanity and premature greying.

KASHAYAS (DECOCTIONS)

Agragrahyadi 'Iratti kashayam'

This type of decoctions involves larger quantities of drugs and far greater efforts in preparing than the ordinary type. There is the consolation that they are, however, many times more efficacious. The power is evident in many impossible cases of consumption, asthma, cough, catches, fevers, Sanni and Vata. It does not fail even in the extremely emaciated and otherwise intractable cases of consumption. Excellent in all Kapha troubles.

Pathya: Body movements, exposure to cold water, cold and mist must be avoided. Food must be light and easily digestible. Chillies and especially tamarind must be avoided. Light pathya rules must be observed. Thin soup of goat or rabbit meat may be taken according to digestion. Bath may be taken every alternate or fourth day in water boiled with pepper leaves - cooled for the head and warm for the body. After wiping the body dry rub Rasnadi choornam over the crown.

Dose: 5 to 15 ml with four times water, with Vayu gulika or Dhanwantaram or musk or other suitable items as additives.

Amritadasamooladi kashayam (Sahasrayogam)

Accepted as excellent for consumption. Regulates digestion. Good for fever, cough and catches. Pathya as for Agragrahyadi. Dose: 5 to 15 ml. Take in fourfold water boiled with or without cumminseed. Additive: Honey.

Amritottaram kashayam (Sahasrayogam)

Excellent mild laxative. Improves digestion and is made use of in irregular and chronic fevers and other similar ailments.

A full dose taken in the beginning of any fever gives a good purge and clears all fevers. Dose: 5 to 25 ml in four-times water, boiled and cooled, with sugar or jaggery as additive.

Ardhavilwam kashayam (Sahasrayogam)

Very good for anasarca and anaemia, and removes obstructions to bowel movements. This is most useful in Grahani of children showing early signs of dropsy.

Pathya: Generally non-vegetarian, leafy preparations, snacks made of gingelly, curd, alcohol, too much of salt, tamarind, and food items not usually taken and difficult to digest, day time sleep, sex and cold water must be totally avoided. Bathe in water boiled with Kokilaksha (Hygrophila auriculata) cooled for the head, and warm for the body, using Panchamla tailam or Punarnavadi tailam. Don't bathe daily. Buttermilk boiled with Punarnava (Boerhaavia diffusa) is good for drinking and to be taken with rice. Dose: 5 to 15 ml with fourfold water.

Ashtavargam kashayam (Sahasrayogam)

Excellent for internal use in Vata. Pathya: Light. Dose 5 to 15 ml in fourfold water boiled and cooled with additives like Ksheerabala.

Ambashtadi kashayam (Ashtamgahridayam)

Good for Pakwatisaram and for wounds. Dose 5 to 15 ml with fourfold water boiled and cooled. Additive: Honey.

Amrapallavadi kashayam (Sahasrayogam)

A superb remedy for loss of appetite due to long illness or other reasons. Good for digestion. Its use is not contra-indicated in any ailment. Additives: Sugar or Honey. Pathya: Light. Dose 5 to 15 ml fourfold water boiled and cooled.

Aragwadhadi kashayam (Ashtamgahridayam)

Important in all Kapha based ailments, widely used in Kapha fever and in skin diseases, itches, scabies and wounds.

Physicians consider this as good in vitiation of fat and in diabetes. Good for Dhara in petit wounds. Effective in Pitta ailments. Additive: Honey or other items. Pathya as for Tiktakam kashayam. Dose: 5 to 15 ml with fourfold water boiled and cooled. For Dhara mix 15 ml in 300 ml warm water and distill.

Aranyatulasimooladi (Sahasrayogam)

Prescribed in fever with shivers, jeernajwara and in malaria. Pathya: Light. Dose 5 to 15 ml with fourfold water boiled and cooled. Additive: Chukkumtippalyadi gulika or Vishamajwarantakam gulika.

Indukantam kashayam (Sahasrayogam)

Excellent in Vata ailments, consumption, Gulma, stomach-aches and irregular fever. Helps build strength and digestion. The name signifies this makes one as handsome as the moon. Dose: 5 to 15 ml with fourfold water boiled and cooled. Additive: Rocksalt. Pathya: Light.

Katukamalakadi Kashayam (Sahasrayogam)

Good for constant use by the constipated. Easily relieves itches, scabies and Kapha based fever. Dose: 5 to 15 ml with fourfold water boiled and cooled. Additive: Jaggery. Pathya: Light.

Katakakhadiradi kashayam (Sahasrayogam)

Effective in diabetes, and good in urinary ailments. Dose: 5 to 15 ml with fourfold water boiled and ooled. Additive: Honey, Niruryadi gulika, Swetagunjadi gulika, Brihanmehantakam gulika or Mehasamhari gulika or Abhra bhasmam as suited.

Pathya: Avoid everything sweet and ghee and other unctuous items. Take only wheat, barley or old millet. Rice, especially from fresh grain is taboo. Do exercise according to strength. Observe light pathya rules.

Cheriya Karimpirumpadi kashayam

This gives wonderful results in all Pitta and Kapha ail-

ments. Many pale patients with swollen cheeks and strained breathing due to dropsy and in a precarious condition, have revived with this. This quickly changes patients unable to eat, sick and sallow like toads, by developing their apetite and digestion, and restoring healthy colour to their face. Blood is the main component of the body and it holds the life. Loss of blood means death. There is nothing like iron to revive one from loss of blood and consequent ailments. It is this iron that predominates this Kashayam. Usually iron hampers digestion and bowel movements and makes the abdomen inert, but there is no such feat in this case. Besides, the other ingredients in this increase its benefit a hundred fold. It has been proved superb in anaemia. Hot, sour and salty things must be reduced while taking this, and food must be light and easily digestible. The ideal is liquid diet of butermilk boiled with Punarnava. Don't drink or wash in cold water. Additives: Kantha bhasmam or Loha bhasmam 200 to 400 mg. Asafoetida, onion, horsegram, yellow pumpkin, brinjals and other items which encourage Pitta must be avoided. Dose 5 to 15 ml in fourfold water boiled and cooled or the butermilk mentioned above.

Valiya Karimpirumpadi kashayam

This is far more effective than the small variety in the same conditions. Pathya and dosage are the same.

Kalasakadi kashayam

This is favourite with many physicians whenever indigestion combines with constipation. Good in fever, and promotes appetite. Alleviates even cholera if used in the early stages, it is said. Additive: Rocksalt. Pathya: Light. Dose: 5 to 15 ml, with fourfold water boiled and cooled.

Kiratadi kashayam (Bhaishajyaratnavali)

In fever resulting from indigestion, this promotes digestion and controls fever. Dose 5 to 15 ml with fourfold water boiled and cooled. Pathya: Light.

Kulatthadi kashayam

This is very good for regulating menstruation in Rakta

gulma. Is favourable in all Gulma and colic. Pathya: light. Dose: 5 to 15ml in fourfold water boiled and cooled. Additives: Kanta bhasmam or Chavalkaram or Sukumara ghritam.

Garbharaksha kashayam (Bhadradi kashayam)

This is good in strained breathing, acidity and constipation during pregnancy and all common pregnancy troubles. Additive: Dhanwantaram gulika. Dose: 5 to 5ml with fourfold water, boiled and cooled.

Gandharvahastadi kashayam (Sahasrayogam)

This is good for a harmless purge at all times. Physicians use this for purging if necessary in Dhara and other courses involving pathya. Its special characteristic is that though purging is contraindicated in Vata, this is not so. A purging with this quickly controls backache and other Vata ailments. This corrects indigestion and develops appetite. Additives: Rocksalt, jaggery or a spoonful of castor oil. Dose: 15 to 25 ml with fourfold water boiled and cooled. Pathya: light,

Guggulutiktakam kashayam (Ashtamgahridayam)

Excellent in all skin ailments, it is an established medicine from ancient times even in leprosy that has attacked any deep tissue, and is prescribed in extremely difficult Vata and rheumatism. Reputed in cancer, anal and other fistula, tubercular glands, boils, scabies, syphilis and anaemia. Many untractable cases of rheumatic boils and wounds have been completely cured by the regular use of this. Additives: Guggulu fried and ground 1.5 grams, honey, purified sulphur, Rasasindooram or Sidhamakaradwajam. Pathya: Very strict. Meals should be of broken rice with boiled vegetables and boiled buttermilk. Chillies, tamarind and salt must be reduced. Rocksalt, ghee, bitter gourd, elephant yam, plantains, greengram, ginger and other Pathya items alone are allowed. Ordinary pathya rules and in certain conditions mixed pathya rules may have to be observed. Bathe only every third or fourth day, that too not in cold water. Dose 5 to 15 ml in fourfold water boiled and cooled. For those with indigestion

this may be taken in 300 ml of water boiled with 10 grams of black cummin.

Gopanganadi kashayam (Sahasrayogam)

Good in Pitta fever, burning and thirst. Additive: honey or sugar. Pathya: light. Dose: 5 to 15 ml in fourfold water boiled and cooled.

Chandanaparpatakadi kashayam (Sahasrayogam)

Very good in smallpox. If taken from the beginning, pox may not appear or be weak. This is suitable for all ordinary fevers, and can be taken at the beginning of all suspicious fevers as a precaution. Additive: Honey. Pathya: light. Dose 5 to 15 ml with fourfold water, boiled and cooled.

Chandanosiradi kashayam (Ashtamgahridayam)

Prescribed in Raktapittam (haemothermia) and is reputed in continuing bleeding after menstruation, and all other bleedings. Additive: Sugar or Pravala bhasmam 300 mg. Dose: 5 to 15 ml with fourfold water boiled and cooled. Pathya: light.

Chandrasuradi kashayam

Excellent for worms. Not only children, even adults will be freed from intestinal worms and ascarid and resultant troubles, if this taken in the proper way. Pathya as for Krimisodhini gulika. Dose: 5 to 15 ml in fourfold water boiled and cooled. Additive: Krimisodhini gulika, Krimigna vatika or rocksalt.

Chirivilwadi kashayam (Sahasrayogam)

Excellent in piles, constipation and indigestion. Prescribed for anal fistula and Gulma. Additive: Rocksalt. Pathya: light. Dose 5 to 15 ml in fourfold water boiled and cooled.

Chinnodbhavadi kashayam (Sahasrayogam)

Commonly used in Sannipata fever. This maintains steady bowel movements. Ancient masters say that this controls even

severe cases of Sannipata fever. Additive: Suvarnamuktadi gulika or Gorochanadi gulika. Pathya: light. Gruel of fine grains of rice or flowered rice or green gram or black coffee may be taken. All bathing, buttermilk, curd, milk, meat and oily eats and other items hard to digest and sex are to be strictly avoided. Dose: 5 to 15 ml in fourfold water boiled and cooled.

Jeerakadi kashayam

Good in malarial and all shivering fevers. Dose and Pathya as for Chinnodbhavadi kashayam.

Jiwantyadi kashayam (Sahasrayogam)

Prescribed for smallpox, but is found effective in ordinary boils and diabetic carbuncles if taken from the beginning. This can be used in Visarpa, scabies and itches. Additives: honey or jaggery. Pathya: light. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Tiktakam kashayam (Ashtamgahridayam)

Good in all Pitta ailments. Especially its potency is seen in ailments like skin diseases, Visarpam, boils, scabies, burning sensation in stomach, thirst, giddiness, anaemia, tubular and chronic wounds, Apachi and insanity. Additive: Honey or Katukurohini (Picrorhiza kurroa) powder. Pathya: as for Guggulutiktakam. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Toyatoyadadi kashayam (Ashtamgahridayam)

Suitable in all fevers. The Ama will be ripened by this. Pathya: as for Chinnodbhavadi. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Trayantyadi kashayam (Ashtamgahridayam)

Reputed in all internal abscesses, internal boils and Gulma. Dose: 5 to 15 ml with fourfold water boiled and colled.

Triphalamarichadi 'Iratti kashayam'

This gives exceptional results in chronic cases like cough,

asthma, consumption, hiccup and vomiting due to Vata or Kapha. Good in catches, quickly corrects physical weakness, and controls nervous disorders and Sannipata and tremours, numbness of feet, dryness of mouth, giddiness, exhaustion, sleeplessness and syncope. Its power will be evident in unsteadiness of tongue, voice constraint, weakness of limbs and obesity. Additive: Musk, civet or yavad. Pathya: as for Agragrahyadi. Dose: 5 to 15 ml with fourfold water boiled and cooled or cumminseed water.

Dasamoolakatutrayadi kashayam (Sahasrayogam)

Excellent in asthma, Vata, cough, catches, back-ache and chestpain. It is very effective in cough due to consumption. Additive: honey or musk. Pathya as for Agragrahyadi kashayam. Dose: 5 to 15 ml with fourfold water boiled and cooled or cumminseed water.

Dasamoolam kashayam (Sahasrayogam)

Important in Vata, Kapha, cough, asthma, and catches. Additive: Ksheerabala (Avarti) or Vayu gulika. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Dasamoolapanchakoladi kashayam (Sahasrayogam)

Reputed in ascites. Shows results even in cases of fluid accumulation. Good in dropsy. Pathya as for Ardhavilwam kashayam. Dose: 5 to 15ml with fourfold water boiled and cooled. Additive: Virechana ghritam or Panaviraladi bhasmam.

Dasamoolabaladi 'Iratti kashayam'

Suited for ailments rooted in Kapha or Vata. Reputed to show results in cases like excited Vayu, catches, fever, cough and consumption. Good for digestion, develops body strength, and is known for efficiency in weakness of limbs, numbness, body aches, hemiplegia, facial paralysis, Apatantraka and Gulma. Controls tissue wastage and exhaustion of limbs. Most effective in chronic cases of cough and asthma. Additives: Ghee, powdered cumminseed, musk, civet or Vayu gulika, Gorochanadi or Dhanwantaram. Pathya as for Agragrahyadi. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Darunagaradi kashayam (Sahasrayogam)

The importance of this is in high fever. Its continuous use has often been effective in cases of Sannipata. Additives: Suvarnamuktadi gulika or Gorochanadi gulika in chronic fever, or Chukkumtippalyadi or Jwarankusam. Pathya as in Chinnodbhavadi. Dose: 5 to 15 ml in fourfold water boiled and cooled.

Dipyakadi kashayam (Ashtamgahridayam)

To be taken immediately after delivery, for 3,7, or more days. Corrects indigestion and stomachaches, excellent in Grahani, and helpful in correcting any troubles the mother may have from still births or other reasons. Pathya: light. Dose: 5 to 15 ml with fourfold water boiled and cooled. Additive: Asafoetida, rocksalt, soda bicarb or Dhanwantaram avarti or other oils if digestion is normal.

Dusparsakadi kashayam (Ashtamgahridayam)

Excellent in piles and connected anal aches and in diarrhoea. Additive: honey or Changeryadi gulika. Pathya: light. Dose: 5 to 15 ml in fourfold water boiled and cooled.

Drakshadi kashayam (Ashtamgahridayam)

Good in burning sensation in stomach or limbs due to heat, heat in the head and giddiness. Shows remarkable results in insanity and controls Pitta and Vata ailments. Of proven results in fever, alcoholism, vomiting, swooning, giddiness, thirst, jaundice, vomiting blood and bleeding. Additive: honey, sugar or flowered rice powder. Pathya: avoid onions, asafoetida, horsegram, yams and brinjal and body movements too. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Dhanadanayanadi kashayam (Sahasrayogam)

Most reputed in facial paralysis and other Vata ailments. Dose: 5 to 15 ml in fourfold water boiled and cooled.

Dhanwantaram kashayam (Ashtamgahridayam)

Of proven results in all Vata ailments, and is a must after

child birth. Effective in cases like fever, indigestion, hydrocele, Gulma, strained micturition, vaginal ailments and consumption. A palliative in paraplegia, facial paralysis, Bahyayama, Antarayama, wasting and numbness and excellent in nervous disorders. Additive: Rocksalt, Dhanwantaram gulika or Ksheerabala and other tailas (Avartti). Pathya: light. Avoid body movements especially hard work and journies. Bathe every third or fourth day in water boiled with Haritaki, Bala or pepper leaves. Better use Dhanwantaram tailam or kuzhampu for the head and body. Mutton soup may be taken according to digestion. Dose: 5 to 15 ml in fourfold water boiled and cooled.

Nayopayam kashayam

Excellent in cases like asthma, cough and catches. Additive: Musk or Vayu gulika. Light Pathya. Dose: 5 to 15 ml in fourfold water boiled and cooled.

Nimbadi kashayam (Sahasrayogam)

Reputed in boils over the body and in diabetic carbuncles. Even if boils have appeared all over the body, a bottle or two will show results. Additive: honey, Guggulu purified 2 gm or fried Katukurohini 2 gm. Pathya as for Tiktakam kashayam. Dose: 5 to 15 ml in fourfold water boiled and cooled.

Nimbamritadipancatiktam kashayam (Ashtamgahridayam)

Excellent in all types of gout; and leprosy, ulcers, tumour, fistula, swelling and aches. Dose: 5 to 15ml with fourfold water boiled and cooled. Additive: honey. Pathya: light.

Nisakathakadi kashayam (Sahasrayogam)

Prescribed in diabetes. Many have benefited from this. Pathya as for Kathakakhadiradi. Additive: Mehasamhari gulika or Brihanmehantakam. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Nyagrodhadi kashayam (Ashtamgahridayam)

Excellent in all Pitta ailments, wounds, Raktapitta

(Haemothermia), thirst, burning sensation and vaginal diseases. Pathya as for Drakshadi. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Panchakolam kashayam (Ashtamgahridayam)

Excellent in Grahani, it is the only resort in children's Grahani. No decoction equals this in promoting digestion. If one part of Ativisha (Aconitum heterophyllum) is added during preparation, it will be even better during lose motions. So this is produced in two ways. Additive: Rocksalt. Dose: 5 to 15 ml in fourfold water boiled and cooled or buttermilk boiled with dry ginger and curry leaves crushed.

Panchatiktam kashayam

Very important in malaria fever with tremours and in fevers chronic, third and fourth day fevers and irregular fevers. Pathya as in Chinnodbhavadi. Additive: Chukkumtippalyadi gulika, Ramabanam or Jwarankusam or even Vishamajwarantakam, Dose: 5 to 15 ml with fourfold water boiled and cooled.

Patolamuladi kashayam (Ashtamgahridayam)

Very good in itches, scabies, piles, chest and bladder aches, typhoid and skin diseases. Does not cause indigestion, but helps bowel movements. Good in anaemia too. Additive: honey. Pathya: light. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Patolakaturohinyadi kashayam (Ashtamgahridayam)

Excellent in Kapha and Pitta based itches, fever, vomiting, loss of appetite and jaundice. Effective in the after-effects of snake poisons, also in skin troubles due to any poison. Dose: 5 to 15 ml in fourfold water boiled and cooled. Additive: honey or other appropriate items.

Pathyakshadhatryadi kashayam (Sarngadharam)

Excellent in all types of head-aches; especially in Suryavarttam, hemicrania, ear-ache, Sankhakam, falling of teeth, tooth-

ache and night blindness and such eye diseases. Additive: jaggery. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Pachanamritam kashayam (Sahasrayogam)

This is for controlling indigestion during fever. No less effective in indigestion without fever. Additive: Long pepper powder. Pathya: light. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Punarnavabaladi kashayam (Sahasrayogam)

Very important in consumption. Good for developing the body. Additive: Cumminseed or sugar. Pathya: light. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Punarnavadi kashayam (Sahasrayogam)

Very effective in anasarca, fever, cough and in dysponea and anaemic troubles. Additive: Virechana ghritam, Loha bhasmam or powdered Katukurohini. Pathya as in Ardhavilwam. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Prasaranyadi kashayam (Sahasrayogam)

Effective in all ailments due to vitiated Vata, especially in Apabahukam. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Baladi kashayam (Sahasrayogam)

Specially prescribed in post-parturition fever. Good in other fevers too. Pathya as for Chinnodbhavadi. Additive: Dhanwantaram gulika, Gorochanadi gulika or Mukkamukkaduvadi. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Balaguluchyadi kashayam

Most suited in rheumatism, especially when there is burning sensation. Dose and directions as usual.

Balajirakadi kashayam (Sahasrayogam)

Good in cough and asthma. Pathya: light. Additive:

Vayu gulika or powdered long pepper. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Balapunarnavadi kashayam (Sahasrayogam)

May be taken in Gulma, peptic ulcers, indigestion and Grahani, before or after meals. Pathya and Dose: as for Sukumaram.

Brihatyadi kashayam (Ashtamgahridayam)

Most suitable in diseases with urinary obstruction. Additive: Dhanwantaram gulika or Vayu gulika. Pathya: light.

Brahmyadi kashayam

Good in insanity and Pitta ailments, and developing the brain in children. Dose and Pathya: as for Drakshadi.

Brahmidrakshadi kashayam (Sahasrayogam)

Effective in all types of Vata ailments, aches, burning sensation and fever. Additive: Dhanwantaram gulika, Mahadhanwantaram gulika, Gorochanadi gulika and medicated oils (avartti) according to the ailments. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Bhadradarvadi kashayam (Ashtamgahridayam)

Good in Vata ailments. Pathya and dose: as usual.

Bhadraveradi kashayam

Of proven effect in nervous disorders, asthma, cough, catches, dysponea and hiccup. Makes Vayu movement orderly and therby heals. Additive: Ghee, tailas (Avartti), musk, cumminseed or Vayu gulika. Pathya: as for Agragrahyadi. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Cheriya Bharngyadi kashayam (Sahasrayogam)

Shows results in chronic fever and third or fourth day fevers. Additive: Ramabanam gulika, Chukkumtippalyadi gulika,

Vishamajwarantakam gulika. Dose: 5 to 15 ml with fourfold water boiled and cooled. Pathya: as for Chinnodbhavadi.

Valiya Bharngyadi kashayam (Sahasrayogam)

Useful in the same cases as the small variety; but far more effective, particularly good in Sannipatam. Dose, Pathya: as for the Cheriya Bharngyadi.

Bhunimbadi kashayam (Bhaishajyaratnavali)

Good in Pitta, Grahani and liver complaints. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Manjishtadi kashayam

Excellent in wounds, also Vatasonita wounds not curable by even Guggulutikthakam are often cured after two or three bottles of this. Good for all ailments due to blood disorders and also Vatasonita. Additive: Honey, purified sulphur, Guggulu or Rasasinduram. Dose: 5 to 15 ml with fourfold water boiled and cooled. Pathya: as for Guggulutikthakam.

Mahatiktakam kashayam (Ashtamgahridayam)

This can be used with greater effect in cases in which Tiktakam is used and is specially efficacious in syphillis. Additive: Honey, sulphur, Siddhamakaradwajam or Rasasinduram. Pathya: as for Guggulutiktakam. Dose: as for Tiktakam.

Mahatiktakam (with Madhusnuhi)

Far more effective than the previous one. If strict pathya cannot be observed, a lighter pathya may be followed according to the disease. Dose and directions: as for Tiktakam.

Matsyakshyadi kashayam

Effective in all urinary ailments, especially when pain, burning and obstructions are felt, including leucorrhoea and spermattorrhoea. Dose: as for Virataradi.

Musalikhadiradi kashayam (Sahasrayogam)

Excellent in leucorrhoea and bleeding. Additives: Honey,

Pavizhabasmam and Sringa bhasmam. Pathya: light. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Moolakadi kashayam

Excellent in children's Karappan, Chilanni, scabies, boils and inflammation. Good for elders too. Pathya: light. Dose: 3 to 15 ml with fourfold water boiled and cooled. Additive: Honey.

Mustakaranjadi kashayam (Sahasrayogam)

Useful in indigestion and stomachache, particularly so in diarrhoea and Grahani. Dose and directions as for Deepyakadi.

Mustarishtadi kashayam (Sahasrayogam)

Good in all Visarpas, scabies and itches. Additive: Honey. Pathya: as for Tiktakam. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Mridweekadi kashayam (Sahasrayogam)

Most effective in excessive thirst, liquor and drug intoxication, deranged mind and syncope. Additive: Honey or sugar. Pathya and dose as for Drakshadi.

Mehari kashayam

Excellent in all types of diabetes. Additive: Nirooryadi or Brihanmehantakam. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Cheriya Rasnadi kashayam (Rasnairandadi kashayam) (Sahasrayogam)

Its potency in Vatasonita is immeasurable. This is generally prescribed for aches and swelling at the ankles, triceps, knees, thighs, waist, back and back of the neck. Additive: Ksheerabala or Dhanwantaram Tailas (avartti) or Ghee. Pathya: light. No body movement is allowed. Bathe every third or fourth day in water boiled with Kokilaksha (Hygrophila auriculata) and rub Rasnadi choornam over the crown immediately. Use Balaguluchyadi for the head and Pinda tailam for body. Dose: 5 to

15 ml with fourfold water boiled and cooled.

Valiya Rasnadi kashayam (Maharasnadi kashayam) (Sahasrayogam)

Far more effective where the smaller variety is prescribed. Also reputed in Vata unmixed with other Doshas and paraplegia. Pathya as for Dhanwantaram. Dose as for Cheriya Rasnadi.

Lasunabarbaradi kashayam (Sahasrayogam)

Excellent in hydrocele and other swelling and for hernia and similar troubles. Additives: Rocksalt, asafoetida, castor oil. Antrakutharam gulika. Pathya: light. No exposure to cold. Dose: 5 to 15ml with fourfold water boiled and cooled.

Lasunairandadi kashayam (Sahasrayogam)

Very good in hydrocele, Gulma and distension. Pathya: light with no exposure to cold. Additive: rocksalt, castor oil or asafoetida.

Varanadi kashayam (Ashtamgahridayam)

Most effective internal abscess, excellent in Gulma and helpful in indigestion, excess Kapha and adiposity. Pathya: light. Body movements must be minimal. Additive: Rocksalt, cumminseed or honey. dose: 5 to 15 ml with fourfold water boiled and cooled.

Varadi kashayam (Sahasrayogam)

Controls obesity and adiposity and troubles due to them. Good in diabetes too. Pathya: light. Sweet items must be reduced, excessive eating avoided and daily exercise according to capacity. Additive: Loha bhasmam or old honey. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Varyadi kashayam (Sahasryogam)

Excellent in Vatasonita, especially in knee-swelling and backache due to luecorrhoea. Additive: Tailas (Avartti) or purified Guggulu. Pathya: light. Dose: 5 to 15 ml with four fold

water boiled and cooled.

Vasa kashayam

Does immense good in Raktapittam, particularly in bleeding in women, asthma and cough. Pathya: as for Drakshadi. Additive: Honey or sugar or Pravala bhasmam. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Vasaguluchyadi kashayam (Sahasrayogam)

Reputed in jaundice, Pitta ailments, anaemia, haemothermia. Additive: Honey or Lohabhasmam. Pathya as for Drakshadi. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Vasadi kashayam

Excellent in Sannipata fever, and is best started at the least suspicion of Sannipatam. Pathya: as for Chinnodbhavadi. Additive: Gorochanadi gulika, Suvarnamuktadi gulika or Sannipatantakam gulika. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Vidaryadi kashayam (Ashtamgahridayam)

Nourishes the body. Prescribed in many ailments due to Vata or Pitta and is excellent in wasting, Gulma, body ache, upward pressure of Vayu and asthma. Good for avoiding complications and for speedy recovery after delivery. Additives: Rocksalt, Vayu gulika or ghee according to condition. Pathya: light. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Vilwadi kashayam (Sahasrayogam)

Excellent in unremitting vomiting whatever Dosha be its cause. Pathya: light. Dose: 5 to 15 ml with fourfold water boiled and cooled to be taken at intervals. Additive: Sugar, honey or Vayu gulika or Dhanwantaram gulika.

Vilangadi kshayam (Sahasrayogam)

Excellent for worms and allied ailments. Pathya as for Krimisodhini. Dose: 5 to 15 ml with fourfold water boiled and cooled. Additives: Palasaksharam or Krimisodhini gulika.

Vizhalveradi kashayam (Sahasrayogam)

There is no Gulma that cannot be cured by this according to masters. Dose: 5 to 15 ml with fourfold water boiled and cooled. Additive: Rocksalt, asafoetida fried and powdered.

Veerataradi kashayam (Ashtamgahridayam)

Very important in calculus, gravel, urinary strain, and pain and all ailments due to Vayu disorders. Additive: Honey, sugar, Vayu gulika or Gorochanadi gulika, Pravalabhasmam or Silajit. Pathya: light. Dose: 5 to 15 ml with fourfold water boiled and cooled. Heat producing items must be discarded. Ghee and milk can be had in plenty. Gruel made of rice or greengram or coconut flower is preferable, plain or with milk. Daily Abhyanga is recommended.

Vrikshadanyadi kashayam

This generates and clears urine. Additive: Lohabhasmam or Vayu gulika or other suitble items. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Vyaghryadi kashayam (Ashtamgahridayam)

This is first rate in fever and cough and asthma due to Kapha or Vata. Additive: Long pepper fried and powdered 1 to 2 gm. Dose: 5 to 15 ml in fourfold water boiled and cooled.

Satavaryadi kashayam (Sahasrayogam)

Most suited in Raktapitta, and very effective in discharge of blood whether upwards, downwards or both. Good in insanity, burning sensation and irregular fever. Additive: Sugar, honey or Pavizhabhasmam. Pathya: as for Drakshadi. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Satavarichinnaruhadi kashayam (Sahasrayogam)

Prescribed in Raktapitta and particularly so in Vatasonita Pathya: as for Cheiya Rasnadi. Additive: Powdered liquorice. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Saribadi kashayam (Ashtamaghridayam)

Excellent in Pitta ailments like Raktapitta, burning in the stomach and fever. Additive: Honey, sugar or Pavizha bhasmam. Pathya: as for Drakshadi. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Sitajwarari kashayam

Excellent in influenza and malaria. Pathaya and dose as for Chinnodbhavadi.

Sonitamritam kashayam

Excellent in removing blood disorders without much pathya, and in boils, diabetic carbuncles, scabies, itches and Visarpa. Is a mild laxative and good for all Pitta troubles. Pathya: light. Additives: Honey, purified Guggulu or sulphar or Sidhamakaradwajam. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Shadangam kashayam (Ashtamgahridayam)

No Malayalee will be stranger to this. Prescribed and is very good in Pitta fever, which generally brings on burning sensation in the stomach, swooning and diarrhoea. Physicians say that this is reputed in fevers and Raktapitta due to poisoning or excessive drinking. Pathya: light. Dose 5 to 15 ml with fourfold water boiled and cooled.

Shadanga paneeya is made by mixing 3 ml of this in 200 ml water boiled and cooled and is taken from time to time for quenching thirst.

Sapthachadadi kashayam (Ashtamgahridayam)

Excellent for gargling and internal use in oral ulcers. Dose: 5 to 15 ml in fourfold water boiled and cooled. For gargling, 100 ml of this may be mixed in 300 ml hot water and a little honey added. For internal use additives are laxatives like Manibhadra lehyam or Trivrillehyam.

Saptasaram kashayam (Sahasrayogam)

The importance of this rests in the Gulma of women.

Effective in men's cases also. Regulates bowel movements and improves digestion, and quickly overcomes aches of heart, stomach, back and waist. Good in spleen disorders. Additive: Rocksalt, long pepepr, asafoetida, jaggery or ghee as suited. Pathya: light. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Sahacharadi kashayam (Ashtamgahridayam)

Reputed in any Vata, below the waist. Gives great relief in aches in the legs, pain, swelling and weakness. Additives: Sahacharadi (Avartti) or Sudhabala (Avartti). Pathya: light. Dose: 5 to 15 ml with fourfold water boiled and cooled.

Sahacharabaladi kashayam

Effective in all types of Vata ailments. Additive and dose etc., as per Cheriya Rasnadi kashayam.

Sukumaram kashayam (Ashtamgahridayam)

Shows quick results in hernia, Gulma, stomach ache, indigestion and constipation. The whole medical science cannot provide a better alternative in menstrual disorders. Women generally fail to conceive due to Raktagulma and vaginal disorders. This roots out both, if taken regularly, and promotes conception. Additive: Kant bhasmam, rocksalt, asafoetida or Sukumara ghritam. Pathya: light. Dose 5 to 15 ml in fourfold water boiled and cooled.

Stanyajanana kashayam

First rate in developing breastmilk. Dose: 5 to 15 ml in fourfold water boiled and cooled.

GULIKAS, VARTTIS AND VATAKAS

Agnikumara rasam (Sahasrayogam)

Most efficacious in Ama and Jirna conditions of fever. Can be used in Kapha and Sannipata fevers, catarrh, dyspepsia, Grahani, cough, asthma and diarrhoea; mixed in the juice of ginger, Nirgundi (Vitex negundo), or decoction of Musta (Cyprus rotundus), coriander or Dasamoola as applicable.

Ahiphenadi gulika

Excellent in dysentry and diarrhoea. Good in stomachache and insomnia. To be mixed in honey, curd, Patharasa (Cyclea peltata extract) or Kutajavalka dravaka and taken every hour or two or three hours, according to the severity of the case. Pathya as for Charngeryadi.

Akarakarabhadi gulika

Excellent in wet dreams and quick emission. Swallow one pill after dinner.

Anandabhairavam gulika (Sahasrayogam)

Excellent in fever. Helpful in Sannipata fever. To be taken in breastmilk, ginger juice or hot boiled buttermilk. Pathya as in Chinnodbhavadi kashayam.

Cheriya Antrakutharam

To be taken in ginger juice or hot water. Reputed in stomachache, hernia and indigestion. Does not move the bowels. Pathya: affable.

Valiya Antrakutharam

Efficacious in hydrocele, hernia and stomachache. Move bowels easily. To be taken in hot boiled buttermilk or hot water. Eat rice with curd to stop purging.

Asalyadi gulika

Effecive in asthma, cough, hiccup breathing troubles and others. Good for children's fever and asthma. To be taken in cumminseed water at intervals. Pathya as for Vayu gulika.

Icchabhedi gulika

This is the acknowledged cure in difficult ailments like Gulma, ascitis and for induced purges in the most hard-bowelled. Can be used wherever purging is recommedned. To be taken in the morning mixed in 75 ml cold water: to be followed with frequent drafts of cold water until purging progresses. After satisfactory purges, hot water or hot gruel or boiled buttermilk may be taken to stop purging. The subsequent meal should be rice with curd. Pathya as for Virechana gulika.

Kanakatamradi vartti (Sahasrayogam)

There is no better medicine for eye diseases. This is most favoured in inflammation, Arma (Pterygium), Vranasukla (Corneal ulcer) and Adhimamsa (Pappilloma). This can be used for scraping. This is infallible in Kapha and Rakta based eye ailments. Rubbed into a paste in breastmilk, honey or both, a drop as big as a blackgram can be smeared into the lower eyelids, like any collyrium.

Karutta gulika (Sahasrayogam)

Most efficacious in headache due to heat. A pill rubbed into ghee, castor oil or even breastmilk, may be applied over the crown and forehead.

Kankayana gulika

A sure cure for piles. If taken daily, no piles will need

Kshara or surgical operation. It will shrink automatically, and save all troubles in the opinion of Sage Kankayana. To be taken in buttermilk boiled with curry leaves. Pathya: affable.

Kachayapana vartti (Ashtamgahridayam)

Cataract in maturity turns into 'Kacha' and blocks vision completely. Though cataract is cured by early treatment, this is the only remedy when it aggravates. This can atleast arrest its progress if used regularly. Use: Like any collyrium.

Krimighna vatika

This destroys all worms in the abdomen. Take one or two pills according to age in hot water morning and evening, and purge the next morning. In chronic cases this can be taken for more days. The directions given under Krimisodhini gulika are to be followed in this case also. Children won't need more than one pill.

Krimisodhini gulika

Excellent for destroying all worms and ascarids and purging them. Ascarids cause untold misery with vomiting, diarrhoea, intermittent stomachache, loss of appetite, heaviness of stomach and great exhaustion, possibly even fever and thirst. Shrunken chest, bloated belly, emaciated limbs, noctural fever and constant grumbling in children can be quickly cured by this. Youths may take two pills in hot water or Chandrasuradi kashayam or Vilangadi kashayam. Children of five may take a full pill, and of lower ages proportionately smaller doses. After purging take rice with buttermilk cooked with the bark of Palasa (Butea monosperma). This may be continued for three to seven days. Avoid milk, meat, cereals, jaggery, curd, ghee, fresh rice, flattened or roasted rice, coconut, leafy vegetables, tamarind and sweets.

Kaivishaparihari gulika

People suffering from administered or food poison (Gara) are innumerable in Kerala. The symptoms are loss of appetite,

burning in the stomach, laziness, dullness, pallor, dropping limb, giddiness, emaciation, exhaustion and lifelessness. Once the poison is inside, no treatment will be of any avail until it is expelled from the system. The patients mostly suffer a slow death. The search for a suitable remedy has been long on, and this pill is the result. Administering this pill must be preceded by Vamana and Virechana. For vomiting, take one pill rubbed into a decoction of 30 gram of Vacha (Acorus calamus) in 450 ml of water boiled down to a fourth. If this does not work, give one pill the next day in twice the quantity of the decoction. The purging is to be done on the third day of the Vamana. For this, take a pill in a decoction of 28 grams of the roots of Clitoria ternatea (white flowered) and 14 grams each of raisin and Chebulic Myrobalan without seeds in 900 ml of water boiled down to a fourth. Dose is to be adjusted to suit the strength of the patient. Children must use reduced doses. If Vamana and Virechana bring on exhaustion the patient may take gruel in cow's milk. After this, a pill a day must be continued for 41 days. In weak poison, Vamana and Virechana are not essential, but a pill may be given morning and evening rubbed in water, Tulasi juice or Mahakallyanaka ghritam, panchagavya ghritam or even in ghee from cow's milk. Sex, wine and meat must be avoided. Body and mind should be kept clean during this period.

Kaisoraguggulu vatika (Sarngadhara Samhita)

This is excellent for wounds, ordinary as well as burst, rheumatiod arthritic swelling, skin troubles, fistula, tubuler wounds, boils and ulcers. A pill or its half may be rubbed in milk or honey and taken. Pathya as for Gugguluthikthaka kashayam.

Kompanchadi gulika

This is excellent in children's fever, asthma, turning up of eyeballs and Grahani, and shows results in convulsions too. One pill rubbed in 50 ml of breastmilk or cumminseed water may be given frequently, a teaspoonful at a time. A full pill may not be given to a child under five in one dose. Pathya: No cold water bath, exposure to cold, wind, mist and drizzle. Body - head

and chest in particular - must be covered always.

Khadria gulika (Ashtamgahridayam)

Excellent in dental diseases. A pill may be kept for an hour or two in the mouth, morning and evening after cleaning the mouth.

Garbharakshini (Mahadhanwantaram) gulika

Most efficacious in overcoming all pregnancy troubles, stabilising the foetus and ensuring easy delivery. This can be used in place of Vayu gulika or Dhanwantharam gulika for all females, males and children. Directions: Expectant mothers can take a pill in 25 ml of cumminseed water in the morning if they have no trouble. In case of trouble they may repeat this in the evening or at intervals. Cumminseed water may be used as the vehicle in any ailment. This may be taken in a decoction of Brihati (Solanum indicum) roots (15 grams) cumminseed (10 grams) and dried ginger (5 grams) in 450 ml of water boiled down to 75 ml for strained breathing, asthma, hiccup and catches. Solanum indicum roots may be substituted with bael (Bilva) roots in case of vomiting. Salaparni (Pseudarthria viscida) roots in case of diarrhoea, raisin and Chebulic Myrobalan in constipation, Ajowan in indigestion, Dronapuspi (Leucas aspera) roots in stomachache, Anet seed (Dill) in inactive bowels, Dasamoola in fever, Hoary basil or the creat in Malaria, Vasaka (Adhatoda vasica) juice in cough, vomiting blood, Pitta and Kapha, asparagus juice in leucorhoea, tender coconut water in painful urination, and Punarnava (Boerhaavia diffusa) decoction in dropsy, for easily controlling these ailments. For health and intelligence in the issues and forwarding off devil's diseases expectant mothers must take a pill in Brahmi (Bacopa monnieri) juice every morning. In later pregnancy, a pill taken daily in Sakralata (Cardiospermum hallicacabum) or Bala (Sida cordifolia) root decoction leads to easy delivery.

Gorochanadi gulika

This prevents loss of vitality in Sannipata fever. This is

more or less efective in Sanni, Asthma, cough, catches, and in the paralysis of face and tongue and hemiplegia. This is also good in children's ailments. May be tken in cumminseed or other suitable decoction or purified breastmilk.

Gopichandanadi gulika

For childre's ailments like fever, asthma, cough, starts, eyeballs turning up and Grahani this is excellent. This shows good results in convulsions also. A pill rubbed into 75 ml of breastmilk or cumminseed decoction is to be given at intervals. One full pill should not be given to children under five in dose. Pathya as for Kompanchadi.

Cheriya Chandanadi vartti (Ashtamgahridayam)

Useful in cataract and corneal ulcer. Clears redness of eyes. Being mild, this is reputed in children's eye ailments. To be rubbed into breastmilk, rosewater or honey for application like any collyrium.

Valiya Chandanadi vartti (Arogyakalpadrumam)

More efficacious than the small variety, especially for cataract. To be rubbed into breastmilk, rose water or honey for application, like any collyrium.

Chandrodayam gulika (Ashtamgahridayam)

Excellent in any posion. Take in ghee or water immediately being bitten.

Chandraprabha gulika (Bhaishjyaratnavali)

Excellent in diabetic ailments, calculus, menstrual irregularities, spleen disorders and fistula.

Changeryadi gulika

Reputed in dysentery with mucous and blood. Equally good in anal ache, stomachache and in all types of diarrhoea. To be taken in the juice of roasted onion, honey, Patharasa or Kudaja valka dravakam twice or thrice a day, or even more in severe

cases. Pathya: Reduce all body movements. Take Rava or borken rice gruel, in milk or rice flower gruel (Laja). In case of very poor digestion, cooked broken rice may be eaten in boiled buttermilk if it can be digested. Chillies and tamarind are wholly to be avoided. Cold water should not be used for drinking or washing. Pathya: Light.

Chukkumtippalyadi gulika (Sahasrayogam)

Excellent for stopping fever. When the 'Ama' stage is over, this can be given in ginger juice or appropriate decoction Pathya: Light.

Chenchillyadi gulika

This may be rubbed into 600 ml of water and drained and used for Dhara of the penis ulcer and for washing the wound.

Jwarankusam gulika (Sahasrayogam)

For use in fever in the same way as Chukkumtipplyadi. Pathya: Light.

Telvishaparihari gulika (Ashtamgahridayam)

For Scorpion's poison, rub this into pomegrenate juice and apply. In case of loss of consciousness, apply in the eyes, as a collyrium.

Dantavartti (Ashtamgahridayam)

Very effective in Corneal profulerance (Pterygium) and ulcer in the eyes. Rub into honey or breastmilk or into their mixture and apply in the eyes as a collyrium.

Dasamgam gulika (Ashtamgahridayam)

Very effective in all types of insect bite poisons. May be taken, rubbed into the juice of Sacred Basil or pure water.

Dooshivishari gulika (Ashtamgahridayam)

This is good for adminstered poison and for compounded

poison in the system, and for other poisons. Use and pathya as for Kaivishaparihari.

Dravavarti (Sahasrayogam)

Reputed for cataract, haziness, corneal profulerances (Pterygium) and ulcers of the eyes. Rub into honey or breastmilk and apply as a collyrium.

Dhanwantaram gulika

In effect this is similar to Gorochanadi; partcularly to avoid any Vayu disorders. In expectant mothers this must be taken daily. For all nerve disorders this is excellent. May be taken in Nayopayam kashayam, Bhadraveradi kashayam or Dhanwantaram kashayam. Pathya as for particular Kashayam.

Nayanamritham vartti (Arogyakalpadrumam)

This is excellent in eye ailments like inflammation, weakness, cataract, Kacha, redness of the eyes and night-blindness. To be rubed into rosewater for application as collyrium.

Navayasam gulika (Ashtamgahridayam)

Very effective in anaemia, dropsy, pallor and jaundice. A pill rubbed into butermilk, honey, ghee or warm water may be taken once or twice a day after meals. Pathya as in Karimpirumpadi kashayam.

Nirgundyadi gulika

This is good for all children's ailments and specially efficacious in Grahani and fits. May be given either in breast milk or in decoctions that suit the particular ailment. Pathaya as for Kompanchadi.

Niruryadi gulika (Sahasrayogam)

This is accepted by physicians generally in diabetes and is quite harmless. May be taken in buttermilk or appropriate decoction. Pathya as for Mehasamhari.

Patupanchakadi gulika (Ashtamgahridayam)

This develops the digestive fire and controls indigestion. Develops appetite. May be taken in boiled buttermilk or hot water. Pathya: Light.

Pathadi gulika

An excellent pill useful in Grahani and convulsions in children. This does not work so quickly as Nirgundyadi or Kompanchadi, but has lasting effect. The other two give immediate and later effect. In Grahani, physicians generally use Pathadi. For ailments from breastmilk defects, this is superior. To be taken in the appropriate decoction as additive. Pathya: Light.

Pasupatam vartti

Good for all eye ailments, and is prescribed for daily use in cataract. Shows good reslts in nightblindness and other diseases. To be used as collyrium after rubbing into breastmilk or honey.

Ponkaradi gulika

First rate for immediate relief from stomach aches. Works very well in Gulma and hernia, diarrhoea and indigestion. May be taken in hot water or ginger juice. Pathya: light.

Balapriya gulika

Excellent for inducing purges in babies. To be given after rubbing into honey or breastmilk.

Brihatjwarankusam (Bhaishajyaratnavali)

Good in Sanni, malaria, shivering and intermitent fevers. Wards off exhaustion. May be taken in hot water, ginger juice, purified breastmilk or decoctions. Pathya: light.

Brihatmehantaka gulika

Excellent in all types of diabetes. Cures all cases in which other medicines have failed, and is better than Mehasamhari in

some cases. May be taken in Ayaskriti, Lohasavam or Katakakhadiradi kashayam or Nisadi kashayam.

Brihatkasturibhairavam

Shows immediate results in all fevers particularly in intermittent fever, or fevers demonic or mental fevers. May be taken in Bael root (Aegle marmelos) decoction for 'Ama diarrhoea', Musta (Cyprus rotundus) decoction for Grahani, Dasamoola for diarrhoea and fever, and in ginger juice for dyspepsia, Emblica fruit or Guluci (Tinospora cordifolia) decoction for diabetes or in other appropriate decoctions or Arishtas. This is excellent for quick result in Sannipata fever.

Bhuktanjari gulika (Ashtamgahridayam)

If taken after meals, digestion becomes easy. This is also good in asthma, cough and piles. Its efect is described as wanting to eat again after a full meal followed by this pill. Can be taken in hot water or buttermilk.

Mandoora vatakam (Ashtamgahridayam)

Reputed in the intolerable conditions of Pitta and in anaemia. Can be taken in buttermilk boiled with the roots of Punarnava (Boerhaavia diffusa) or the bark of Jambu (Syzygium cumini Linn.)or honey.

Cheirya marma gulika (Sahasrayogam)

This quickly relieves the swelling, redness and pain of wounds and boils. In piercing ache this gives quick relief if applied in honey. In early stages the boil subsides, or bursts if applied in later stages. This is to be rubbed into honey or ghee for application. This is never taken internally.

Valiya Marma gulika

This is reputed in all disorders affecting Marma. Can be used internally and externally. This is to be given in cummin-seed decoction when Marmas are excited, in hot water for cholera and in coconut water for leucorrhoea, painful micturition and

haemorrhage. Rub a pill into 100 ml of old ghee and apply to Marma wounds for quick relief of pain, swelling and redness. For headache, rub this into fresh ghee and apply over the head or forehead. This can be applied over boils and used as cold compress for conjunctivitis in the eyes. This is reputed in catches, nervous troubles, lunacy and many other ailments. The danger due to cuts, blows, Vayu and tetanus in Marmas has been brought down considerably thanks to this pill. Quick relief is obtained if this is rubbed into equal quantities of butter and breastmilk and applied to the crown in cases of swooning and giddiness.

Mahajwarankusam gulika (Bhaishjyaratnavali)

This is excellent for controlling fever, especially alternate or fourth day fevers. Directions as for Chukkumtippalyadi.

Mahanilavartti (Ashtamgahridayam)

This is for controlling opacities and ulcers in the eyes. This slowly removes white patches over the iris irrespective of its origin, and restores the original colour. This is to be rubbed into honey or breastmilk for application.

Manasamitravatakam (Sahasrayogam)

This is very efficacious in lunacy and other ailments; alcoholism, toxicity and helps improve mental faculties and in overcoming fits, convulsions, and epilepsy. Sages say those taking this daily will be immune to snakebites, lightning, cholera, smallpox and all contagious diseases. In addition any one taking this daily will develop a happy trend of mind, poetic taste, mastery of expression and other qualities. This may be taken twice daily on an empty stomach in warm cow's milk or Brahmi ghritam, Mahakalyanaka ghritam, Saraswata ghritam or other vehicles, prescribed for mental ailments.

Mukkamukkaduvadi gulika (Sahasrayogam)

Good for fever. Being very mild, this may be given in any fever.

Mehasamhari gulika

Very efficacious in diabetes. If taken as prescribed, any

excess micturition will be normalised, and its sugar content lowered. This has unusual powers to control thirst, emaciation and exhaustion. It also clears the system of all adiposity. Regular users need not fear diabetes carbuncles. This is to be taken in 15 ml of turmeric juice or decoctions of dry turmeric or others recommended for diabetes or in buttermilk or even by itself. Pathya: Avoid sweets like milk and ghee. Sugar is totally taboo. Reduce sour and salty items. For meals use old barley or wheat. Rice is not very good. Rice from fresh paddy is harmful. Do physical exercise in an open place according to strength.

Yakridari vatika - (Yakradari Lauham) (Bhaishajyaratnavali)

Nowadays liver complaints are common. Due to disorders in this abdominal organ, diseases like jaundice and anaemia are caused. Often this develops to ascitis, and even cause death. In children this is certain. Not only Ayurvedic physicians, but all practitioners give up such cases, now. Whatever that may be, this pill started in early stages show extra-ordinary results. In advanced stages too, a high percentage attains complete cure. Not in liver case alone; this is reputed in spleen disorders, Gulma and resultant other troubles including toxic fevers. A Vatika may be taken morning and evening in ginger juice, butter-milk, whey or Punarnavadi kashayam, Vasaguluchyadi kashayam and Ardhavilwam kashayam. Pathya as in Ardhavilwam kashayam.

Yakritplihodarari vatika (Bhaishajyaratnavali)

This is most important in ascitis connected with liver and spleen. This properly controls enlargement of liver and spleen, cough, asthma, irregular fevers, Gulma, emaciation, ascitis, distention of stomach, loss of appetite, jaundice and anaemia, irrespecive of whether they are due to Vata, Pitta or Kapha. This contains gold and other metals many times purified, and is consequently quite costly, but its effects far exceed its cost. This is to be given morning and evening in Parpataka (Hedyotis corymbosa) decoction or as given under Yakridari vatika. Pathya is also similar.

Yogarajaguggulu vatika

Most important in all skin afflictions, Vatasonita and

wounds. May be taken twice before meals in honey or buttermilk.

Ratnadi vartti (Ashtamgahridayam)

There is no better pill in medical science for eye ailments. This will cure any dim vision to a great extent. Its powers are fully seen in inflammation of the eyeball. Its use cannot be avoided in corneal ulcer, opacity, white patches, phlyctenular pannus. It is no less effective in cataract in any stage, night blindness, short sights, and other ailments. Many gems are to be included in the pill, and its cost is high, but not higher than the eyes. This is to be rubed into breastmilk or medicinal honey and carefully applied in the eyes. One dose should not be more than a grain of greengram when rolled into a ball. The price will rise as the cost of gems goes up.

Rajavirechanam (Sahasrayogam)

For a good purge, this is better than most others. This fetches relief in many cases like Gulma, hernia, ascitis, chronic fever, spleen disorders and advanced jaundice. One or two pills may be taken, according to conditions, in coldwater. Continue to take cold water as long as purge is needed. When satisfied, eat rice with curd.

Ramabanam gulika (Sahasrayogam)

Excellent for bringing down fever. One pill can be given in ginger juice when an onset is imminent or during fevers of alternate days, fourth days and the shivering type.

Vayu gulika

No other medicine is as familiar as this to the patients and physicians in Kerala. Its power over diseases like asthma, cough, hiccup, sprain, breathing constraint, convulsions, epilepsy and nerve disorders is reputed. A patient calling for immediate attention after a fall, a stroke of lighting or sprain will get much relief with just one pill given in cumminseed decoction. This is to be taken on swooning and extreme exhaustion. Even a dying

man will get some relief from his suffering with one pill. All families must keep a stock of this pill compulsorily. A pill rubbed into 100 ml of cumminseed or Bhadraverdi or Nayopayam Kashayam may be taken in one does, or repeated doses.

Cheriya Vimalavartti

Good for all eye ailments. Inflammations, forming of wax, watering, intolerance to brightness and redness will all be relieved by this quickly. This is also good in cataract, first and second stages and white patches. May be rubbed into breast-milk, honey or rose water for applying.

Valiya Vimalavartti

This is prescribed in the same ailments as the small variety, and is more effective. Use is in the same manner too.

Virechana gulika

An excellent purgative in any disease. A pill may be swallowed in ghee or in water. Cold water may continue to be taken until the purge has been satisfactoy. When satisfied, take hot water or take a meal of rice with buttermilk.

Vilwadi gulika (Ashtamgahridayam)

This is importantly prescribed for posion, and is excellent in the poisons of cobra, spider, rat and scorpion. For these poisons the pill is rubbed into water or ghee taken orally, applied in the eyes and used for Nasya. This is effective in demoniacs, administered poison, and good in diarrhoea, Grahani, fever and cholera. For these, it must be given in honey or as appropriate decoction.

Vishamajwarantakam gulika

Excellent in malaria and irregular fevers. May be taken in ginger juice, hot water or appropriate decoction.

Vishuchikari gulika

It may sound strange that no patient who was given this

pill in time dies, but that is the fact. This has the power to stop vomiting and diarrhoea. If too much Doshas are collected in the abdomen, this will stop discharges only slowly after expelling all Doshas. This has the power to reduce microbic poison, and to prevent dehydration. Alongside, it connects Vayu movements and removes urinary obstructions. Other medicines are not so efficacious as this because when they are given for vomiting and diarrhoea, nothing is done to facilitate urination and allied functions. This pill caters for all these. It can be asserted that this has become the recognised antidote for cholera.

The following factors are to be borne in mind when taking this pill:-

(a) Start the medicine as soon as cholera is suspected, as its effects cannot be depended upon after the patient becomes weak with much purging.

(b) No medicine that arrests purging should be given prior to giving this.

(c) If one pill does not bring relief, give another after half an hour or one hour.

(d) If there is no relief even after three pills, a full dose of Vishuchikari dravakam may be given in 100 ml of cumminseed decoction or a little brandy. When there is some relief, the pill may be halved, and completely stopped before vomiting and purging totally cease.

(e) The pill is to be given in cumminseed water or a decoction of curry leaves or Ajowan or in honey. If these are not readily available, take the pill and follow it up with boiled and cooled water.

(f) The pill should not be more than three years old.

(g) For children, use appropriately reduced dose.

Soolakutharam gulika (Sahasrayogam)

This is excellent for stomachache, and has been found effective even in old cases of colic. May be taken in honey, ghee, hot water or ginger juice.

Swasanandam gulika (Arogyakalpadrumam)

The effect and use are as in Dhanwantaram gulika. Specially efficacious in asthma.

Swethagunjadi gulika

One of the best among all anti-diabetic pills. May be taken before meals twice daily in any of the decoctions prescribed for diabetes, in old honey, or turmeric juice. Pathya as for Mehasamhari gulika.

Shanmakshika vartti (Ashtamgahridayam)

Excellent in eye ailments like cataract, pterygium, inflammations and itching. May be used in honey or breastmilk.

Cheriya Sannipatantakam gulika (Sahasrayogam)

Excellent in Sannipata and other fevers. May be taken in approrpiate decoction.

Valiya Sannipatantakam gulika

This is excellent for all types of Sanni. May be rubbed into breastmilk and applied over the crown, over the white of the hands and feet, and at joints. This is an established cure in Sanni as well as in serious poisons. To be taken in appropriate decoction or breastmilk mixed with Sarpagandhadi gulika

Sarpagandhadi gulika

Very effective in hypertension. May be taken according to the advice of a Physician.

Sukhanidra gulika

Anyone lacking in sleep may swallow a pill or two at bed time for sound sleep. The weak may not take more than one pill.

Sukhabedi gulika

One or two pills may be swallowed after dinner for a good motion next morning. This also gives good appetitie.

Sunetri vartti (Sahasrayogam)

This is very useful in eye ailments, and is reputed as a

cure for cataract (first and second stages), white patches, and pterygium. May be used for children also. To be rubbed into breastmilk or honey and used as a collyrium.

Suvarnamuktadi gulika

Excellent in ailments like fever, Sanni, swooning, catches and hiccup. Most useful in Sanni for restoring consciousness and speech and precluding exhaustion. To be taken at intervals in purified breastmilk, cumminseed decoction or other suitable medicines. Can be rubbed into the decoction and taken morning and evening.

Setubhandam gulika

This binds the bowels and is effective in diarrhoea due to indigestion, and in griping. May be taken in hot water, boiled milk or in decoctions.

Swacchandabhairavam

Used widely in fever and Sanni. May be rubbed into decoctions and taken. Take in ginger juice to stop fever.

Hinguvadi gulika (Ashtamgahridayam)

This is Hinguvachadi choornam in pill form. Excellent in conditions like dyspepsia, loss of appetite, Gulma and inactivity. One pill to be taken in boiled buttermilk, hot water or ginger juice before meals.

Hridayarnavarasam

Very efficacious in heart disease. May be taken mixed with Parthadyarishtam etc.

GHRITAS
(MEDICATED GHEES)

Amritaprasa ghritam (Ashtamgahridayam)

This is mainly prescribed in consumption, and cough due to chest lesions and builds up health, in deficiency of semen, frailty, impotency due to sex, exhaustion and hastens convalescence. This is very useful in cough, hiccup, burning sensation, asthma, chronic fever and tone-up the body, haemothermia, vomiting and swooning, and cures vaginal and urinary ailments. This cures semen disorders and helps procreation. May be taken before morning meal and at 5 p.m. in doses suited to digestion. Generally, small doses of a teaspoonful level or heaped, is taken before meals. This should not be warmed or melted like ordinary ghee but may be licked in or taken in goat's milk. When taken in large doses i.e., 20 to 200 grams, according to Kutipravesika method of rejuvenation, meals also must be taken in goat's milk and mutton soup, as far as possible, salt and chillies must be reduced and strain avoided. Also to be avoided are exposure to sun and heat and mist, daytime sleep, wakeful nights and sex. Bathe in warm water and live in a clean well-ventilated room. Even for small doses, observe the rules of light Pathya. Dose 10 to 20 grams; may be increased according to digestion and food regulated.

Amritabhallataka ghritam (Ashtamgahridayam)

Excellent in piles with excited Kapha, leprosy, diabetes and dyspepsia. Pathya: Take milk and mutton soup in plenty. Dose 5 to 20 grams on empty stomach morning and evening.

Asoka ghritam (Bhaishajyaratnavali)

Excellent in all kinds of female ailments. Important in vaginal discharges, discharge of blood, Gulma (menorrahgia),

vaginal aches, waist aches, womb disorders and sperm disorders. This does not cause indigestion. This is good in asthma, jaundice, loss of appetite and exhaustion. Pathya: light. Dose: 10 to 20 grams in the morning on empty stomach followed by a little diluted milk.

Asvagandhadi ghritam (Bhaishajyaratnavali)

For those debilitated with excess sex or strain, this works like Amrita. The lean put on flesh with this and develop vigour. Even the aged become virile, it is said. It helps women to overcome sterility. If expectant mothers take it, the child grows intelligent and strong and lives to an old age.

This is reputed in all cases of consumption and prescribed in certain irregular fevers; and is excellent for strength and vitality in those debiliated with prolonged illness. Dose: Procedure and Pathya are as for Amritaprasa ghritam.

Ashtamga ghritam (Ashtamgahridayam)

Most efficacious to flourish the life-span with clearness of speech, consciousness, remembrance and intelligence. To be taken on empty stomach. Dose and Pathya: as for Kalyanaka ghritam.

Ardraka ghritam

Excellent for developing digestion and appetite. Does immense good in Grahani and later stages of diarrhoea. The digestive power this gives is lasting. Dose: 5 to 25 ml on empty stomach. Pathya: light.

Indukanta ghritam (Sahasrayogam)

Good in Vata, consumption, Gulma, stomachache and irregular fevers; also gives strength. For cough in the aged, this works better than the decoction of the same name. To eradicate malaria from the system, a daily dose is useful. Dose 5 to 25 ml. May be taken by itself or with meals. Pathya: light.

Kantakari ghritam (Ashtamgahridayam)

Very good in cough, consumption, asthma and hiccup. Pathya: light. Dose 15 to 50 ml.

Kalyanaka ghritam (Ashtamgahridayam)

Very useful in convulsions, lunacy, epilepsy and administered and other poisons. Very effective in anaemia, and in dropsy, illusions, chronic fever, dyspepsia, loss of vitality and loss of memory, if taken in suitable doses. Women folk take this after ablutions and suitable prayers for begetting good male issues. Males also may benefit from this. Dose: 10 to 25 ml beofre meals. Pathya: light. Avoid wine and non-vegetarian food. Keep the body clean.

Koosmandaka ghritam (Sahasrayogam)

Good in consumption and chest lesions, especially Pitta based consumption. Also good in Gulma and irregular fevers. Gives body strength. Dose, Pathya and procedure are as for Amritaprasam.

Khadirasaradi ghritam

Most important in skin afflictions. Kerala Physicians hold that this relieves even leprosy if taken according to Snehapana discipline. Effective in itches, eruptions an Visarpa. Pathya: as for Guggulutiktakam kashayam. Dose: 5 to 15 ml.

Guggulutiktaka ghritam (Ashtamgahridayam)

The effect is the same as for Guggulutiktaka kashayam, but it is more efficacious in Vatasonita wounds. Dose 15 to 25 ml. May be taken by itself, or as additive in decoctions or with Triphaladi or other powders after dinner. Pathya as for Guggulutiktaka kashayam.

Grahanyantaka ghritam (Sahasrayogam)

Very good for digestion. Gives relief in Grahani and Gulma. Dose: 5 to 25 ml. Pathya: light.

Changeryadi ghritam (Ashtamgahridayam)

Reputed in cases like piles, diarrhoea, Grahnai, anaemia and chronic fever. This develops digestion, appetite and even gradually helps anal prolapse. It stops the need for straining the sticky discharge from anus and anal ache and clears urinary obstructions. Pathya: light. Dose 15 to 50 ml.

Jalasookadi ghritam (Ashtamgahridayam)

This develops ear lobes, and cures any ailments on them.

Jatyadi ghritam (Ashtamgahridayam)

Excellent for applying to any wound. It clears wounds and heals them. Even old ghee is a good cleansing and healing agent. What to say when powerful herbs are prepared in it. Physicians have no two opinions about it. A cloth dipped in it may be spread over the wound; or it can be used for Dhara. The wound must be washed with water boiled with turmeric or tamarind leaves or with healing Aragvadhadi kashayam or Nyagrodhadi kashayam.

Jivantyadi ghritam (Ashtamgahridayam)

Excellent for internal use in cataract, and controls many Pitta based ailments. This gives vitality. Dose: 15 to 25 ml. For eye ailments, this is taken with Triphaladi choornam after dinner. In other ailments, and even in cataract, this can be taken according to the normal 'Ghritapana' procedure. Pathya: light.

Dadimadi ghritam (Ashtamgahridayam)

Excellent for Pitta, anaemia, and dyspepsia, and is good for all Vayu troubles in the abdomen, and for easy child-bearing and delivery. dose 15 to 25 ml.

Cheriya Tatakasukti ghritam

This is excellent in corneal ulcer, which would become incurable to our physicians but for this ghritam and Kanakatamradi Varti. These two effectively combat all such ailments

if properly used. This is also good for inflammation and ulcers in the eyes. This is to be melted over hot water and two or four drops applied in the eyes. This may also be smeared or used for Tarpana. If this is old, it irritates the eyes, and even the bold will find it unbearable. But the effect cannot be obtained from any other medicine. This pain can be eased quickly by exposing the eyes to the steam from water boiled with Khus Khus 5 grams to a litre, or fomenting the eye with cloth dipped in such luke-warm water. This Swedana is excellent for any eye ailment with swelling, redness, foreign matter sensation and pain.

Valiya Tatakasukti ghritam

Properties and uses are exactly the same as for the small type. But this is more efficacious.

Tiktaka ghritam (Ashtamgahridayam)

Similar in properties to Tiktakam kashayam. This is good for internal use in all those ailments, and also for applying in leprosy, Vısarpa and its burning sensation. Dose: 15 to 50 ml. May be taken before or with meals. Pathya as for Guggulu-tiktakam.

Cheriya Tailvakam ghritam (Ashtamgahridayam)

This is favoured for lubricating Virechana in Gulma and chronic fever. For patients extremely weak, this medicine is used for purging. Dose 15 to 25 ml in hot water.

Valiya Tailvakam ghritam (Ashtmgahridayam)

This is prescribed for chronic Vata. This relieves mono-plegia also. This is a laxative and is good in vaginal ailments, hydrocele, Gulma and ascitis. Dose: 15 to 50 ml. Pathya: light.

Trikandakadi ghritam (Sahasrayogam)

Most efficacious in diabetes. May be taken as prescribed in Dhanwantaram ghritam.

Traikandaka ghritam (Sahasrayogam)

This is excellent for painful micturition, and quickly re-

lieves all urinary obstructions, aches, and pains and hot sensation due to any Vayu disorders. Even stone obstructions are eased. Pathya as in Vastyamayantaka ghritam.

Traiphala ghritam (Ashtamgahridayam)

This is for all eye patients to take, especially cataract patients. Pathya: light. Dose:: 15 to 25 ml. May be taken by itself or mixed with Triphala powder.

Dasasvarasa ghrittam (Sahasrayogam)

Excellent for anaemia and Pitta-based troubles. Pathya: Light. dose: 15 to 25 ml.

Dadhika ghritam (Ashtamgahridayam)

This is prescribed for Gulma, and is specially efficacious in Vata-based Gulma, colic, catch, asthma, piles, Grahani, loss of appetite and vaginal ailments. Pathya: light. May be taken by itself or with meals mixed with Asta choornam. Dose: 15 to 25 ml.

Dehaposhanayamakam

This is prepared from various divine herbs specified for consumption with ghee and the fat of 'Katu' fish; tested and proved efficacious in many cases on numerous occasions. This is excellent for developing the body. Those who are weak by nature or due to other causes develop and get strong if this is taken for a month or two. This has no bad odour or taste, and is found hearty by one and all. This is superb in consumption and excellent for those emaciated from asthma, cough, catch chest pain or tubercular glands. Children emaciated from demoniacs, or Grahani gain remarkale benefit if this taken regularly. This does not upset digestion. Amongst unctuous substances this is the easiest to digest, and even helps assimilation of other food. In short this is effective whenever diseases weaken the body and assimilation is not good. Care is however needed in feverish or dyspeptic conditions. If internal use is not possible for any reason, almost all the same results will be achieved by

anointing this over the body for some time and washing it off with hot water.

Dose 1 to 15 ml to be taken in hot water, black coffee, cumminseed decoction or goat's milk always after food. For those with weak digestion, small doses after supper must be tried, and the dose increased gradually, if all is well after two or three days. For children of 2 to 5 years, give 1 to 2 ml; for children above 5 give 2 to 4 ml. Pathya: Reduce exertion, don't keep awake at night or indulge in undue sex. Avoid chillies, but take limited quantities in case of indgestion. Observe all light Pathya directions.

Dhatryadi ghritam (Sahasrayogam)

Prescribed importantly in leucorrhoea or in excessive menstrual bleeding. This is however equally effective for men and women in Pitta-based anaemia, Gulma, Vatasonita, swooning, drunkenness, lunacy and other ailments. Pathya: light. Great care is to be taken to avoid chillies, tamarind and hot things. Dose: 10 to 20 gm on empty stomach.

Dhanvantara ghritam (Ashtmagahridayam)

Generally used for Snehana in diabetes. As a precaution against carbuncles in diabetes and allied neuritis, this has shown definite results. This is given according to circunstances in anaemia, abscess, Gulma, piles, consumption, dropsy, administered poison, ascitis, Pitta, lunacy and epilepsy useful in all Vata cases. Dose 15 to 25 ml.

Naladadi ghritam (Ashtamgahridayam)

Excellent in idiocy and insanity. This is effective in dullness in children due to undeveloped brain and convulsions. Dose as for Sarasvata ghritam.

Nagabala sarpis (Ashtamgahridayam)

Good for consumption, spitting blood, chest lesion, Raktapitta, giddiness, exhaustion and thirst. Develops the body and makes it strong. Dose: 15 to 25 ml. Pathya: light.

Nirgundiadi ghritam

Reputed in children's ailments like demoniacs, convulsions, Grahani, epilepsy, poison and emaciation. Good for adults also. May be taken internally, applied over the body and joints, used for Nasya and as collyrium. Dose for one year old children: 5 to 10 drops. Five year old 2to 5 ml. May be taken by itself or as additive in decoctions according to the age.

Nilini ghritam (Ashtamgahridayam)

This is used for purges in Gulma cases. Is effective also in leprosy, ascitis, emaciation, anaemia, spleen complaints and malaria. Light Pathya. Dose 15 to 25 ml to be taken in clear gruel water. After getting good purges and the ghritam is digested, rice may be taken in greengram soup.

Netratarpana sarpis (Sahasrayogam)

This is for Tarpana in eye diseases.

Panchagavya ghritam (Ashtamgahridayam)

This is good in epilepsy, insanity, jaundice and chronic fever. Develops the brain. Demoniacs and dullness will not trouble children if this is given regularly. Pathya as for Kalyanaka ghrutam. Dose: 15 to 25 ml. For a three year old, upto 5 ml. To be taken on empty stomach.

Mahapanchagavya ghritam (Ashtamgahridayam)

Benefits are the same as for Panchagavyam and are far higher. Dose and regimen: as for Panchagavya ghritam.

Patoladi ghritam (Ashtamgahridayam)

This is importantly taken in eye diseases. This has almost all the advantages as for Tiktaka ghritam. Regimen and dosage: as for Jivantyadi

Paphanadi ghritam (Sahasrayogam)

Specially prescribed for hydrocele, to be taken morning

and evening after food, and applied over the swelling. Gives good motions. Pathya: Cold things are not to be taken internally or externally. Dose: 15 to 25 ml.

Palandava ghritam

Excellent for piles, in particular for haemorrhoids. May be taken in the moring on empty stomach or at noon with meals. Dose: 15 to 25 ml.

Pippalyadi ghritam (Ashtamgahridayam)

Good in chronic fever. Also effective in dyspepsia and other ailments. Dose as for Changeryadi.

Phalasarpis (Ashtamgahridayam)

This is especially prescribed for sterile ladies to conceive. Before starting on this, any Gulma, vaginal and womb disorders must be corrected for seminal development and retaining foetus. Expectant mothers may taken this for the long life of the issues. This is good for vaginal compaints. Cleanliness is to be ensured during the treatment. Dose: 15 to 25 ml. Pathya as for Kalyanaka ghritam.

Brihatchagaladi ghritam (Bhaishajyaratnavali)

This is particularly useful in Vata ailments with emaciation, consumption and others; also in epilepsy. Use: like Amritaprasam.

Brahmi ghritam (Ashtamgahridayam)

This is excellent in insanity, and good in demoniacs, epilepsy and dullness of the brain, and endows mastery of words and beauty of speech. This develops memory, and reportedly overcomes impotency. Pathya: Like Kalyanaka ghritam. Dose: 5 to 25 ml.

Bhallataka ghritam (Ashtamgahridayam)

Excellent in Kapha-based Gulma, develops digestive power and cures spleen and liver diseases. Dose: 5 to 25 ml.

Bhutarava ghritam (Ashtamgahridayam)

This may be taken in or used for Nasya in demoniacs, epilepsy and hysteria. Pathya like Kalyanaka ghritam. Dose: 7 to 25 ml.

Mahakalyanaka ghritam (Ashtamgahridayam)

All the benefits of Kalyanakam are present in this in increased measure. This especially controls Sannipata and develops the body. Dose and Pathya as for Kalyanaka ghritam.

Mahakoosmandaka ghritam (Sahasrayogam)

This is reputed in cough, asthma, consumption, rheumatism, Rakta pitta and gonorrhoea. This is very favourable in painful urination, is good in anaemia and jaundice, is suitable in most Pitta excited diseases and effective in Vata complaints. This develops strength and vitality and gives seed purity. Favourable for the pregnant and the sterile. Dose and Pathya: like Amritaprasam.

Mahatiktaka ghritam (Ashtamgahridayam)

This has all the properties of Tiktaka ghritam, and is much more powerful. Dose and Pathya as for Tiktaka ghritam.

Mahatraiphala ghritam (Ashtamgahridayam)

This has the same properties as Traiphala ghritam and is comparatively more effective. Dose and directions as for Traiphala ghritam.

Mahabhutarava ghritam (Ashtamgahridayam)

Excellent in various cases like demoniacs, epilepsy, hysteria and insanity. May be taken in and can be used for Nasya and even rubbed over joints. Pathya: as for Kalyanaka ghritam. Dose : 5 to 25 ml.

Mahashalphala Ghritam

This is prescribed for chronic fever and controls loss of

appetite, dyspepsia, spleen disorders and asthma and also develops strength and helps gain weight. Pathya: light. Dose 5 to 25 ml.

Mahasneham (Ashtamgahridayam)

Good for Vata ailments and is particularly so for taking in Apatanaka and Apatantraka and for Snehana, Svedana and Nasya. Pathya: as for Ksheerabala. Dose: 5 to 25 ml.

Mahatiktaka lepam

Very effective in ailments due to vitiated Pitta and Rkata such as erysipelas, itches, scabies, herpes, foul ulcers, fistuala and Vipadika. Only for external application.

Manasamitra ghritam

Brings the same results as Manasamitra vatakam. Dose:5 to 25 ml.

Mamsasarpis (Ashtamgahridayam)

This is best in consumption. This quickly develops strength and weight of the body and is especially useful in asthma, cough, voice variations, and internal and cardiac pains. Dose: 5 to 25 ml. May be taken by itself or in meat soup.

Misrakasneham (Ashtamgahridayam)

This is good for purging in Gulma and many other ailments. Dose 5 to 25 ml in hot milk or water.

Rasnadi ghritam (Sahasrayogam)

Very good in Vata and rheumatism for internal use. Dose: 15 to 25 ml.

Rohitaka ghritam (Ashtamgahridayam)

This is specially prescribed in spleen disorders and is effective when the spleen thickens and stiffens. Pathya: light. Dose: 15 to 50 ml.

Lasuna ghritam (Sahasrayogam)

This is important in hernia, piles, Gulma and colic. Pathya: as for Sukumara ghritam. Dose 5 to 25 ml.

Varanadi ghritam (Ashtamgahridayam)

Excellent in stomachache, headache, indigestion, internal abscess, hydrocele, Gulma, Vatasonita and others. Use: like Sukumara ghritam.

Vastyamayantake ghritam (Sahasrayogam)

This is excellent in all urinary disorders and is a great cure for long-standing cases of gonorrhoea, blood discharge, painful urination and Ushna Vata. The knowledgeable say that this will allay diabetes. Burning in the stomach, redness of urine, giddiness and swooning are relieved by this.

Dose 5 to 25 ml taken in freshly warmed milk, or in decoction of Goksura (Tribulus terrestris) or by itself. Hot items like chillies, tamarind, garlic, horsegram and asafoetida are to be avoided. So also body movements. Sex should be subject to medical advice only. It will be better to take milk boiled with Tribulus terrestris after evening meal. Delay in meal times is to be avoided.

Cheriya Varahyadi ghritam (Sahasrayogam)

Good for gonorrhoea, burning in the stomach and burning micturition. This is more useful for women. Dose and Pathya: like Dhatryadi.

Valiya Varahyadi ghritam (Sahasrayogam)

This has the same properties as the previous one in added measure. Dose and Pathya also are similar.

Vidaryadi ghritam (Ashtamgahridayam)

This has the same effect as Vidaryadi kashayam and is more strengthening and nourishing. This is more effective, it is

said, in Vata and Pitta based ailments. Pathya: light. Dose: 5 to 50 ml.

Vindu ghritam

Excellent as a purgative. Purges efficiently and does not taste bad. Very effective in ascitis, Gulma, spleen disorders, anaemia, jaundice, chronic fever, piles, administered poisons and many others. Dose: 5 to 10 ml.

Virechana ghritam

This is a strong purgative and will not fail to show its power in any case of ascitis. This can be used in constipation connected with Gulma, piles, anaemia and others. Give rice with butter milk to stop purging. Start with small dose, and increase if necessary. Don't give large dose without due thought. Dose: 15 to 60 drops. May be licked in or taken in hot water.

Veerataradi ghritam (Ashtamgahridayam)

Prescribed in painful micturition and calculus and other urinary ailments. Effective in other Vata ailments too. Dose like Vastyamayantaka ghritam.

Vrisha ghritam (Ashtamgahridayam)

This is excellent in Raktapitta and cough, is good in Pitta-based Gulma, heart ailments, jaundice, Pitta-Visarpa, loss of voice.

Pathya: light. Dose: 5 to 25 g to be taken in half as much honey as the medicine.

Satadhauta ghritam

This is excellent for application in Pitta visarpa, skin diseases, itches, scabies, burning sensation and restlessness. May be applied by itself or with Marma gulika over boils, abscesss and swellings at vital joints and in plague buboes.

Satavaryadi ghritam (Sahasrayogam)

Excellent in painful micturition, stones and gravels gon-

orrhoea, burning in the stomach and ache in the limbs. Dose: 15 to 50 ml. Pathya: like Vastyamayantakam.

Sasavasadi ghritam (Sahasrayogam)

Reputed in tubercular and other asthma. Controls cough, asthma and catches and develops the body. Dose: 5 to 25 ml. Can be taken after or before meals. Pathya: light.

Sanmali ghritam (Bhaishjyaratnavali)

Good in long-standing spermatorrhoea, gonorrhoea and burning micturition. Pathya: like Vastyamayantakam. Dose: 5 to 25 ml.

Sulari ghritam (Sahasrayogam)

This is excellent in unremitting stomachache. Pathya: like Sukumara ghritam. Dose 5 to 25 ml.

Shalpala ghritam (Ashtamgahridayam)

A good preparation for digestion. Very suitable in obstruction of body channels in consumption. Effective in Grahani. Dose: 5 to 25 ml to be taken a little before or with meals.

Sarvamayantaka Ghritam (Sahasrayogam)

The name indicates that this is good in all ailments. This is best in Vata. Adhya vatam, tremor of the head, locked jaws, Manyastamba, facial pralysis, hemeplegia,vaginal and bladder aches, and all ailments connected with Vata are controlled by this. This is effective in chronic fever, insanity and epilepsy. This shows results in eighty Vata-based, forty Pitta-based and twenty Kapha-based ailments. This can be used internally and externally and for Nasya, Pizhichal and Vasti. It is more appropriate to call this a tailam than a Ghritam. Dose: 5 to 25 ml. Pathya: light.

Sarasvata ghritam(Ashtamgahridayam)

This was revealed to Goddess Saravati to give clear speech, intelligence and memory power to children. Dose: Child of one

year - 2 to 5 ml. Adults: 5 to 25 ml. Pathya: like Kalyanaka ghritam. No Pathya for children.

Sukumara ghritam (Ashtamgahridayam)

This does much the same good as Sukumaram kashayam and is more effective in Vata. This will show better results in hernia and in Vata-based Gulma. For those constipated by nature, this will do good if taken daily. Dose: 2 to 25 ml to be heated over hot water and taken before meals. Pathya: exposure to cold and cold water bath are taboo. Light Pathya discipline must be observed.

Sukhaprasavada ghritam

This precludes delay, obstructions and unbearable pain in delivery and makes the process easy. To be taken from the seventh or eight month acording to digestion either in the morning or with the meal. This corrects Vayu. Dose: 5 to 25 ml. Pathya: light.

Sooranadi ghritam

This is excellent for piles, corrects digestion, appetite and bowel movements. Its use controls indigestion, prolapse and other troubles connected with piles. Good for Gulma and Grahani. Dose: 5 to 25 ml. Pathya: light.

Hingupada ghritam (Ashtamgahridayam)

Very effective in asthma and dyspepsia of long standing. Dose: 5 to 25 ml.

CHURNAS (POWDERS)

Ajajyadi Churnam

Excellent in oedima and anaemia. Dose: 5 to 10 g. To be taken in hot water or suitable decoction.

Amritadi Churnam

This is of proven effect in diabetes and is excellent to reduce urine sugar and weakness and useful in bladder ailments. Dose: 3 to 10 g. To be taken in breastmilk, hot water, Dhanvanthara ghritam, Dhanvantharam (R), Vastyamayantakam, suitable decoctions or Arishtas.

Abhrakadi Churnam (Sahasrayogam)

This is digestive and carminative, effective in loss of appetite and cures Gulma with immediate effect. Dose 2 to 5 g in suitable decoctions or hot water.

Avalgujabeejadi Churnam (Ashtamgahridayam)

Excellent for application in leucoderma. Speedly restores natural colour. The proper way is to make it a paste in cow's urine for application. If this scalds the skin, the medium should be changed to neem oil or coconut oil or Dinesavalyadi or Eladi tailam.

Avipatti Churnam (Ashtamgahridayam)

This is excellent for purging in Pitta based ailments and is also good in spider and rat poison. Dose: 5 to 15 g taken in honey or hot water.

Ashta Churnam (Ashtamgahridayam)

This is first-rate in Vatagulma and easily cures stomach

ache, indigestion, Grahani and loss of appetite. This is reputed in Children's Grahani. Dose: 2 to 5 g. May be taken with Shalpala or other ghee with meals or in buttermilk boiled with dry ginger and curry leaves before meals.

Induppukanam (Sahasrayogam)

This develops digestion and helps bowel movements. Dose: 5 to 10 g to be taken in hot water or buttermilk in the morning.

Elatvagadi Churnam (Ashtamgahridayam)

Excellent in loss of appetite, watering in the mouth, voice constraint, catches, consumption and indigestion. Dose: 2 to 5 g. May be taken in honey or by itself from time to time before meals.

Eladi Churnam (Ashtamgahridayam)

Favourable in itches and scabies. May be mixed in Eladi coconut oil, other suitable oil or kuzhampu or coconut or cow's milk and rubbed over before bathing. In some cases mere application will do without rubbing.

Kachoradi Churnam

This is very beneficial in headache, burning sensation, giddiness and confusion of mind. May be applied over the crown after mixing in breastmilk or suitable medicated oil or ghee. Also gives good sleep.

Kapithashtaka Churnam (Ashtamgahridayam)

This is good for controlling loose motions in Grahani and diarrhoea and to promote digestion and appetite. Dose: 5 to 10g taken in honey or buttermilk.

Cheriya Karpooradi Churnam (Sahasrayogam)

This is good in cough and consumption, easily cures catches and promotes digestion and appetite. Dose: 5 to 10 g a

day in honey or by itself before or after meals, or in small doses at intervals. Should not be taken in one dose.

Valiya Karpooradi Churnam (Sahasrayogam)

This has the same properties as the small variety and is for more effective in asthma, cough, voice constraint, catches, hiccough and vomiting. Dose: 2 to 5 g daily to be mixed in honey and taken at intervals.

Kalaka Churnam (Ashtamgahridayam)

This is superb for applying in stomatitis in honey and for gargling.

Guggulupanchapalam (Ashtamgahridayam)

This is effective in anal and other fistula, skin diseases and wounds. Dose: 2 to 5 g to be taken in honey or Guggulutiktakam or other ghees.

Guggulvadi Churnam (Ashtamgahridayam)

This is excellent for applying over the body in skin ailments. Mix in Kana oil and warm it in the sun before applying. Keep this on for a minimum of two hours and wash off in water boiled with Aragvadha **(Cassia fistula)** leaves or the four Ficus trees bark. The oils of **Chaulmugra** or Karanja **(Pongamia glabra)**, old coconut oil or other medicated oils like Eladi may be used in place of Kana oil. The mixture should be of thick consistency. Thin mixture may not give full effect. This suits all types of itches, scabies and Visarpa.

Churnarajan (Sahasrayogam)

This helps digestion, controls colic and Vata and Kapha. Dose: 3 to 10 g taken in boiled buttermilk.

Jivantyadi Churnam (Ashtamgahridayam)

This controls catches, consumptive fever, cough, hiccough and asthma. Dose: 3 to 8 g in honey or hot water.

Dadimastaka Churnam (Ashtamgahridayam)

The benefits and use of this are as in Kapithashtaka Churnam.

Talisapatradi Churnam (Ashtamgahridayam)

This develops digestion, appetite and controls asthma, cough, vomiting, spleen disorders, side and chest aches, anaemia and diarrhoea. Dose: 5 to 10 g daily to be taken at intervals.

Triphaladi Churnam

In eye ailments and for wet dreams, this may be taken in honey or ghees like Patoladi before bed time. Dose: 5 to 10g.

Dasanakanti Churnam

This is excellent for all ailments of the teeth, gum, mouth, throat and tongue and is especially good for toothache. This can be used with a brush or the finger. This controls bad odour, gum inflammation, insensitivity of teeth and their wearing out, develops appetite.

Deepyakadi Churnam (Ashtamgahridayam)

This is given to ladies after delivery and is first class in dyspepsia, Grahani, loss of appetite, diarrhoea, Gulma and stomachache. Dose: 5 to 10 g has to be taken in oil, hot water, buttermilk or honey.

Navayasa Churnam (Ashtamgahridayam)

Most effective in anaemia, dropsy, jaundice, loss of blood, dyspepsia, loss of appetite and diabetes. Dose: 1 to 3 g in boiled buttermilk, hot water, honey or ghee after meals.

Cheriya Narachaka Churnam (Bhaishajyaratnavali)

Daily use of this is good for constipation. This gets good purges in Gulma and ascitis and is a suitable purgative in Pitta ailments and in summer. Dose: 5 to 10 g to be taken in honey or hot water.

Valiya Narachaka Churnam (Ashtamgahridayam)

This is a good purgative too. The vehicle prescribed is buttermilk in ascitis, Jujub fruit (Zizyphus jujuba) decoction in Gulma, wine in stomach distension, the clear top portion of wine in Vata, whey in constipation, pomegranate decoction in piles, tamarind decoction in gripe and hot water in indigestion. Acharyas say that this is to be used in fistula, anaemia, asthma, cough, Grahani, heart ailments and poison, administered or otherwise and many other cases in suitable vehicles. Dose: 5 to 10 g.

Cheirya Nasika Churnam

A pinch of this used as snuff gives much relief in all head ailments like headache, cold and catarrh. This does not harm the eyes, nor does it heat the head and will not go useless in asthma and cough. This more or less controls bad breath, discharge of polluted mucous through the nose and ear and tooth and earache. A pinch may be taken through the nose four or five times a day.

Valiya Nasika Churnam

This controls chronic sinusitis, bad breath, head tremours and Suryavartha. One snuff of this invigorates anyone who is tired or has lost enthusiasm from heavy work or long reading. This has excellent flavour. There is a variety of this that has extra fragrance due to the special scent additive.

Nimbaharidradi Churnam (Ashtamgahridayam)

This is very effective in itches and Visarpa. Use like Eladi.

Nimbadi Churnam

This is excellent in skin troubles, and is a sure remedy for itches anywhere on the body; especially on testicles, in the groins and armpits. Mix in sour buttermilk and apply or rub over the affected parts a while and wash off with hot water. In such cases, this may even be taken in for good results. Dose: 5 to 10 g taken in hot water or buttermilk.

Panchakola Churnam (Ashtamgahridayam)

This is important in indigestion and Grahani. Dose: 2 to 5 g taken in buttermilk, hot water and honey.

Panchagandha Churnam

This is generally for external use. Its power will be evident if rubbed into butter or breastmilk and dehydrated and then applied over the crown for ailments like Pitta dominated insanity, giddiness and hot feeling in the head. Equally effective when it is made into a paste with equal quantity of Emblica powder in undiluted buttermilk and laid thick over the crown. The powder is good to rub on the head too.

Pathyadi Churnam (Ashtamgahridayam)

This is excellent in anasarca, anaemia, ascitis and skin ailments. This is also laxative. If taken regularly after dinner, it cures all local ailments. Dose: 5 to 10g taken in hot water, cow's urine or buttermilk.

Pathadi Churnam (Ashtamgahridayam)

The best remedy for most gum ailments, and very efficacious in bleeding and suppurated gums. This is to be mixed in honey and applied over the gums. Later gargle with this. This is good as tooth powder.

Peetaka Churnam (Ashtamgahridayam)

This gives relief to wounds and sores in the mouth if applied after mixing in honey or ghee or both and used for gargling.

Pushyanuga Churnam (Ashtamgahridayam)

This is good in diarrhoea, dysentery, bleeding piles, Grahani and Raktapitta. Dose: 5 to 10 g to be taken in rice washings or in honey or both.

Manjishtadi Churnam (Sahasrayogam)

This is good in cold, hot feeling in the head and headache

if rubbed over the crown or mixed in Manjishtadi or other oil and applied thickly.

Madhusnuhyadi Churnam

This is to be taken in cases of wounds, boils and scabies after mixing in Tiktaka ghritam or honey. Dose: 5 to 10 g.

Mustamritadi Churnam (Ashtamgasamgraham)

This is for external application in itches and Visarpa like Eladi Churnam.

Yavanyadi Churnam (Ashtamgahridayam)

This is excellent for developing appetite, binding the bowels and overcoming cough, Grahani, catches and piles. Dose 2 to 5 g in honey or buttermilk.

Yogarajachurnam

This is best for healing fistula, and has been prescribed in various ailments like piles, Vatagulma, anaemia, dyspepsia, rheumatism, asthma, cough, jaundice and seed vitiations. This may be taken for healing any wound Dose: 2 to 10 g to be taken in honey.

Rajanyadi Churnam (Ashtamgahridayam)

This is ideal for digestion and all other ailments peculiar to children including teething troubles. Dose: 1 to 3 g.

Rasnadi Churnam (Sahasrayogam)

This is reputed for rubbing over the crown in catarrh, cold, heaviness and ache of the head and Sanni; this may also be cooked in equal quantities of Adatoda juice and breastmilk with castor or other oils and applied over the crown. This is essential in rheumatism.

Lakshadi Churnam

This may mixed in milk or honey and administered at the

stage of spitting blood in Raktapitta, chest leison or consumption. Dose: 2 to 5g.

Vilangadi Churnam (Ashtamghridayam)

This is prescribed for daily use for precluding obesity, and tubercular glands, and diabetic carbuncles. The troubles of the obese due to over eating and lack of exercise can mostly be avoided by taking this daily. Dose: 5 to 10 g in old honey.

Cheriya Vaisvanara Churnam (Ashtamgahridayam)

This is excellent for digestion and motion. Heaviness of the abdomen and lack of appetite can be overcome with a couple of doses. Dose: 5 to 10 g once or twice in buttermilk or hot water.

Valiya Vaisvanara Churnam

Excellent for digestion; is a good laxative. Very beneficial in colic, Gulma and Grahani. Dose: 5 to 10 g in hot water or buttermilk. This is also called "Agnimugham."

Sardula Churnam (Ashtamgahridayam)

This is good in stomatchache, Gulma, ascitis and spleen disorders and is carminative and purgative. Dose: 5 to 10g in hot water.

Saddharana Churnam (Ashtamgasamgraham)

This is good in piles, ascitis, leprosy, diabetes, flatulence, gout and Grahani. Dose: 5 to 10 g in hot water or medicated buttermilk.

Sarpagandhadi Churnam

This is excellent in Pitta disorders like Hypertension.

Sarshapadi Churnam

This is for application after mixing with Eladi or Nalpamaradi tailam or other media as directed by physicians in itches, scabies and Visarpa.

Sarshapadi lepam (Chikitsamanjari)

Most effective in elephantiasis, may be applied to the affected parts, mixed with suitable oils or **Kati** (water in which rice has been washed).

Sarasvata Churnam (Sahasrayogam)

Very effective in disorders of speech, also useful in mental disorders and amentia. Dose: 2 to 8 g in ghee, early morning on empty stomach.

Hinguvachadi churnam (Ashtamgahridayam)

This is popular among physicians, and is useful in severe Gulma, intestinal and urinary obstructions aches in the chest, sides, neck, vagina and anus, loss of appetite, dyspepsia, diarrhoea, hydrocele, epilepsy, asthma and cough. In short, this suits all ailments connected with Vata. Taken in hot water or buttermilk boiled with appropriate medicines once or twice daily. Dose: 5 to 10 gms.

Hutabhugadi Churnam (Sahasrayogam)

This is very useful in piles and related pallor, dropsy and dyspepsia and is a good laxative. Dose: 5 to 10 g to be taken once or twice a day in buttermilk.

BHASMAS (CALXES)

Annabhedisindooram

This is good in anaemia and improves blood and allied ailments. This quickly relieves palpitation, giddiness, loss of appetite and indigestion connected with anaemia and is good in Grahani. Dose: 60 to 200 mg to be taken with sugar, honey or the powders of cardamom or dried ginger. Pathya as for Lohabhasmam.

Abhayalavanam (Bhaishajyaratnavali)

This is the chief remedy for spleen and liver disorders, and for indigestion, Gulma, colic, Grahani and loss of appetite. Dose: 2 to 5 grams in hot water or buttermilk.

Abhrabhasmam

This purifies and develops all tissues and improves sperms and virility. This is excellent in all bladder ailments and is prescribed in twenty varieties of diabetes; shows quick results in painful micturition: and is useful in loss of blood, anaemia and jaundice. This is particularly good in loss of blood, if taken with Lohabhasmam and is reputed in spleen disorders. This is also used in the various stages of chronic fever and chronic diarrhoea. Sages are of the view that its power increases each time the Sphuta process (Calcination) is repeated. For vitality it is generally taken in Madanakamesvaram, Chaturjata rasayanam or other Lehyas. The effect is no less, if taken in milk after dinner. Taken this way, it will be more appropriate to say that its effect is lasting rather than quick. This is to be taken in milk or tender coconut water for painful micturition, and in turmeric juice or suitable decoction for diabetes. In other ailments, the vehicle can be sugar or honey. Pathya must suit the ailment.

This is of two types, one the ordinary and the other processed 101 times. Dose: 200 to 500 mg.

Arkalavanam (Bhaishajyaratnavali)

This is excellent in enlarged spleen, malaria and all types of spleen disorders. Useful in malarial enlargement of spleen and in indigestion. Pathya: light. Dose: 2 to 5 grams in hot water or buttermilk.

Aviltoladibhasmam

This is excellent in dropsy and is taken in water hot or cold, or in the water of cooked rice. There is no better medicine for dropsy among Kerala physicians. This is also effective in anaemia and ascitis. Dose: 5 to 10 grams. Pathya as for Ardhavilvam kashayam.

Kanmadabhasmam

This is reputed in gonorrhoea and painful micturition and effective in diabetes. In the former two cases, this is taken in butter, sugar or milk and in diabetes in turmeric juice or suitable decoction. Dose as for Abrabhasmam.

Kalyanaksharam (Ashtamgahridayam)

Good in Udavarta, piles, Gulma, anaemia, ascitis, worms,urinary obstruction, calculus, dropsy and Grahani. This develops digestion, cures spleen disorders and constipation troubles and is excellent in stomachache. This may be taken in ghee, buttermilk, or hot water. If not in ghee or buttermilk, take this in ghee with meals. Pathya: Light. Dose: 2 to 5 grams.

Kantasindooram

This is excellent in aches, colic, Gulma and Grahani, controls bloodlessness and anaemia and is useful in Raktagulma. In colic, this is taken with dried ginger powder, and in Gulma and Grahani in the powder of pepper, long pepper or dry ginger. In other ailments this is taken in honey or sugar. This gives almost all the benefits of Lohabhasmam. Pathya as for

Lohabhasmam. This is of two types: Sphuta processed (calcination) 7 times and 14 times. Dose: 200 to 500 mg.

Kasharagadam (Ashtamgahridayam)

This is the most famous in Kapha based Gulma and is generally effective in Gulma, Udavarta, hydrocele, piles, ascitis, Grahani and spleen disorders. This has been specially prescribed in Kapha dominated epilepsy, insanity and administered poison. It is said that this cures vaginal and semen disorders. Ancient masters have claimed that this is important in rat and cobra poison. This may be taken in ghee, milk or buttermilk according to the state of illness. Dose: 2 to 5 grams.

Gandhakarasayanam

This is sulpher purified many times over, and is very efficacious in all wounds, is a laxative, and completely cures scabies, itches and Visarpa. This shows results in skin afflictions and leucoderma, if taken as prescribed. Often this is effective in syphilis and cancer. This is to be taken morning and evening in ghee or milk. Its external use is also effective. For this the Rasayanam is to be mixed in the oil of Karanja (Pongamia pinnata), Chaulmugra (Hydnocarpus laurifolia), coconut, mustard or neem along with an eight part of pure sulpher warmed up in the sun and preserved in bottles for application over the affected parts for an hour and washed off with warm water. Reputed in roughened skin, cracks in feet, itches on hips. Internal use involves strict Pathya. Salt, sour and pungent items are to be reduced and totally avoided in severe cases for better results. Cold water should not even be touched, and wine and sex are to be strictly avoided, even in thought. No day time sleep and wakeful nights. Milk and ghee may be had in moderate quantities. Restricting diet to milk, rice and fruits, avoidance of salt and sour things will bring quick results in severe cases. In cases that are not serious, it is good enough if this is taken in milk after dinner and light Pathya observed. This is available in varying stages of purity, processed 7, 14, 21, and 101 times. Dose: 250 to 500 mg. Plenty of milk is recommended.

Chaturmughachintamani

The properties, use, dose and Pathya are the same as for Siddhamakaradvajam.

Tamra bhasmam

This is a good Vamana medicine and produces instant vomiting in all ailments and in poison that has gone inside in particular. In food poisoning, any residual poison is cleared by this, if taken in small doses. This is useful in Grahani, chronic fever, liver and spleen disorders, anaemia, skin ailments and diarrhoea. This is especially prescribed in skin ailments and anal fistula and is excellent in asthma, cough, consumption and worms. Pathya must be suited to the ailment. If mixed in honey and applied, it cleanses and heals wounds. Dose: 30 to 120 mg. For Vamana, dosage is 60 to 300 mg given in sugar or honey. In skin ailments Pathya is as in Gandhakarasayanam.

Talaka bhasmam

This is an important medicine and quickly controls diseases due to excess Kapha, skin troubles, asthma, cough and consumption. This develops physical power and beauty and gives long life to regular users. Dose: 30 to 120 mg. Vehicle: Sugar or honey. This must be started in small doses as this contains poisonous ingredients. Initial dose should not exceed 15 mg and may be increased if no harm results. Pathya: light. In difficult cases, this may be taken according to Gandhaka-rasayanam discipline, taking only milk and rice for food.

Tuttanjanam (Ashtamgahridayam)

This is excellent in cataract and improves the dimmest vision for the time being. This is good to slow down cataract and ward off short sight and is good in night blindness and other ailments. Drop 60 to 120 mg in the eyes and wash of after a while with cold water.

Nagabhasmam

The properties of this are similar to those of Vangabhasmam, This is useful in all urinary disorders and in expectorating

cough. This is found efficacious in gonorrhoea, leucorrhoea, bleeding, chronic diarrhoea, spitting and vomiting blood and is useful in whooping cough, consumption, and in epilepsy. This is effective also in itches and Visarpa if applied after mixing in ghee, honey or coconut oil. This is taken inside after mixing in sugar or honey. Dose: 30 to 200 mg. Pathya: light.

Nalikeraksharam (Bhaishajyaratnavali)

This is excellent for digestion and shows results in Grahani and spleen disorders. This develops appetite, cures acid eructations. May be taken in boiled buttermilk or hot water. Dose: 2 to 4 grams. Pathya: light.

Panchalavanabhasmam

Excellent for digestion, relieves stomachache quickly and is good for Gulma, Grahani, diarrhoea and disorders of the spleen. This develops appetite. Dose: 500 to 1500 mg. May be taken in ghee, buttermilk, warm water or ginger juice.

Panaviraladi bhasmam (Sahasrayogam)

This is similar to Aviltoladi in properties and Pathya.

Palasa ksharam

This is excellent for menstrual purity, and can be taken in Kulatthadi or other suitable decotion or in hot waer. Dose: 2 to 4 grams.

Pravala bhasmam

This is specially reputed in menorrhagia, painful micturition and leucorrhoea and is good in consumption, cough and ashtma. Develops strength and virility. May be taken in milk, butter, ghee, honey, sugar or candy. Pathya: light. Dose: 400 to 1500 mg.

Bhaskaralavanam (Sarnagadharasamhita)

Excellent in loss of appetite, Asrigdara and colic. Dose: 2 to 7 grams. May be taken in hot water, buttermilk, or other

liquids.

Mahavrikshalavanam

This is most reputed in colic and is good for indigestion, Gulma and spleen disorders. Dose: 1 to 4 gram in hot water or buttermilk.

Mukta Bhasmam

Similar to Pravalabhasmam in properties but has many other properties too. This removes weariness instantly and develops vitality and virility. Use: similar to Pravala. Pathya: Light. Dose: 60 to 200 mg.

Yasada bhasmam

This is as efficacious as Vanga and Naga bhasmas in gonorrhoea and urinary constraint. Specially effective in epilepsy, Vata and Grahani. Dose, Pathya and use as in Naga bhasmam.

Rajata bhasmam

The properties are almost similar to Suvarna bhasmam though less. This strengthens the nerves and develops virility and is useful in internal injuries, spitting blood, Grahani and stomachache. This is good in Asrigdara, vomiting blood and excessive bleeding in menstruation and is prescribed in vomiting and diarrhoea due to nervous excitement. Dose: 30 to 120 mg. Pathya: light.

Rasa sindooram

The emergence of mercury has altered the course of the entire Ayurveda, and other medical systems the world over. This is because, if properly used, this is a wonder drug, for any ailment. Various physicians have set forth its use in various ways. It must be said that its power is still not commonly known. The efforts Ayurvedic physicians have made and the knowledge they have gained about the power and potency of mercury and its use still remain world class. It is only an

Ayurvedic physician who can control the use of this drug without any risk and save millions of ailing people. The reason for this is their capacity to wield the weapon in whichever way they choose, the care they exercise in purifying and obtaining its salts, and the discipline they enforce in its administration. It won't be wrong to say that in administering mercury there is none to excel them. They make and use many formulations with it, and the best amongst them is Rasa sindooram.

Rasa sindooram has the power to control all ailments, but it is in wounds that it is most useful, most importantly, in syphilis. In any of its stages there is no drug to equal this. If this scourge has any cure it is this. There is no other help in patchy skins, rotting nose and blighted limbs. The result this shows in chronic ulcers, rheumatism, wounds from inflammation, all fistulas including cancer, anal and other dreadful diseases is just astonishing. This is effective in cornmeal ulcer. If used as soon as any abscess or inflammation in internal organs like lung, liver or spleen is observed they are soon resolved. This absorbs all accumulated waste fluids in the system. This quickly controls syphilis based Vata, swollen ankles and other joints, and eye diseases. If used in controlled doses, it relieves the blood of all its poisons and restores it natural tone. Thus this is the foremost cure for all blood irregularities; and is rejuvenating and strengthening. In small doses all boils and eruptions disappear gradually. Physicians use this in gonorrhoea, liver disorders, spleen enlargements, chronic fever and diarrhoea, Grahani and many other ailments. This is the most reputed among all Rasayanas.

In internal use, especially for wounds, most austere discipline is essential. Rice must be of broken grains and all fluid completely drained. No salty, hot or sour item is to be used. If essential, milk and ghee may be used. Bare foot walking is not allowed. Day time sleep and other indisciplines must be avoided. This is the method physicians use for quick relief in large wounds by means of large doses. But small doses over a long period is preferable. Items like green gram, bitter gourd and bitter snake gourd can be had but no cold water. Washing may be done every fourth day in warm water. The Pathya for

Gandhakarasayanam is to be followed. Dose: 30 to 120 mg. May be taken in sugar, honey or jaggery avoiding any contact with the teeth.

Loha Sindooram

This is exceptionally efficacious in anemia, pallor, Pitta troubles and jaundice; develops digestion, overcomes Gulma and colic and purifies blood and corrects all its disorders.

Its regular users are not liable to get diabetes. This is excellent in adiposity, but does not constipate, nor otherwise upset the abdominal system like other common medicines with iron content. This develops the strength of the body, and sharpens the brain, removes patches, scales and pallor of the skin, tones up its colour. With every renewed processing, its properties increase. May be taken with sugar, honey, ghee, milk or butter-milk according to the ailment. This is available in 7, 14, 21, 41, and 101 times purified.

Vanga bhasmam

Excellent in all urinary disorders and is good in gonorrhoea, strained micturition and diabetes, and develops virility and strength. This is effective in asthma and is useful in epilepsy and psychic cases. Dose: 120 to 400 mg.

Varata bhasmam

Effective in flatulence, dyspepsia, leucorrhoea and strangury. As an external application mixed with lemon juice, it is excellent for skin diseases such as scabies, pruritus etc. Affable Pathya will do. Dose: 200 mg. to 500 mg. mixed with sugar, pepper powder, honey, or butter milk.

Sankha bhasmam

This is equal to Vanga. Excellent in Grahani and controls indigestion and acidity quickly. This overcomes enlargement of spleen and abdominal heaviness. Dose and Pathya as for Varata.

Sringa bhasmam

Excellent in gonorrhoea and strained micturition, good in cough, and useful in Rakta pitta. May be taken in butter, sugar or honey or milk. All pungent items like chillies and tamarind

are taboo. So are strain and sex. Hot items are taboo. Dose: 400 to 1500 mg.

Siddhamakaradwajam

This is very useful for those desiring colour, health and beauty. This combines the properties of Swarna bhasmam and Rasa sindooram and is more efficacious in skin afflictions and syphilis according to the great masters. Dose and use as in Rasasindooram.

Suvarna vangam

This can be used in place of Vanga bhasmam, and is particularly efficacious in chronic cases of spermatorrhoea and leucorrhoea and other urinary ailments.

Swarna bhasmam

This is very costly and most suited to the body. It gives vivacity and strength to all organs, is the means to rejuvenate to the aged. This develops the power and keenness of the brain, and brings out quickly the colour and beauty of the body. This restores the sexual power lost through excessive indulgence or old age. This is an excellent remedy in fever, Sanni, consumption, brain derangement, epilepsy, demoniacs, urinary ailments and impotency. Its efficacy in skin ailments and syphilis is exceptional. This is specially prescribed in hemiplegia and complete paralysis. May be taken in milk, ghee or honey. Pathya: light. Dose: 30 to 100 mg.

Swayamagni sindooram

This is first class in stomachache and in indigestion. May be taken in jaggery powder, sugar, honey or ginger juice. It is better to take wheat preparations and milk. Dose: 30 to 120 mg.

Hingula bhasmam

This has the same properties as Rasa sindooram, but is less efficacious. Good for all wounds and in consumption. May be mixed in sugar or honey for internal or external use. Pathya: light. Dose: 30 to 120 mg.

Hinguvadi ksharam

Good in ascitis, Gulma and emaciation. Dose: 2 to 8 grams in hot water.

RASAKRIYAS (COLLYRIUMS)

Elaneer kuzhampu (Sahasrayogam)

This gives great comfort to the eyes, and is excellent in pterygiums, cataract, corneal ulcer, inflammation, night-blindness and other Pitta-oriented eye ailments. Very good in poor vision due to exposure to heat, sun and smoke. One drop to four drops may be applied by a dropper or by hand. The procedure is explained under 'Collyriums' which may be seen.

Karpooradi kuzhampu

This is prescribed in redness, irritation, swelling, cataract, turbidity, opacity, white patches and pterygium. Use: similar to Elaneerkuzhampu.

Kachayapanam kuzhampu (Ashtamgahridayam)

The properties of this are those of Kachayapanam gulika. This has the advantage that it does not go bad with time. Use: similar to Elaneerkuzhampu.

Darvyadi rasakriya

Excellent for applying to oral ulcers.

Dravavartti kuzhampu (Sahasrayogam)

This has all properties of Dravavartti

Nayanamritam kuzhampu (Arogyakalpudrumam)

This has all the properties of Nayanamritam vartti. This is especially good for those whose vision is weakened by continuous staring into bright or solar eclipse or by constant reading.

Yavadi rasakriya

This is for application to the face for acne and black colouration.

Surasadi Phanitam

Good for application and gargling in oral ulcers. This also may be applied to nasal ulcers and malodorous discharge. This is good for the discharge of odorous wax and pus from the ears.

Kulattha Madhu

An excellent ear drop for earache and discharge.

Kshara Madhu

This is for swabbing in case of Tonsilitis.

Tankana Madhu

Excellent for applying over oral ulcers.

Samskrita Madhu

This is the medicated honey which may be used as additive in Kashayams etc.

Netramritam (Netrabhayam)

Gives cooling effect to the eyes. Excellent in all eye diseases especially in conjunctivitis. May be poured into the eyes 2-3 drops daily at regular intervals.

LEHYAS AND RASAYANAS

Agastyarasayanam (Ashtamgahridayam)

This is excellent in all types of asthma and consumption. Develops body power and colour and can be used suitably in asthma, hiccup, chronic fever, Gulma, Grahani, piles and heart ailments. This is more or less effective in loss of appetite, constipation and indigestion related to consumption. Some old practitioners improve this by adding musk and other items not mentioned in the original texts, and classify them as special (No. 1) and ordinary (No. 2). Dose: 10 to 20 grams.

Abhaya lehyam

Generally effective in asthma and cough and corrects bowel movements. Dose: 10 to 20 grams.

Abhayamritasrasayanam

This is most efficacious for stopping unconscious emission. asleep or awake. Pathya see under 'Indriyaskalana'. Dose: 10 to 15 grams morning and bed time.

Aswagandhadi lehyam

Excellent in consumption which weakens the body day by day. Nourishes the body, and develops strength and vitality quickly. This is good for those weak from excessive sex or emission. Dose: 10 to 40 grams.

Amrasararasayanam

This is the most efficacious in chronic gonorrhoea, and effective in spermatorrhoea. Dose: 10 to 15 grams morning and evening on empty stomach followed by milk or gruel with green-gram. Pathya: light.

Kalyanagulam (Ashtamgahridayam)

This is good for purging at all times and is harmless. Helpful in skin diseases, piles, jaundice, Gulma, diabetes, ascitis, anal fistula and anaemia if taken regularly. Corrects seminal disorders. Dose: 5 to 15 grams.

Kastooryadi lehyam

This shows quick results in asthma, cough, hiccup, breathing constraint, sprain, vomiting, nerve disorders and similar troublesome ailments. This overcomes the sudden weakness caused by falls, blows and hits. This is of two grades, I and II (the former with additives). Dose: 2 to 4 grams to be taken in small intermittent doses.

Kutajatwagadi lehyam (Kutajavaleham) (Ashtamgahridayam)

This is to be taken in dysentery and bleeding piles. This improves digestion and is good for diarrhoea and Grahani. Dose: 5 to 15 grams.

Koosmandarasayanam (Ashtamgahridayam)

Most efficacious in consumption, cough, chest lesions and spitting blood, and is useful in hiccup, Raktapittam, indigestion and for the convalescent. This is also of two grades, special (with additives) and ordinary. Dose: 5 to 15 grams to be taken before or after meals or at intervals. A single dose should not exceed 5 grams.

Gandhakarajarasayanam

This is made of sulpher (purified 21 times) and prepared with divine medicines as Chaturjata by Bhavana process. This gives total relief from terrible scourages like leprosy, syphilis and diabetes and affords long life, physical and mental strength and power over one's senses. Pathya: Saltless diet must be observed. Milk and fruits must be consumed in plenty within digestive capacity. Dose: 3 to 10 grams.

Gulaharitaki lehyam (Ashtamgahridayam)

Excellent for purging. Its importance is in itches, scabies, boils, piles and dry Grahani. Dose: 5 to 15 grams.

Chaturjata rasayanam (Sahasrayogam)

Reputed to develop virility. This is a blessing to those debilitated by excessive sex. This develops masculinity, strength of all sense organs and the powers of procreation. This makes for a happy frame of mind and sound sleep, and quickly eases asthma and cough and alleviates diabetes. Cleanses adiposity, and is good in all troubles arising from blood disorders. This is excellent in indigestion, shows results in Grahani and diarrhoea and in vomiting. This is prescribed in chronic fever and develops the body. Dose: 1 to 3 grams. If intended for developing the body or for virility, it must be followed with especially milk cooked in Atmagupta (Mukuna pruriens) seeds or suji. Sex should be avoided in the early stages. Too much of chillies and sour, salty and bitter items must be avoided. In diabetes sweet, sour and salty items must be reduced. This includes many costly medicines and additives. The Ganja used in this is purified 8 or 9 times. If the dose is heavy, it may affect the head in the case of some patients. It is enough if the patient is given sour buttermilk, milk or tender coconut water. The last item may be used for Dhara on the head too.

Cheriya Chinchadi lehyam (Chinchadilehyam laghu) (Sahasrayogam)

This is extremely useful in Pitta, loss of blood, anaemia and heart ailments. Good for digestion too. Dose: 5 to 10 grams. May be taken in honey or buttermilk. For the constipated, it will help if this is taken in buttermilk boiled with crushed Punarnava (Boerhaavia diffusa). Hot and sour items and pumpkin, horsegram, yams and brinjal are to be avoided.

Valiya Chinchadi lehyam

Properties are the same as in the case of the small variety, but this is more potent. This is also called Karimpirumpadi lehyam. Dose and other details are as for the small variety.

Chitraka lehyam (Ashtamgahridayam)

This is prescribed in piles, skin diseases, enlarged spleen, Gulma and ascitis. This develops digestion. Dose: 5 to 15 grams.

Chyavanaprasam (Ashtamgahridayam)

This is a well-known Rasayanam. Rasayanam means the means to purify and develop the seven constituent tissues of the body. Since it corrects all the tissues, its power needs no emphasis. This got its name from the aged emaciated sage Chyavana, who regained youth and vitality by taking this in the prescribed manner. This is famous for the proper development of children and for warding off weakness in the aged. For the convalescent this is superb and is a good remedy for consumption and debility. This fetches good results if regularly used in cough, asthma, heart ailments, rheumatism, irregular fevers and voice constraint, and is good in urinary and semen disorders. Great sages hold that its proper use affords intelligence, power of memory, impressiveness, health, orderliness of Vayu, virility, sensitivity and good digestion. Dose: 5 to 15 grams. Dose can be increased according to Rasayana procedure, upto 50 grams depending on health and other factors. In that case, proper Pathya is essential, including all regulations stipulated for 'Kutipravesika'. If a limited dose is taken general Pathya is adequate. Results will show in due course.

Tamboola lehyam

This is excellent in whooping cough and good in asthma, cough, vomiting, catches and breath constraint. Dose: 1 to 2 grams to be taken repeatedly. For children this may be given intermittently fixing a dose at 100 mg for every year of age. For babies this may be given in honey.

Talisapatradivatakam (Ashtamgahridayam)

This is reputed in vomiting, Grahani, catches, heart ailments, watering in the mouth, catarrh, cough and asthma due to excited Vata or Kapha. Dose: 5 to 15 grams. Meat soup, whey, gruel or milk to be taken after this.

Talisapathradi lehyam (Ashtamgahridayam)

This has all the properties of the Vatakam and is a laxative too. Dose: 5 to 15 grams.

Trivrillehyam (Ashtamgahridayam)

This is a first-rate purgative with no bad taste. Dose: 5 to 20 grams. Take this at 5 a.m. to be followed up with frequent drafts of hot water. As a daily laxative, take 5 to 10 grams after dinner.

Danteehareetaki lehyam (Ashtamgahridayam)

This alleviates Gulma, heart ailments, piles, dropsy, distension of stomach, poison, ascities, skin diseases, spleen disorders, irregular fevers, anaemia and jaundice by purging. Dose: 5 to 15 grams.

Dasamoolarasayanam

Excellent in Vayu and nerve disorders like catches, consumption, asthma, chronic fever, voice constraint and all irregular movements of Vayu. May be taken before or after meals. Dose: 5 to 20 grams.

Dasamoolahareetaki lehyam (Ashtamgahridayam)

Prescribed in dropsy, chronic fever, Gulma, anaemia and ailments of liver and kidney. Clears the bowels. Dose: 5 to 15 grams.

Drakshadi lehyam (Drakshadyavalehyam)
(Ashtamgahridayam)

Excellent in anaemia, jaundice (even chronic). Develops digestion. Dose: 5 to 10 grams.

Narasimharasayanam (Ashtamgahridayam)

This shows evident results in exhaustion, Pitta predominance and wasting. It will be liked by even those who cannot stand bad taste. May be taken morning or evening followed by milk according to digestion. Dose: 5 to 20 grams.

Narayanagulam

This corrects bowel movements for the diabetic. Dose: 5 to 15 grams.

Parooshakadi lehyam

Good for aches and ulcers in the abdomen. Dose: 5 to 15 grams.

Pulimkuzhampu or Puli lehyam (Sahasrayogam)

This is reputed in Gulma, Asrigdara and gripes. This is taken generally by all women after delivery. This develops digestion, appetite and is first rate in stomach aches. May be taken in buttermilk before or after meals. Dose: 5 to 10 grams.

Punarnava mandooram (Bhaishajyaratnavali)

Efficacious in loss of blood, jaundice and is good for regular bowel movements. Dose: 5 to 10 grams.

Brahma rasayanam (Ashtamgahridayam)

Can be used in much the same way as Chyavanaprasam.

Madanakameswaram (Sarvarogachikitsaratnam)

No drug is as popular as this among sex addicts. This develops sex potency and urge even in the most emaciated. If taken in controlled doses, with limited sexual activities, it is not uncommon for one to maintain virility even to an advanced age. This keeps the mind active, helps to forget worries, and maintain enthusiasm under the most unhappy circumstances. During indigestion, this aids digestion and even makes one feel hungry. This is first-rate in Grahani, stops diarrhoea and vomiting. This has also all the properties of Chaturjata rasayanam. Dose: 2 to 4 grams.

Cheriya Madhusnuhirasayanam (Sahasrayogam)

This is good in persistent wounds, and is prescribed in all three Doshas. This is not bad for digestion and develops appetite. This is good in consumption, diabetes, Gulma, colic and skin disases and for the purity of all the body tissues. Dose: 5 to 15 grams before or after meals. Pathya: light.

Valiya Madhusnuhirasayanam (Madhusnuhirasayanam Brihat)

More effective than the small variety in all wounds. Taken with proper Pathya, this easily alleviates severe skin diseases,

anal and other fistula, ulcerated wounds, itches, scabies and Visarpa. Improves digestion and strength, cleanses and nourishes tissues. This is good in diabetes and gonorrhoea and is an established cure for syphilis and many vaginal ailments. This is also called Gandhakarasayanam, as this contains purified sulpher. Dose: 5 to 15 grams. Pathya must be followed strictly. Only rock salt is allowed. Sour and pungent items are taboo. Rice from old grain alone may be taken, that too properly drained. Milk and ghee are allowed in moderate quantities. Bath, barefoot walking, stirring out, exposure to wind, sun, smoke and dust, day time sleep and wakeful nights and sex are all to be avoided. Only hot water is to be used for all washing. However, if this is taken after dinner, all this may be relaxed slightly.

Mahavilwadi lehyam

This is prescribed in various ailments like unremitting vomiting, loss of appetite, Grahani, asthma, cough, catarrh, piles, jaundice and anaemia. This has shown results in spleen ailments, worms, throat ailments and Gulma. Dose: 5 to 15 grams, half an hour after or before meals.

Manibhadra lehyam (Manibhadragudayogam) (Ashtamgahridayam)

This is good in skin ailments like itches, scabies and boils. Is often useful in jaundice, anaemia, skin troubles, leucoderma, asthma, cough, ascitis, piles, spleen ailments, colic, worms and Gulma, regulates bowel movements. Dose: 5 to 20 grams.

Mridweekadi lehyam (Ashtamgahridayam)

This is good in asthma, vomiting, catches and loss of appetite due to excited Pitta. Kapha is broken down easily and is thus efficacious in lung inflammation. Dose: 5 to 10 grams taken at intervals.

Vasishtarasayanam (Ashtamgahridayam)

In its effect this is similar to Agastyarasayanam, but is more efficacious according to great Sages. Often this is made more powerful with additives and has two grades. No. I like Agastyarasayanam. Dose: 5 to 15 grams.

Vilwadi lehyam

This is commonly acknowledged in vomiting, loss of appetite, indigestion, Grahani, asthma and excessive salivation. Dose: 2 to 10 grams.

Vidaryadi lehyam

This has the same properties as Vidaryadi kashayam. Dose: 5 to 15 grams.

Vyaghryadi lehyam (Ashtamgahridayam)

Excellent in asthma, and is good in Gulma, heart ailments and piles. This overcomes weakness and exhaustion. dose: 5 to 15 grams.

Satavarigulam (Sahasrayogam)

Good in all painful micturition and gonorrhoea and also in Raktapitta, jaundice, anaemia, giddiness and burning sensation in the stomach. Dose: 5 to 15 grams to be followed up with milk, morning and evening.

Stanyajananarasayanam

This is important in lactation and in improving its quality. This helps to develop the intelligence of the child. Dose: 5 to 15 grams.

Sukumara lehyam (Ashtmgahridayam)

Has all the properties of Sukumaram kashayam and ghritam. Improves digestion and alleviates stomach aches. Good for hernia and corrects bowel movements. Dose: 5 to 15 grams.

Sooranadi lehyam (Sooranavalehyam)

Good in piles and allied indigestion, loss of appetite, pallor and indolence. Dose: 5 to 15 grams twice a day before or after meals.

Hingutriguna lehyam (Ashtamgahridayam)

This is reputed in hydrocele, hernia, Gulma and colic. Favours good motions. Dose: 5 to 15 grams

ADDITIVES

Silajit

This is first rate for all urinary ailments. It must be said that there is no medicine to surpass this in strained urination, gonorrhoea and spermatorrhoea. This is an acknowledged cure for diabetes. Taken according to Rasayana procedure, this cures any diseases, even Madhumeha (diabetes mellitus). This has been processed in many decoctions for the benefit of the diabetees Dose: 200 to 500 mg. May be taken in milk or tender coconut water or in appropriate decoctions in the case of diabetes.

Musk

There are few medicines as costly as this in the world. Good musk must be handy for instant relief in asthma, cough, catches, constrained breathing, consumption, swooning, Sanni, epilepsy and other ailments. This shows its power even in a man drawing his last breath. Dose: 10 to 50 mg. In cumminseed or Nayopayam or Bhadradi Kashayam taken at intervals.

Asafoetida

This is excellent in stomach ache, loss of appetite, indigestion, Gulma, Grahani and demoniacs. Dose: 50 to 200 mg, fried and powdered before use. May be taken in buttermilk, hot water or appropriate decoctions.

Saffron

For internal use in asthma, Kapha and Vata, and for external use in wounds and eye ailments. Mixed in breastmilk, this is good for Nasya in Suryavartta.

Guggulu-purified

This is essential as a component in the medicines for

wounds and Vatasonita. In Kapha, Vata, Sanni is used as an additive in decoctions after frying and powdering. Dose: 200 mg to 1 gram.

Gorochanam

Excellent in Kapha, Vata, Sanni, hemiplegia, loss of consciousness, illegible speech and dullness. Dose: 50 to 200 mg taken in breastmilk, cumminseed water or other decoctions.

Honey

This is excellent for internal use in Kapha ailments, obesity and diabetes and for external use in wounds and eye ailments. Dose: 5 to 25 ml. Take with an equal quantity of water in obesity. In all other cases, this may be taken as additive in decoctions or mixed in other powders.

Borneol (Pachakarpooram)

This is used internally and externally in various ailments like eye diseases, asthma, cough, vomiting, swooning, giddiness and Sanni. This is also reputed for Dhara over the head in Pitta ailments. Dose: 200 to 250 mg in breastmilk or appropriate decoctions.

Civet

Used internally and externally in many ailments like asthma, cough, semen-loss, Vata exhaustion, catches, hiccup, neural disorders, Sanni, partial paralysis, swelling, acne and wounds. Dose: 50 to 250 mg to be taken in cumminseed or other appropriate decoctions.

Rosewater

This is excellent in eye ailments, and for its scent. This alleviates Pitta and thirst. Dose: 5 to 25 ml.

Palnirvasi

This is an excellent antidote for Langali **(Gloriosa superba)** and other poison that has gone inside and good for certain ailments like Sanni. Dose: 50 to 200 mg, but to be increased according to the strength of the poison that has gone in.

Arsenic - purified

This is poison. Physicians may add this in specific medicines as prescribed, but it should not be taken in by itself. If properly handled, this can control many ailments like fever, asthma and erysipelas. May be taken in the juice of lime or ginger as advised by the physician.

Meenamber/Ambergris

This is important in asthma, all Dosha excitement, hemiplegia, consumption and other ailments. Dose: like musk. May be taken in cumminseed or other decoctions.

Yavad

Properties and dose are as for civet and is more powerful.

Mercury - purified

This is poison, prepared for physicians to add in their preparations. Must be ground into the juice of aloe or betel leaves before use.

Aconite - purified

This is poison. Very effective in fever and Sanni. This is required by physicians to add in their preparations.

Bamboo manna

This is good in anaemia, heart ailments and blood loss. Dose: 50 to 250 mg.

Elio (Aloe juice solidified)

This is good for rubbing over the crown in Sanni, and for applying to the forehead in breastmilk or castor oil in headache. This is a laxative too. Dose: 50 to 200 mg.

Salib misri (Saleb of Misr or Egypt)

This is essential for the development of the body and all tissues. This quickly develops sperm. Dose: 2 to 15g. To be taken morning and evening after cooking in 150 to 500 ml of milk.

DUTIES OF PATIENTS

Not patients alone, but all persons should pay attention to the points mentioned below:

1. On the onset of any uneasiness, physical or mental, one should try to understand closely what his troubles are.

2. One should examine if he has made any improper deviation from his routine and intimate a friend or relative about the nature of his disturbance.

3. Once any symptom appears, don't delay seeking medical help.

4. Choose a physician who is knowledgeable, experienced and sympathetic and has the "golden touch".

5. Keep quacks at bay (though not sufficiently qualified, there may be some who are not overbearing but possess the "golden touch." They need not be included in the category of quacks).

6. In major cases, consult more than one physician. Only take care that they are not competitors.

7. Don't mistrust your physician and his medicine. It is necessary that even when you are well you must fix up the physicians to be approached, if you fell ill.

8. Avoid physicians and medicines in whom you lack faith.

9. Give due honour to your physician and present to him full details of your troubles and any violations you might have made from routines.

10. Don't hold anything back from the physician.

11. From confusion or contrition, don't present an unduly grim or complacent picture from bravado or modesty.

12. If there is no good physician nearby, go wherever there is one or better still, try to fetch one.

13. Until the condition of the patient comes under control, the physician should be around nursing and administration of medicines and food must be under his special supervision.

14. The physician's instructions must be carefully listened to and implicitly followed.

15. Any difficulty in following his directions must be discussed with the physician then and there and suitable modifications made. No change is to be made on one's own.

16. In case of any error the physician must be informed immediately.

17. If the physician cannot administer the medicines himself, it is better that the patient helps himself after ascertaining clearly the mode and the dose and timing from the physician.

18. Medicines not prepared by the physicians himself should be procured from sources reputed as truthful and dependable or else it may prove harmful.

19. Have devout faith in the medicines you take. Tradition recommends auspicious day. Face east or north when taking them.

20. The prescribed dose must be taken in full, without caring for its taste and with the conviction that the medicine is nectar itself.

21. If the patient cannot help himself, all matters of nursing must be left with trusted relatives or attendants.

22. Such hands must not only be loving to the patient, but also have proved as truthful, enthusiastic, responsible and polite to all.

23. The results of the medication must be intimated to the physician frequently.

24. Howsoever precarious a case may be, never worry about recovery. There are umpteen cases given up as hopeless by practitioners of Allopathy and Ayurveda, but where full health is restored through other practitioners or in rare cases even without any treatment.

25. It is wrong to be unclean just because one is ill. When bathing is impossible, take a sponge bath and put on clean clothes.

26. The room and the people who nurse should be agreeable and considerate.

27. Patients should not indulge in family or public matters, as anger, brooding and sorrow will provoke the disease.

28. Have faith in God. In prolonged illness, honour eternal principles like atoning for one's past evil deeds and practising charity.

29. Even after cure, don't leave off pathya without the physician's advice.

30. Be grateful to the physician and reward him amply. Don't omit to specially gratify all those who helped during illness.

SEASONS FOR TREATMENT

Seeds if sown out of season don't sprout. Even if some may, they won't grow properly. Similar is the case with treatment. Untimely treatment hardly brings results. If a case is not emergent, await the proper season. Ancestors chose three months as suitable for Kerala climate; Tulam (mid-Oct. to mid- Nov.) Kumbham (mid-Feb. to mid - March) and Karkitakam (mid- July to mid-August), when cold, heat and rain are moderate. This is based on the view that rains in Monsoon, heat in Summer, and cold in the cold seasons will be of normal intensity. If there are unusual variations, seasons for treatments should be adjusted suitably. The fortnights immediately before and after these three months are considered as acceptable as a second choice. These periods are suitable for all treatments like Dhara, Pizhichil, Navarakkizhi, Snehapana, Vasti and Raktamoksha (blood-letting) also for taking Kashayas, Bhasmas and Rasayanas. There is a view that Karkitakam is good for all cures (restoring Thridosha balance), Tulam for excess Pitta and Kumbham for reducing Kapha. Serious and emergent cases need not wait for the season, but due caution is needed to protect the patient from unusual cold, heat, rain and mist. Courses that do not involve severe regimen need not wait for the season. Minor ailments depend much less on seasons.

Changes in timings of doses can vary the results widely. A dose on empty stomach early in the morning is generally more effective. The rule is that when the patient is strong and the disease serious, medicine is to be taken on an empty stomach in the morning. There are two methods in vogue; to avoid a meal and take the medicine alone, or take a smaller dose and eat after digesting it fully or before digestion starts. The first method suits Snehapana and Rasayana bes ; the second suits Kashaya and other courses. Both methods are superior to all other methods in their effect. It is possible that a weak patient may not stand

the strain of Pathya and the potency of the medicine.

Other courses are open then. One is to take the medicine on an empty stomach before the evening meal. The effect may not be far less than the morning dose. In this method, even though the dose is small, it is better to take it one hour before the meal, rather than taking it just before the meal. After the dose and again after the meal, one should lie on the left side for a while.

Some physicians say that variations in the timing of the doses according to ailments afford better results. In Apana disorders, medicine is taken before the meal or with the first morsel. Samana disorders are controlled by medicines taken amidst meals. Vyana disorders are passified by doses taken immediately after the first morning meal. In Udana disorders, the medicine is taken immediately before closing the evening meal. For Prana disorders, repeated doses of medicine with every morsel of food is prescribed, including the last morsel. Half hourly, hourly, two-hourly or frequent doses are recommended in cases of poisoning, vomiting, hiccups, asthma, cough and craving for water. Frequent doses are to be taken in cholera, emergent cases like bleeding, syncope (Sannyasa) and loss of consciousness. In case of anorexia, it is taken with appetisers. In tremors and in convulsive Vata, medicine is taken before and after food. For ailments above the neck, medicines are best taken after the last meal of the day, before bed. For regular bowel movement and for sexual energy, this is the best time. For a purge, the time is between 5 to 6 in the morning after which sleep must be avoided. Medicine for inducing vomit is to be had mid-morning. For nourishment medicine must follow food; for digestion it can be before, during or after food. Medicines for the eyes must be applied before 8 a.m. or after 4p.m. Eye pack may be used any time. The view of experts is that medicines containing iron or arsenic are to follow food. When unable to make all these subtle distinctions, the best course is to take small doses before both meals.

REGION:

For obtaining best results, the selection of the region is as

important a factor as the season. Moving to a very cold region for treating Vata or to a very hot region for treating Pitta is likely to be of no avail. On the other hand, if a Vata patient is taken to a hot region and a Pitta patient to a cold region, the diseases may abate possibly without any treatment. In medical science, regions are of three types. Area where water, trees and hillocks are less, is called "Jangala"; and the meat of the animals of such areas is called "Jangala meat". Areas where such features abound are called "Anoopa". Backwater areas and hill and mountains with dense forest are also included in this category. Jangala regions provoke Vata, while Anoopa regions provoke Kapha. Regions coming between these two categories are classified as "ordinary", and are ideal for carrying on all treatments. Regions of polluted air, and mucky or swampy or forest areas are not advised for treatment. Backwater areas lacking in pure water are to be avoided totally. Moderately wooded regions in rural areas with pure water, good vegetation, neat houses, pure air and good people around are to be selected. Urban areas are to be avoided as far as possible in view of the difficulties of cleanliness and of observing diet and other restrictions and due to chances of all contagions and the tumult. Western system also resorts to change of place for patients. Patients who fall ill or whose illness aggravates in any region due to its being uncongenial should be shifted to regions of opposite characteristics and properly treated.

Pathya (Regimen):

Pathya is essential during treatment and while taking any medicines. The aim of Pathya is to eliminate the causes of the disease and set up a routine and other circumstances favourable for its cure. Avoidance of factors opposed to the special characteristics of some medicines and the acceptance of those increasing their potency is also an aim of Pathya. Pathya is also prescribed to regulate the mutually conflicting effects of some powerful medicines. Pathya is of two kinds, viz., (1) affable and (2) austere. The following 16 regulations apply to both types of Pathyas:

1. For bathing and washing and other purposes use boiled water after cooling it to tolerable warmth. Discard cold

water altogether unless prescribed. Those whose nature cannot stand warmth can use boiled water after cooling it.

2. Evacuate bowels and bladder at appropriate times.

3. Food should be timely and in prescribed quantities. It should be wholesome and hearty.

4. Sex is to be avoided (Cases of excessive semen is an exception).

5. Don't stay awake after 10 p.m. Sleep is, however, taboo in cases of poisoning and some throat ailments.

6. Avoid strenuous exertion. This is not applicable in obesity, Kapha diseases, adiposity and some kind of skin diseases.

7. Excitement due to anger or sorrow is to be avoided. This may need modifications in cases originating from emotional upsets and in some demonological and mental cases.

8. Keep away from dew, wind, smoke, dust, rain and sun. However sunshine is favoured in leucoderma, leprosy and allied cases.

9. Wayfaring and travelling in ill-ventilated vehicles are to be avoided.

10. Don't talk or read aloud or think hard.

11. Don't sit, stand or walk for long.

12. It is wrong to use too high or too low pillows or uneven bed. In rare cases, pillows will have to be discarded.

13. Daytime sleep is taboo. For the weak and for those who can't sleep in the night or suffer from severe aches, sleep is permissible in daytime; and once asleep, don't disturb them.

14. The bedroom, the house and the surroundings must be kept clean, and vessels in use, bed linen and dress must all be neat.

15. People and food not liked by the patient must not be allowed near.

16. Timings of medicines, food and other routine should be strictly observed. The rest of the daytime should be spent with friendly people in peace and listening to good stories, the narrators taking care that their stories are not exciting.

The rule is that this discipline is to be observed throughout the period of the treatment and for as many days more as the days of the treatment. This should be observed generally by all those who are chronically ill or constitutionally weak.

Itchha Pathya (Involving no harsh discipline)

In ailments prolonged or not very serious, and when too weak to stand austere Pathya, Itchha pathya alone is prescribed. In such conditions, austere Pathya is likely to do more harm than good. Therefore in these circumstances strong medicines are to be given with the utmost caution, and that too in small doses.

All the rules given above apply to Itchha Pathya as far as possible. But one may take a little walk, and speak, and think on light matters. Only don't overdo it. Exposure to sun, fire, dew, rain and so on is taboo. Red chillies and fresh tamarind are to be minimised. Salt and old tamarind are not so objectionable in Vata. In Pitta all tastes except sweet, bitter and astringent are objectionable; Pungent, bitter and astringent are recommended in Kapha. For purifying blood, tastes as for Pitta, and in adiposity those for Kapha are acceptable. Rice from fresh paddy is to be avoided. Fresh jaggery, black gram, gingelly, wines and non-Jangala meats are all bad. Rice for cooking must be at least six months old. Wheat is also good. Shashtika rice is good in all cases. In diabetes old barley, millet, ragi and wheat are acceptable in any form; also Shashtika rice if a year old. In most cases generally various dishes made from limes, pumpkins, different kinds of gourds, yams, plantains, mango pickled in salt, old tamarind, ginger, pepper, curry leaves, turmeric, old horsegram, buttermilk, ghee, old jaggery table salt, grapes, oranges and papad roasted can be used in small quantities. These dishes must be properly prepared and palatable. Coconut

and its oil are taboo, according to some, but in Itchha pathya oil made from coconut milk will not do any harm. Butter milk is preferable, if boiled. Butter milk immediately after taking ghee is not good. Thin soup from mutton can be taken, in most cases. In case of aversion for food, any palatable item may be taken in small quantities. Hot water bath may be had every two or three days. Those who feel discomfort, without a bath may bathe daily; in summer in the evenings all may bathe. A mid-day nap is allowable for those accustomed to it, and those exhausted from heavy work or excessive sex, the aged, children and those with asthma, hiccup, dysentery or indigestion or in acute pain or insanity.

Kricchra Pathya (Involving very severe austerities)

All the sixteen rules given above must be strictly observed. Further, the bedroom must not be exposed to direct draught of wind. Doors and windows may be opened only when essential. Don't walk bare foot, and never step out of the room. Avoid going out for calls of nature, by using commode. If it cannot be avoided, protect the head and body fully with a sheet to avoid exposure to sun, rain and mist, and use a wooden sandal when going out, and return soon. Rice for eating must be in small broken grains, must be well washed and cooked and completely drained, and again kept over a soft fire, and eaten warm. Light roasting before cooking is preferable. Don't fill the belly. Leave belly empty for a couple of morsels, Rock salt may accompany food, though some object to even this. There is no need to even mention chilly and tamarind. One should not drink water, nor bathe. Milk also is generally taboo. When taking medicines containing mercury or sulphur and in the case of Bhasmas, ghee and milk are allowed moderately. In the case of other medicines when exceptionally thirsty, water boiled with the ingredients of those same medicines may be taken in very small doses. Body and head should be lightly covered even when stayng indoors. This type of austere pathya is prescribed only when powerful Rasayanas are given in serious cases, when decoctions containing Madhusnuhi (Smilax china) is given for persisting wounds or when potent Bhasmas like mercury are given in large doses. Such Pathya will afford much relief but

if given without assessing the stamina of the patient, many complications like Grahani, Gulma and colic may arise, and the course of the treatment may have to be cut short, due to intolerance. It is only the experienced physician who can manage to administer medicines involving Austere Pathya.

It is not uncommon that a mixture of the two types of Pathya is advised according to the intensity of the disease. If the medicine is taken in the morning, all Kricchra Pathya restrictions are observed in the morning; from the afternoon onwards affable Pathya is followed. This certainly makes the medicines more effective. But such ventures must always be in consultation with a competent physician.

Dosage

Dosage is determined in such a way that maximum benefit is derived while no harm ensues. Medicine taken without fixed dosage will be as unpleasant as music without rhythm. Ancient masters did not unfortunately define dosage. We fixed the dosage in respect of our preparations on the basis of a comparative study of the dosage prescribed in modern works, and our own experience in laying down a well-defined formula and processing procedure and fixed the dosage. This has been included in our catalogues too. This dosage applies exclusively to our preparations. It will be wrong to consider our dosage appropriate for the preparations of others due to the difference in manufacturing process. Our pills are generally rolled in single doses. Their dosage is not indicated unless there are exceptions.

Our dosage applies to adults, between 20 and 60 years of age. In rare cases, children's dose is also given. Most medicines for adults can be given to children in doses modified as follows: A dose applies to an adult of 16. A sixteenth part of this is the dose for each year of his age, and a twelvth part of this division is the dose for each month of the year. Thus, if an adult dose is 64ml, a sixteenth part is 4 ml and the dose for a 2 year old is 8ml, for a 4 year old is 16ml and so on, adding 4 ml for each year, and fixing the dose for all ages. Similarly, a twelvth part of a 4ml (the dose for a one-year old child) which will be five drops, is the dose for a month-old child, 10 drops for a two-

month old, and 30 drops for a six-month old, and so on until he is one year of age. Experience has shown that in special circumstances like constipation or convulsions, a higher dose can be given. This will be harmful if left in inexperienced hands. The dose prescribed above can never be harmful.

A higher and a lower dose is given in our lists. It will be proper to start with the lower dose even for strong patients, and increase it gradually to the higher dose if constipation or other troubles do not show. If the dose prescribed is 60 to 250mg, the idea is to begin with 60mg and to raise it gradually to 250 mg. Due to personal idiocyncrasy, even the small dose may not suit some, and the highest may be inadequate for a few.

Everyone is responsible to act on these instructions with due care. Only a half of a quarter of the lowest dose in the case of such potent items like mercury, arsenic, Indian hemp and opium is to be attempted first to be increased only after watching for 2 or 3 days carefully for any ill effects, and only when none is seen.

Anupana (Adjuvants)

A subsidiary item added to the main medicine either as a suitable vehicle, or to reduce its bad taste, or to increase its natural power or to modify it, is what is meant by "Anupana" here. This subsidiary item in most cases will be fluids like cold water, hotwater, cumminseed water, buttermilk (Plain or boiled), curd, whey, tender coconut water, wine, milk, breastmilk, oil, ghee and honey. The quantum is such that the medicine is neither too thin nor too thick after the mixing. Thus 30 to 120ml may be taken as suited, unless otherwise specified. Butter, ghee or honey may be added to bring the medicine to the Lehya consistency, say 4 to 16ml. Wherever a fluid is to be mixed with any medicine as prescribed in this list, this proportion holds good. If items like powdered jaggery, cumminseed water, dry ginger, cardamom or sugar are to be added to calxes; or oils, the commoner calls it "Anupana'. In this sense the quantity should be 2 to 4 times of the medicine. This ratio applies to butter and other such items too. In the case of additions like calxes or pills to decoctions, the prescribed doses are taken; and

in the case of rocksalt, jaggery, sugar, cumminseed where dose is not specified, about two grams may be added to a dose of decoction. The essential details about 'Anupana' may be seen in the succeeding passage.

Water

Water is the most important of all liquids. Though not specified in the text, water is not to be taken as raw water. We advise only water purified by boiling or distilling for mixing with medicines. Thus wherever cold water is mentioned, only water boiled and cooled is meant. In this boiling, no medicines need be added. It should be drawn fresh in a clean vessel and boiled over a steady fire, without any foreign matter or insects getting into it at any time.

Ginger water

A litre of water with 7.5gm of dry ginger is to be boiled down to half a litre. Musta, cumminseed, coriander, greengram fried, sandal, vettiver, Khadira, Ekanayakam root or other items may be used in place of ginger. The process remains the same. This may be used hot or cooled as convenient.

Cumminseed water

This is made the way ginger water is made, but people modify this in different ways. Cumminseed and the stem of ripe jack leaves 30 grams are boiled in a litre of water down to a fourth and used in suitable quantities. This is superior to the others. Some add Bala also to make the 30 grams or 5 grams of dry ginger. None of these is harmful. For urgent purposes, it is enough if 10 grams of cumminseed is fried brown in a pan, about 170ml of water poured over it and kept covered for five minutes.

Medicated buttermilk

A litre of diluted buttermilk (one part good buttermilk and two parts water) with three grams of dry ginger and ajwan seeds is to be boiled down to two-thirds of a litre, removed from fire, topped with 3 grams of curry leaves and 1.5 grams of table salt, and properly cooled for use. Some add a pinch of turmeric

which also adds to the colour. The roots of castor or Punarnava (Boerhaavia diffusa) may be substituted according to ailments. Normally it is not necessary to take more than 30 grams of the herbs for a litre of water.

Curd

350ml milk with 350ml of water boiled down to half and cooled, and kept covered after adding ferment, of 30ml undiluted buttermilk for 24 hours can be used as curd. After 72 hours this is not quite suitable. The cream must be removed for the use as Anupana, especially in Grahani, but not for use with meals.

Whey

Boil 350ml of milk and 350ml of water, and ferment while hot, and keep covered for 24 hours. The water drained from this is to be used as whey.

Milk

Fresh warm milk, undiluted is very good. If this is not available, add fourfold water to the milk, boil it to remove all water stirring it from time to time so that the top cream does not form. Laddling must continue even after removing it from the fire until it is cooled. If any herbs are to be added , they must be weighted out, 20 grams for 350ml milk,crushed and kept in the milk in a neat bundle. This bundle can be removed after boiling , squeezed out and thrown away. The evening yield of milk is lighter than the mornings. Generally sixteen fold water is added in the case of goat's milk. Herbs may be added in the same way as in the case of cow's milk. Milk should be used cooled in Pitta ,hot in Kapha and Vata. When making gruel with milk, the gruel should be twice the quantity of the milk used, or else it will be too heavy. Sugar 10 grams may be added to 350ml of the gruel, if made with milk.

Breastmilk

In gathering breastmilk, many points need attention. The woman should be free from all diseases, and be young. The milk

of a starving or otherwise weak one is no good. Accept milk from one who lives happily and eats discreetly and whose child is living. Milk is not good soon after delivery or when drying up. One who follows the diet and living habits of the patient is to be preferred ,and she should be particularly clean. This should be collected in a clean vessel and covered, and used before it goes cold. If this is not possible, or if proper breastmilk cannot be obtained , it must be purified before use.

Purification procedure

Fry 10 grams each of Drona flower (Leucas aspera Spreng.) and cumminseed in a pan (One view is that 5 grams each is enough). When brown, remove pan from fire, pour the milk over it, and keep it covered. After 10 minutes, it may be strained, candy or Gorochanadi gulika added, as suited if necessary, and taken. In Sannipata and other fevers a quarter to an eighth part of ginger juice (purified) may be added, as this is carminative and invigorating. Even purified breastmilk should not be kept for more than 6 hours, and should be discarded after 12 hours.

Coffee

Coffee is a drink made from the seeds, called Coffee seeds, of the plant originally imported from Africa, and now common in the country. There are two varieties, and physicians consider the smaller one the better of the two. This is fried brown in a pan with a smear of ghee. The frying should be uniform, and not excessive, and powdered coarse immediately. There is no need to powder fine. It should then be kept in a clean container, airtight. Add two teaspoonfuls of the powder to 240ml boiling water. Let it boil for 5 more minutes. Strain out 180 ml of it, add 90 ml hot cow's milk and a teaspoonful of white grain sugar, and mix well for a good cup of coffee. Serve hot. The powder, milk and sugar may be modified to taste. If the milk is not fresh, don't use it before boiling. If good milk is not available, better boil it with or without an equal quantity of water before adding the powder. It is beneficial to add cow's milk in Vata, buffalo's in Pitta, and goat's in Kapha. Some people relish it better with 15 grams of butter in place of milk. Some prefer ghee. If used moderately, coffee controls Vata and Kapha

and promotes Pitta, and is energising. It favours bowel movements, and is good for indigestion, heaviness of stomach, gulma and piles. Through minor adjustments in milk and other changes, this can be made to suit any Dosha. But too much coffee may cause sleeplessness, excess heat and other Pitta troubles.

Often patients are given drinks of this nature made out of cumminseed, coriander, ajwan seeds, cardamom, long pepper, nutmeg, cloves, senna or small calatrops (Tribulus terristis) in place of coffee, or even tea. In all such cases, their properties will be akin to those of the medicines used.

Tea

This is the most famous drink, made from the leaves of the plant called 'Shyamaparni' in Sanskrit. The leaves are processed dry and usually packed in tins or packets.

A teaspoonful of firstclass tea is dropped into a clean tight lidded vessel, 240ml of boiling water poured into it, and kept closed for 5 minutes. Stir it then and strain out 180 ml of it and add milk and sugar as in the case of coffee. The time and quantity may have to be modified according to the quality of the tea. Cow's milk is the best for tea. This is light, helps digestion and controls Pitta and Kapha and is cooling in effect. This is excellent for those exhausted from work or walk, and promotes urine and thus helps in strained urination. This is appetizing and invigorating, but too much of it causes indigestion, heaviness of stomach, constipation, hernia and Gulma troubles. Only moderate quantities are to be taken.

Loha and Kanta calxes, Saribarasam and other medicines may be added to suit ailments. There is no harm if these are added to coffee also.

Dhanyamlam

13.5 litres each of raw Navara rice, flattened Navara (Shastika prithuka) rice and horsegram, 55 litres of flowered Navara rice; 5.5 litres each of Tina rice (Italian millet) Varaka rice (Papsalum scrobiculatum) and sliced lime, 3 litres each of dry ginger cut fine and ajwan seeds are to be bundled, loose separately in strong fresh cloth and kept in a large well-baked earthen

vessel into which is to be poured 270 litres of water that is boiling over. Its mouth must be closed immediately with a cloth and tied and kept hot always by a constant fire burning all round beneath. This fire should never go out. From the eighth day onwards the vinegar from this is ready for use as the medicine 'Dhanyamla'.

If only 3 to 5 litres of this is required, so much can be taken out and immedately replaced with boiling water; all its characteristics can be maintained in this manner over a long period. The Dhanyamala processing must be started at an auspicious time, and carried on with due care and devotion. Many believe that it is auspicious to worship it after setting it up and light a lamp for it daily. Be that is it may, if the fire under it goes out and neglected, it will putrefy and be rendered useless. It is not just seven days; the fire should be tended carefully and the vessel kept covered always and the surroundings kept scrupulously clean. Never should more than a fourth of the vinegar be taken out. In that cases even if replaced with boiling water, it will need time to regain its qualities in full. After removing like this once, it is preferable not to take the vinegar out again for seven more days. If only 5 to 10 litres are taken out daily, no harm will come. Care is to be taken initially to prevent the vessel from cracking up. This can be done by partially burying the vessel. Some physicians prefer to remove the froth from the vessel on the eighth day, and add an equal quantity of boiling water. This is by no means harmful, but not essential either.

INSTRUCTIONS FOR TREATMENT

Abhyanga (Inunction)

The term 'Abhyanga' is used as a synonym of oil bath; because inunction without bath is not common. This is advised to be practised daily. There is no daily routine as beneficial as this for preserving youthfulness, allaying Vata troubles, for comfort of the eyes,toning up the body, sound sleep, softness and firmness of the skin,preventing skin diseases and for long life. Those of Vata temperament are advised to have it daily, Pitta types on alternate days, and Kapha types on every fourth day.

But all are not allowed to take oil bath. There is no need of repeating that it is prescribed for those for whom bath is not allowed. Inunction bath is contraindicated particularly for those with increased Kapha, indigestion and immediately after emesis or purging. Oil is anointed all over the body, specially on the head, in the ears and on the feet. One must not take bath immediately in a hurry after applying the oil, but should wait for sufficient time. The specific oil to be applied by each, differs as per the type of the disease or the temperament. Generally speaking for a person of Vata temperament medicated oils like Ksheerabala, Balaguluchyadi. Karpasastyadi etc., for Pitta, like Bhringamalakadi, Manjishtadi, Kayyanyadi etc. and for Kapha oils like Eladi, Asanavilwadi, Marichadi etc., can be suggested for application on the head. For applying on the body Dhanwantaram kuzhampu, Balaswagandhadi kuzhampu and Vatamardhanam kuzhampu can be suggested for Vata, Pitta, Kapha temperaments respectively.

To prepare a simple medicated oil at home, sesamum oil is boiled with chopped pieces of Bala (Sida cordifolia) for Vata,

of Amalaka (Emblica fruits) for Pitta, and of Pepper for Kapha. Varieties of oils corresponding to diseases, are prescribed in this book. Their properties are described in their contexts. Perfectly healthy men can rely on fresh oil of black sesamum unadulterated, or cooked with the above described herbs for daily use with benefit.

To remove oil from the body, for Vata, horsegram powder, for Pitta greengram powder and for Kapha powder of Sirisha (Albizia lebbeck) bark are suggested. For the head, the best shampoo is Vellila (Mussenda frondosa) which alleviates all doshas. The leaves of Bala for Vata, leaves of Chaul Mugra for Pitta and the leaves of Hareetaki (Chebulic myrobalan) for Kapha are good. These shampoos are to be carefully washed away completely. If oil is still sticking, it has to be shampooed again. All other procedures are to be followed as instructed in the context of bath. Inunction would have to be done in certain conditions, where bath is not allowed. Under such conditions, the physician has to use his own discretion.

Dhara

Dhara is a method of the Kerala special treatment evolved from the genius of the medical tradition here. Many such distinctive and excellent forms of treatment, not practised in other parts of India, are conducted by the Kerala Physicians. Dhara is one amongst them and the most important. Although there are many physicians conducting this treatment, only a few manage it with a thorough understanding of its principles. To conduct a Dhara in the proper order is very difficult and expensive. To manage it properly without any omission or mishaps, the physician should be well studied and experienced. Besides, to select the suitable cases for Dhara, he must have good discretionary ability.

To speak the truth, Dhara is good for all diseases. Changing the liquid as per the Dosha condition with necessary alterations in its process, it is useful to alleviate any Dosha. For instance, oils medicated with appropriate medicines in Vata, ghee prepared with Pitta healing medicines in Pitta and mere oils in

Kapha can be used. For a healthy man, Yamaka (mixture of oil and ghee) is preferred as per tradition. According to another version, the suitable liquid medium for Vata is unctuous liquids (as oils, ghees etc.) for Pitta milk and for Kapha buttermilk. Sometimes in Pitta diseases as per the conditions, Dhara with tender coconut water, or breastmilk or cold water is performed. Similarly in Kapha Dhara with some decoctions and in Vata with Dhanyanala (a vinegar prepared with cereals, citrus fruits etc.) is also conducted. This can be carried on with other liquids also as per our discretion looking into the details of the Doshas, diseases and their seats.

There are varieties of Dhara. They are mainly grouped as Moordhanya (on the head), Sarvangeena (all over the body) and Pradesika (local). The most important of these is Moordhanya. It is employed in diseases like insanity, diseases of the head and eyes, chronic cold and sinusitis (Peenasa), diseases of the ear, mouth, Vata diseases etc. The second is Sarvangeena. It is to be done in Sarvangeena Vata (Vata affecting the whole body), Sarvangeena Sopha (anasarca, swelling all over the body) etc. Pradesika or local Dhara comes as the third in importance. This is done locally in cases of rheumatoid arthritis, swelling, ascitis, abscesses, wounds etc.

Moordhanya Dhara

Not only for Moordhanya Dharas but for all dharas many arrangements are to be made ready earlier. The following are the important of them.

Dharapati or Droni

The first requirement is the proper Droni. To make a proper Dharapati, many orderly steps are to be followed. The first one is the selection of the suitable wood. Many trees as Deodar, Pine, Punnaga (Calophyllum inophyllum) Mango tree and others are specially recommended for this.

The ideal wood universally accepted by physicians is Nuxvomica. But the wood of Jack and Asana (Madras Kino

wood) are also good. An average Dharapatti must be 55-80cm in breadth and 2.5 to 3 metres in length. On the head side the part that comes under the neck of the patient when lying, is elevated. Behind it there is a pit to which liquid flows when Dhara is conducted. There is a hole to the pit to allow the liquid to flow out, so that the flow of the liquid to the part of the Droni where the body rests, is prevented. The part of the Droni where the head rests should be low by 9-12cm. There should be an outlet on the foot side also to allow the fluid to go out. Besides, there should be handles on all the four corners 12-24cm long. It is to help carry the patient conveniently from one place to another whenever required--supporting legs are also needed one on each of the four extremes to keep the Droni up from the floor. The height of the supports is to be 24-36cm. The Droni for Sarvanga Dhara is to have its borders higher than the other ones. Here the height of the supports also is to be altered. On the head side they should be higher and on the foot side lower.

Dharachatti (the vessel for Dhara)

Amongst the apparatus required for a Dhara, one very essential is the Dhara vessel. It is to be made with the utmost care. It can be made with metals like gold, silver etc., but some liquids used for Dhara, may not agree with some metal containers. So these vessels are usually made of clay which is the best and congenial to all alike. This vessel should contain at least 5.5 litres of liquid and so formed that the liquid is drawn to the bottom from all sides evenly. Otherwise, when the vessel is moved to and fro, the liquid may overflow and the steady downward flow is hindered. There is no need for emphasising that the vessel should be made of pure clay, well baked and made durable. The edge of the vessel is to be thick and turned outwards, so that it is easy to tie a rope around it for hanging. A hole is bored in the very centre of this vessel. The circumference of this hole should be large enough to allow the insertion of the finger of the patient or anybody else. A wick of thread is pushed down through this hole along which the liquid is allowed to flow down. This wick should be of well spun thread soft and even. This is to be tied (in the form of a ring) in the

middle of a strong stick, about 12cm in length. The stick is then placed inside the vessel and the wick is let down through the hole. To place a coconut shell, bored in the centre between the stick and the hole , is a practice among physicians. A coconut shell with regular slope is selected avoiding soft spots and is made smooth. The edge of this shell is serrated. The hole in the shell is aligned with that of the vessel. This shell is placed mouth downwards at the very centre of the vessel. The stick is fixed above the shell and the wick of the thread is allowed to pass down through the holes of the shell and the vessel. The benefit of this device is that, when the vessel, is moved to and fro, the range of the movements of the roll is controlled. If the stick is placed just inside the vessel above the hole with no coconut shell between them, the whole thread hanging down, swings uncontrollably. Since there is space between the teeth of the coconut shell, there is no chance of any hindrance to the flow of the liquid. Along with this, another trick is also done. Between the shell and the vessels round pieces of plantain leaf (made soft by heating) is put. This leaf is bored here and there at various spots. This helps regulate the speed and girth of the flow. In its absence, there is probability of forceful rush of the liquid down when refilling the vessel repeatedly. Fall of the liquid on the head, sometimes forcefully and sometimes feebly, may create troubles. The edge of the vessel is to be wound with strong ropes and made ready for suspending from above.

Dharadravam (the liquid for Dhara)

How to prepare the liquid for Dhara is our next concern. This is the most important item of Dhara. Dharas are named after the liquids employed for them. The effect of a Dhara mainly depends upon the quality of the fluid selected. So we have to separately deal with the liquids commonly used and with the differences in naming their varieties etc. Whatever be the fluid for the Dhara on the head, its quantity is to be not less than 1800ml or more than 3600ml. Usually average of 2700ml is taken.

Takradhara (Dhara with buttermilk)

Although there are descriptions of many varieties of

Dhara, the most important among them in vogue is Takra Dhara. This is not simply with raw buttermilk as the name suggests. Dhara simply with raw buttermilk is very rare. Usually the buttermilk is mixed with the decoction of Amalaka (Embelic myrobalans) or some other liquids. The preparation of this buttermilk also has to be managed with special care. The tubers of Musta (Cyperus rotundus) outer skin removed, are taken in the ratio of 30gm/450ml of buttermilk, tied in bundle and put in milk with four times of water. Remove the water completely by boiling. The milk must be pure. When boiling a steady and mild fire is to be maintained. Too much blazing or drying must be avoided. If the water is not removed completely, it may be the cause of many troubles. During boiling, the milk is to be stirred repeatedly. Even after removing the milk from the stove, the ladling is continued until it cools down. The ferment is put only when the milk is sufficiently cooled. On the first day, ordinary buttermilk without any water is used as a ferment , since the medicated buttermilk prepared on the above lines is not available then. After adding the ferment it should be kept closed in a safe place and on the next morning the butter removed by churning well. The bundle of the medicines put in the milk earlier is squeezed well and removed when the boiling process is over. But some hold that the best time for its removal is only when the curd is churned. The quantity of milk required for next day`s Dhara fluid and also for preparing the ferment is to be collected and boiled. Besides Musta, other medicinal herbs like Chandana (Sandal wood), Useera (Vettiver), Madhuyashti (Liquorice) and Hribera (Coleus vettiveroides) are also put in the milk while boiling. Such choice is left to the direction of the physician. Whatever may be the number of medicines, the total quantity should not exceed the ratio of 30 grams for 450ml. Generally for all diseases, Musta is enough for the intended benefit.

Ksheeradhara (Dhara with milk)

This is done usually with ordinary good cow's milk. Fresh warm milk is used. If it is not practical, then milk cooked with medicines and cooled, is to be taken. The way to prepare medi-

cated milk is already explained in the context of Takra Dhara. The medicines preferred are mostly of cold potency, like sandalwood, vettiver etc. Sometimes, liquorice, Musta, blackgram, greengram etc., also are used. Before milking the cow, her udder is to be cleaned well. The container for the milk and our hands also are to be clean and dry. Keep the milk well covered after milking. If raw milk is to be used some medicines also are ground and mixed in it. The main one so used is Camphor Borneol. The quantity to be added is 60-240mg. for 450ml of milk. Other medicines like Gorochana (Bezoar or Fel Bovinum purifeatum) ginger, aloes, vettiver and Marma gulika are used. These medicines can be added in boiled and cooled milk also. The quantity of milk to be stored should not be less than three litres. Sometimes, as per the Doshas, buffalo's milk etc., also are used for Dhara.

Stanyadhara (Dhara with breastmilk)

It is done simply with human breastmilk. But it is rarely used without adding some medicines like Pacchakarpoora, Gorochana or Saffron. In selecting breastmilk, there are many things to be specially cared for. The breastmilk of those with any disease is to be avoided. It should not be taken from one who is hungry for a long time. The breastmilk of a woman just delivered, or with a grown-up child is also to be avoided. The milk of a woman in prime youth with a child neither a tender baby nor a grown-up, is to be taken into a clean vessel after cleaning the breast well. As soon as it is milked, the container, should be closed and kept well. The breastmilk loses its properties if kept for more than three hours. The quantity of breastmilk for Dhara, is to be the same as for Ksheeradhara, but since it is very difficult to get, we may manage with whatever quantity is available.

Snehadhara (Dhara with unguents)

At present, Takradhara is more common in Kerala. But it is Snehadhara that has been more dealt with in Sastras. Almost all unctuous liquids are employed for this Dhara. But the important ones are oils, ghees, fats and marrows. These can be

used singly or mingled as per the dosha conditions of the patient. These can be used raw or medicated. Medication can be done by boiling with medicines or mixing their powder in it. The quantity of the liquid should not however, be below 2700ml. The unctuous liquids are heated generally and administered warm. Solidified liquids like ghee etc., are to be melted well before using. To melt or heat, the container itself is placed in hot water. The container is wiped dry. When preparing the medicated oils for Dhara, its Paka i.e., the stage at which it has to be removed from the oven, is like that of Sirovasti. Special care is taken to see that no watery part is retained in the oil. After straining, the Sneha is kept in a clean container at a place safe from cold and humidity. It has to be used before long.

Regarding Dharas with other liquids like tender coconut water, Aranala, decoctions and pure water what is to be remembered is only that they should be collected and kept in the proper way. All other things are as in the case of other Dharas. When doing Dhara with water, the vessel is refilled only with fresh water, since water in plenty is always available.

Attendants

The attender is the next important requirement for Dhara. There must be at least three of them. They are to be well trained, experienced in having worked together co-operatively, attentive, with love and attachment towards the patient so that he also likes them and feels confidence in their care and interest towards him.

The Physician

In all treatments, the main part belongs to the physician. Dhara can never be done without him. The patient may have undergone many Dhara treatments earlier, the attendants may be well experienced and clever, still to start a Dhara in the absence of a physician is completely wrong. The physician being well-versed in the medical science and one with good experience in treatment, must have a thorough knowledge of the nature of

the patient. He must be intelligent and wise so that no mistakes are committed, and if anything goes wrong, he is able to rectify it immediately. Attention should be paid by him not only when Dhara is being done, but also in gathering the equipments and in the daily routine of the patient.

Although not so important as the above, there are other minor things also to be prepared earlier. A bed sheet, pillow, a roll of cloth to tie around the head, pieces of cloth, a bath towel, a vessel to collect the Dhara liquid coming out from the Droni, two suitable receptacles to receive liquid and pour it again into the Dhara vessel, two or three small cups made of leaves, two or three small seats for the physician and attendants, a lamp with oil and wick, a time-keeper, oil for the head and kuzhampu or Trivritasneha for the body, herbal shampoo, water boiled with Amalaka for washing the head, powder of greengram or horsegram for removing the oil on the body, another fresh bath-towel for drying the head, the medicine to be taken immediately after bath, the food at the proper time, places selectively arranged for undergoing Dhara, lying and sitting-all these are to be set ready before starting the Dhara. Some of these that are to be specially attended to are pointed out below.

Bedsheet

Must be pleasing to the patient, soft and clean, but not too warm.

Pillow

This is a temporary pillow prepared with soft cloth folded repeatedly. It is finally covered by a plantain leaf made soft by heating. This leaf cover prevents wetting and since it extended to the top of the Dharadroni, the liquid is allowed to flow freely to the pit of the Droni, from where it is let out. The length, height and thickness of the pillow are adjusted for the comfortable resting of the head during Dhara. Carelessness in this may cause many troubles. Pillows can be made of very soft leather or oil cloth. This pillow is to be used only at the time of Dhara. At other times the ordinary pillow is enough for use.

Vartti (Roll of cloth)

This is prepared by wrapping old soft cloth. This is tied around the head to prevent the liquid from coming down. It is to be as thick as the thumb of the patient and long enough to be wound around the head and tied at a side. It is better to wet the part of the cloth, that goes round the head in the Dhara liquid earlier.

Oil for the head

Medicated oil for the head is to be selected to suit the temperament of the patient and the symptoms of the disease. It should be kept safe from cold. The quantity for immediate use is taken in another pot or cup. Take care to wipe this cup well before use. If wet, it may cause troubles. Generally Bhringamalakadi tailam, Manjishtadi tailam, Asanavilwadi tailam, Triphaladi tailam, Chandanadi tailam (Big), Tungadhrumadi tailam and Balaguluchyadi tailam are taken for this purpose.

Kuzhampu for the body

These also are to be medicated as those for the head. Usually Pinda tailam, Dhanwantaram tailam, Sudhabala, Ksheerabala, Prabhanjanavimardhana, Lakshadi and Balaswagandhadi are applied warm on the body.

The Amalaka water

This has to be made ready, boiled and cooled on the previous day. The method of preparation is the same as for the 'Paneeyas' of the Ayurvedic formulary. Ten grams of Amalaka (Embelic myrobalan) seedless are put in 1800ml of water (Prasta) boiled and reduced to half. Reducing only 1/4th part and leaving 3/4th for use, is also accepted. The total quantity of Amalaka water, should not be less than six Prastas, (10800ml). For those with excess of Pitta, Vettiver or clearing nut (Kataka) and for those suffering from cold, pepper leaves or pepper itself, for those with Vata troubles the leaves of Bala (Sida cordifolia) and for those with excess of Kapha, Haritaki, are also added when

preparing Amalaka water as per the tradition of the physicians.

Hot water

This is water well boiled with herbs healing Vata such as the leaves of castor plant, or leaves of jack tree etc. This is not to be too hot. It has to be adjusted to suit the temperament of the patient.

The powder for rubbing on the crown

Rasnadi powder is the one commonly used. But for those with an excess of Pitta, Kachoradi powder is better. Manjishtadi also is recommended. Amalaka and pepper are roasted and powdered and made use of.

The medicine to be taken in

Generally in all treatments of Dhara, Pizhichil, Navarakizhi etc. Gandharvahastadi kashayam is the accepted medicine to be taken in the morning. It is both laxative and digestive. But sometimes in Pitta predominance, this may prove unfavourable. In such conditions, for proper evacuation of the bowels decoction of grapes and haritaki is better. This can be used in all treatments as per the need. Drakshadi kashayam, Mridweekadi kashayam, Dhanwantaram kashayam also can be prescribed as per the condition of the patient. Here, the physician has to use his discretion, observing the Doshas, the tissues involved etc.

Dietetic instructions are given where Pathya is dealt with.

Procedure of Treatment

Karkatakam (July-August), Tulam (October-November) and Kumbham (February-March) are considered as the best time for this treatment. In these months when the climatic conditions are favourable, free from excess of wind, mist, cold, rain etc., on an auspicious day, in the morning hours, the treatment is generally started. In a spacious room protected from wind and other excesses, the Dharadroni which has been

set up, already well washed and dried on the previous day itself, is now brought in and again wiped with a cloth and placed with its head towards the east. The head part is to be a bit raised and leg part lowered. If the supports of the Droni are not suited for this position, the height is to be adjusted by placing adequate pieces of wood etc., under the Droni. The Droni is to be firmly fixed. It is to be remembered that the purpose of raising the head portion of the Droni is to have space enough to place the receptacle (small Droni) for receiving Dhara liquid flowing from the Droni and also for the convenient handling of the Dhara vessel by the physician seated on a stool. The Dhara vessel should be suspended exactly above the head of the patient lying in the Droni. How to set up the Dhara vessel in this way is already explained. The wick of thread hanging from the vessel should be so adjusted as to be just 5 cm (two fingers) above the forehead of the patient, lying supine in the Droni. Then spread the sheet in the Droni and set the pillow on its position. The receptacle, the cups for refilling and seats are all to be placed in their respective positions. Now make sure whether the oil for the head and Dhara liquid, the bath towel and other necessary equipments are all ready and then light the lamp already placed on the south, the headside. The wicks of the lamp should be laid prominently to the west and then to the east.

Seeing that everything is ready and in order, the physician can now allow the patient to enter. The patient in his turn should be ready by this time after having attended to the calls of nature and cleaning the mouth, teeth etc.When the physician calls him, he should wash his feet once again, enter the treatment room and then stand facing the east before the lamp. He is to submit offerings to his own dieties or as directed by the physician and having performed auspicious rituals, offer Dakshina to the physician also according to his mite. Then with the permission of the physician, he seats himself in the Droni facing the east.

The physician now stands at the right side of the patient facing the east. Then paying homage mentally to his teacher and the god and taking oil on his palm he applies it on the crown

of the patient. This is repeated thrice. Then the patient himself can apply the oil. But not too much as to trickle down. If the patient has long hair, it has to be parted and tied in the back. The next step is to tie the Vartti around the head just above the ears and eyebrows. It is not to be too tight or loose. If too tight, the blood supply may be hindered, if too loose, it allows the Dhara liquid to pass through it to the inside of the Droni and to the body. The knot should be only on the side of the head. If it is on the back, it creates difficulties to lie with the head placed in order. If it is on the forehead, it hinders Dhara. Now the patient is to lie in a supine position in the Droni. Then inspect the position of the pillow, the thread hanging down from the vessel, its height and thickness are all found to be in order, the liquid is poured into the Dhara vessel. When pouring, draw back the vessel from the upper part of the head with one hand, and firmly close the hole at the bottom of the vessel with the other hand. So it is clear that the fluid is poured by another person. Pouring is to be done very slowly to prevent scattering and spraying. After the whole liquid is poured, the finger at the hole is loosened very slowly and gradually and the liquid is let down along the wick. If the wick is too thick, some thread is drawn out from it. If not which enough, press the hole tightly to stop the flow and then add more thread to the wick. When the wick is wet and the liquid starts to flow along it, its edges are to be cut even, with scissors, even if they have been cut earlier. After these precautions, the vessel is brought forward above the forehead and moved to and fro, i.e. left and right slowly.

As per traditions, the movement of the wick to the left and right, need not be more than 5 cm from the centre of the forehead, the middle of the eyebrows. But there could not be any objection to make some alterations so as to allow the liquid to spread all over the head in the beginning. Massaging the scalp under the hair with the free palm of the physician or the attender, first in the beginning and then at intervals, is advised to prevent delay in wetting the whole head with the liquid. Even if the liquid falls correctly on the head, it is the duty of the physician to make sure that it is also flowing out through the

proper channel. If it is not flowing out properly, it may be either because the hole of the Droni is blocked or the diverted liquid flows to the part of the Droni where the body lies. Whatever may be the reason, it has to be corrected immediately. So the physician who handles the suspended Dhara vessel, should be vigilant and pay concentrated attention. If he fails in this and does not hold the vessel firmly, the scattered liquid may fall in the eyes or nose of the patient; or fail to fall properly on the head, or sometimes, when refilling the vessels, may collide with each other, break and create avoidable difficulties. So the physician, should be vigilant with a firm hold on the rope and vessel, so that in case of the collision or the breaking of the tie of the rope, the danger of their falling down is always prevented. The attendants also should be equally careful. The receptacle should be placed exactly where the liquid comes out. When one receptacle is full, it is immediately replaced. The full vessel is removed carefully and slowly without spilling and again poured inside the Dhara vessel with no chance of clashes. This goes on continuously. It is always better to take the receiving vessel before it is full and empty it, unto the dhara vessel. Paying attention to the filling and emptying of the vessel, one can and has to adjust the speed of the refilling.

The fall of the Dhara liquid from too high, or too low level is both harmful. It is the same if it is too fast, or too slow. Both increase or decrease in the thickness of flow are not good. As per tradition, if the wick through which the liquid flows is two fingers (5cm) above the forehead, circumference of the hole is the size of the little finger of the patient and if the Dhara liquid is neither too thick nor too thin, everything is satisfactory. But in these matters, it will be better to consider the comfort of the patient also. For some people, the fall of the liquid from 5cm height may be intolerable. For others, the fall from too low a position may be disagreeable. Some patients like a thick flow, while others a thinner one. These differences in reaction may be due to the difference in temperaments. Sometimes it may also be due to the difference in Doshas. For instance, in Pitta, a low fall, but with more thickness is beneficial. A patient with Kapha temperament may like the fall from a higher position. A

speedy flow also is appreciated by him.

Different liquids also can create this change in reactions. We have to observe closely and judge accurately. A fall from a higher position causes headache, fever, burning sensation etc. Too low a fall not only fails to alleviate the disease, but sometimes even aggravates the condition. A speedy flow provokes Vata and creates headache, swoon etc. If too slow, Kapha is increased and heaviness of the head is felt. The disturbance created by using too thick a fall is the same as due to increase in height and slow flow. Too thin a fall fails to give any good result. On the contrary, it causes, cold. One has to closely observe and understand these changes. Various other aspects like viscidity are to be considered carefully.

Thus, until the scheduled time is over, all have to do their work earnestly and carefully and the patient is to lie still. He is not to turn on his sides, but lie supine. Such necessities as urination etc.,should not arise during this time. If it becomes unavoidable, it should be done into a urinal in the lying position without any movement of the head. Sneezing, coughing etc., in this position also create troubles. In urgency, the physician is to be informed so that he can draw back the Dhara vessel from the forehead and hold it aside until it is over. He must be very careful to avoid any mishaps and to avoid any interruption in the flow by drawing back the vessel too much. When refilling also, the best thing is to draw the vessel a little to the back and stop the movement to avoid the troubles. If somehow the Dhara liquid happens to drop in the eyes or the face, immediately wipe it well. It is for this purpose that storage of old cloth is suggested.

One hour Dhara on the first day is the usual practice in all common diseases. Then the duration is increased by five minutes each day, so that on the seventh day it is one and a half hours (3 3/4 Nazhikas). On the eight day also , the same time is taken as on the seventh. Form the ninth day onwards, a reduction of five minutes is done so that on the fourteenth day it is again one hour as on the starting day. This order is for a fourteen days course. If it is a twentyone days course, the order of increasing the time is the same as given before until the

seventh day i.e., reaching to one and a half hour on the seventh day. But from the seventh to the fifteenth day, the same duration is kept. Form the sixteenth day, a reduction of five minutes per day is effected, so that it is one hour again on the twentyfirst day. Usually the time for the course of dhara is either fourteen or twentyone days. But there is no objection in extending or reducing the duration as per the condition of the patient. Such discretion is the responsibility of the physician. Well considered decisions are always welcome. But prolongation of the Dhara time to more than one and a half hours is unnecessary, inconvenient and objected to by the Sastras. In unavoidable circumstances, competent physicians resort to extension of the number of days. There is also a version that the maximum time allowed is only three Nazhikas, (75 minutes). The minimum time is one Nazhika or 25 minutes. The physician has to choose the time limit considering all factors like the nature of the disease, Doshas and the tolerance of the patient.

This procedure is intended specially for Dhara on the head. For Sarvangadhara (Dhara all over the body) or Ekangadhara (local dhara on a particular limb or part) this order would have to be altered.

Sarvangadhara

This is of two types. Dhara over the body except on the head, and on the whole body, head included. Both are termed as Sarvangadhara. When we have to do Dhara on the body and head simultaneously, the procedure is as follows. In case of Dhara on the head also , smearing oil on the head, tying with a roll of cloth to prevent the liquid flowing downwards and placing a pillow, are unavoidable. There is no need of spreading sheets in the Droni. But exposure to cold should be avoided. The part of Droni, where the body is to rest, should be wiped well with hot cloth before hand. When doing Dhara on the body, suspension of Dhara vessels as in the case of Dhara on the head, is; practically difficult. If such a method is to be adopted, we would have to suspend three or four Dhara vessels. So a better method is adopted by using nozzled pitcher (Kindi) for

this purpose. These must be made of mud. Otherwise, the vessel may not agree with the various liquids for Dhara. These pitchers are all of the same size and their nozzles wide enough to accommodate one 's little finger. Special care is to be taken to clean this pitcher well. The nozzles should be well probed with sticks to clean them and to ensure unhindered flow. The quantity of the liquid for this Dhara must be plentiful and in any case never less than from Prastas. Sixteen Prastas is the optimum quantity required. The liquid is to be poured from the four pitchers simultaneously. Of these, one pitcher is to pour the liquid on the left upper starting from the umbilicus up to the neck and also on the left arm. Another one similarly is for the right side. Again one, for pouring on the left side from the umbilicus down on to the left and the other one as counterpart for the right side also. Four pitchers also are to be filled and kept ready to replace these when empty. So altogether eight pitchers are required. Four attendants are needed for working with the pitchers and another two to setup the pitchers duly filled to replace the empty ones. So altogether six attendants are to be engaged. But some people manage Dhara with two pitchers. But this is not recommended. In such a procedure the arrangement is that one attends to the upper part of the body from the umbilicus and the other to the lower part; or else each attending to each side of the body. This Dhara is not to be done in the supine position alone. Sometimes he has to lie face downwards, and sometimes on sides, so that the Dhara easily covers all parts of the body uniformly and evenly. But if Dhara on the head is also included, these changes of position may create inconvenience. For Dhara on the head, turning of the sides is improper. This is also inconvenient. In such cases, at first the patient is to lie face downwards and in this position the Dhara is done on the back for some time. Then turn supine and continue Dhara on the front side and on the head for the fixed time. After finishing the Dhara on the head, again lie on the belly and repeat Dhara on the back. The total time of two Dharas on the back is to be roughly the same as the time for the Dhara on the other parts. Massaging with hands every now and then is advised in Dhara of the body also. Usually the liquids prescribed for Sarvanga dhara are almost the same as for Dhara on the head. But the important ones

are various oils and liquids like Aranala etc. Dhara on the body with buttermilk, Amalaka kashayam tender coconut water and other liquids cold to touch and in potency is very rare. Whatever be the liquid for a bodily Dhara it is used only after warming it up. The season, duration etc., for doing this Dhara should follow the procedure suggested for Dhara on the head.

Ekangadhara (Dhara on one limb or at a locality)

Ekangadhara does not have many paraphernalia and procedures. But as per the difference in parts, some alterations may become necessary. Often these are done with various liquids commonly employed in Dhara on the head or Sarvangadhara (Sometimes with liquids not so commonly employed also). The important ones are various decoctions and juices of certain raw herbs. In some cases cold or warm water is also made use of. The quantity of the liquid and other things are settled as per locality. For instance, for Dhara in the eyes the total quantity needed for both eyes is half measure (225ml). It should not be hot to touch. In strangury etc., to do Dhara on the umbilicus, we can either suspend the Dhara vessel or do it by pouring it through the nozzle of a pitcher. Here the quantity of the liquid is one Prasta. For wounds on the limbs or for burns and scalds, the quantity is to be half Ptrasta. But this would have to be altered as per the seize of these wounds or burns. Here, application of oil on the head is not necessary. These can be done as per convenience in a sitting or lying position. Strict time limit is also not applicable here.

Dhara in the eyes

This is not done for a long time. The usual practice is to pour 101 leaf cupfuls of the liquid in both eyes and then stop. (Jack leaves are folded into cups for this purpose). Even if only one eye is affected, Dhara is to be done in both eyes. In some exigencies, 200 to 300 repetitions are also admitted. Tradition is against further increase. While Dhara on the other parts of the body is done with pitchers or other vessels, it is done in the eyes only with leaf cups as described above. A hole is made in the bottom of the cup just passable for a thin coconut leaf stalk.

It is through this hole that the liquid is allowed to flow down in the eyes. The maximum height of the fall allowable is only two fingers (5cm). In the case of other local Ekangadharas, there are no such restrictions. The height of the fall is adjustable as per the convenience and comfort of the patient. Where jack leaves are not available, some spoons or other things not exceeding one ounce capacity are bored, so as to have a small hole and used for this purpose. Any how, the liquid is allowed to fall down only through small hole. Pouring with the leaf cup itself is prohibited. Because in that case there won't be an even flow of the liquid. The liquid used for one eye is not allowed for the other. And special care is to be taken not to allow any drop to spatter and fall in the other eye when Dhara is simultaneously done in both eyes, as this may cause spread off the disease from the affected eye to the other. There is also one more speciality in the case of Dhara in the eyes. Except for some accidents such as burns etc., Dhara of the eye is usually done only before 8 a.m. and after 4 p.m. But no such time restriction is imposed in the case of other local Dharas.

Pizhichil

This is only a modified form of Sarvangadhara. But only unctuous liquids are used for it. Since it is not possible for a common man to take such a huge quantity of oil daily, this method was devised by our old physicians to get the same effect with a reduced quantity. Usually the quantity is four measures (One measure-480ml). As in the case of Dhara of the body, this also is performed by four attendants, each managing the part allotted to him. Folded old cloth, as broad and thick as their palms, are supplied to each. The fifth attendant is for heating the oil and supplying it to the others. As in the case of Dhara of the head, after anointing the head with the prescribed oil, the warm Kuzhampu (Trivrita sneham) is applied all over the body. After massaging the body for a while in a sitting position, the patient is laid in the Droni. Again the whole body is smeared with the Kuzhampu and then the above said old cloth pieces are dipped well in the remaining Kuzhampu and squeezed over the body, massaging the body with the hand all the time.

The patients to turn on his sides so that the left hands of the attendants can reach all parts. The massage is to be very slow, without exerting much pressure and with care not to miss any part. The Kuzhampu is heated every now and then. When it accumulates in the Droni it is removed to another pot by dipping the clothes and squeezing them out. Flowing out through the hole of the Droni is not allowed. If it is allowed to flow out, it will lead to waste. The Kuzhampu is to be changed on each day. The best way is not to use the Kuzhampu again which is once used. But in cases, where there are no wounds, skin diseases, or diseases with dirty discharges, the usual practice in Kerala allows taking the clear part of the Kuzhampu of the previous day and adding to it some fresh quantity to bring it to the required measure. This is continued for three consecutive days and on the fourth day, a completely fresh Kuzhampu is taken for use. This is the maximum choice. The time limitations are exactly as prescribed for the Dhara on the head. There is no need of emphasising again on the necessity of good experience for the attendants in this field so that no part of the body is left untouched by their hands.

Duties after Dhara

At least five minutes before the completion of Dhara all attendants should be particularly vigilant. Everything for the next step, like bath towel etc., are to be kept ready. Refilling the Dhara vessel is to be stopped some seconds earlier before the exact stopping time. At the exact moment, stop Dhara by drawing the vessel back. Then wipe the head with the towel. This is not to be done by the patient himself to avoid any shaking. After wiping well, same oil applied earlier is again smeared. In Sarvangadhara the body is to be wiped and oil applied. Then he may take bath as usual. But Amalaka water for the head and warm water for the body are indispensable. But for some people warm water may not be agreeable. For them cold water for the body may not be harmful. To remove the oil from the body, pasted greengram, horsegram etc., and the head, shampoos of leaves like Vellila(Mussaenda rondosa) which are neither too cold nor too hot in potency are used. For men of Pitta tempera-

ment, the residue of the Amalaka water prepared as a paste can be made use of. After bath wipe the head without delay. It has to be done carefully so that no moisture is retained. After wiping well with a wet towel again wipe with a dry one also. After wiping, part the hair and rub medicated powder. As said earlier it is Rasnadi powder which is usually taken for this. This prevents cold better. Powders like Kachoradi also can be used as per the disease. After bath, enter the room slowly, and then facing the east take in the prescribed medicine. Then lie down for a while on the left. Care should be taken to arrange the bed earlier. But this rest is only for a while, from a minimum of five minutes to a maximum of thirty minutes only. Then take food with the prescribed restrictions.

Restrictions during Dhara

In most cases where Dhara is prescribed, chillies are prohibited. Tamarind also is to be avoided.. But if it is more than one year old it is considered less harmful. Instead of common salt, either purified salt (by dissolving it in water and removing the dirt evaporating)or rocksalt is used. Articles of food with other tastes are not restricted. Rice of newly harvested paddy and unboiled rice are not acceptable for food. In Kerala rices of the brand named Aryan, Vellari, and Navara, and Wheat are taken. Old grains of them prepared in the proper way are to be taken. Curries are prepared with vegetables and pulses like greengram, bitter gourd, plantains, Amalaka, and potatoes, common gram, Pigeon pea, horsegram etc. also can be accepted as not so objectable. Insted of chillies, pepper is used. Similarly ghee is to substitute coconut oil. But in most cases coconut oil in reduced doses is allowed as not so harmful. If digestion is good , ghee is taken along with food. Boiled buttermilk is good. Sometimes unboiled buttermilk is also allowed. Meat, which is neither too hot nor too cold in potency like that of goat, pigeon, rabbit etc., is allowed. But in all cases the digestive power has to be attented to. Fish is prohibited. Sesamum, blackgram, alcohol, curds, cocoyam, pumpkin, brinjal, ladies finger, drum stick, onions and asfoetida are not to be included in the curries. Untimely meals, over eating and frequent eating are all to be

avoided. Unboiled water is not good. Water boiled with Musta (Cyperus rotundus) ginger, greengram etc., is taken for drinking, cold or warm. Cold water is not to be used for any washing. Always it is to be done with warm water. Natural urges like urination, defecation etc., are not to be suppressed. Sexual intercourse is not only strictly prohibited,but even such thoughts are to be avoided with. It is so dangerous. We have ample evidence of life long sufferings due to such violations during treatment. Sound sleep at night is to be guaranteed. But day time sleep is not allowed. Exercises are prohibited. Even speedly walking is not good. Avoid anger,sorrow,mental strain,laughter,loud talks and reading. Similarly exposure to mist, sun, dust, wind, smoke, rain etc., are not to be done. Out side walks, long walks, travelling in jerky vehicles,prolonged standing and sitting are all harmful. Arrangments for toilet are to be inside the house to avoide any going out. If unavoidable,one is allowed to walk using wooden sandals. Cover the body with a light cloth and when going out this covering is always to be kept. The bed and sheets are to be soft and of even temperature. Pillow also are to be the same quality. They are not to be too high or low. Ornaments which provoke sweating are not to be worn.

Spend the middays without sleeping, with friends listening to pleasing stories which give no strain to the mind. Slow walks inside the rooms are beneficial. Evening routine is also to be observed like this, taking medicines in time and with wholesome food. And, after food, without much delay one must go to bed.

The above restrictions are intended not only for the period of Dhara but also to be continued for the same number of days afterwards. Then by another half of the same period i.e., by seven days if it is fourteen days Dhara, the restrictions are gradually reduced, returning to normal diet and conditions. The above said restrictions are universally applicable to all intensive treatments such as Dhara, Sarvangadhara, Pizhichil, Navarakizhi etc. In the case of Ekangadhara so much of strict restrictions are not necesaary.

For any rason, or due to lack of attention, if any untoward

effect is observed, stop Dhara immediately. Then treat for those troubles by common techniques and methods of treatment. When such troubles are relieved , again start Dhara with due care to avoid previous faults.

If done with proper attention and due care in all aspects, there is no disease that canot be cured by Dhara. This claim of the Science is almost justified by our own experience. It is hoped that the foregoing is sufficient to provide a complete understanding of these factors.

NASYA (Errhines)

Nasya is as important as any of the courses of Ayurvedic treatment. This is more or less essential in all ailments above the neck. Its efficacy is no less in the ailments of the lower body too. It is doubtful if there is any other treatment as efficacious as Nasya, not only for immediate results but even as a permanent cure for terrible diseases like swooning, delirious fever, hemiplegia, Apatantraka, Bahyayama, Antarayama, facial paralysis and Apabahuka, not to mention diseases of the head. According to Acharya Vagbhata, "नासा हि शिरसो द्वारम् the nostril is the easiest and closest opening for conveying the potency of the medicines to the cranial cavity.

Many of the nerves emanating from the head have their ends extended to the inner nose. Thus the medicines applied there can effectively spread their potency to the entire head and to some parts of the body either through these nerves directly or by other means by stimulating them and producing the desired results. As nose is the outlet for the respiratory channel, Nasya also alleviates all ailments originating in it.

Nasya is divided into three types. The first is Virechana (purgative) which drains out the Doshas in the nasal passage and the throat and relieves the head of its heaviness. This can be done in many diseases like headache allied to Kapha, dullness of brain, Abhishyanda (discharge from nose), throat diseases, swelling affecting all parts above shoulder, mumps, vermination (above neck), tumours, skin diseases, epilepsy and chronic catarrh. The second is Brimhana. This nourishes the nerves and all important organs of the head. This is more effective in Vata-based headache, migraine, Suryavartta, voice constrain, dryness of mouth and nose, speech impediments, Kricchronmila (eye disease), paralysis of the arms and many other diseases. The

third is Samana (palliative) and is neither nourishing nor reducing, but is just palliative. This is adopted mostly in cases like black patches on the face, black moles, breaking and falling hair and chronic eye diseases. Of these the first is done generally with medicated lubricants (oil, ghee) paste and various decoctions, powders, the juice of herbs, honey, rocksalt and wines. The second is done with any of the medicines mentioned above or with soup of Jangala meat, or Jangala blood or with the resin of the sal tree. The third is done with any of the items used for the other two, in reduced doses and also with water or milk or other items that suits the conditions. The name of Nasyas also goes with the materials used for it. The one with lubricants is known by two names: Marsa and Pratimarsa. The difference is only in the dose. The latter needs only two drops. Its effects will be discussed later. It is the former that is mostly resorted to in diseases. Nasya with decoctions or paste is also called Avapeeda. If this done with strong stimulants it is called Moordha rechana. If done with purging powders it has the separate name of Dhmana."

Nasya is contra-indicated in the following cases. It is forbidden immediately after and before consuming water, liquors, poisons or fatty items and for those who have some poison in their system. This should not be done on those who have just had their food and those who have bathed their head or are about to bathe: also before one has come to the normal diet after bloodletting. It is despicable when the calls of nature are pressing. In post-natal cases and fresh cases of cough and asthma and for those who have had Vamana, Virechana or Vasti, this is not to be done. This is to be avoided when it is cloudy or when the sky is not clear during non-rainy seasons. However, these restrictions are not to be observed strictly in emergent cases that can only be cured by Nasya.

Timing

The time of Nasya is to be altered to suit the Dosha and the season and other factors. Thus when Kapha is extremely excited, Nasya is to be done within four hours of day-break. In Pitta cases, midday is the best time and in Vata evening or night.

For the healthy also it is the morning. This, however, is to be modified to suit the season. It is the morning for Autumn and Spring, midday for Winter and evening alone for Summer. In the rainy season, it is when the sun is bright. This is in hiccup, Apabahu, Manyasthamba and voice constraint. In other cases, Nasya on alternate days will do. Nasya becomes superfluous when it is done for more than seven days at a stretch.

Dosage

Varying dosage is prescribed according to the strength of the patient and type of medicine. For Nasya with Sneha, the high dose is ten drops, medium eight drops and low six drops. Subject to minor variations depending on the medicines, this same dose applies in the case of herbal juices, decoctions and breastmilk. For paste and powders, the dose is two drops less than that of Sneha. A drop is the equivalent of one drop obtained after dipping the patient's index finger upto two joints in oil. It is enough if one minim of the western system is taken. For items like Kalka one grain or 60mg can be taken. But these items are rarely used for high dose Nasya these days.

Procedure

Prior to Nasya the patient's upper body (from shoulders upwards) should be rubbed with oil and sweated by foment. The oil used should suit the Dosha. Ksheerabala or Dhanwantaram and other oils boiled with cumminseed or rocksalt and applied hot is applicable. For sweating, water boiled with castor or other anti-Vata leaves will be enough. When all this is completed and the patient's bowels and bladder cleared, it is essential to sweat the face again in a room free from ventilation. Then the patient must lay himself down on his back, arms and legs fully outstretched. It will be convenient to have the head level lower than the feet level. Or it will be enough if a pillow is stuck under the shoulders and the head allowed to hang a little. When this is ready, the medicine, slightly in excess of the dose fixed, is taken in a metal bowl and warmed mildly over hot water. But it should not be too warm. The exact dose is then poured into nostril and blown in, while the patient draws it in.

there are some physicians who consider that only purging powders need be blown in while liquids are poured in, while the patient draws it in forcefully. Some also hold that fluids need only be poured in with the patient drawing it in forcefully. The entire dose need not be used at one stretch this will not always be possible. This can be done in two or three stages through one nostril after the other until the dose is completed. When blowing through one nostril the other must be closed. The physician pouring in the medicine, through one nostril holding the other closed tight and blowing it, the patient drawing it in, all this must be done simultaneously and quickly. Then alone will it be proper. This is better done with the help of a tube about 8 cm long made of metal or wood and tapering to one end. The narrow end should be smooth and rounded, as it is this end that is to be inserted into the nostril. The other end also should be smooth. The tube should be held in line with the nostril; should not go more than 1.25 cm in nor touch any part of it. When the tube is so held, the fluid can be poured in and quickly blown in. The purpose of the tube is often served by jack or other leaves sometimes. Rarely cotton is dipped in the fluid and squeezed in. Without the tube, blowing in the fluid will not be quite effective. It will be easier even for the powders to be blown in through a tube. It is not necessary to warm anything other than fluids. Breast and other milk are generally used cold.

After Nasya, the area round the nose, the neck and shoulders and the palm and feet should all be massaged mildly for some time. When the patient starts feeling excited for drawing out and spitting, he should slowly, get up and spit straight. Strong medicines may some times bring on giddiness and fainting. This can be remedied by sprinkling water on the face (without wetting the head). When the disturbances of a purging Nasya is over, an oil Nasya may become essential in many circumstances. When the mucus is fully spat out, wait a while with lifted face for any more draining of mucus. Then inhale the medicated fumes prepared for the purpose according to ailment and gargle with warm water, so that the throat and mouth will be clear of all mucus.

The symptoms show if the Nasya has been excessive,

moderate or inadequate.

If a Snehanasya has achieved oily smoothness, the indications are unobstructed breathing, effortless closing and opening of the eye lids and the fullness of the faculties of organs like eyes, nose and ears. If it stays rough, or if it is not oily and smooth, eyes will be inactive, nose and mouth dry and the head will feel empty. If the oilness is excessive, heaviness of head, itching, watering of the mouth, loss of appetitie and catarrh will ensue. If a purgative Nasya is effective, lightness of eyes, freshness in the mouth and a clear voice will be the result. If a Nasya is not adequate, the disease will aggravate. If excessive, there will be weakness, dryness of the mouth and other discomforts.

Pratimarsam

This has been referred to earlier. There are no restrictions to this, not even in the timing. This can be done by all persons at all times and is particularly good for the weak, the young, the aged, the fastidious, the prematurely grey and others. It can't however be said that this is totally free from restrictions. This will do harm in the case of those with fetid catarrh, the drunk, the hard of hearing, or infected by vermin in the head or when the Doshas are aggravated. As the dose is small, it will excite Doshas, but will be unable to drain them out: hence the restriction. In cases where this is not restricted, a daily Prathimarsa will be essential. As the dose is only two drops, all that is necessary is take two drops and draw them in. There is no other formality. This is to be done at the end of the day, night, meals, vomiting, afternoon sleep, long walk, exertion, sex act, oil bath, gargling, attending the calls of nature, use of collyriums, cleaning the teeth and loud laughter. The result is different in each case. After the first five cases, there will be Srothah suddhi (purity of the body channels). Pratimarsa refreshes after the next three. From the ninth to the thirteenth, the aim is to strengthen the eyes. After cleaning the teeth, it makes the teeth firm and strong and after laughter it balances the excited Vata.

Other Nasyas are not done in the case of those under seven and over eighty years of age. But Pratimarsa can be done

in all ages, from birth to death. If taken daily, most ailments amenable to Marsa can be rooted out. However, all oils cannot be used for this according to great masters. For controlling Kapha, taila is used. As the head is an important centre for Kapha, a Taila has to be selected for daily use, the most important being Anu tailam. In Vata-based ailments, Ksheerabala and Dhanwantaram tailam of different potencies are used according to symptoms. This gives the desired results in course of time.

Great sages have held that the following benefits ensue from daily Pratimarsa practiced as prescribed. Shoulders, neck and face will become dense and firm, the skin soft and well-knit and all organs firm and in addition the hair will never go grey.

PICHU

Pichu is a rather elaborate course of treatment, This is reputed in the case of all ailments in the head and especially when Vata is excited. This affords most of the benefits of Sirovasti.

Procedure

After all arrangements are made as for a Sirovasti, the patient must sit facing east, in a room free of the wind and apply the prepared oil to the head and tie the cloth - 'Vartti' - round the head as for Dhara, along the forehead above the ears. The Pichu, an old cloth folded about the thickness of the palm and 24cm square (sufficient to cover the top of the head) and dipped in the special oil, should be spread over the head. Oil is to be poured over it again and again as it drains from the Pichu. The Pichu may be chanted after and the old one used dipping in the oil and squeezing it over the Pichu. At no time should the pichu be completely removed from the head. The duration and the subsequent procedure are the same as for sirovasti.

Pichu is generally done for the head. It may be done for the other organs like the Vagina, according to ailments. In such cases, a thick cloth dipped in the particular medicine may be spread over the area and later they are washed clean. There is no time restriction for this.

Talapotichil (medicinal covering of the head)

This has most of the benefits of Takradhara. The same do's and dont's also apply.

Equipments

Prepare the buttermilk as for Dhara and add to it about

250g. of old gooseberry without seeds the previous night. The quantity of buttermilk should be sufficient to soak the gooseberry and to grind it roughly 900ml. Only China or earthen vessels should be used for the soaking. Grind it coarse in the morning without adding any other fluid. Fine grinding is not required. All items as for Dhara, like oil, kuzhampu and gooseberry water should be ready, except the Dhara vessel fluid, pillow and sheet.

Procedure

At the auspicious moment, when everything is ready, including the Vartti tied round the head and applying oil on the head, cover the top of the head above the Vartti completely with about three quarters of the paste. There is a view that the body also should be inuncted. The crown is to be covered first, then the forward area the right side and the rear, ending with the left side. No area is to be left uncovered. The covering is to be not less than 3cm thick and must be uniform all over. the paste should not be so loose that it flows down and causes inconvenience. Timing is as for Dhara. When three quarters of the prescribed time is over, about 12cm square of the paste from the crown is to be removed and the area covered with the fresh paste. After the time limit, the paste may be removed, the paste from the crown area being removed last. After this, wipe the head clean, apply oil and bathe and follow the procedure as after Dhara.

The covering of the head is done with items like Musta (Cyperus rotundus), Vettiver, arrowroot powder or Panchagandham. The liquid used may sometimes be milk or similar items. Whatever it is, the procedure is the same. The change of medicine may bring about minor differences in the effects.

VAMANAM (Emesis)

Ancient masters divided treatment generally into two types, one purificatory and the other pacificatory. It is to purification that they gave greater prominence. They did this on the basis that a Dosha once cured by pacification may circumstantially be provoked again, whereas it cannot ever do so once it is totally expelled from the system by purification.

Purificatory treatment has been prescribed separately for each Dosha. Vamana is intended for the removal of Kapha dosha. However, this is not to be adopted in mere Kapha only but, necessarily in case of Kapha's conjunction with one Dosha (Samsarga) or with both other Doshas (Sannipatam). The following ailments and occasions render vomiting more or less essential. When any poisonous matter is consumed, whether knowingly or not, vomiting is to be induced urgently. This will often have to be done, if bitten by poisonous creatures like snakes; also when hit by poisonous weapons like arrows. In food-poisoning, Vamana becomes inescapable. When incompatible items of food are eaten, immediate vomiting is beneficial. When food stays inside undigested, vomiting brings immediate relief to the consequent troubles. Judicious vomiting has been found effective in cases of cholera which may be a variety of indigestion and in Alasaka and in Grahani. For fever immediately following meals, vomiting is essential. This is prescribed generally for fever due to 'Ama'. In early cases of T.B. this is said to be useful. In some cases of uncontrollable diarrhoea, vomiting often fetches quick relief. This is useful in stopping bleeding through the anus or vagina. This is very effective in cases of anorexia. This is to be tried first in 'Apachi' (T.B. glands). In tumours, cancer and filaria, this is to be tried circumstantially. This is no less important in adiposity, lunacy and epilepsy. This may be necessary in asthma, cough and heartburns. This finds

judicious use in erysipelas (cellulitis), diabetes, ailments of the ears, nose and throat, anaemia and in dropsy. In cases of impure breastmilk and ailments caused by it, the mother must be made to vomit. In acne, this is the foremost remedy. In addition to all this, this the best in ailments like the feeling of an ever-full stomach (due to Kapha), languor (not due to fatigue), somnolence, lack of control over limbs, heaviness, slowness, sweet taste in the mouth, watering of the mouth, expectoration, excessive stools, the feeling of some sticky substance smeared over the neck and chest, prominent veins, goitre, obesity, chilly feelings, slackening of digestive fire, urticaria, pallor and lack of colour in stools, urine and the eyes.

Vomiting is contra-indicated in several cases. They are as follows: If pregnant ladies vomit, it may miscarry. Vomiting is not to be done without due internal inunction as all Doshas may not be expelled and the patient may even get catches and other troubles. Great caution is needed for those who cannot stand strain as they may falter after a couple of vomits. This medicine is not to be given to one who is rushing on other matters; also to the hungry, thirsty, apprehensive, sorrowing, angry or tired. Those keen on exercise, copulation, study or contemplation are to be excused from this. It is wrong to induce vomiting in children, the aged, weak, exhausted one whose digestive fire is overactive, those who are about to start or have just finished long walks, travelling or load-carrying, those injured in the chest or are heart patients, the obese, the unconscious, those not used to free unobstructed vomiting, the constipated and those who have not come to normal diet after Vasti with Kashaya or Sneha. This is barred in cases of Udavartta (mispersistalysis), painful micturition, Gulma, Ashtila, enlarged spleen and piles. This should not be tried on those with worms before deworming with Vasti. This is better avoided for those with voice constraint, cataract or giddiness. And also generally, in cases of Vata and particularly in cases of facial paralysis and convulsions. Patients with catch at the sides, or pain in chest should never be made to vomit. When one has severe ache in the head, eye or ear it is better to refrain from inducing vomiting. Even in such contraindicated cases inducing vomiting will be-

come unavoidable in severe cases of poisonous food, incompatible food or extreme indigestion. On such occasions, one must have planned suitable remedial action for all emergent situations before inducing vomiting.

Procedure

Though Emesis can be resorted to in emergent cases any time, the suitable periods according to Kerala climate are the months of Tulam (October-November), Kumbham (February-March) and Karkidakam (July-August). The patient must first be oleated and then sweated. When these two have been completed successfully, he can be made to vomit the next day. It is necessary to excite the Kapha in him the previous night by feeding him with plenty of black gram, gingely or fish. He must sleep well in the night. Check if the previous night's food is well digested. Any prayers and propitiations may also be done. Breakfast may not be eaten, but if the state of unction is unsatisfactory, some gruel may be taken with ghee. In the case of aged, children, exhausted and those who cannot stand strain, fill their belly with wines or meat or milk or sugar cane juice, choosing the item according to the ailment. Others also may take these liquids with benefit. After all this the patient sits facing the East and consumes, or is fed by the physician in the prescribed dose the medicine prepared to suit his ailment. Some rocksalt and honey are added to the medicine as a rule. For the next hour, he must wait expectantly for vomiting. It is convenient to sit on a knee-high chair, with protection from falling over. When nausea appears, encourage vomit by tickling the throat gently with the fingers or a soft rubber tube. This should not cause any pain or hurt, in the throat. Also don't strain or exert pressure to vomit and don't restrain it when it comes. When vomit starts, a helper must firmly hold the patient's sides and forehead, but not so strongly as to obstruct the process. It will help vomiting and prevent much trouble if the naval is pressed upwards and the back is massaged or pressed down. In the case of excited Kapha, the medicine must be sharp, hot and bitter and in Pitta sweet and cooling. Vomiting is good in Pitta also, though not quite as good as in Kapha: hence this stipulation. In cases of pure Vata, vomiting is not to be done, but when Kapha is mixed with

Vata, vomiting is common and the medicine for it should be unctuous, warming and salty. Vomiting should go on only until Pitta is seen mixed in the vomit or Kapha is totally absent according to the masters. If the urge reduces before this stage, the patient should drink salt water or goosebery (Amalaka) water or water mixed with mustard paste or long pepper, so that the vomiting continues. If even this does not help in some cases, the patient must be made to vomit another day, or other remedial measures taken after due consideration.

Not vomiting at the due time after consuming the medicine, the dose of medicine alone being brought out, interrupted vomiting, in small quantities, starting in time but stopping before all Doshas are brought out, are all due to "Ayoga" (inadequate conjunction). This may give rise to discomforts like watering of the mouth, expectoration, itching, scabies and fever. Uninterrupted vomiting, first Kapha and then Pitta and lastly clean air is what happens in "Samyagyoga" or proper conjunction. 'Ati-yoga' (excess conjunction) results in frothy and many hued vomit, in addition to the flow of Kapha and Pitta, blood, exhaustion, burning sensation, dry mouth, giddiness, fainting, bursting of throat, catches and severe Vata ailments also. Excessive flow of blood may cause even death. It is due to these risks that physicians nowadays are averse to this treatment. But some caution precludes all risks. In inadequate conjunction, the remedy is to administer the medicine again and in excess conjunction treat him as for the disease "Vomiting". With an optimum dose, the patient generally vomits eight times, for a medium dose six times and for a low dose four. It is important to bear in mind that this reckons only after the initial one or two vomits which bring out the medicine.

When the whole thing ends in a Samyagyoga, the patient must be consoled with fanning and massaging, sprinkling water on the face and with good words. He is to be made to inhale fumes selected from soft or sharp ingredients to suit his ailment. After smoking, gargle with warm water and lie down on a side at ease. If the sides are aching, massage with warm Dhanwantaram tailam or Ksheerabala, then rest until he feels hungry. When he has the craving for food in the evening or the next

morning, bathe in warm water and eat a meal. For those with good digestion, this may be broken rice properly cooked, taken with 'Rasa' (a thin jeera soup). For the others, the procedure given in 'Peyadikrama' described below is to be followed.

Peyadikramam (Return to normal diet)

Acharyas have described this variously. Charaka's view given below is considered the most acceptable. The first meal after a Vamana should be thin gruel of broken rice, which is old (not fresh), from the varieties of Sali or Arya. Shashtika variety is good. Fresh rice and others, which are harmful, are to be avoided. The second and the third meal is to be the same. It is from the fourth meal that 'Vilepi' (the thicker gruel) may be taken for the next three meals. It should be followed by warm water. Oily items are better avoided, but according to digestion a little may be taken. Rice meal from the above variety may be taken from the seventh meal onwards, but it must be well cooked and properly drained and shall not exceed 250 grams, in other words half the usual quantity. The meal must be followed by a drink of warm water. Thin gravy of plain green gram (Yusha) without much oil may be used with the meal. This can continue for the eighth and nineth meals. Soup from light meat (of birds) may be added from the tenth meal. Again, follow it with warm water. The eleventh and the twelfth meals should be the same. Normal meal can start from the thirteenth meal, i.e., from the seventh day. Slight variations may be introduced in the different meals of each group. The thin gruel of the first three meals should not be suddenly replaced by 'Vilepi' gruel for the fourth. The first meal should be the thin fluid from the top, almost without any grains of rice (Manda). The second may have some more grains. The diet of the third meal has to contain more rice than that of the second. But not as much as that of 'Vilepi'. The diets of the following meals are also to be improved gradually by increasing the solid part and quality of the food stuff, so that by the end of the course, an ordinary diet is served. On the other hand a sudden change is not permissable, Vagbhata has some modifications to this procedure. Here the same type of food is repeated for all the three meals. According to him, such a course is to be followed only by those who had emesis with the

maximum dose of medicine. But in the case of those who had emesis with a moderate dose, each dietetic order can be limited to two meals only and to those with low dose of medicine for emesis each step to one course alone. Such an altered procedure of the course is sufficient for our purpose, according to him. Susruta suggests horsegram and pigeon pea also in the place of green gram. Digestive ingredients like ginger, pepper and rock salt may be added a little from the beginning. This Peyadikrama procedure is not only to be followed after Vamana, but after all purificatory courses. This will have to be adopted aften for those exhausted from diseases and whose digestive fire is enfeebled by 'Langhana' treatments. Whatever be the reason, great Sages further stipulate that this procedure is to be followed whenever the body and the digestive fire become weak. The advantage of following the "Peyadikrama" after a purificatory treatment is revealed in the stanza from Ashtamgahridayam.

"यथाणुरग्निस्तृणगोमयाद्यैः
सन्धुक्ष्यमाणो भवति क्रमेणः।
महान् स्थिरस्सर्वपचस्तथैव
शुद्धस्य पेयादिभिरान्तराग्निः।।"

("Yathanuragnistrnagomayadyaih
sandhuksyamano bhavati kramena
Mahan sthirassarvapacastathaiva
suddhasya peyadibhirantaragnih")

"As a spark of fire fed by grass and flesh gradually becomes huge and inextinguishable and all-consuming, so is the inner fire promoted by 'Peyadikrama' after purificatory treatment."

VIRECHANAM (Purging)

Purging is as important a purifactory treatment as emesis. The main difference is that its importance is mainly in Pitta. In Kapha too, this is more or less effective. In Vata this is not so good but is resorted to circumstantially. In the following cases purging is more or less essenatial whichever Dhosa may have given rise to it. Gulma, piles, boils, discolouration of face, jaundice, chronic fever, ascitis, poison, vomitting, spleen enlargement, Halimaka (advanced stage jaundice), cataract, Kacha, Abhishyanda, intestinsl disorders, womb ailments, semen disorders, worms in the intestines, wounds, arthritis, haemothermia, strained urination, constipation, skin diseases, diabetes, tubercular glands, tumours, filaria, lunacy, asthma, cough, heart burn, erysipelas, breast milk disorders and ailments in the head will all be hard to cure without inducing proper Virechana.

Virechana is contra-indicated in the following cases. Acute stage of fever, weak indigestion, downward haemothermia, wounds in the anus, diarrhoea, foreign bodies in the system, not returned yet to normal food after Vasti with Kashayam, very hard bowels and in excessive unction. In consumption also it may turn harmful. Even in these contra-indicated cases, if purging becomes inevitable in emrgent situations this may be done with all due precuations.

Procedure

Unless, contra-indicated, Vamana is prescribed before Virechana. If this is not done, Kapha may go down and enfeeble digestion and cause other disturbances. After vomotting, don't purge for fifteen days. Whether vomitting has been done or not, proper unction and sweating have to be done afresh. When all

this is completed, the medicine prepared with due regard to the bowel peculiarities and ailments, may be taken. Most Acharyas say that the time for taking the medicine is four hours after the dawn. This is because, in the morning cool, the medicine may become inactive inside and at noon Pitta turns favourable for purging. The practice in Kerala however, is to take the medicine at 5 a.m. In other than cold seasons this cannot be faulted. It is sufficient if the body is protected from cold.

If the abdomen is Pitta-dominated, soft items like milk, grapes or Aragvadha (Cassia fistula) give a good purge. Vata-dominated bowels are called hard. In such cases, even strong medicines like the root of Nagadanti (Baliospermum montanum) or Euphorbia milk(Common Milk Hedge) hardly produce a purge. The nature of the patient's bowel determines the medicine and its dose. In cases of excessive Pitta, astringent and sweet medicines are used, in Kapha bitter ones and in Vata cases if it becomes necessary, oily, heat producing and salty medicines are to be used.

If the patient does not purge in the usual time, he must drink hot water and sweat his abdomen with a hot water bag or bottle. However, he must drink cold water if he taken croton seeds for the purgation.

If even this does not produce a good purge, take a light meal that day and take the medicine the next day, again. If it is felt that there is unction and sweating is not properly done, it is better to wait for ten days, do the unction and sweating properly and take another dose of the medicine. The drawback of the previous occassion should be kept in mind when the Virechana is repeated. If the medicine is taken at dawn, lie down well covered, and do not sleep. Exposure to cold or sleep reduces the potency of all purgatives. After taking the medicine, don't walk about or do some work or think seriously. When the urge appears, get up slowly and go to the bathroom or use a commode nearby. Walking to a far-away place, and straining to produce a motion are serious errors.

A feeling that the chest and abdomen have not been

cleared, lack of appetite, displacement of Kpha and Pitta, itching, burning (due to indigetion), boils., catarrh, constipation and flatus obstruction are all symptoms of an inadequate conjunction. If the patients feels the opposite of all this and is light and comfortable a proper conjunction is indicated. In this case faeces, Pitta, Kapha and gas must be discharged in that sequence.

In excess conjunction after all these discharges a simple fluid will be continue to be discharged, without Kapha or Pitta. The fluid may be white, black, bloody, or like water in which meat is washed. It may also be like loose flat. There might be anal prolapse, thirst, giddiness, or sunken eyes gradually. In addition all the troubles following excess conjunction in vomitting may occur here. In inadequate conjunction the remedy is to repeat purging and in excess conjunction it is the same as for diarrhoea or cholera. In less serious cases of excess conjunction, rice mixed in very sour curd or buttermilk will give immediate relief. But this is not good for digestion. In purging , optimum dose must produce 30 motions,an average one 20 and a small dose 10. Another view is that what is purged must be 4,2 and 1 Prasta respectively without reconing the first two or three motions. When the purging is over, the same procedure as after a vomiting must be followed, expect that no more smoking is to be done. 'Peyadikrama' is to be followed until one comes to the normal food. If after taking the medicine bowels don't move and the medicine is not digested and there is indigestion and weakness due to excess Doshas, the patient must fast until full digestion is evident, unless he is too exhausted. Generally all steps as after a Langhana treatment must be taken. By this method, all harm ensuing from nonpurging will be overcome.

Whether it is vomiting or purging, all rules of Pathya must be scrupulously followed from the beginning till the start of normal food. And at the end, a mild lubrication is necessary for full health. The advantages of a proper Virechana are given in the following verse form Ashtamgahridaya(Su.18-59):

" बुद्धिप्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनस्य दीप्तिम् ।
चिराच्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम्" ।

("Buddhiprasadam balamindriyanam
dhatusthiratvam jvalanasya diptim
Ciracca pakam vayasah karoti
samsodhanam samyagupasyamanam")

"A purging properly carried out leads to clarity of intellect, power to the organs, elemental stability and glow to the digestive fire; and it delays ageing".

VASTI

Vasti predominates the "five course treatment" (Panchakarma). This is prescribed for Vata-dominated patients, and overcomes all diseases, rivives Ojah and rejuvenates the body. Experts claim that no disease is incurable by Vasti. Vasti is of two types: with decoctions and with oils i.e., with Kashayas and Snehas. Snehavasti in small dose is called Matravasti. There are many Vastis like Kala, Karma, Yoga, Prasritika, Sodhana, Samana, Lekhana and Brimhana according to the difference in the number, the order, dose, duration and material. All these however, come under one of the above two types. 'Uttaravasti' also falls under them. Vasti is the process of injecting the fluid material through the anal, urinary or vaginal channel. The main items required are Vastiyantra (the instrument) and the fluid. Vastiyantra has a bag for holding the fluid and nozzle for injecting the fluid. The nozzle is made of metal, horn, tooth, bone, wood or bamboo, shaped like a cow's tail and very smooth, and its head well rounded. Its length varies with the age of the patient. For an adult above 20 years it should be twelve fingers (of the patient) in length, for a child of 1 year five fingers, ` to 5 years six fingers, 7 to 12 years seven fingers, 12 to 16 years eight fingers and 17 to 19 years nine fingers. Its base should be as thick as the thumb and its forward end as thick as the little finger. The hole at the base should be a half finger, increasing by another half for every stage of the age schedule above and ending with three fingers. At the forward end the hole should be the size of a green gram, a blackgram, a dry Bengalgram and jujube seed according to the schedule. The nozzle should have a rib about 3 fingers from the forward end to prevent it from slipping inside and two ribs of two fingers apart at the base for tying up the Vasti bag. The bag is made out of the bladder of buffalo or goat or of leather. It can also be made of water-proof cloth. The bag

is attached to the base of the nozzle, by tying it between the flanges.

Procedure

The fluid for Vasti is either decoction or oil prepared to suit the ailment. Vasti with unctuous oils is called 'Snehavasti' or Anuvasana and that with decotion is 'Niruha' or Asthapana. In all Vata cases, Snehavasti brings good results. Its power is remarkable in extreme dryness and in Atyagni (uncontrolled digestive fire). It is, however, contra-indicated in diabetes, anaemia, diarrhoea, enlarged spleen, catarrh, hard bowels, Abhishyanda, Oorustamba, obesity, emaciation, filaria and goitre as also in cases where Niruha is disallowed and also before food.

Snehavasti

On the morning of the appointed day, the patient must be inuncted with oil all over. The head should be washed with lukewarm water and the body with warm water. After auspicious rituals, he should eat a hearty, austere and light meal, not too oily nor too dry, and not more than a fourth of the usual quantity. Any suitable drink may follow. After pacing about a while and satisfying all calls of nature he is to lie down on the cot on his left side, the left leg stretched out and the right leg folded in front. The Vasti bag with the base of the nozzle attached to it is now filled with the lukewarm Vasti fluid. Don't forget to plug the forward hole of the nozzle with a cloth wick before filling, so that the fluid does not drain away. Smoothen the anus and the nozzle eye with oil, remove the plug from the hole closing it with a finger, let out any trapped air, and press the bag to let in the fluid uniformly without interruption,until some fluid is still left in the bag so as to prevent any air from getting in. The patient must now lie on his back. A pillow may be used. The physician now gently taps the patient's buttocks, rubs upwards and raises his legs few times so as to raise the waist. The patient still lying on his back, may also tap his buttocks with his heels. The aim of all this is to prevent the fluid from flowing out too soon. There is no harm if the fluid remains

inside upto nine hours. If it comes out immediately, the process must be repeated. The effectiveness of the Vasti is indicated if the fluid stays inside for the intended period and comes out well mixed with all faeces and air. In the case of those with hard bowels, the flow-out may not be in time and for removing the oil, a medicated suppository or a strong acute Vasti may have to be resorted to. Such patients must avoid food the previous night and may drink some water boiled with dry ginger in the morning. On the third day, do a Snehavasti. Vasti with decoction should be done only after two or three Snehavastis.

Kashayavasti (Vasti with decoction)

This is an important course in difficult cases of Vata. This is also called Niruha or Asthapana. This Vasti controls many ailments like Raktavata, Gulma, Anaha (distended stomach), Sudhatisara (simple diarrhoea), Pinasa (chronic catarrh), Jirnajwara (chronic fever), calculus, impurities of semen and menstrual flow, obstruction to flatus, urine, faeces and semen, lack of breastmilk, spleen disorders and many types of pains.

This is harmful in the cases of Amatisara (acute diarrhoea) emaciation, chest lesions, vomiting, asthma, watering in the mouth, piles, hiccup, enfeeblement of digestive fire, anal wounds, ascitis due to bowel obstructions, ascitis, skin diseases and diabetes and also in cases of excessive oleation.

For expectant mothers, this is contra-indicated until the eighth month, as well as for those who have not come back to the normal routine after Vamana, Virechana and Nasya. This should not be done immediately after meals.

Kashayavasti is to be done about mid-morning, say 10 a.m. After inunction and sweating, when the patient is a little hungry. The procedure is the same as for Snehavasti. If the fluid is not discharged within an hour, remedial action is called for either by the "Vartti' (suppository) method, or by repeating the Kashayavasti. If the fluid does not come out for an hour, all emergency measures must be taken. The fluid is prepared by mixing honey, rock salt, Sneha, Kalka and Kashaya in the order

and churnig it into a uniform emulsion.

This should be warmed over steam before use. When the bowels are clear, the patient may bathe in warm water and eat a light meal which may include milk or meat soup. The symptoms of excessive, moderate and inadequate conjunction in this case also are the same as in Virechana.

Uttaravasti

The nozzle for this is different for males and females. For males this should be 30cm. long and 6mm. thick, with rings at the base in the middle. The end should be smooth with the hole of the size of a mustard seed. For females, it should be about 25cm. long and the hole, the size of a green gram. It can enter about 5cm. into the urethral and 10cm. into the vaginal channels. In the case of girls, this is done only through the urinary channel and the nozzle can enter about 2.5cm. Generally this is relevant only to urinary ailments, but in the case of females to uterus-vaginal ailments also. It is stipulated that this is to be done only after the bowels are cleared. Male patients should be made to sit on a knee high stool. After Srotasuddhi (clearing the passage) the nozzle is to be inserted into the bladder through the urinary channel and the Vasti carried out. Females should lie on their back and draw up their legs and the Vasti is to be done in the bladder or the uterus. After this, bathing and eating are as for Snehavasti.

Matravasti

This is resorted to for appeasing excited Vata and for regularising bowel movements. This is excellent for increasing vigour and is very favourable to the young, the aged, sex addicts, physical culture enthusiasts and the delicate. This has no restrictions as in oleation, sweating, vomiting and purging and no austere Pathya. This can be done daily after midday meal with a low dose of 25 to 100ml. of the fluid (the dose that can be digested within 6 hours).

It is enough if the usual 'enema can' is used for this purpose. The advantages of Vasti are described in the following stanza:

" विट्श्लेष्मपित्तादिमलाशयानां विक्षेपसंहारकरः स यस्मात्।
तस्यातिवृद्धस्य शमाय नान्यत् वस्तेर्विना भेषजमस्ति किञ्चित्।
तस्मात् चिकित्सार्द्ध इति प्रदिष्टः कृत्स्ना चिकित्सापि च वस्तिरेकैः " ॥
(अष्टांगहृदयं - सू १९ /३६)

("Vitslesmapittadimalasayanam
viksepasamharakarah sa yasmat
Tasyativrddhasya samaya nanyat
vastervina bhesajamasti kincit
Tasmat cikitsarddha iti pradistah
krtsna cikitsapi ca vastirekaih")
(Astamgahrdayam-Su. 19/36)

"Vayu is capable of expelling faeces, Kapha, Pitta and all unwanted stuff and destroying their bases; there is no way other than Vasti of pacifying Vayu when it is greatly excited, many consider Vasti as half the entire range of treatment and some as the complete range."

SIROVASTI

(Vasti for the head)

This is the most important of all external uses of Sneha and is a rather serious treatment. This gives extraordinary relief from all ailments connected with Vata in the head, extreme head-ache, Sooryavartta, Vata-oriented cataract, ear-ache and humming in the ears, deafness, Arditam, dryness of the mouth or nose, numbness of the head and particulary all ailments based on the cranial nerves. This is however, taboo for those in whose case inunction is unsuitable.

The following are the materials required for this; foremost is the oil specially prepared for the ailment, none is more important; generally Ksheerabala or Dhanwantaram tailam (of different potencies)suitable in all Vata cases is used. The daily requirement is about 1.8 litres. This may be done with ordinary tailas (no potency) or even ghritas. Importance goes to tailas. The next item is the cap which fits the patient's head and slides easily down to the ears, made of stiff, smooth buffalo or cow hide, both ends open. It should be about 12 finger - girths in diameter i.e., it should stand up 4 finger-girths from the patient's crown when fitted. The other items are cloth piece long enough for tying round the head over the forehead, a Vartti for tying over the cap, two pieces of cloth (as in Pizhichil) for squeezing oil, some blackgram paste, a vessel for warming the oil , a small oven at a distance, two small trays for carrying the oil to and fro, a ladle, a knee-high stool, a time piece, a couple of jack leaf spoons, a towel, arrangement for a bath (as in the case of Dhara), two helpers and the physician and a lamp.

Procedure

The patient must be cleansed first with Snehana and

Swedana. Then on an auspicious day, between 2 and 6 in the afternoon, having attended the calls of nature, the patient must sit on the stool facing the west in a draftfree room and do the prayers with faith in God, as in Dhara. The physician must then apply the prepared oil to the patient's head, fold the cloth in half (about 2 fingers broad) and tie it round the head above the ears. The cap is now to be slid down the head over this; when it is properly fitted, the Vartti is to be tied over it, neither too loose nor too tight. After watching for any trickle of the oil, apply the blackgram paste at the lower end of the cap so that any oil poured in the head does not trickle down. By now the helpers must have the oil just agreeably warmed up and ready. It should not be boiled again but only warmed up slightly, but not too warm. When all is ready, pour the oil slowly over the head after ensuring the head is held straight. The oil level must reach about one finger above the crown. The remaining oil must be kept over a slow fire, so that it does not lose heat. Remember that it is dangerous to have the oil more than comfortably warm. As the oil over the head cools off, remove it by soaking it up in the piece of cloth and replace it with warm oil. This process is to be kept up, till the end. The duration is fixed on the basis of the Dosha and other factors. Acharyas have fixed the duration as 53 minutes (10,000 matra) in excess Vata, 42 min. 30 sec. (8,000 matra) in excess Pitta and 32 min. (6,000 matra) in excess Kapha and 5 min. 30 sec. for the healthy (1,000 matra). It is worth mention here that some experienced physicians extend this upto 90 min. without any ill effect. Their view is that vasti is to be continued until Kapha loosens and starts draining out through the nose and mouth and that it is to be stopped when this starts. If this starts before the fixed time, Vasti must be stopped. When the time is over the oil must be removed quickly with cloth or jack leaf and the cap and bands untied and removed. The head must be swabbed clean and the neck, shoulders, ears, face and back of the neck are to be massaged for some time. This may be done during the Vasti also. The patient must now be smeared with oil again and bathed or when bath is taboo, the patient must be rubbed down with a clean cloth, without further inunction, to remove the oil completely. He must then lie down at the place fixed. This can be done for 3, 5 or 7 days according to the state

of the Dosha. This should not continue for more than seven days as fixed by the godly saints. If the desired results do not appear within 7 days, this may be repeated after a gap of 7 or more days. If this is done for more days or longer periods, discomforts from excessive unction or excessive sweating may ensue. These will then have to be controlled by remedies prescribed for them. Diet and ther restrictions are to be observed as for Dhara. If carried out in the prescribed manner, the difficult ailments enumerated earlier will all be fully cured and in addition the benefits mentioned in the following verse will be derived.

"कचशतनसितत्वपिञ्जरत्वं
परिपुटनं शिरसस्समीररोगान्
जयति जनयतीन्द्रियप्रसादम्
स्वरहनुमूर्द्धबलञ्च मूर्द्धतैलम्"

(अष्टांगहृदयं, सू २२/३५)

("Kacasatanasitatvapinjaratvam
pariputanam sirasassamirarogan
Jayati janayatindriyaprasadam
svarahanumurddhabalanca murddhatailam")
(Astamgahrdayam, Su. 22/35)

"Oil in the crown overcomes the falling greying and other discolouration and cracking of the hair and all Vata ailments of the head; it also bestows liveliness to the organs, a clear voice and firm jaws and strength to the head."

SNANAM (Bath)

Bath is essential for the comfort of the body. Unclean habits may end up in a terrible disease and even be a bother to the others. Every healthy person must bathe daily out of habit. This is a routine that makes for a healthy body and a happy mind. The guidelines for the routine are discussed below.

Firstly bathe at dawn or dusk. Midday bath is deplorable. Bathig both times is a pleasant routine. The water must be clean and light. Not only the water but even the surroundings must be clean. Before bathing, clean the mouth and all orifices with great care. It is no use bathing without removing all impurities with gram paste or other cleaning agents. All underclothes and garments must be washed clean. The best is to take bath in a river or a clean pool. If this cannot be done, pour water over the body and bathe. Hot water bath is good for strength and vigour. Warm water for the head is taboo as per Sastra. In the absence of clean water, water for the head must be boiled and cooled. This need not be medicated. If cold water does not suit anyone, the water may be boiled with the following items:

For the head, roots of Bala (Sida rhombifolia) in case of Vata, Indian gooseberry in Pitta and pepper leaves or rice husk in Kapha are recommended. For the body "Vatamkolli" (Justicia gendarussa) or the leaves of Jack (ripe) or castor or drumstick in the case of Vata, the bark or leaves of Nalpamaram (Four Ficus trees) or Paranthi (Hibiscus rosa-sinensis) flowers or Sarasaparilla in the case of Pitta and the leaves of pepper, Karanja (Pongamia pinnata), Neem (Cassia fistula), drumstick, Ponnantakara (Cassia occidentalis) or Vayalchulli (Hygrophila auriculata) in the case of Kapha are useful. About 10gm. of this will be adequate for every 1.5 litres of water. For healthy people, the water

may be boiled well, but for the sick, it is to be boiled down to three quarters or half. Water that is not well boiled is bad for the healthy and sick. Hot water may not suit the arthritic (Raktavata) for whom water is to be boiled with Vayalchulli or Guluchi (Tinospora cordifolia) and then made lukewarm.

Immediately after the bath, whether by immersion or pouring water over,wipe the body dry; but only slowly and carefully, leading no part unwiped. It is bad to jolt the head or use undue force. The body is also must be wipped all over. After wiping with the towel wet and well-squeezed, wipe the head again with a dry one. Change into dry cloths soon. Wearing undried under-cloths hampers digestion and causes itching between the thighs.

There are some points for the special attention of the sick and convalescent. Unboiled water is taboo for them. They must use water boiled with herbs suited to their ailments. Timing should be between 10 a.m. and 4 p.m. when the sun is bright. It should be in a room free of all drafts of air and sun and mist. An immersion bath is better avoided. In oil baths, don't tarry long after inunction, unless it suits the ailment. The oil on the head must be removed first and washed and wiped dry. Even after wiping with a towel that is only squeezed, wipe again with a dry towel.This must be followed by rubbing powder on the crown, usually Rasnadi. Panchagandham, Kachoradi or Manjishtadi may be used instead as suits the occasion. Don't delay changing into dry cloths even by a minute.

Bathing does much good, but is contra-indicated in some cases. Bathing is bad in all cases of Vata and is very bad in Ardita cases, particularly so in Kapha. Never bath when affected by cold. It is wrong to bath in acute stages of eye, face and ear ailments. Avoid bathing in indigestion and consequent diarrhoea. None should bath immediately after meals. All masters have uniformly warned against bathing in Navajwara (acute fever). Besides, there are various courses of treatment during which bathing has been decried and some courses in which bath has not be completely prohibited. But in such cases bath should be taken as prescribed strictly. There is reason to believe that

the bar on baths applies only to immersion baths and the use of cold water. Therefore where bathing is not allowed, bathing in this manner is to be totally avoided.

Even where bathing is barred, physicians should be able to manage without much evil effects by properly prescribing suitable herbs with regard to boiling water and allied matters.

SNEHANAM (Oleation)

"Snehanam" or "Oleation" is lubricating the system by using unctuous substances like oil and ghee externally and internally. The internal use is through the mouth, nose, anus and other openings and the external by means of Abhyanga, Pichu, Vasti, Tarpana and other methods. It can be said that oleation should procede and succeed all courses of treatment. The following types of patients particularly need oleation. Those starting Swedana and Sodhana courses cannot avoid it. Those affected by Roughness (Rooksha) especially need this. It is hard to cure Vata patients without proper Snehana. Those indulging in Excessive drinks or sex or exercise or worrying, aged, children, anaemic, emaciated, weak by nature, those afflicted by Vata or semen loss, must resort to Snehana in particular.

Snehana is not to be tried on those with weak digestive fire, with excessive fire or the obese, those exhausted with Vata diseases named Oorustamba, or indigestion or throat aliments artificial poison ascitis, diarrhoea, lack of appetite, faints, vomiting, Kapha or excessive thirst; also those intoxicated by alcohol. This is also not to be done in those who have just completed Vasti or Nasya or Virechana, or women who have miscarried. But this bar is more in the case of internal Snehana. It is not so harmful in external use.

The most important unguents are four: Ghritam, Marrow, Animal fat and Tailam. The Ayurveda theory is that Ghritam is the best for internal Snehana.

Selection of the unguent needs great care with referance to the different in Dosha and disease. To put it concisely, Ghritam is to be used in Pitta, Tailas in Vata and if necessary in Kapha

too. The other two are important in Vata the difference being that the choice of fat and marrow will depend on the properties of the flesh of the animal. Many tailas and Ghritas have been described in this text. The suitable one from among them may be selected on the basis of the nature and state of the illness.

The method of taking Ghritam is described in brief in the chapter on Ghritas. For unmedicated ghee also the method is the same. Medical opinion is that whichever be the Sneha, if taken before the meals , it cures the ailments of the lower body amidst the meals, the middle body and at the end of the meals the upper body.

While taking Snehas and for an equal period after that, all diet restrictions must be observed. In the case of small doses, such care is not so essential. In major ailments, in addition to taking Sneha it must also be used in other ways like inunction for quick oleation of the system. The various methods like Abhyangam, Sekam (Dhara) Pizhichal, Pichu and Sirovasti have all been described seprately, with producers for the respective courses.

In the case of the exhausted and those who cannot follow diet restrictions, it is enough to take the Ghritam prepared to suit the desease with meals or a little before meals in small doses (i.e., as much as one usually takes with meals and can be well digested) and a daily Abhyanga may also done. The benefits may be delayed, but there is no fear of any risk.

In emergent cases, Snehanam can be achived by the following methods: a) Take soup of meat (of faty variety) with plenty of ghee, b) take rice cooked in such soup with seasoning in ghee, c) Take gruel cooked in milk hot with ghee, d) Take the cream of curd with jaggery, e) Take fried gingelly ground with jaggery and ghee, f) Take any unctuous substance with salt. There are various other materials. These must be taken in stomachfuls and meals may be eaten only afer the Sneha is fully digested. There is not much Pathya needed. This method is

contraindicated in skin diseases, dropsy and diabetes and where jaggery, Anoopa meat, milk, oils, blackgram and curd are taboo. In these cases only duly prepared Sneha should be taken.

When the system is properly lubricated, Vayu moves freely inside, digestive fires are active, faeces are soft, Sneha becomes distasteful, and one feels slightly tired. If proper lubrication is not achieved, all these benefits wil be absent. If excessively lubricated, the body is pale, nose, mouth and anus will exude mucus or an oily substance and indigestion, dropsy, fever stomachache and inaction of bowels are experienced, along with other troubles as from excess fat and Kapha. It is enough then if the patient is starved, vomited, sweated or fed on sharp anti-Kapha diet. If the Ghritam is not digeted due to overdose, he must drink hot water. If even this does not work, he should drink a stomachful of boiled buttermulk and lie so that all troubles will disappear.

When unction is achieved, sweat can be induced. On such days external unction is to be done and Jangala meat soup (which is an unguent fluid producing warmth) should be takem. After three such days, purging can be done. Emesis can be done after one such day.

If patients with excessive flesh, fat and Kapha and irregular digestive fire or who take Sneham regularly need snehana, their system must be made rough first, by avoiding all items with Sneham for three or four days. When the system is rough, Snehana and other Sodhana courses may be adopted. This precludes all reacions of excess Sneham.

Benefits of proper Snehana are explained in the following verse:

दीप्तान्तराग्निः परिशुद्धकोष्ठः
प्रत्यग्रधातुर्बलवर्णयुक्तः ।
दृढेन्द्रियो मन्दजरश्शतायुः
स्नेहोपसेवी पुरुषः प्रदिष्टः ॥

(अष्टांगहृदयं, सू . १६/४६)

("Diptantaragnih parisuddhakosthah
pratyagradhaturbalavarnayuktah
Drdhendriyo mandajarasstayuh
snehopasevi purusah pradistah")

Astamgahrdayam, Su. 16/46)

"One who keeps a routine of inunction is destined to have a blazing internal fire, cleansed bowels, enlivened Dhatus and strength and colour, firm of limbs, slow in ageing and will live an hundred years."

SWEDANAM
(Sweating-Diaphoresis)

Swedanam is as important as any other treatment. Not only does this give temporary and lasting relief in many ailments, but this is a prerequisite for all Samana courses in the same way as Snehanam is for Vamanam and Virechanam. Many diseases like Asthma, Cough, catarrh hiccup, bloated belly, obstruction to body channels, voice constraint, Vata, Kapha, Ama, inactivity, catch in waist, sides and back, cutting pains, painful urination, calculus, hydrocele, tumours, Ama fever, Vishtambha, Gulma, colic, hernia,emprostotonus,opisthothonous, hemiplegia, loss of sense in the limbs and emaciation are curable by Swedanam. Swedanam is contra-indicated in the case of the obese, those emaciated from dryness, weakness, lose of sense, poison, cauterisation by caustic alkali, or fire, diarrhoea, vomiting, diabetes, and chest lesion, the intoxicated, those with cataract, ascitis, erysipelas, skin diseases or arthritis, those who have taken but not digested curd, milk, Sneha, or honey, those who have not come to normal diet after Virechanam, or are affected by prolapse, exhaustion, fear, sorrow or anger, those extremely hungry or thirsty, when jaundice, anaemia, diabetes or Pitta are excited, expectant mothers and ladies who are in the monthly course or have just delivered. But Sages agree that mild sweating may be done on such people in emergent circumstances. Swedanam in the inguinal region should be milder than for other regions. Testes, eyes and heart must be sweated for even less periods, according to physicians.

Many types of Swedanam are prescribed . The important ones are described below:

Avagahaswedam (Sitzbath)

This is Swedanam by getting into a tub filled with water

boiled with anti-Vata or other prescribed herbs, Dhanyamla, wine, or milk, when they are comfortably hot and covering with a blanket to produce heat. As the fluid loses heat hot fluid must be added . The rule is that a Sneha selected for the ailment must be added to the fluid. This Swedana is especially suited in Sarvangavata, painful or obstructed urination, analache and hernia. The medicines for preparing the fluid, used severally or in combinations, are the leaves of drumstick, castor, Karanja (Pongamia pinnata), holy basil, black basil, Sirisha (Albizia lobbeck), Vasaka (Adhathoa beddomei), bamboo, Arka (Calatropis gigantea) or Jasmine and items prescribed for Upanahasweda like Vacha (Acorus calamus), Anupa meat especially of the fish group and Dasamoola. Vatamkolli (Justicia gendarussa) and Adakkamaniyan (Sphaeranthus indicus) are also used as suited to the conditions. In Sarvangavata, one should immerse upto the neck in the fluid and in other cases upto the naval. The blanket should cover the whole tub and the patient's head. There is a view that for ailments below the neck, the head need not be covered.

Upanahaswedam (Poultice)

This is the hot application of a paste of Vacha (Acorus-calamus), toddy sediment, dill, deodar, mustard, grains (Wheat and Shashtika) especially aromatics like Karakil (Eagle-wood) and Sandal, the medicines like Rasna, castor seeds, Manchi (Valeriana jadamansi) or kuth ground in Snehas, vinegars, buttermilk, wine or water with salt. This is applied hot over the affected parts, covered with cloth or castor or other leaves and tied up. Poultice if laid in the morning must be removed in the night; or if laid in the night, removed next morning, or earlier if suited. The poultice is laid about a finger-girth thick. This is done with Surasadiganam or others to suit the disease. Modern poultice falls in this group.

Ooshmaswedam (Steam bath)

Inducing sweat by means of the steam coming from the fluid used for Avagahasweda, or the hot air from heated sand or mudblocks or dust, which is directed to the whole body or

any particular part is called Ooshmaswedam. The patient may sit or lie on a rope-cot, or chair for this and cover himself from the top, with the heat coming from below. There should be no obstruction to the free spread of the hot air. The heat of the fluid must be maintained by stirring it and replacing it frequently with hot fluid.

Kambalaswedam (Blanket sweating)

This is inducing sweat by swabbing the body with a blanket or flannel pad dipped in the hot fluid prepared as for Sitzbath. Another way is to cover oneself with the blanket dipped in the hot fluid.

Tapaswedam (Dry Sweating)

In this sweat is induced by rubbing or pressing the body with heated stone, tile, bottle or similar materials.

Dhanyaswedam (Grain Sweating)

This is done by boiling rice grains, spreading it not less than 8 fingers thick and lying over it on a mat and covering oneself with a blanket. Another way is to lie on a string charpoy placed over the grain- spread so that heat is applied steadily to the body. Millets or wheat or other grains may be used for this.

Dharaswedam (Irrigation Sweating)

Fill a pitcher (with spout)with the fluid for Avagahaswedam and pour it over the body from above as in Sarvangadhara. This is known as Dharaswedam and can be done on a selected limb or area.

Naliswedam (Tube Sweating)

Fill a spouted pitcher with the fluid and let the steam out through the spout over the requied area. This may also be done through a tube fitted to a narrow-mouthed vessel filled with the fluid. This is Naliswedam.

Patraswedam (Leaf Sweating)

Bundle in a cloth the leaves used for the sweating fluid,

or the leaves of bitter gourd, Kattappa (Ageratum conizoides), onions (red), Vatamkolli (Justicia gendarussa) and Atakkamaniyan (Sphaeranthus indicus) all chopped fine, with or without scraped coconut, adding salt if necessary, warm it in oil or other medicated fluids and foment the body with it to produce sweat. This is Patraswedam. Fenugreek or dill may be used instead of leaves, Leafsweating (Ilakkizhi) common in Kerala is as follows: Fifty grams each of finely cut leaves of Arka (Calotropis gigantea), castor, Karanja (Pongamia pinnata), Datura (Datura metel), Vatamkolli (Justicia gendarussa) and Nirmatalam (Crataeva nurvala) along with 4 grams of each mustard, fenugreek, dill and rock salt and half a coconut scraped are all mixed together in a pan smeared with castor oil and tied up in equal bundles of cloth. Warm the bundles in castor oil and foment and massage with the bundles over the parts affected by rheumatism or rheumatic pain or swelling. Use the bundles alternately. Other anti-Vata tailas also may be used for this.

Pindaswedam (Navarakkizhi)

Known as Navarakkizhi in Malayalam, this is the most important Sweda method, used in hemiplegia, opisthotonus, emprosthotonus, wasting paralysis and other chronic terrible Vata diseases. This is most effective in Gulma and colic. Very efficacious wherever sweating is prescribed.

Equipments

Foremost is Shashtika rice made raw from grains over a year old. About 3/4 kg. of this is cooked near dry in 3 litres of milk and Bala (Sida rhombifolia) decoction and tied up in 8 equal cloth bundles. They should not be very tight. The other items are undiluted milk and Bala (Sida rhombifolia) decoction (The roots are cut fine crushed and cooked in water 16 times the medicine, until only a fourth is left and then strained). All other items like oil, kuzhampu, head band (Vartti), Dhara droni, pillow, lamp and others for bath as in Dhara. A stove (kept at a distance to avoid smoke), a pan to heat the bundles, spoons and ladles and underwear cloth, string to tie it, are required. There must be 5 attendants and a physician.

Procedure

During seasons prescribed for Dhara, in the morning when the previous night's food is digested and severe hunger has not set in, attend to natural calls and other routine, enter the room free of drafts of air and cold. Do the prayers. Apply oil on the head as for Dhara, tie the Vartti and keep massaging the body mildly with warm Kuzhampu. Four attendants now take their place as for Sarvangadhara. The fifth fetches 4 of the Shastika bundles heated in the milk-decoction mixture. After checking with their palms that the bundles are agreeably hot, the four attendants start massaging with them. They must touch the patient's body with the bundles and remove them once or twice and then start fomentation gradually. If too hot, it may scald; if not hot enough it will be less effective. The movement must always be downwards. Often press the body with the bundle. In the affected areas this should be done with special care. Massage will have to be across and upwards sometimes according to the direction of the nerves. First the patient must lie on his back, then on the sides and the belly for the massage, many times over, during the course. The attendants' hands must not leave any area untouched. Excessive massage in some areas, less in other places and not at all elsewhere may do harm later. Massage must cover all parts of the body and the face except the area covered by hair. Massaging in this area too may be useful in Vata of the upper body. The first 4 bundles lose heat by now. It is the duty of the fifth attendant to supply the four warm bundles and take the cold ones and heat them in the boiling fluid for the next change. The physician is responsible to see that the heat is maintained uniform throughout by changing the bundles and that the massaging covers all parts of the body. There is a view that the attendants must rotate their position daily, so that fomentation is uniform throughout the body. If they are uniformly experienced, this rotation is not essential. If some attendants are more experienced and some less, their rotation may not be unnecessary after half of the duration of the course.

Duration as for Dhara may be adopted for this also. After this the patient is to be made to sit up in the Droni and the paste removed slowly with the palm leaf scraps. He must

then apply oil and kuzhampu and bathe and take the medicines prescribed as in the case of Dhara.

Pathya is also similar. But it is heat-producing items which are to be avoided after Dhara; while after Pindaswedam it is cooling items that must be discarded, according to the nature of the disease. General pathya restrictions too are similar.

Pindasweda can be done not only with Shashtika but also with other grains like wheat, blackgram, horsegram, mustard, fenugreek and dill. These grains are often mixed even with Shashtika. Pindaswedam is likely to be more beneficial if mutton, chicken, bacon or other meat is added, in some cases. Whatever be the items used, the fluid will be the same, though Dhanyamla and other items may also be used.

Like Dhara, this is also done for 14 to 21 days depending on the severity of the case and strength of patient. This can be limited to any part of the body also. Here too the procedure is the same, but materials like bundles, decoctions and milk can be reduced proportionately. Pathya as for Ekangadhara is adequate.

Various types of Sweda have been explained here. It is upto the physician to choose from to suit the ailment and its location.

Before any Sweda generally, internal oleation must be done and oil applied outside at the time of fomentation. The rule is that the fluid and all other materials must be made unctuous by mixing oil. For Kapha-dominated patients, oil need not be applied, nor the fomentation made unctuous. If Kapha and Vata are excited the body need not be oiled, but fomentation must be unctuous. What is to be understood is that unction, is especially required in Vata, but does not suit Kapha. It is important to note that Sweda is never done in a room that is not protected against wind.

If the aches and the cold feeling disappear and a soft feeling in the limbs and a mild sweat appear, the Sweda is taken as properly done. When this happens, the patient can be massaged

softly. He can then take the prescribed bath. He must follow Itchhapathya.

Excited Pita, bleeding, severe thirst, faints, constrained voice, tired limbs, giddiness, aching joints, fever, dark or red spots over the body and vomiting indicate excessive sweating. In such cases, cooling and Pitta-controlling Sthambhana procedure are to be adopted.

There are other methods of Swedana also which are to be used by the physician to suit the season. Staying in an air-tight room, doing exercises, covering with heavy blanket, exposure to the sun are some of the methods. When Vata becomes covered over with Kapha and fat (Avarana) these are the Swedana methods adopted. The benefits of Swedana are derived from these also.

Snehana loosens up the Doshas accumulated here and there in the body. With Swedana,they melt, flow out and accumulate in the bowels. It is easy then to expel them with Vamana or Virechana. Thus unction and sweating have become essential before any cleansing process. It is enough if one process is selected judiciously from the various methods described above.

COMMON DISEASES AND THEIR TREATMENT

Agnimandyam (Dyspepsia)

When the digestive fire lacks the power to digest the normal food, or its digestion is long delayed, it is Agnimandyam. The consequent troubles generally are heaviness of stomach, moving Vayu in the abdomen, various sounds in the bowels, loss of appetite, inadequate or excessive motions and blood disorders. For this, take light, limited and timely meals only. Madhukasavam (big and small), Panchakolam kashayam and Deepyakadi kashayam, Patupanchakadi gulika and Bhuktanjari gulika, Shalphala ghritam and Changeryadi ghritam, Ashtachoornam, Induppukanam, Vaiswaanara choornam, Choornarajan, Talisapatradi choornam, Deepyakadi choornam and Hutabhugadi choornam; essential oils of nutmeg and clove, Panchalavana bhasmam, Kalyanaksharam, Nalikera ksharam, Bhaskaralavanam, Lavana dravakam, Soraka dravakam and Vilwadi lehyam, Mahavilwadi lehyam, Talisaptradi lehyam and Chitraka lehyam are all important medicines in this. Avoid bath and exposure to cold. Cover the abdomen with flannel and do moderate exercise. Avoid heavy rice preparations and raw and ripe plantains and other fruits-their skins in particular; also jack fruit and its seeds, tubers and Prituka. Chillies, old tamarind, asafoetida, salt, yam,buttermilk, curd without cream, bitter and snake gourds, ginger, papad (cooked over cinders) salted mangoes pickles (even hot) and strong coffee are not objectionable.

Agnirohini (Plague)

This is the great scourge, plague. In this it is useful to keep everything clean. Apply Marma gulika rubbed into Satadhouta ghritam over the eruptions, lay poultice and do Dhara for the head with breastmilk. Give plenty of breastmilk with Gorochanadigulika rubbed into it. Shadangapaniyam, Jambira

paniyam, Chandanadi kashayam, Vayu gulika, Kastooryadi lehyam and light liquid diet are good.

Agnivranam (Burns)

Take the clear part of backed lime water, add an equal part of coconut oil and flush the area with it. Cotton dipped in the fluid may be spread over the area. Dhara may be done also with the juice of Tivazha (Sanseviria zeylanica), coconut oil, honey, the liquid in which mango is salted, salt water or soda water. When bubbles are formed, they may be pricked with a boiled needle, cleaned and smeared over with Jatyadi tailam or Ghritam. They may be treated as for wounds then. If it has turned dark brown without bubbles, apply Satadhowda ghritam. Agnivrana tailam may be applied in all stages.

Agnivisarpam

This is erysipelas with severe burning sensation, restlessness and redness. Apply Satadhowda ghritam or Tiktaka ghritam or Marma gulika. Tikta trayam (Tiktakam, Mahatiktakam and Gulgulu tiktakam) may be taken in Ghritam or decoction form. Purging is useful.

Angamardam (Body ache)

This is cutting pain in the limbs as in Vata. It is sufficient to apply anti-Vata kuzhampu like Dhanwantaram and bathe in warm water and keep bowels clear. It is excellent to sweat after applying Karpooradi tailam. Restrict body movments.

Ajirnam (indigestion)

This is when food eaten is undigested due to inactive digestive fire. Starve till all food is digested. Drink hot water boiled with dry ginger and in severe cases do Vamana with drinks of salt or mustard water and a Swedana. After this, follow Peyadikrama and take medicines as for dyspepsia. In minor cases, Dravakas and Ksharas as for dyspepsia will work.

Atisaram (Diarrhoea)

This is purging without taking purgatives. If this comes with indigestion, do the treatment for Agnimandyam. If there

is no indigestion, it may be stopped with medicines. If excessive purge leads to exhaustion, it must be stopped immediately. Dysentery with bleeding is dealt with separately. For diarrhoea, Ahiphenasavam, Changeryadi gulika, Vilwadi gulika, Setubhandam or Ahiphenadi gulika, Ahiphena dravakam, or Jatiphala dravakam, Madanamodakam, Madanakameswaram and Chaturjatarasayanam are effective. In severe cases the remedies for Cholera may be given. Pathya is as for Agnimandyam.

Atisthoulyam (Obesity)

This is being unusuallty fat. In this, it is advisable to live a hard life, strain oneself, quit easy life, do exercise, avoid rich food, get regular motions and take Varadi kashayam, Ayaskriti, Lohabhasmam, Vilangadi choornam and Silajit regularly. Take honey with an equal qantity of water.

Atyagni (Overactive digestive fire)

Digesting any food too fast and wanting to eat again and again is Atyagni. This is caused by Pitta provoked by rough, sour, hot,sharp and pungent food. Heavy food, buffalo milk, ghee, milk and milk sweets, meat, dough preparations, Gulgulutiktaka ghritam and Mahatikataka ghritam and Urukku (ferrous) dravakam are all good to take. The treatment for Trishna is also good. The items taboo for Agnimandya are oftern favourable here.

Antarvidradhi (Internal abscess)

Like external boils, this is abscesses growing internally in organs like liver. In this, avoid movements and induce purges. Take Varanadi kashayam and Trayantyadi kashayam, locate the seat and apply poultice and do blood letting there and follow the treatments for Vidradhi and Sannipata, as applicable.

Apachi - Gandamala (Scrofula)

This is abscess forming round the neck, which swells and bursts and forms again repeatedly. Take Gulgulutiktakam kashaya, Gulgulupanchapalam and Dehaposhana yamakam, apply Vachadi tailam, Rasnadi tailam, Triphaladi tailam, Karaskaradi tailam or Vanupatradi tailam on the head and Langa-

lakyadi tailam or Vajraka tailam over the wounds. Vachadi tailam and Langalakyadi tailam can also be used for Nasyam. In chronic cases treat as for consumption. For wounds, treat as for fistuala and fetid wounds. Pathya is as for Gulgulutiktakam kashayam intially and later as for consumption.

Apabahu (paralysis of the arms)

This is the difficulty in moving and raising the arms due to Vata affecting the shoulder-blade. Nasyam with Ksheerabala (repeated) or other anti-Vata tailas are important. Sirovasti and Abhyanga must be done. Taking anti-Vata kashayas and tailas after food is good. Swedana with inunction of tailas (repeated) and slow working of the arm must be tried. Navarakkizhi is even better than Swedana.

Apasmaram (Epilepsy)

When one falls unconscious without apparent reason or provocation and frothes at the mouth and shows other symptoms, it is Apasmaram. The immediate action is the same as in Bodhakshayam (Swooning). Sharp collyriums may be used only if unavoidable. Keep the patient from anything that upsets his mind. Give Mahapanchagavya ghritam, Swarna bhasmm, Suvarnadravakam, Nirgunyadi gulika, Manasamitra vatakam and Aswagandharishtam internally. Dhara and the treatment for insanity are favourable. Never allow such patients near fire or water or deep pits or crowds, or to climb trees or do other rash actions.

Arochakam (Anorexia)

Dislike for even tasty food, though hungry, is symptomatic of this. Give the patient anything he likes, be it even a little unwholesome. Amrapallavadi kashayam, Talisapatradi choornam and Yavanyadi choornam, Talisapatradi lehyam, Vilwadi lehyam and Mridweekadi lehyam are suitable. Ginger with salt may be eaten before food. Pomegranate pulp with rocksalt and ghee or ground with grapes, gooseberry and sugar may be kept in the mouth.

Arditam (Facial paralysis)

This is the Vata in which the face is twisted. Eyelids

won't close in full, the mouth is twisted, spitting is not straight and hearing is defective. Use Tailas (repeated) on the head, take them internally with decoctions and do Nasyas with them twice daily. Sirovasti, Navarakkizhi and Swedanam with Tailas (repeated) in the areas insensitive and immobile above the neck are good: in some cases Vamana and blood-letting too. Treatment for Vata may also be done.

Arsas (Piles)

These are muscular growths inside or at the anus. These cannot be totally removed without cauterisation with Kshara or Agni, or surgical operation. To reduce its troubles, Kalasakadi kashayam and Chiruvilwadi kashyam, Putivalkasavam and Putikaranjasavam, Kankayana gulika, Sooranadi ghritam, Hutabhugadi choornam and Sardula choorbam, Patharasam, Chitraka lehyam, Sooranadi lehyam, Kalyanaka gulam and Gulaharitaki are all helpful. In the early stages these may bring about complete cure. Ache in the anal area will be relieved by Swedana with water boiled with Kattappa (Ageratum conizoides) leaves, or oil boiled with bundled Palandu (Red onions). Bleeding piles are dealt with separately. Pathya is as for Agnimandyam. Anything that brings on constipation is to be avoided. Chillies are taboo. Elephant yam, onions and buttermilk may be taken in any quantities.

Asthisravam (Puyasravam) - (Gonorrhoea)

This is the putrid discharge from the urinary channel, with severe pain during urination. Usually infected females pass it on to males or males to femals. The germs are difficult to erdicate once they get into the body and in course of time cause various diseases. Males and females have this. In such cases, first induce purges with Trivrillehyam or other items and take Chandanatailam, Musalikhadiradi kashayam, Silajitu dravakam, Kanmada bhasmam, Rajata bhasmam, Vanga bhasmam or Sringa bhasmam, Vastyamayantaka ghritam,Varahyadi ghritam or Dhatryadi ghritam as applicable to Uttaravasti. All items prescribed in painful urination, Leucorrhoea and Suklasrava are good. Chillies are to be avoided and tamarind reduced. Copulation is totally taboo. Abhyanga must be done daily.

Bringamalakadi tailam or Ksheerabala tailam for the head and Pinda tailam and Balaswagandhadi kuzhampu for the body are good. Ghee and milk may be taken in large quantities. Take regular meals to avoid excitation of stomach with hunger. Do not exert. In chronic cases, Pizhichil may be necessary.

Alarka visham (Rabies)

This is dog-bite poison. Immediately scald the area with boiled ghee when bitten. Apply antidotes, like Chandrodayam. This may be taken internally also. Take the decoction of northrunning roots of Sage-leaved Alangium (Ankolam) (50 grams cut fine and boiled in a litre of water down to a fourth and strained) for 7 days. During this period no salt or oily substances (except ghee) can be taken. Blood letting and tournique as in the case of snakebite are essential here also. If no efficient toxicologists are available nearby, it would be better to take the patient to a Govt. Hospital where modern treatment is available.

Arttava dosham (Menstrual disorders)

Pizhichil, Uttara-vasti, Vaginal pichu, internal and external use of Tailas (repeated) like Dhanwantaram, Sukumaram kashayam or Sukumara ghritam, Asokarishtam, Asokaghritam, Phalasarpis and Kalyanakaghritam and Loha bhasmam and Kanta bhasmam are all good. Treatment as for Gulma is also good.

Alasyam (Lethargy)

This is when the body is tired and mind inactive. Take energizing items like Mritasanjeevani, Dasamoolarishtam and Mridwikarishtam and Chaturjata rasayanam, snuff Nasika choornam, inhale fumes, do Abhyanga and bathe. Taking Suvarnadravakam or Swarnabhasmam is also good.

Antravridhi (Hernia)

Hingutriguna tailam, Antrakutharam gulika (big and small), Sukumara ghritam, Abhyanga and Snehasweda are all favourable. In cases that cannot be corrected by surgery, the belt must be worn. The medicines prescribed under Hydrocele, are also good.

Indriyaskhalanam (Emission)

Emission of semen may occur, awake or asleep, without

any reason. If unmarried after reaching the age, the cure is to marry and lead family life. Go to bed only when sleepy. Don't lie on the belly. Don't take much liquid with or after dinner. Get regular bowel movements. Taking 10 to 15 grams of Abhayamrita rasayanam morning and evening is the most useful. Agastya rasayanam and Vasista rasayanam, pure Silajit, Sanmalighritam, Navayasam gulika, Avipatti choornam, Kalyanagulam and Chandanasavam are all effective. Those weakened by emission may be helped by Amritaprasa ghritam, Satavari ghritam or Aswagandhadi ghritam, Aswagandhadi lehyam, Dasamularishtam and Mritasanjeevani. Dhara with milk, Vasti known as Mayuradi and Godhadi are useful. Madanakameswaram and Chaturjatarasayanam are often good. An hour's hipbath in cold water morning and evening is also effective.

Udavartam (Misperistalsis)

In this the symptom is strong and continuous obstruction in the discharge of faeces and flatus. Snehana, Swedana, Vasti with Sneha or Kashaya, Vartti, Uzhichil (Massage), Pizhichil, Navarakkizhi all give relief. Dantyarishtam, Gandarvahastadi kashayam, Chiruvilwadi kashayam and Dasamoola-panchakolam kashayam, Misrakasneham, Virechana ghritam and Vindhu ghritam; Virechan gulika, Rajavirechanam and Ichhabhedi, Narachaka choornam and Sardula choornam; Dantiharitki, Kalyanagulam, Katukurohini dravakam and castor oil also give relief. Treatment for constipation must be tried. If medicines are not effective, there will be obstructions in the intestines and surgery must be resorted to.

Unmadam (Insanity)

When one acts and talks incoherently in an unbalanced state of mind, it is insanity. This could be due to sudden mental upsets due to sorrow etc., or the head getting excited, or even due to artificial poison. After purging with Avipatti or other purgatives, take Drakshadi kashayam, Mridweekadi kashayam or Saribadi kashayam or Kalyanak ghritam, Mahakalyanaka ghritam or Panchagavya ghritam. Do Dhara with water, Takra or Amalaka water; Talapotical, treatments for overheating, Pitta and epilepsy are generally agreeable. Cooling Chandanadi tailam

(Big), Tungadrumadi tailam, Bhringamalakadi, Mahabhringamalakadi and Manjishtadi and Himasagara tailam are particularly good. Take purgatives often. Try to pacify the mind as far as possible.

Ushnadhikyam (Over heating)

Saribarasam, Saribasarkaram, Drakshadi kashayam or Shadangam kashayam, Jambirapanakam, gruel prepared with split green gram and arrowroot powder in milk or water and tender coconut water are good. So are bath and Abhyanga and Lepas with Satadhowada ghritam, Marmagulika (Big) and Aranaladi tailam. Coolants like Chandanadi (Big) and Bhringamalakadi are first rate. Chillies, tamarind and salt are to be reduced, ghee and milk are to be taken in plenty. Garlic, asafoetida and horsegram are taboo.

Kaphavriddhi (Excessive Kapha)

Excessive Kapha is evidenced by Agnimandya, watering mouth, indolence, heaviness, feeling cold, pallor looseness of limbs, breathing troubles, asthma, cough and heavy sleep. Initially, cleanse the system with Vamanam and then Virechanam. When Vamanam is not possible, purge again with sharp purgatives, which are Kapha eliminating. Aragwadhadi kashayam, Ayaskriti, Loha bhasmam, Nasika choornam, Rasnadi choornam, sharp Nasya, inhaling fumes, various exercises are all helpful. Treatment for obesity is good. Sweet, salty and sour things are to be reduced. Millets and other grass grains are to be taken. Reducing sleep and easy life will bring relief. Treatment for cough, asthma also may be done as suited.

Karnarogam (Ear diseases)

Eladi tailam, Rasnadi tailam, Vachadi tailam and Vachalasundadi tailam for the head and Kshara tailam and Karpooradi tailam as ear drops are good. So is syringing with hot water. In some cases Asanavilwadi tailam and Nagaradi tailam are found effective. Takradhara is excellent. In case of sharp pain Sweda may be done. Extract the juice of the leaves of Eranda (Ricinus communis) and Arka (Calotropis gigantea) with a smear of oil and salt, heat it and squeeze it warm in the ear. When

insects get into the ear, fill it with hot salt water and clean. For discharges from the ears, use Vachalasunadi tailam for ear drops and also for the head. For humming sound in the ear, Ksheerabala tailam may be used for the head and the same dropped in ears.

Kamala (Jaundice)

In this, eyes, nails, urine, stool and the whole body turn yellow. This originates in the liver and gall disorders. Purge again and again with Avipatti choornam and Pathyadichoornam. According to symptoms, take one or two items of Vasaguluchyadi kashayam, Navayasa choornam, Loha bhasmam or Chirchadi lehyam or Drakshadi lehyam and apply any of the oils like Bhringamalakadi tailam, Kayyanyadi tailam or Arukaladi tailam on the head regularly. Bathe the head in amalaka water. Take milk boiled with Kizharnelli (Phylanthus niruri). Treatment for anaemia is also good.

Karsyam (Emaciation)

This is body becoming thin. Amritaprasa ghritam and Aswagandhadi ghritam, Aswagandhadi lehyam, ghee, milk, meat and Dehaposhanayamakam are good. Happiness of mind, non-straining, good living and removal of causes, if any, will help. Treatment for consumption is also good.

Kasam (Cough)

This is nature's effort to throw out Kapha and other Doshas in the respiratory channel. When Doshas accumulate there, due to inflammation or other causes, cough will be severe. For this Dasamoolakatutrayadi kashayam, Vyaghryadi kashayam, Vasa kashayam and of Iratti group, Asalyadi gulika, Dhanwantaram gulika and Vayu gulika; Kantakari ghritam, Vrisha ghritam and Sasavasadi ghritam; Karpooradi choornam and Talisapatradi choornam; and Agastya rasayanam, Vasishta rasayanam and Koosmanda rasayanam, Mridweekadi lehyam, Kastooryadi lehyam and Talisapatradi lehyam; and musk and civet are all excellent. In dry and whooping coughs, Tamboola lehyam and Mridweekadi lehyam are agreeable; so also sweating of the chest. In addition Snehana, Swedana, Vamana and Virechana must be

tried as suited. Sour items of food, sex, cold baths and exertion are to be strictly avoided. The medicines for Kshata kasam, consumption, asthma and hiccup are also suited in this case.

Kumbhakamala

The treatment for jaundice and ascitis will suffice and that for anaemia and dropsy is good. Purging is important. It is excellent to take Silajit in cow's urine or buttermilk.

Kushtam (leprosy and skin diseases)

Numbness, insensitivity to touch, chronic discolouration, wounds, itching and scabies, all go by the name of Kushta. The more powerful type is called Mahakushta and the mild one Kshudrakushta. Regular purging and bloodleting are effective. Khadirasaradi, tiktakam, Mahatiktam and Gulgulutiktam, Manjishtadi kashayam, Sonitamritam kashayam, Patoladi kashayam and Aragwadhadi kashayam; Chitrakasavam, Cholamugra tailam, Sidhamakaradwajam, Swarna bhasmam, Rasa sindooram, Gandhaka rasayanam, Gandhakaraja rasayanam and Madhusnuhi rasayanam; Suvarna dravakam and Urukku dravakam, Saribarasam and Manibhadra lehyam are to be taken internally. For external use, Adityapakam, Gandhaka tailam, Dinesavalyadi, Nalpamaradi, Panchavalkadi, Eladi, Vajrakam, Mahavajrakam and Kachoradi; Gulgulwadi choornam and Nimba choornam are all excellent. Constipation should always be avoided. Fresh tamarind and refined salt, fish and Anupa meat, curd, jaggery, gingelly and black gram are to be totally avoided. In Pathya without salt, plenty of milk has been recommended. Keep away from sex and also avoid chillies. Day time sleep and not sleeping at night are taboo. Do exercise according to strength.

Kaivisham (Administered posion)

This can be remedied by regular Virechanam and Vamanam and by regularly taking Kaivishaparihari gulika, Dushivishari gulika, Swarna bhasmam, Swarnadravakam and Panchagavya ghritam and Kalyanaka ghritam. The directions for these are given under the respective medicines.

Krimi (Worms)

For worms in the abdomen, Chandrasuradi kashayam

and Vilangadi kashayam, Krimisodhini and Virechana gulika, Krimignavatika and asafoetida are generally good. For thread worms, take Urukku dravakam and do anal Vasti with salt water. Items like milk, meat, ghee, jaggery, curd, leafy vegetables and pulses encourage worms. As a rule, sweet and sour things are unfavourable.

Kshatakasam (Bloody cough)

When blood is seen in the expectoration after intense cough, it is Kshatakasa. This generally occurs when wounds appear in the respiratory channel or lungs due to inflammation or knocks or injury. This could also be the prodromal symptom of consumption. Vasarishtam, Vasa kashayam, Nagabalasarpis, Koosmandaka ghritam and Amritaprasam, Pravala bhasmam, Lohasindooram and Koosmandarasayanam and sweating the chest and sides with Ksheerabala etc. and the treatment prescribed for cough and consumption are good. Complete rest is most essential.

Kshayam (T.B. and Consumption)

The combination of catarrh, panting, cough, shoulder ache, headache, constraint in voice, lack of appetite, too loose or too hard motions, vomiting, catches, fever and emaciation is called tuberculosis. If the patient is strong enough, mild Vamanam and Virechanam should be done first. But this should not be tried on the weak. In severe constipation there is no harm in inducing mild movement of the bowels. Even this is not applicable for the extremely weak. Dasamoolarishtam and Vasarishtam; Kanakasavam, Brihadjwarankusam, Chukkumtippalyadi and Vayu gulika; Amritaprasam, Mamsasarpis, Nagabalasarpis, Dehaposhanayamakam, Aswagandhadi ghritam and Koosmanda ghritam; Karpooradi choornam and Talisapatradi choornam; Jeerakadyarishtam, Mrigamadasavam, Kastooryadi lehyam and Tamboola lehyam, Dasamoolarasayanam, Talisapatradi vatakam are all good for internal use. For the head Eladi tailam, Marichadi tailam and Rasnadi tailam and for external use, Balaswagandhadi kuzhampu and Navarakizhi are good. Goat milk and goat meat with meals and eggs with breakfast are important. Special attention must be paid to cleanliness.

The treatment for cough and Kshatakasa is very relevant. Treatment for fever may also become necessary sometimes.

Garbhini (Pregnancy)

Butter, ghee, milk and Garbharaksha kashayam; Asalyadi gulika and Dhanwantaram gulika; Dhanwantaram tailam, Ksheerabala and anti-Vata tailas, Vilwadi lehyam and cumminseed decoction must be taken as applicable. Mahakallyanaka ghritam and Chinchadi lehyam may become necessary some times. From the eighth month onwards, Dhanwantaram or Ksheerbala of suitable potency must be taken after dinner regularly and Dhanwantaram used in baths. Excessive sex and exercise are to be avoided, so also load-carrying, starving, long walks and wines. Daily oil bath is good. Don't lie on the back for long stretches. Those who have pregnancy must preferably take Garbharakshini gulika twice daily, right from the third month, and Phalasarpis with meals. This also prevents miscarriage. From the eighth month, it is advisable to take Sukhaprasavada ghritam with meals.

Gulmam

Wind collecting in the belly causing pain, constipation and indigestion and rolling around and pressing upwards and feeling like something solid is the nature of Gulmam. Males and females get this, but females more than males. For this, do Snehana, Swedana and Virechna and afterwards internal use of Saptasaram kashayam, Sukumaran kashayam or Chiruvilwadi kashayam, Andrakutharam gulika and Ponkaradi gulika; Indukanta ghritam, Lasuna ghritam, Soolari ghritam or Sukumara ghritam; Ashtachoornam, Hinguvachadi choornam, Deepyakadi choornam or Sardula choornam; Kanta bhasmam or Loha bhasmam; and Madanakameswara lehyam, Pulinkuzhampu, Sukumara lehyam or Hingutriguna lehyam is good. The medicines for Agnimandya are also good. Pizhichal and Shashtika Pindasweda are important. Any food or activity that causes indigestion or constipation must be avoided. Exposure to cold is bad.

Grahani

Grahani is to be inferred when purging starts without

provocation, along with intermittent constipation, and all symptoms of Agnimandya are in evidence. Here follow the treatment for Agnimandya and diarrhoea as applicable. The medicines for indigestion are also good. Sativisha-Panchakolam kashayam and Vilwadi kashayam, Madhookasavam, Antrakutharam (small); Ponkaradi gulika, Pathadi gulika and Vilwadi gulika, Grahanyantaka ghritam and Nirgunyadi ghritam; Panchakola choornam, Deepyakadi choornam, Choornarajan, Dadimashtaka choornam, Kapithashtaka choornam, Talisapatradi choornam and Yavanyadi choornam, essential oils of mint, cinnamon, coriander, lemon grass and dill and Vilwadi lehyam, Talisapatradi lehyam, Pulimkuzhampu and Chaturjata rasayanam may be taken as suitable. Pathya is as in Agnimandya.

Chenkannu (Conjunctivitis)

Use of Netramritam or Pasupatam Varti in the eyes and Sweda with the steam of water boiled with tamarind leaves and raw turmeric will suffice. Paste with Amalaka ground in buttermilk is good. Dhara in the eyes with Triphala kashayam and mild purging are essential. Dhara with the juice of the stem of palm mixed with equal quantity of breastmilk and a drop of honey helps for clearing the eyes.

Chardi (Vomiting)

Shocking the patient mildly (as by sprinkling water on the face suddenly or by startling), giving milk diluted with an equal quantity of water and Dhara in the head with breastmilk are good. Vilwadi kashayam or Lehyam, Talisapatradi Vatakam, Karpooradi choornam, Gorochanadi gulika or Dhanwantaram gulika, essential oils of Cardamom or Cinnamon, Pravala bhasmam or Mukta bhasmam; Madanakameswari lehyam, gruel of flowered rice, honey and butter may be given internally as suited. Medicines for cholera and anorexia are also favourable.

Timiram (Cataract)

Get regular movement of the bowels. Apply Pasupatam Varti, Vimalavartti (Big), Sunetri vartti or Kachayapana Vartti or their collyriums in the eyes. Take Patoladi ghritam, Jivantyadi ghritam or Traiphala ghritam by themselves or mixed with

Triphaladi choornam after dinner. Do Sirovasti after applying Asanavilwadi, Triphaladi or Ksheerabala to the head periodically. In the early stages, this may give complete relief. Later the progress will at least be halted. Pay attention to the treatment of all eye diseases. The consumption of yellow pumpkin, brinjals, pulses, milk and other items that encourage Kapha or Pitta must be reduced.

Thrishna (Thirst)

This is the craving for water. Saribasarkaram, Jambirasarkaram, Shandanga paniyam and Drakshadi kashayam, Mridweekadi kashayam or Saribhadi kashayam and the treatment for heated body, and for insanity are agreeable.

Jaladosham (Cold)

Don't bath. Rub Rasnadi choornam on the crown of the head. Keep head covered. Take pepper decoction, or pepper soup, Karpooradi choornam and Talisaptra vatakam. In case of fevershness, Vishamajwarantakam gulika in ginger juice may be taken. When bathing becomes necessary, use Vachadi tailam, Marichadi tailam or Eladi tailam on the head. Sweat, if body or neck develops aches. Snuff Nasikachoornam and take Vayu gulika. In severe cases, treatment for Peenasam (Coryza) may be resorted to.

Jirna jwaram (Chronic Fever)

This is when fever is nine days old, or where signs of indigestion have disappeared even earlier than that. For this, Amritottaram kashayam, Indukantam kashayam, Bharngyadi kashayam (Big and small), Kalasakadi kashayam and Amya tulasimuladi kashayam; Chukkumtippalyadi gulika, Jwaramkusam, Brihatjwaramkusam, Mahajwaramkusam, Ramabanam and Vishamajwarantakam; Indukanta ghritam, Kalyanaka ghritam and Mahashalphala ghritam and Lakshadi tailam are important. Have regular motions; milk and meat soup may be taken according to digestion in increasing quantities.

Dantarogam (Diseases of the teeth)

Use of Asanavilwadi tailam and Eladi tailam or Arime-

dastailam for the head; and Dasanakanti choornam; Arimedastailam (Big) and Karpoora tailam, essential oils of Nutmeg and cloves for the teeth will do good. Takradhara is excellent. In old cases, Pathyadi choornam and Tiktaka ghritam, Mahatiktaka ghritam and Gulgulutiktaka ghritam may be taken internally and Peetaka choornam mixed in honey used for gargling. Gargling with gingelly paste mixed in hot water is good.

Navajwaram (Acute fever)

Fever is when body temperature reaches 99°F. It is high fever when temperature goes beyond 101° and very high fever when temperature touches 104° or 105°. Navajwaram is when it is in its 'Ama' stage, not yet acute. If fever comes immediately after meals, do Vamanam or washing of the stomach or starving until food is digested without tiring the patient. Then shadangam kashayam, Toyatoyadi kashayam, Pachanamritam kashayam, Amritottaram kashayam and Darunagaradi kashayam; and Mukkamukkaduvadi gulika and Vilwadi gulika are agreeable. In extreme cases, the treatment as for Sannipatajwaram is to be given. Light gruel with broken floured rice may be given. Milk, soup and other heavy items are taboo. Bath, Abhyangam, daytime sleep, sex and exercise are to be totally avoided. Don't eat rice. The fever will become complicated if jaggery, honey, oil, ghee, buttermilk and curd are taken.

Nadi pizha (Neuro disorders)

This includes the troubles developing from blood vessels or nerves getting displaced due to hits, knocks or falls and getting set in that ailment. Such cases must be massaged by trained masseurs after applying Gandha tailam or other repeated oils and given Ksheerabala or Dhanwantaram (101) in Bhadradi kashayam. Nayopayam kashayam, Balajeerakadi kashayam or Dhanwantaram kashayam; Indukanta ghritam and Talisapatradi choornam or Jiwantyadi choornam, Asalyadi gulika, Dhanwantaram gulika, Gorochanadi gulika and Vayu gulika; Kastooryadi lehyam ad Dasamoolarasayanam may be given internally. Anti-Vata oils may be applied, Pizhichal, Navarakkizhi and other Swedas and massage are agreeable. Body movements must be minimised. Iratti decoctions are also very good.

Nasarogam (nasal ailments)

Nasya with Anutailam, treatments prescribed for cold and Peenasam and Takradhara are agreeable. Asanavilwadi tailam, Marichadi tailam, Vachadi tailam, Eladi tailam and Rasnadi tailam are also effective.

Nalivranam (Fistula)

Wounds with narrow opeings and going deep inside are called by this name. The openings are to be widened by surgery or Kshara kriya and properly cleaned. It is good to syringe Jyotishmatyadi tailam, Langalakyadi tailam or Vajraka tailam, insert wicks in the oils into the wound and apply poultice. All wound treatments are good.

Netrarogam (Eye ailments)

For any eye ailment, tamarind and salt are to be reduced, sex avoided and food timings maintained. Don't stare at minute bright or moving objects and don't look at things for long periods. Don't sit too close to kerosene lamp. Keep the feet clean always. Never stir out on barefoot. Wash the feet clean at bed time. Take Triphaladi choornam mixed in old ghee and honey at bed time. Take ghee with meals daily, preferably Patoladi, Jivantyadi or Triphaladi all recommended in cataract. Meals are to be prepared in ghee as far as possible. Never suppress nature's calls. Do not overeat or sleep during day or keep awake during nights or laugh loudly. Conjunctivitis, cataract and Vranasukla have been dealt with separately. For ailments with blood shoot or inflammed eyes and irritations and swelling, Kanakatamradi vartti, Sunetri vartti and Vimala vartti are important. Application of steam with water boiled with tamarind leaves and turmeric is good. Blood-letting may have to be done by rubbing or with leeches. Bathing is taboo. For all eye ailments in general, Asanavilwadi tailam, Kayyanyadi tailam, Triphaladi tailam, Bhringamalakadi tailam and Manjishtadi tailam are good. all Varttis mentioned under the group 'Pills' (gulika) and all collyriums are specially prescribed for eye diseases and can be used according to the properties of each.

Pakshavatam (Hemiplegia)

Any side of the body becoming paralysed and losing its

power to move and feel is called by this name. If this affects both sides, it is called total paralysis - Sarvangavatam. Regulate bowel movements with Tailwaka ghritam, Misrakasneham or good castor oil. Take Dhanwantaram kashayam, Rasnadi kashayam (Big), Vidaryadi kashayam or Ashtavargam kashayam; use repeated Dhanwantaram or Ksheerabala internally and externally and for Nasyam. Do proper Snehasweda, Pizhichal and Navarakizhi repeatedly. Take Gorochanadi gulika, Swarnabhasmam, Swarnadravakam and other treatments and oils suggested for Vata systematically.

Pandurogam (Anaemia)

Bloodlessness and pallor accompanied by symptoms like weakness of limbs, palpitation, panting, dropsy, giddiness and exhaustion is called Pandurogam. For this, get regular purge with Avipatti choornam or other medicines. It is important to take Lohasavam, Punarnavasavam or Nalikerasavam especially Karimpirumpadi kashayam and Punarnavadi kashayam, Ardhavilwam kashayam; Navayasa choornam and Mandoora vatakam, Kalayanaka ghritam, Dasaswarasa ghritam, Dhatryadi ghritam and Tiktaka ghritam, Annabhedi sindoorn, Kanta bhasmam, Loha bhasmam and Swarna bhasmam; Loha dravakam and Swarna dravakam and Chinchadi lehyam and Drakshadi lehyam. The treatment for jaundice and for dropsy is also good.

Parswasoolam (Pains in the side)

This mainly develops from ailments connected with the lung or its cover Pleura. This may also relate to flank muscles. For this, sweat the area with Ksheerabala or other repeated tailas and take those tailas internally. Indukantam kashayam, Bhadradi kashayam and Nayopayam kashayam; Asalyadi gulika and Dhanwantaram gulika; Hinguvachadi choornam and Kastooryadi lehyam are all excellent. Treatment for asthma, cough, T.B. and Kshatakasam may be done as suitable. Body movements should be minimal.

Pittavridhi (Excess pitta)

This is characterised by yellowness of the skin, urine and

eyes, extreme hunger and thirst, sweating, lack of sleep, tired feeling, fainting, bitter taste in the mouth, nausea, vomiting of bile and giddiness. For this, take repeated purges with raisins, Haritaki, Avipatti and other items. Milk and ghee may be taken in plenty. Tiktaka ghritam, Mahatiktaka ghritam and Kalyanaka ghritam; Saribadi kashayam, Saribarasam, Loha bhasmam or Loha dravakam are all good. Also bathe regularly with Bjringa-malakadi tailam and other oils and smear the body with sandal paste. The treatments for excessive body heat, insanity, anaemia and jaundice can be done selectively. Chillies, tamarind and salt must be reduced. Onions, horsegram, drumstick, yam, pumpkin, brinjal, asafoetida and coffee are disagreeable. Sweets (fruits and eats), bitter gourd, bitter snake gourd, grapes, green gram, arrowroot, tender ash gourd and cucumber are favourable. Fresh buttermilk is not bad. Do not eat meals too hot. Shadanga paniyam and Soda water may be taken for thirst. Bathe only in cold water. Do not sleep during day.

Peenasam (Nasal catarrh) (Coryza)

Nasal catarrh is like aggravated cold, where the nasal channel is generally fetid. Start with cleaning the channel with sharp Nasya and washing. Stay in a room not exposed to wind, mist and cold. Wear a thick cap and shirt and use a neckerchief. Do not even touch water. Swedana above the neck is good. Snuff Nasika choornam and rub pepper powder on the crown. These may also be taken as snuff. Smoking fumes is favourable. In an advanced stage, Takradhara may have to be done. Eladi tailam, Vachadi tailam and Rasnadi tailam are good. Other medicines for cold and Kapha may also be used suitably.

Prameham (Diabetes)

Diabetes is to be presumed when the specific gravity of urine continues above 1020 degrees continuously and there are traces of sugar in it and its discharge is more than 6 times a day and exceeds 1440 ml a day. The initial symptom is that ants appear at the places urinated and there is a light sediment. If the patient is strong, Snehana with Dhanwantaram ghritam or other ghee and Vamanam and Virechanam may be done. Virechanam is to be repeated frequently. Ayaskriti, Lodhrasavam,

Katakakhadiradi kashayam, Aragwadhadi kashayam, Nisadi kashayam and Mehari kashayam; Mehasamhari gulika, Brihanmehantakam gulika, Nirooryadi gulika and Swetagaunjadi gulika; and Abhra bhasmam (101) and Vanga bhasmam may be taken selectively. Nisosiradi tailam and Eladi tailam are also favourable. For the poor, taking a little opium helps control this, but only on medical advice, as other medicines will have little effect on addicts. Pizhichal is good for the weak. Takradhara may also be done. Sweet, tamarind and salt should be minimal. Chillies are harmful in many cases. Rice, especially from fresh grains must be discarded. Food intake, whatever be the item, must be reduced to three quarters of the normal. Wheat, barley and all millets are good. Some cases recover fully with an exclusive meat diet. For thirst, Shadangapaniyam or water boiled with Ekanayakam (Salacia reticulata) roots may be taken. Any item that adds to the urine or its sugar content is to be avoided. Do exercise within limits. Sex, daytime sleep, not resting after food and excessive labour are taboo. The treatment for obesity is effective.

Pramehapitaka (Diabetic carbuncles)

In addition to the treatment for diabetes, take Nimbadi kashayam, Gulgulu tiktakam kashayam and Jivantyadi kashayam. Do Dhara with Aragwadhadi kashayam and Nyagrodhadi kashayam. Apply Puzhukku (medicines cooked and ground into a paste), Marma gulika and Satadhowda ghritam; when they burst, Jatyadi tailam or ghritam and Dhara mentioned above are good. In the beginning and later too, Nalpamara kashayam for internal use and for Dhara is good.

Prasavakalam (Parturition period)

The following medicines are to be taken for recoupment after delivery. These are Panchakolam or Deepyakadi in powder or decoction form in the morning and Pulimkuzhampu in the evening, initially and after a week or two, Dhanwantaram kashayam in the morning. For those with proper digestion, Dhanwantaram or Ksheerabla (repeated) may be taken by itself or as topping for the decoction. Also according to condition, Asalyadi gulika, Mahadhanwantaram gulika, Dasamoolam

kashayam and Vidharyadi kashayam and Vidharyadi ghritam and Indukanta ghritam, Dasamoolarishtam and Mritasanjeevani and Balatailam and Baladi kashayam may be taken internally. Dhanwantaram and Ksheerabala and ohter anti-Vata tailas may be used externally. The treatment under dyspepsia is good. Don't neglect to wash the vagina inside and outside, morning and evening. There should be no body movements, particularly in early stages. Cold baths and the items banned for dyspepsia should not be taken. Cleanliness of the body and inside the room and the surrounding areas is essential.

Pleeharogam (Spleen enlargement)

Thickening of the spleen is referred to here. This has become very common, ever since malaria gained footing. For this, proper purging and cauterisation may be done. Rohitakarishtam and Dantiarishtam, Chiruvilwadi kashayam, Virechana gulika, Rohitaka ghritam and Arka lavanam and Abhaya lavanam; Kalyana ksharam; Panchalavana bhasmam and Sankha bhasmam and Lavana dravakam and Soraka dravakam are all favourable. The treatment for dropsy and Gulma is good.

Phirangam (Syphilis)

Washing with a dram of Rasadravakam in 480 ml of water, sprinkling calomel over the ulcers, washing and Dhara with Triphala kashayam, Nyagrodhadi kashayam or Karpoora water; or water boiled with Sushavi (Calycopteris floribunda) and Henna (Lawsonia inermis) and proper cleanliness are all good externally. After Virechana, Phirangaharadravakam first and then Mahatiktakam kashayam with Pavu (Smilax china), Tiktakam kashayam, Aragwadhadi kashayam and Patoladi kashayam, Tiktaka ghritas, Rasa sindooram, Siddhamakara dwajam, Suvarnavangam, Swarna bhasmam, Rasadravakam Saribarasam, Swarnadravakam and Madhusnuhirasayanam are good. Panchavalkadi tailam, Nalpamaradi tailam and Lakshadi tailam and Balaswagandhadi kuzhampu are good for the body and Bhringamalakadi tailam and Triphaladi tailam for the head. Amalaka water and Takradhara for the head are favourable. Pathya as for Gulgulutiktakam kashayam.

Balakshayam (Loss of strength)

Growing weak day by day without any apparent disease is Balakshayam. For this, Dasamoolarishtam, Aswagandharishtam, Mritasanjeevani, Draksharishtam and Lohasavam; Indukanta ghritam, Vidaryadi ghritam, Amritaprasam, Aswagandhadi ghritam and Mamsasarpis; Loha bhasmam and Swarna bhasmam and Saribarasam, Swarnadravakam and the medicines prescribed for consumption and semen loss along with mild exercise bring favourable results.

Balarogam (Children's ailments)

Breathing troubles, starts, fever, Grahani, demoniacs and fits and skin diseases are generally affecting children. For this, take Panchakolam kashayam, Pathadi kashayam and Moolakadi kashayam. Coconut oils of Chemparutyadi and Nalpamaradi, Aswagandharishtam, Dasamoolarishtam and Saraswatarishtam, Grahaniharadravakam, Balaposhakasarvat, Tamboola lehyam, Kompanchadi gulika, Pathadi gulika, Nirgunyadi ghritam, Ardraka ghritam, Changeryadi ghritam, Brahmi ghritam and Saraswata ghritam, Dehaposhanayamakam, Ashtachoornam and Kimsukapatradi tailam and Sidharthakadi tailam can all be used according to the the symptoms. Medicines for adults are suitable for children in reduced doses as given under "dosage".

Budhimandyam (Dullness)

Aswagandharishtam, Dasamoolarishtam and Saraswatarishtam, Gorochanadi gulika, Kalyanaka ghritam, Panchagavya ghritam, Brahmi ghritam and Saraswata ghritam, swarna bhasnam, Swarnadravakam, Ksheerabala (repeated) and Manasamitra vatakam are all good for clearing the brain. The treatment for insanity and epilepsy is good; as also Nasya with Anu tailam and Ksheerabala.

Bodhakshayam (Loss of consciousness)

This is due to prolonged unconsciousness, exhaustion from disease and other factors. Give restoratives like Dasamoolarishtm, Mritasanjeevani, Nayopayam kashayam, Gorochanadi gulika and Vayu gulika, Kastooryadi lehyam and

milk (breast, Cow's or Goat's). Fanning, Nasya with Sanni tailam or breastmilk, Sirodhara with breastmilk, and the treatment given under 'Mohalasyam' may be done. Lowering the head level of the bed in order to increase blood circulation to the brain will be useful in many cases.

Bhagandaram (Anal fistula)

When boils develop and burst in the anal or urethral area continuously, it is to be taken as the beginning of fistula. Get regular purges. Take Gulgulutiktakam or other Tiktaka ghritas or kashayas, Gulgulupanchapalam or Madhusnhirasayanam (Big) internally. Jyotishmatyadi tailam and Langalakyadi tailam, poultice and Kshara medicines are good for external use. Treatment for wounds in general and for tubular ones is to be done selectively. All two-wheeler and horse rides and wine and sex especially are harmful. All causes for dyspepsia are to be avoided.

Bhangam (Fractures)

Sprains, hits and fractures are included in this. Massage with Dhanwantaram (repeated), Ksheerabala (repeated) or Gandhatailam; take them internally, apply bandages if necessary. Massage, Abhyanga, sweating, Pizhichal, Navarakkizhi and other treatments for Vata are important. Treatment must suit the condition and the location of the injury.

Bhramam (Dizziness)

For this Lohadravakam, Lohabhasmam, Chinchadi lahyam, Tiktaka ghritam, milk and ghee and the treatment for excessive body heat, excess Pitta and debility are all suitable. Bhringamalakadi tailam and Manjishtadi tailam are good.

Madatyayam (Alcoholism)

This is the temporary or prolonged upset of mind due to overdrinking. In such cases Srikhandasavam, Drakshadi kashayam and Mridweekadi kashayam, Tiktaka ghritam coconut water, breastmilk, milk and sour curd and Sirodhara with tender coconut water or breastmilk are all agreeable. A measured dose of the liquor consumed in milk is said to be good.

Malabandham (Constipation)

This is characterised by hard stools and a lot of strain to bring it out. Dantyarishtam, Hingutriguna tailam, Katukamalakadi kashayam, Gandharvahastadi kashayam and Chirivilwadi kashayam; Virêchana gulika and Sukhabhedi; Tailwaka ghritam, Virechana ghritam and Vindu ghritam; Misrakasneham, Avipatti choornam, Induppukanam, Pathyadi choornam, Narachaka choornam, Vaiswanara choornam, Sardula choornam and Hutabhugadi choornam, castor oil, croton oil, Kalyanagulam, Gulaharitaki, Trivrilleham, Dantiharitaki, Dasamoolaharitaki and Manibhadram lehyam are all good to take internally. Moderate exercises, mild oil baths, avoidance of cold, drinking hot milk, taking ghee with meals and plenty of water and fruits will do good. Treatment for Udavartta is also good.

Malampani (Malaria)

In Malaria, regular purging, Jwaraharidravakam, Aranyatulasimooladi kashayam, Panchatiktakam kashayam, Sitajwarari kashayam, Jirakadi kashayam, Bharngyadi kashayam (small), Chukkumtippaalyadi gulika, Ramabanam, Vishamjwarantakam gulika and Brihatjwaramkusam and quinine are effective. Stay away from hilly areas, stagnant and polluted water and thick bushes. Do not wash in or drink cold water. Cleanliness is important. Treatment for Vishamajwaram is good. Attention may be paid to the elimination of mosquitos as they are the known cause for Malaria.

Masoori (Small pox)

In the early stages, Chandanaparpatakadi kashayam, Jivantyadi kashayam and Mustarishtadi kashayam and Gorochanadi gulika and later Tiktaka ghritam and Satadowta ghritam and Nimbadi choornam are favourable. In the earlier stages coolants like tender coconut water, rice kept in water overnight and plantains (Poovan variety) may be taken according to digestion. Chandanaparpatakadi kashayam is essential in the beginning; this is not harmful in other fevers also. Taken in early stages, many cases have passed off very lightly.

Mahodaram (Ascitis)

The symptoms are unusually bloated belly with dyspep-

sia and constipation, debilitated limbs, knotted abdominal veins, prominent and swollen palm, face and feet. Daily purges and light and digestive and laxative food must be tried according to condition. The purgatives for constipation and Udavarta and the routine for dropsy are suitable. Dantyarishtam, Dasamoolapanchakolam kashayam, Virechana gulika, Yakridari vatika and Yakritpleehodarari vatika, Virechana ghritam and Vindu ghritam and Narachaka choornam and croton oil are specially effective. Dhara with Panchamlam crushed in Dhanyamlam or cow's urine and with Dhanyamlam alone is very good. In advanced stages, tapping the fluid out from the abdomen will be essential. Camel milk is prescribed in the diet.

Mukharogam (Oral ailments)

For soreness, erosions, cuts, wounds and discolouration in the mouth, take Tiktakam kashayam, Mahatiktakam kashayam and Patoladi kashayam with a topping of honey and gargle with the same. Take Gulgutiktaka ghritam and other Tiktaka ghritas and apply the same over the affected parts. Take buffalo milk and ghee with meals and Pathyadi choornam or Triphaladi choornam mixed in Tiktaka ghritam after dinner. Apply Kalaka choornam or Peetaka choornam and gargle. Get regular motions. Use Asanavilwadi tailam, Manjishtadi tailam or Triphaladi tailam for the head and do Dhara. Dental ailments are dealt with separately.

Mootrakriccham (Strained urination)

This is obstructed, painful and insufficient urination. The main causes are kidney ailments, calculus and Vayu disorders. Apply warm Ksheerabala or other anti-Vata tailas all over body or below the naval and take sitz bath, Navarakizhi or Pizhichal. Ksheerabala (repeated), Virataradi kashayam, Musalikhadiradi kashayam, Drakshadi kashayam, Satavaryadi kashayam and Matsyakshayadi kashayam; Marma gulika, Asalyadi gulika, Dhanwantaram gulika and Vayu gulika, Traikandaka ghritam, Dhatryadi ghritam, Vastyamayantaka ghritam and Satavaryadi ghritam; Tailas and dravakas of cardamom, sandal and cumminseed; Silajit, Pravala bhasmam, Mukta bhasmam, Vanga bhasmam and Sringa bhasmam and Satavarigulam are good for

internal use. Ghee and milk are to be taken according to digestion. Pouring cold water over the naval and cold hip bath bring relief sometimes.

Mohalasyam(Swooning)

This is the sudden loss of memory. Remove patient immediately to a cool ventilated area free of sun and smoke. Lay him down so that the head level is slightly lower than the feet level. The immediate steps are to sprinkle cold water in the face, wet the earlobes, fan him and give Vayu gulika internally. If the rows of teeth are not locked, administer Dasamoolarishtam, Mritasanjeevani or cumminseed decoction, breastmilk, milk, tender coconut water or honey as convenient. If breathing is stopped, the very first thing to do is to try artificial respiration. If all these do not restore consciousness and breathing is evident rub harmless pungent items like pepper or long pepper into breastmilk and apply in the eyes or do Nasya. Black cummin also is good for Nasya. Curshed fenel seeds for smelling is good. As soon as consciousness is regained, some liquid food must be given. The treatment for Bodhakshyam is also good.

Yakridrogam (Liver complaints)

Proper Virechanam, cauterisation and Avipatti choornam, Dantyarishtam and Yakridari vatika and Yakritpleehodarai vatika are good as also the treatment suggested for spleen ailments, anaemia and excess of Pitta.

Yonivranam (Vaginal wounds)

For Vaginal sores the treatment under syphilis is good. Washing with Nalpamaram kashayam and Nyagrodhadi kashayam is favourable. So also is the treatment for ordinary wounds and leucorrhoea.

Yonisravam (Leucorrhoea)

This is the discharge of a viscid fluid, as in gonorrhoea from the vagina. If it shows trace of blood, it should be treated as for haemothermia. If it is like pus, treat as for gonorrhoea. Washing with Nalpamaram kashayam or a solution of 3 grams of alum or borax in a litre of water is good. Take Musalikhadiradi

kashayam, Asokarishtam, Asoka ghritam, Dhatryadi ghritam, Vastyamayantaka ghritam or Varahyadi ghritam, Silajit bhasmam and Sringa bhasmam, Marma gulika (Big) and Satavarigulam. Pizhichal is good. Take milk and ghee in plenty. Avoid sex and chillies, fresh tamarind and hard work. Treatment for Pradara and haemothermia and wounds may be also tried as suited.

Raktakshayam (Bloodlessness)

Ayaskriti, Lohasavam, Karimpirumpadi kashayam, Lohabhasmam and Kanta bhasmam, Loha dravakam and Swarna dravakam, Saribarasam and Chinchadi lehyam (Big and small) are good for internal use and Lakshadi tailam (big and small) and Balaswagandhadi tailam for external use. Take milk and ghee according to digestion. Avoid chillies. Treatment for anemia and debility can be tried selectively. Take grapes, tomatoes and green in plenty. It is preferable to start the treatment with a deworming purge.

Raktagunmam (Pradara)

The symptoms in this case are inadequate, irregular painful menstruation and its total absence (except when too young or expectant). Decoctions of Sesamum seeds, Kulatthadi kashayam and Sukumaram kashayam, Sukumara ghritam, Phalasarpis, Kanta bhasmam, Pulimkuzhampu and Sukumara lehyam are all excellent. Treatment for Gulma and Pizhichal and Navarakkizhi are also good.

Raktadosham (Impure blood)

Sonitamritam kashayam and decoctions and ghees of Tiktakam group and Saribarasam are good. Treatment for bloodlessness is also effective.

Raktapittam (Haemothermia)

Vomiting blood, or bleeding through nose, urinary channel or anus or vagina without any apparent reason are all varieties of this disease. Asokarishtam, Chandanasavam, Darkshadi kashayam, Vasakashyam, Satavaryadi kashayam or saribadi kashayam, Marma gulika (big), Vrisha ghritam, Dhatryadi

ghritam, Tiktaka ghritam and Satavaryadi ghritam, Pushyanuga choornam, Pravala bhasmam and Rajata bhasmam, Atarusha dravakam and Loha dravakam and Saribarasam are all favoured. Pizhichal and Dhara are also necessary. Take plenty of milk and ghee. Don't even touch chilly and tamrind. Reduce salt and avoid sex and body movements, starving and excitement. Regimen: as in Pooyameham.

Raktavatam (Rheumatoid arthritis)

This is the vata with swollen joints, numbness, redness, pain, heat and fever. Take Ksheerabala (repeated), Bala tailam, and Rasnadi kashayam (small), Varyadi kashyam and Satavari chinnaruhadi kashyam internally. Use Rasnadi choornam and Rasnadi tailam and Balaguluchyadi tailam for the head; and Aranaladi tailam, Pinda tailam and Dhanwantaram tailam for the body. Pizhichal and Navarakkizhi are good. All treatment for Vata are good according to conditions. Anything hot to touch is generally unsuited. Therefore applying tailas-Khajitapinda tailam or Aranaladi tailam-will be necessary to control burning sensation.

Raktasruti (Bleeding)

When bleeding non-stop from cuts, cover the cut with the palm. Apply anyone of Lodhra (Symplocos laurina) bark, Padmaka (Prunus cerascides) bark, flower of Priyamgu (Callicarpa macrophylla),blackgram, liquorice, kaoline, flat tile, antimony, burnt cloth or the bark or bud of Nalpamara tight on the wound with a cloth. Spraying alum over the cut is good. Applying a tournique is an immediate action. Taking the medicines prescribed for Raktapittam and coolant pastes are effective.

Raktatisaram (Dysentery)

This is passing of more mucus and blood and less of faeces with straining anal ache and fever and other troubles. Kutajarishtam, Dusparsakadi kashyam, Ahiphenadi gulika, Chamgeryadi gulika and Sethubhubhandam gulika; Kutajavalka dravakam, Patharasam, Kutajatwagadi lehyam and Pushyanuga choornam are effective. Goat milk and onions are preferred for food. Thin milk porridge with arrowroot and sago

is also good. Cow's milk may be used if goat's is not available. Mild purging with Avipatti choornam or other powders in the early stages is essential. Heavy items are taboo for food. Chilly and tamarind are to be reduced. Fomentation with a bundle of finely cut onions heated in oil is good for relief from ache. The juice of lime and goat milk are good.

Raktarasas (Bleeding piles)

The treatment for Raktatisara and especially Kutajatwagadi dravakam and lehyam are very suitable. Chilly is very harmful. Treatment for piles is also to be tried if suited.

Vatam

In any kind of Vata, Ksheerabala and other anti-Vata tailas are to be used internally for a proper swedana. Sweating is to be done repeatedly. The whole process is to be repeated. Karpasastyadi tailam, Ketakyadi tailam, Kottamchukkadi tailam, Ksherabala, Gandha tailam, Chinchadi tailam, Dhanwantaram tailam, Narayana tailam, Prabhanjanavimardhanam, Vatamardhanam, Mahakukkudamamsa tailam, Mahamasha tailm, Prasarnyadi tailam, Maharajaprasarani tailm, Sudhabala tailam and Sahacharadi tailam may all be used internally or used for Vasti, Nasya, Abhyangam, Dhara, Pichu, Pizhichal and Sirovasti as suited. Dhanwantaram kashayam, Rasnadi kashayam (Big or small) Indukantam kashayam and Vidaryadi kashayam; Gorochanadi gulika, Asalyadi gulika, Dhanwantaram gulika and Kastooryadi gulika; Indukanta ghritam, Tailwaka ghritam, Dhanwantra ghritam and Sarvamayataka ghritam; and Swarnabhasmam and Swarna dravakam are all good. For terrible diseases like Bahyayamam and Antarayamam all the earlier mentioned procedures like Abhyanga with repeated oils are good; and they are especially to be administered internally. Lay the patient in the Droni (Boat) filled with the oils. Dhanwantaram kashayam and Rasnadi kashayam (big), may be taken with Tailas (repeated) in the morning and in the evening respectively. Do Nasya with the same, both times; keep the patient inuncted with the tailas. Do pizhichal and Navarakkizhi alternately morning and evening with them, or on alternate days. The treatment for Raktavatam may also be done as suited. Hot,

bitter and astringent items are suitable. Dont's expose to wind, cold, mist and drizzle. It is essential to cover the body and heat with flannel. Don't use strong purgatives. Starving and hard work are harmful. Use lukewarm water boiled with pepper leaves, Bala (Sida rhombifolia) or rice husk for the head. For the body, water boiled with Vatamkolli (Justica gendaraussa) or castor leaves is good. Never bathe in cold water and without inunction. After rubbing dry, rub Rasnadi choornam on the crown. Don't take any coolants.

Vidradhi

For boils on the body, all medicines given for diabetic carbuncles can be taken. Especially suitable are Jiwantyadi kashayam, Sonitamritam kashayam and Nimbadi kashayam; Saribadyasavam, Manibhadram lehyam and Kalyanagulam for internal use and Marma gulika (big and small), Satadowada ghritam and Jatyadi ghritam, poultice and Jatyadi tailam for external use. Bowel movement must be kept regular. Eladi tailam, Valiya Amritadi tailam, Rasnadi tailam, Nisosiradi tailam, Asaneladi tailam and Balaguluchyadi tailam are good for head and body.

Vishabhakshanam (Food poisoning)

When any poison goes inside, induce vomiting immediately. Better still, use a stomach pump, or wash with a syphon tube. Choose such medicines for vomiting as will bring immediate result. Tamra bhasmam, Svetavacha (Acorus gra) and coppersulphate are suitable for this. The last mentioned item must be minimum 60mg. In some cases, even purging may be necessary. After purging and vomiting, Tamra bhasmam (purified copper calxes) must be taken for 2or 3 days in small doses. Later if Swarna bhasmam or Swarna dravakam, Chandrodayam or other antidotes are taken for a long time, the evil effects will not stay. The poisons and their remedies are given below.

Aveen (Opium)

If large dose has gone inside, wash stomach immediately with warm water using a stomach pump. If this is not posssible, induce immediate vomiting. Aftervomiting , strong coffee or tea

may be given in plenty. Some say that one stomach wash is not adequate. Dr. Mur says that potassium permanganate is an antidote for this and can be taken in a water solution. In some cases, purging with castor oil may be necessary. Tender coconut water may be given. Dhara is also good. Patient should always be kept moving, never still. The body should be kept warm with hot fomentation. All types of sweating are good. Coffee, ammonia, brandy and other stimultants and the juice of lotus stem may be given in measured doses at intervals. Treatment for 'Syncope' is also good.

Datura seeds (Thorn apple seeds)

Induce vomiting, administer the juice of lotus stem or fig leaves, or sandal. Do Dhara with tender coconut water, breast-milk or cold water.

Ganja-Bhang (True hemp)

Treatment for Datura seed is good,particularly with tender coconut water, sour curd, the juice of pumpkin insides or milk. Carry on Dhara on the head with any of these.

Karaskaram (Nux vomica seed)

Stomach wash, vomiting, insertion of tobacco in the anus and administration of brandy in large doses are palliatives. Potassium permanganate is also said to be an antidote.

Pashanam (Arsenic)

A stomach wash must be done immediately. If this is not possible, induce vomitng even by tickling the throat with the finger, or with 600mg of coppersulphate mixed in water. After vomiting give large doses of Loha dravaka, mixed in plenty of water every now and then. The clear portion of lime water mixed properly in an equal quantiy of oil may be given. White of the egg and milk are to be given in plenty. Lime juice and the juice of tuber of plantain (Kadali variety) are anti-dotes.

Langali (Malabar glory lily)

Do immediate stomach wash or vomiting, follow up with stimulants like Brandy. Indigo root is an antidote.

Rasam (Mercury)

Induce vomiting instantly. Give white of the egg and thick water in plenty. Betal leaf is an antidote. Ash gourd juice with sugar is good. Saribarasam is excellent.

Valsanabhi (Aconite)

An antidote is Planirvasi (Kyllinga monocephala). The procedure as for Langali may also be followed.

Vishamajwaram (Irregular fever)

This is with intermittent fever and includes fever on alternate or fourth days. For this, Bharangyadi kashayam (big or small)Panchatiktam kashayam, Sitajwarari kashayam, Indukantam kashayam, Chukkumtippalyadi gulika, Jwarankusam, Ramabanam and Vishamjwarantakam gulika; Indukanta ghritam and Pashanadravakam are beneficial. Maintain regular motion, good digestion and good nourishment. Sweda is excellent. Treatment for Jeernajwaram may be done as suited.

Vishuchicka (Cholera)

Vishuchikari gulika must be immediately and if necessary the Dravakam of the same name; Karpooradi tailam must be rubbed over limbs. If there is no food particle in the vomit, small quantities of floured rice or millet gruel, or black coffee must be given. When vomiting and purging cease give Mutravisarjana dravakam or Vayugulika. Madanakameswari lehyam and Karpoorarishtam are useful. If micturition is delayed, give Mutravisarjanadravakam, Barley water, Vayugulika and purified breastmilk and induce sweat. The method of administration is given under the respective medicines.

Visarpam (Erysipelas)

Mustarishtadi kashayam, Tiktaka kashayam or Jiwantyadi kashayam, Tiktaka ghritam and Gandhaka rasayanam are good for internal use. For external use, Adityapaka tailam, Gandhaka tailam, Kimsukapatradi tailam, Nimbadi tailam and Nalpamaradi tailam; Tiktaka ghritam and Satadowda ghritam and Marma gulika are beneficial. Treatments for Agnivisarpam and for leprosy are most effiective.

Vridhi (Hydrocele)

Lasunairandadi kashayam and Lasunabarbaradi kashayam, Paphanadi ghritam, Paphanadi tailam and Hingutriguna tailam; Hingutriguna lehyam, purging with Antrakutharam gulika (big), sweating with Karpooradi tailam are all essential. For sweating, water boiled with the leaves of Indian fireglobe, bonducnut tree and castor are even better. Treatment for hernia is also good.

Vranam (Wounds)

For internal use, all decoctions of the Tiktaka group, Aragwadhadi kashayam and Manjishtadi kashayam, ghee of Tiktaka group, Madhusnuhi rasayanam, Gandhakarasayanam and Gandhakaraja rasayanam, Rasa sindooram and cleansing with Aragwadhadi kashayam, Nyagrodhadi kashayam or Triphala kashayam and compressing with Jatyadi tailam or Vijraka tailam or Jayadi ghritam. Keep bowels clear and wash the wound clean, and don't leave it open. Sex, drinks and day time sleep are to be totally avoided. Oil for the head is the same as prescribed for Vidhradi. Pathya is as for Gulgulutiktaka kashayam.

Vranasuklam

This is the ulceration of the black of the eye and is dangerous. All decoctions prescribed for wounds for internal use are good. Particularly, beneficial is Swarnasindooram. Patoladi ghritam and Triphala ghritam prescribed for the eyes, are excellent here. Regular bowel movements are essential. Application of Kanakatamaradi vartti in the morning and Dantavaratti, Drava vartti or Sunetri vartti in the evening and constant use of Tatakasukti ghritam including Tarpanam with it, are all very benificial. Sweat with water boiled with tamarind leaves and turmeric. Dhara with a decoction of liquorice and Triphala and steaming with goat's milk boiled with these may be done. The paste of coolants like sandal (red or white) ground in breastmilk is to be applied to the forehead. Never look towards light, or bathe. The points mentioned under eye disease are to be considered.

Sirastodam (Headache)

Apply Asanavilwadi tailam, Kayyanyadi tailam Ksheerabala, Chandanadi tailam, Tungadrumadi tailam, Triphaladi tailam, Neeleebringadi tailam, Baladhatryadi tailam, Bringamalakadi tailam or Manjishtadi tailam to the head. Do blood letting, cauterisation, sweating and Nasya. Apply Karuttagulika or Marmagulika to the forehead or crown. Apply a paste of Kachoradi choornam, manjishtadi choornam or Panchagandha choornam in the tailas mentioned above. Inhale Anutailam or Nasika choornam. Pichu and Sirovasti with Ksheerabala (repeated) may also be done. If it is Pitta-oriented, Chinchadi lehyam or other Lehyas may be taken, and if due to eye defects, they must be remedied suitably. Headache due to uterus troubles, dental diseases, or constipation are to be treated as per causes.

Suklakshayam (Semen deficiency)

For this, Dasmoolarishtam, Mritasanjeevani, Koosmandaka ghritam, Amritaprasam, Aswagandhadi ghritam and Satavaryadi ghritam, Swarna bhasmam, Abhra bhasmam and Mukta bhasmam; Saribarasam, Agastyarasayanam and Aswagandhadi lehyam are good. So also are butter, ghee, milk, curd and plantain (poovan). Most of the medicines recommended for consumption are also good.

Suklasravam (Spermatorrhoea)

All treatments under gonorrhoea are good. Particularly Amrasara rasayanam, Chandansavam, Valmulaku tailam and Chandana tailam, Vastyamayantaka ghritam Sanmali ghritam and Vanga bhasmam are very favourable. If the flow of urine is thin, the channel must be corrected with instruments.

Soola (Colic)

This is severe stomachache and must be treated as for Gluma or Udavartta. Antrakutharam gulika, Ponkaradi gulika and Soolakutharam, Sukumara ghritam, Indukanta ghritam and Soolari ghritam, Kalyanaksharam, Kanta bhasman and Loha bhasmam, Mahavriksha lavanam and Swayamagni sindooram; Ahiphena dravakam, Ajamoja dravakam,Vijaya dravakam and Lavana dravakam; Ashtachoornam, Hutabhugadi choornam and

Vaiswanara choornam; and Madanakameswara lehyam are beneficial. Also sweating, Navarakkizhi, Snehapanam and Snehavasti are all unavoidable in this. Treatment for Agnimandyam is also good.

Sopham(Dropsy)

Punarnavadi kashayam and Ardhavilwam kashayam, Dantyarishtam, Punarnavasavam, Virechana gulika; Vindu ghritam and Virechana ghritam, Aviltholadi bhasmam and Panaviraladi bhasmam, Panchamla tailam, Gomutraharitaki and Dantiharitaki are all good in this. Whey and buttermilk are generally favoured. Milk is not objectionable in most cases. Water boiled with Vayalchulli (Hygrophila auriculata) or Panchamlam is good for drinking and bathing. Punarnava (Boerhaavia diffusa) is good for internal and external use. The treatment for anaemia and ascitis is also good. Diet discipline is essential. Heavy items of food are to be avoided and non-vegetarian group is mostly undesirable. Green leaves except Punarnava, eatables containing Sesamum, heavy preparations of ground grains, curds, salt,alcohol, sour and thick items, especially chillies are to be avoided. Jack, tubers, flat and roasted rice and jaggery are bad. Anything and any activity that humpers digestion, bowel movements and free flow of urine are by all means to be given up.

Slipadam (Filariasis)

A daily purge, internal use of Nonganadi tailam and the use of Eladi tailam, Vachadi tailam and Rasnadi tailam for the head and rubbing Rasnadi choornam on the head are good. When fever comes on, take Sitajwarari kashayam with Brihatjwaramkusam or Vishamajwarantakam gulika. Apply Pachamla tailam and do Dhara with buttermilk boiled in Panchamlam. Stay away from areas of backwaters and salty or dirty water. Never use unboiled water internally or externally.

Swasam (Asthma)

For immediate relief, give Kastooryodi lehyam, Dasamoolarasayanam or Vayu gulika frequently. For longterm relief, Dasamoola kashayam, Dasamoolakatutrayadi kashayam,

Bhadradi kashayam, Nayopayam kashayam or Balajirakadi kashayam with Ksheerabala (repeated) may be taken. In addition Jirakadiarishtam and Vasarishtam; Kanakasavam and Mrigamadasavam; Asalyadi gulika, Dhanwantram gulika and Vayu gulika; Vidaryadi ghritam, Jiwantyadi choornam, Dehaposhana yamakam, Jiraka tailam, Loha bhasmam and Pravala bhasmam, Jiraka dravakam and Chyavanaprasam are all good.

The treatment for cough and consumption are mostly effective. So also Navarakkizhi, Pizhichal, Sneha and Sweda. Never strain, nor have sex. Avoid sour things as well as dew and drizzle.

Switram (Leucoderma)

In this Khadirarishtam, Chitrakasavam and Avalgujabeejadi choornam are important. All medicines like Mahatiktakam prescribed for skin may be taken. The ash of the hides of panther and elephant mixed in the oil of Karanja (Pongamia pinnata) or neem is effective. Antimony in water may be applied.

Sannipatajwaram

Consistent high fever of 104 to 105 degrees, unusual weakness and oiliness of the face are symptoms of this fever. Chhinnodbhavadi kashayam, Vasadi kashayam, Darunagaradi kashayam and Bharngyadi kashayam (big); Gorochanadi gulika, Suvarnamuktadi gulika and Brihatjwaramkusam gulika, Rasnadi choornam Sanni tailam, Suvarna bhasmam, purified breastmilk for internal use and Dhara with breastmilk are beneficial. The treatment for fever may also considered . Easily digestible and light food must be continued to sustain the body. If digestion is not disturbed, cow's milk and thin chicken soup are good, but if digestion is disturbed this will prove dangerous. Purified breastmilk with a little ginger juice is not only harmless but very efficacious. Suvarnamuktadi gulika or Gorochanadi gulika must also be added to it. Thin gruel of rice or Laja can be given judiciously. Digestion must be maintained at all times. The body as well as the items in use must be kept clean.

Sannivatam

Vata with deranged brain and illegible speech is called Sannivatam. Internal use of Gorochanadi gulika, Dhanwantaram gulika or Asalyadi gulika in cumminseed water and Nasya with Ksheerabala or Dhanawantaram (repeated) and use of any Tailam, internally and externally are sufficient. The treatment for hemiplegia also can be followed.

Sadyovranam

These are cuts by accident. Clean the wound and apply stitches if necessary. Apply old ghee or honey, avoid movements. For washing, use water boiled with Triphala or other items prescribed for any cuts or wounds. Before stitching and bandaging any dirt in the wound must be carefully removed. Fumigation with Khabura (Boswellia serrata) or Sal (Shorea roubsta) resin may be done. If old ghee or honey are not available, Duralabha (Tragia involucrata), Pundarika (Saccharum officinarum), Durva (Cynodon dactylon) or Lajjalu (Mimosa pudica) ground into a paste without water may be applied. Bandage may be opened on the second or third day and the wound cleaned and bandaged. From then on, the treatment as for ordinary wounds is to be continued.

Sarpavisham

Apply tourniquet immediately. Remove as much blood between the tourniquet and the wound as possible. If it is a small limb, it may be cutoff or the surface, burned. Whatever it is, this must be completed within half a minute. The benefit of any delayed action is doubtful. After the first aid , two or three pills of Chandrodayam or Vilwadi must be ground in cow's ghee and taken internally. If these are not available, the juice of coverings of plantain trees (Kadali or Vannan variety) may be taken in plenty. Injection in the wound and the surrounding area with potassium permanganate solution is said to be effective: Once the poison is inside, no oily substance except ghee is to be even touched. Do not sleep. Nothing is to be taken internally until the toxicologist arrives. Drinking pure water is allowed.

Suryavartam

Applying Ksheerabala (repeated) on the head, doing Nasya with it and sweating the forehead with it are the most effective. Dhanwantram tailam or Anutailam also are excellent. Applying Kesheerabala (repeated) at bedtime, taking milk in which split blackgram is cooked and early breakfast are good. Bloodletting and inhalation of fumes may have to be resorted to. Purging is good. The medicines prescribed under headache may be taken.

Swarasadam (Weakness of Voice)

For this, Elatwagadi choornam, Karpooradi choornam Talisapatradi choornam, Talisapatradi lehyam and Koosmanda-rasayanam are excellent. For the tired, milk with liquorice cooked in it, and other nutrients are good. Sex is to be avoided. Treatment for asthma and cough is good.

Hidma (Hiccup)

Cures for asthma are all effective in this. In particular, Ksheerabala (repeated), Kastooryadi gulika and lehyam and medicated gruel in goat's milk are palliatives. So also are startling the patient and sprinkling water in the face. Sweating of the chest and neck is essential. Unctuous and hearty liquid diet is preferable. Body movements should be minimised. Avoid dry, pungent and sour food.

Hridrogam

Dasamoolarishtam and Jirakadiarishtam; Iratti Kashayam and Bhadradi Kashayam; Amritaprasa ghritam, Koosmanda-rasayanam and Dasamoolarasayanam, Ksheerabala (repeated), Balatailam and other anti-Vata tailas may all be used internally and externally and for Vasti of the chest (Urovasti). Talisapa-tradivatakam, Sukumara ghritam and Agastya rasayanam and Vasishta rasaynam are beneficial. Sneha, Sweda, Virechana, Pizhichal and Navarakkizhi may be done as suited. It is not the heart diseases in the Allopathic sense alone that are meant here. Most ailments (including chronic) concerning the Pluera and Lungs and other organs of the thorax are included in this. Specific cases of heart diseases may be treated with Mahadhanwantaram

gulika mixed in Aswagandharishtam. Other medicines like Punarnavasavam and Lohasavam, Lohadravakam and Lohabhasmam recommended in anaemia may also be tried. Pizhichal and Vasti of the chest with Balaswagandhadi tailam and Ksheerabala (repeated) are good.

The treatments for most of the common ailments have been covered here briefly. Anybody with common sense can get an idea of the subject with the help of this. Many remedies have been mentioned for each ailment. These are to be tried according to different conditions. If a patient has Agnimandyam, coupled with constipation, he should be given medicines like Indupukanam or Vaiswanara choornam suitable for both. If he has no constipation but only lack of digestion, he should be given Astachoornam, Talisapatrdi choornam or Deepyakadi choornam. If bowel movemets are more than normal and digestion poor, Ponkaradi gulika, Vilwadi gulika or Changeryadi gulika are to be given. Such differences in the properties of medicines can be easily made out from the description under each. Thus, in selecting the remedies for oneself, all these aspects must be considered properly.

PATIENT'S LETTERS

Arya Vaidya Sala receives numerous letters from patients daily. It is regrettable that most of them give incomplete information and this results in delay and inconvenience. Though letters in minor cases need not be so elaborate, the letters in respect of chronic and serious cases must contain the answers to the following queries:

1. **Description of the patient**

   The name, class, profession, correct address, age and sex.

2. **History of the case**

   When did it start; what were the early symptoms; Any later changes in nature; Any causes considered or attributed; Whose treatment was tried, when and what, In which season was any aggravation or improvement noticed; Which is the foremost trouble currently.

3. **History of the patient**

   Has the patient had any other previous diseases; especially syphilis, gonorrhoea, malaria or other contagious diseases.

4. **State of the abdomen**

   Is his digestion normal; If not what are the troubles; Are motions regular, Is it hard or loose; Any blood, mucus, worms or pain; Do purgatives give good motions; Any trouble if he eats a bellyful.

5. **Heredity**

   Did parents or other close relatives suffer from this; if so, how did it culminate.

6. Bodily health

How weak has he grown; is he bed-ridden; can he walk about by himself; how much debilitated; lean or fat by nature.

7. Tastes

What items of food does he prefer, or dislike.

8. Daily routine

How many meals does he have generally, what does he eat; does he take tea or coffe, or milk, meat or ghee daily; any daytime sleep; how many hours sleep in the night, and during day; what work, does he take liquor, opium, or any narcotics; bathe daily; in hot or cold water; what oil does he use, and what kuzhampu; do they suit him; will any change be inconvenient, or will a change cause troubles.

9. Nature

Is he of Vata, Pitta or Kapha nature; or a combination? any idiosyncracy; easily excited or calm; will he willingly follow Pathya, or resent it; is he bold, kind, steady or fickle.

10. Married life

Is he married; how long; any children? Are they healthy? Any misdemeanours in early life?

11. Female patients

Does she have regular periods; are they painful or troublesome; any miscarriages; any discharge or any ulcers; is she with child; how long since the previous pregnancy; are the children living?

12. Country of residence

What type of country of residence; backwaters or hilly area; fresh air and water available; any contagious diseases; city or country; very hot or cold?

13. **Circumstances**

Can the patient afford the treatment; does he have relatives, or assistants and sufficiently experienced physicians nearby.

14. Can the patient come here and get examined and stay here?

15. If medicines are to be sent, for how many days or what amount? Which is the nearest post office and railway station?

All these points must be understood before writing. Some of these may not be relevant and some additional details may have to be given according to the nature of ailment, at the discretion of the patient.

P.S. Varier was born on **16 - 3 - 1869.** He learned the theory and practice of Ayurveda in the traditional Gurukula System under Ashtavaidyan Kuttancheri Moose. He also had a basic training in the Allopathic System under Dr. V. Varghese, a reputed Physician and Surgeon of the time. He founded the **Arya vaidya sala** at **Kottakkal** in 1902 and later the Ayurveda Pathasala in 1917. He edited and published "Dhanwanthari", the first medical journal in Malayalam. He had authored classical treatises like Chikitsa Samgraham (Malayalam), Ashtanga Sareeram and Brihacchareeram (Sanskrit) and had also published several articles in medical journals. In 1907, he started a drama troupe which was later converted into the now famous Kathakali troupe, P.S.V. Natyasangam.

He was a nominated life - member of the Central Board of Indian Medicine since 1932. In 1933, the Government of India honoured him with the award of the prestigious Vaidyaratnam title.

He returned to his heavenly abode on 30 - 1 - 1944.