

TREATMENT OF FEVERS IN CAMATKĀRA CINTĀMAṆI

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ABSTRACT

“Utility of the various formulae of *Camatkāra Cintāmaṇi* can not be minimised due to limited and easily available ingredients. Because the efficacy of the formulae in curing the various diseases has proved them very useful. Treatment of fevers cover near about 93 verses in *Camatkāra Cintāmaṇi*. Therefore an attempt has been made to check the potency and usefulness of the formulae in treatment of fevers.”

Key Words: *Aṣṭāṅga Hṛdaya*, *Cakradatta*, *Caraka Saṁhitā*, *Camātkara Cintāmaṇi*, *Lolimbarāja*, *Ratnakalā*, *Śārāṅghara Saṁhitā*.

Among all the diseases, fever is the most prominent, therefore the treatment of fevers is elaborated in the first chapter of *Camatkāra Cintāmaṇi* of *Lolimbarāja*. Not only the various formulae of *Aṣṭāṅga Hṛdayam* (550 - 600 A.D.), *Cakradatta* (1100 A.D.) and *Śārāṅghara Saṁhitā* (1325 A.D.) have been quoted abundantly but also some new preparations innovated by *Lolimbarāja* (Late mediaeval period of Indian medicine) has made the description very essential in present context.

Historical Background

Lolimbarāja was son of *Pt. Diwākara Joṣi*, the renowned personality in the court of king *Harihara*. He belonged to village *Junnar* in *Pune*. He had attained unprecedented poetic aptitude by worshipping Goddess *Saptaśṛṅgi (Durgā)* at *Saptaśṛṅga* in *Nāsik* District. He was married to *Murasa*, daughter of a *Muhammadan Subedar*. Later on, he named his wife *Ratnakalā*, as per customs and tradition of his family. This *Ratnakalā* was a great scholar, whose identity is well discerned in *Vaidya Jīvana* and *Camatkāra Cintāmaṇi*. These are poetic and dramatic dialogues in which *Ratnakalā* has been personified as the most beautiful lady of the universe (*Trailokya Sundarī*). Period of *Lolimbarāja* is determined from 1538 to 1608 A.D.

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Treatment of fevers in *Camatkāra Cintāmaṇi*

Chapter I deals with the treatment of fevers incorporating the decoction of *Mustādi* in the treatment of all types of fever [1/22], decoction of *Parpata* in the treatment of fever excited by *Pitta* [1/26], decoction of *Drākṣādi* in fever excited by *Pitta* [1/31], a mode of treatment for burning sensation [1/32], an advice of author to take kiss in *Paṭṭic jvara* (fever due to excitement of *Pitta*) [1/47], decoction for fever due to excitement of *Vāta* and *Kapha* (*Śleṣma*) [1/49], decoction of *Vacādi* in fever due to excitement of *Kapha* (*Kapha Jvara*) [1/51], decoction of *Daśamūlādi* [1/57], *Arkādi* decoction in Tetanus [1/58], *Kāsādhara Kvātha* (Antitussive decoction) [1/59], the use of jaggery and long pepper [1/65], decoction of *Vāsādi* in intermittent fever like rise of temperature once in a day [1/69], decoction of *Rakta Candanādi* in intermittent fever like tertian alternate day - Tertian fever [1/70], decoction of *Devadārvādi* in *Cāturthic Jvara* - intermittent fevers like quartan every fourth day [1/72], the use of grinded Garlic in high fever due to aggravation of *Vāta* and intermittent fever [1/77], a fumigation (*Dhūpana*) composed of eight ingredients to remove fevers (*Jvara*) [1/84], treatment of fevers in accordance with pleasing of deities [1/90].

Because fever is found usually in all diseases so it is being described first.

A common decoction for the treatment of all types of fever.

Mustādi decoction

If a patient suffering from any kind of fever takes this *Mustādi* decoction prepared from *Musta*, *Kirāta*, *Uśīra*, *Śālaparṇi*, *Kaṇṭhakārī*, *Bṛhati*, *Śuṅṭhī*, *Prṣniparṇi*, *Guḍūcī*, *Gokṣura*, he becomes free from all kinds of fever.

Parpata Decoction

Decoction of *Parpata* in the treatment of fever excited by *Pitta*.

Only the decoction of *Parpata* alleviates the fever excited by *Pitta*. If in that *Raktacañdana*, *Uśīra* and *Śuṅṭhī* are mixed with, its efficacy becomes unquestionable.

In *Śāraṅgadhara - Saṁhitā* only in place of *Śuṅṭhī*, *Bālaka* has been used. The rest formulation is unchanged.

In my opinion in place of *Nāgara*, the drug or word *Bālaka* is more suitable. Because qualities of *Bālaka* are *Śītala* (Cold), *Rūkṣa* (dry), *Laghu* (light), *Dīpana* - (or

medicines which without helping the digestion of undigested food, simply excite the appetite) and *Pācana* - (or medicines which cause the digestion of undigested food, without exciting the appetite). *Bālaka* is both *Dīpana* and *Pācana*.

Decoction of *Drākṣādi* in fever excited by *Pitta*.

Decoction of *Drākṣa* and *Āragvadha*, if taken orally cures fever excited by *Pitta*. If it is combined with *Parpata*, *Mustā*, *Harītakī* and *Kaṭukā*, it becomes efficacious like nectar. One should not suspect its effectiveness.³

As mentioned in *Cakradatta*

Drākṣādi

Decoction of *Drākṣa*, *Harītakī*, *Parpata*, *Mustā* and *Kaṭukā* added with the fruit-pulp of *Āragvadha* should be administered in *Paṭtika* fever accompanied with delirium, fainting, giddiness, burning sensation, wasting and thirst.⁴

A mode of treatment for burning sensation.

The cool and low wind flowing through *Aśoka* tree which carries its fragrance also waving due to large black bees buzzing on them and also by (*Jalkrīdā*) splashing artfully and curiously water on one another are the ways which are capable to subside burning sensation caused by fever due to excitement of *Pitta*.⁵

In this verse it seems that the author recommends to remove the burning sensation of the patient of *Pitta Jvara*, the patient should be kept in a garden of *Aśoka* trees in the centre of which there is a pond in which lotus flowers bloom.

In *Caraka* also -

Rivers, tanks, lotus leaves and clean ponds which pacify burning sensation, thirst, malaise and fever should be used for bath.⁶

Cold food and drinks, gardens, breeze and moon rays pacify the fever with burning sensation.⁷

An advice of author to take kiss in fever due to excitement of *Pitta*.

What is the need of administering *Svarasa* (expressed fresh juices), *Phāṇṭa* (infusions) and *Lepa* (topical application - plasters applied moist and cold to the skin) or what is also the need of administering the *Kvātha* (Decoction) and even taking cold water in fever due to excitement of *Pitta*. Kissing the lips of

beloved alleviates the fever excited by *Pitta*. *Lolimbarāja* has established this remedy from his own experience. Because his beloved *Ratnakalā* was extremely beautiful young lady.⁸

Fever due to excitement of *Vāta* and *Kapha* (*Śleşma*). (Fever associated with *Kapha* and *Vāta*)

[Decoction for fever due to excitement of *Vāta* and *Kapha* (*Śleşma*).]

Lolimbarāja says to his wife describing about her beautiful hair that the patient suffering from heart pain and in the fever due to excitement of *Kapha* and *Vāta* accompanied by *Āma Doṣa* (Endotoxins - Faults due to indigestion - unclearified *Doṣas*) - *Āmadoṣayukta Kaphavātajvara* should take the decoction of *Musta*, *Kaṭuka*, *Pippalimūla*, *Harītakī*, *Āragvadha*. This decoction stimulates appetite (*Agni Pradīpan*) and digests the food. In other texts this decoction is known as *Āragvadhādi Kvātha* (*Āragvadhādi* decoction).⁹

According to *Cakradatta*

Āragvadhādi

Decoction of *Āragvadha*, *Pippalīmūla*, *Musta*, *Kaṭuka* and *Harītakī* is appetiser and digestive and is useful in fever associated with *Kapha* and *Vāta*¹⁰:

Decoction of *Vacādi* in fever due to excitement of *Kapha*.

Decoction of *Vacā*, *Paṭola*, *Triphala* (*Harītakī*, *Vibhītaka*, *Āmalakī*), *Vāsā*, *Guḍūcī*, *Kaṭukā*, when cool mixed- with honey (*Madhu*) gives relief to the patient suffering from fever due to excitement of (*Kapha Jvara*) in the same manner as kissing the lips of a charming beloved lady gives relief to a lustful person.¹¹

According to *Cakradatta*

Triphalā, *Paṭola*, *Vāsā*, *Guḍūcī*, *Kaṭuka* and *Vacā* - this decoction added with honey is efficacious in *Kaphaja* fever.

Similar effect is seen with the decoction of *Daśamūlā* and *Vāsā*¹².

Lolimbarāja has made no change in the above formula. The stem of *Paṭola* (L - *Trichosanthes dioica* Linn) is given to reduce the excessive *Kapha*. It is also mentioned in *Bhāva Prakāśa* that stem of *Paṭola* (L - *Trichosanthes dioica* Linn) *Nalam Slesmaharam* reduces *Kapha*.

Decoction of *Daśamūlādi*

(The formulation prepared through a combination of ten roots known as *Daśamūlā*) in the fever caused by all the three *doṣas* viz *Vāta*, *Pitta* and *Kapha* (*Tridoṣa jvara*).

Decoction of *Daśamūla* (Both *Pancamūla*) viz ; *Bilva*, *Śyonāka*, *Gambhārī*, *Pāṭalā*, *Agnimantha*, *Śālaparṇī*, *Prśniparṇī*, *Bṛhatī*, *Kaṇṭakārī*, *Gokṣura*, *Puṣkaramūla*, *Indrayava*, *Karcūra*, *Durālabhā*, *Paṭola*, *Kaṭukā*, *Karkātaśṛṅgi*, *Bhārangī* alleviates *Hikkā* (Hiccough), *Pārśva-Sūla* (Pain in the ribs) - Chest pain, *Hṛdaya-Sūla* (Pain in cardiac region), *Vamana-* (Vomiting and Nausea), *Kāsa* (various types of cough - Acute and chronic bronchitis and bronchiectasis) *Śvāsa* (dyspnoea - bronchial asthma - Asthma - difficult or laboured breathing), *Sannipāta Jvara* (Highly toxic and septic fevers - fever) caused by combination of the three *Doṣās*, *Vāta*, *Pitta* and *Kapha*, in the same way as the philosophers are defeated by logicians during conversation. In other words as one logician can defeat many philosophers during conversations in the same way this single formula destroys many diseases.¹³

According to *Cakradatta*

Bṛhatpañcamūla

Bilva, *Śyonāka*, *Gambhārī*, *Pāṭalā* and *Agnimañtha* - these are known as ‘bigger five roots’ (*bṛhat pañcamūla*), stimulates digestive fire and alleviates *Kapha* and *Vāta*.

Laghupañcamūla

Śālaparṇī, *Prśniparṇī*, *Bṛhatī*, *Kaṇṭakārī* and *Gokṣura* - these are ‘smaller five roots’. It pacifies *Vāta* and *Pitta* and promotes semen.¹⁵

Daśamūla

Both combined together make *Daśamūla* (ten roots). They alleviate *Sannipāta* fever and efficacious in cough, dyspnoea, drowsiness and chest pain. If mixed with *Pippali* powder, they remove the disorders of throat and cardiac distress.¹⁶

Aṣṭadaśāṅga (Daśamūlyādi)

Daśamūla, *Śṛṅgi*, *Puṣkaramūla*, *Durālabhā*, *Bhārangī*, *Śatī*, *Indrayava*, *Paṭola* and *Kaṭuka* - this is known as ‘*Aṣṭadaśāṅga*’ (having eighteen ingredients). It alleviates *Sannipāta* fever, cough, cardiac distress, chest pain, dyspnoea, hiccough and vomiting.¹⁷

According to *Caraka Samhitā* -

Now the fever caused by aggregation (of three *Doṣas*) is being narrated.”(I) will describe hereafter the symptom of the thirteen types of *Sannipāta Jvara* (fever caused by aggregate) separately indicated earlier.”;

Giddiness, thirst, burning sensation, heaviness, excessive pain in head - these are the symptoms in fever caused by *Vāta - Pitta* as severe and *Kapha* as mild.

Cold sensation, cough, anorexia, drowsiness, thirst, burning sensation, pain, distress - these are the symptoms in fever caused by severe *Vāta* and *Kapha* and mild *Pitta*.

Vomiting, alternating cold and hot sensation, thirst, fainting, pain in bones - these are the symptoms in fever caused by severe *Pitta* and *Kapha* and mild *Vāta*.

Pain in joints, bones and head, delirium, heaviness, giddiness, thirst, dryness of throat and mouth - these symptoms are found in fever caused by severe *Vāta* with subsidiary *Pitta* and *Kapha*.

Red faeces and urine, burning sensation, sweating, thirst, weakness and fainting - these are the symptoms in fever caused by severe *Pitta* (with subsidiary *Vāta* and *Kapha*).

Lassitude, anorexia, burning sensation, vomiting, restlessness, giddiness, drowsiness and cough - these are the symptoms of fever caused by severe *Kapha* (with subsidiary *Vāta* and *Pitta*).

Coryza, vomiting, lassitude, drowsiness, anorexia, poor digestion - these are the symptoms of fever caused by severe *Pitta*, moderate *Kapha* and mild *Vāta*.

Headache, tremors, dyspnoea, delirium, vomiting and anorexia are the symptoms of fever caused by severe *Vāta*, moderate *Kapha* and mild *Pitta*.

Feeling of cold, heaviness, drowsiness, delirium, excessive pain in bones and head are the symptoms of fever caused by severe *Kapha*, moderate *Vāta* and mild *Pitta*.

Dyspnoea, cough, coryza, dryness of mouth and excessive chest pain are the symptoms of fever caused by severe *Vāta*, moderate *Pitta* and mild *Kapha*.

Diarrhoea, poor digestion, thirst, burning sensation, anorexia and giddiness are the symptoms of fever by severe *Pitta*, moderate *Vāta* and mild *Kapha*.

The symptoms of the *Sannipāta Jvara* (caused by all the three *Doṣas* with equal severity) such as - momentary sensations of heat and cold, pain in bone joints and head; tearful, dirty, red and crooked eyes, ears with tinnitus and pain, throat as if covered with awns, drowsiness, fainting, delirium, cough, dyspnoea, anorexia, giddiness; tongue as if charred and roughened excessive laxity in organs, haemoptysis, turning of head, thirst, insomnia, cardiac pain, delayed and little elimination of sweat, urine and faeces, limbs not much emaciated, continuous groaning, appearance of rashes and blackish and reddish patches, muteness, inflammation in channels, heaviness in abdomen and delayed digestion of *Doṣas*.¹⁸

Arkādi decoction in Tetanus.

Arka, Pippalīmūla, Śigru, Devadāru, Cavya, Nirgundī, Pippalī, Rāsna, Bhangā, Punarnavā, Nalada, Vacā, Kirāta, Śūṅṭhi, the decoction made from the above herbs removes all the disorders caused by *Dhanuhstambha* (Tetanus), *Apasmāra* (Epilepsy), *Prasūta Jvara* (fever after delivery), *Kaṣṭhasādhya Vātavikāra* (Chronic diseases due to aggravation of *Vāta* - diseases of *Vāta* resistant to treatment), *Sannipāta Jvara* (fever caused by aggregation of three *Doṣas* - fever due to combination of *Vāta, Pitta* and *Kapha*) and *śaitya* (all the diseases caused by cold).¹⁹

Kāsādihara Kvātha (Antitussive, decoction).

Lolimbarāja describing about his beautiful wife *Ratnakalā* says that she is bearing the marks of scratches on cheeks caused at the time of love play and having bright teeth, charming face and forehead and glamourously clad, competent for sexual play” the decoction of *Daśamūla* (*Bilva, Śyonāka, Gambhāri, Pāṭalā, Agnimañtha, Śālaparñi, Pṛsniparñi, Kaṇṭhakārī, Bṛhatī, Goḥsura* and powder of *Pippalī*), removes diseases *Kaṇṭha-pīdā* (Pain in throat), *Hṛdaya-śūla* (Pain in cardiac region), *Dṛṣṭi-roga* (Eye diseases), *Śvāsa* (dyspnoea - Bronchial Asthma - difficult or laboured breathing), *Kāsa* (Various types of cough), *Tandrā* (drowsiness), *Pārśva-śūla* (Chest pain), *Sannipāta Jvara* (and all types of fever caused by aggregation of *Vāta, Pitta* and *Kapha*),²⁰

Comment

Some *Vaidyas* are of opinion that this medicament is usefu in irritation of throat, heart beat, redness in eye, dyspnoea, cough, drowsiness and chest pain, when these symptoms are present as complication of *Sannipāta* fever (fever caused by aggregation

of *Vāta*, *Pitta* and *Kapha*) and not when they are present as separate diseases. In the aforesaid diseases when they are found independently their respective treatment is given separately in their respective chapters.

The use of jaggery and long pepper. (The combination of jaggery and *Pippalī*.)

The jaggery mixed with *Pippalī*, relieves malaise caused by *Ajīrna* - Indigestion, *Jīrna Jvara* - Chronic fever, *Pāndu Roga* - Chlorosis- Anaemia - Morbid pallor, *Kāsa* - Bronchitis - cough - pertussis, *Śvāsa* - dyspnoea - Bronchial Asthma - *Agnimāndya* - Dyspepsia - Loss of appetite, *Ārucī* - Anorexia - disgust for food, in the same way as the miseries of *Draupadi* were abolished by Lord *Kṛṣṇa* at the time of *Cīraharana* by *Duśāsana* in the court of king *Duryodhana*.²¹

According to *Cakrapāṇi*

The combination of jaggery and *Pippalī* alleviates cough, indigestion, non-relish, dyspnoea, cardiac disorder, anaemia and worms and is useful in chronic fever and diminution of digestive fire.²²

Decoction of *Vāsādi* is useful in intermittent fever like rise of temperature once in a day.

Vāsā, *Paṭola*, *Harītakī*, *Vibhītaka*, *Āmalakī*, *Drākṣa*, *Āragvadha*, and bark of *Nimba* tree - drinking of the decoction of the above ingredients mixed with honey and crystalline form of sugar removes *Aikāhika Jvara* (intermittent fever-rise of temperature once in a day).

Note

Aikāhika Jvara (intermittent fever-rise of temperature once in a day)²³ is not mentioned by name in *Caraka*, *Suśruta* and *Vāgbhata*. *Mādhava Nidāna*, a treatise written mostly for *Nidāna* (diagnosis) does not basically mention *Aikāhika Jvara*. It's the most famous commentators *Vijayarakṣita* and *Sri Kānthadutta* have not also mentioned the word *Aikāhika Jvara* in their *Madhukośa* commentary.

Decoction of *Raktacandanādi* is useful in intermittent fever like tertian alternate day (*Trītyaka Jvara*) - Tertian fever.

Raktacandana, *Dhānyaka*, *Śuṅṭhī*, *Uśīra*, *Pippalī*, *Musta*, - *Kvātha* (decoction) of

the above ingredients alleviates the *Tṛtīyaka Jvara* (intermittent fever like tertian alternate day, when it is drunk by adding honey and crystalline form of sugar.²⁴

Comment

Wherever it is indicated to mix honey with any decoction, it should be mixed only when the decoction becomes cool. The tertian fever is called *Tijārī* fever in the language of common people. It occurs on every third day, after a gap of one day. So it is called tertian fever (*Tṛtīyaka Jvara*).

According to *Cakradatta*-

Decoction of *Mahauṣadha* (*Śuṅṭhī*), *Guḍūcī*, *Mustā*, *Candana*, *Uśīra* and *Dhānyaka* mixed with sugar and honey alleviates tertian fever.²⁵

Decoction of *Devadārvādi* in *Cāturthī Jvara* is useful in intermittent fevers like quartan every fourth day.

Devadāru, *Harītakī*, *Āmalaki*, *Śālaparṇī*, *Vāsā*, *Śuṅṭhī* drinking of the *Kvātha* (decoction) of the above ingredients by adding honey and crystalline form of sugar alleviates the *Cāturthī Jvara* - Intermittent fevers like quartan every fourth day.²⁶

According to *Cakradatta*-

Vāsādi

Decoction prepared with *Vāsā*, *Āmalaki*, *Śālaparṇī*, *Devadāru*, *Harītakī* and *Śuṅṭhī* and added with sugar and honey alleviates quartan fever.²⁷

The use of grinded Garlic is useful in High fever due to aggravation of *Vāta* and intermittent fever.

There is no other remedy than the regular use of Garlic sauce - *Rasonākalk* mixed with *Tila* oil to cure the *Vāta Roga* - (aggravation of *Vāta*) and Intermittent fever (*Viṣama Jvara*) in this universe.²⁸

Comment

Like the sauce prepared from crushing the dried unripe mangoes, pomegranate, tamarind and mixing them with other ingredients like water, salt, pepper etc, the sauce of Garlic is prepared by crushing seeds and mixing them with *Tila* oil, salt etc. in all

three worlds there is no preparation of sauce parallel to it for the cure of intermittent fever (*Viṣama Jvara*) and *Tīvra Vāta Jvara* (High fever) due to aggravation of *Vāta*. It seems to be an exaggeration of the author regarding his experience of this preparation.

According to *Aṣṭāṅga Hṛdaya* -

Rasonā

Rasonā is highly penetrating (deep into the tissues), hot in potency, pungent in taste, and at the end of digestion, makes the bowels to move, good for the heart (or the mind), and hair; hard to digest, aphrodisiac, unctuous, improves taste and digestion, helps union of fractures, gives strength, greatly vitiates the blood and *Pitta*, cures leucoderma, leprosy (and other skin diseases), abdominal tumours, haemorrhoids, diabetes, worms, diseases caused by *Kapha* and *Vāta*, hiccup, chronic nasal catarrh, dyspnoea and cough. It is a rejuvenator of the body.²⁹

A fumigation (*Dhūpana*) composed of eight ingredients removes fevers (*Jvara*)

Lolimarāja tells about the brilliancy of his wife that she has a brilliant mind and also honoured by the intellectuals. *Dhūpa* (fumigations or *Dhupanā*) of *Kuṣṭhā*, Leaf of *Nimba*, *Āmalaki*, *Vacā*, *Indrayava*, *Ghṛta*, *Lakṣa*, *Sarṣāpa* removes fever (*Jvara*).³⁰

Comment

This fumigation also repels mosquitoes and alike insects thus prevents insect borne diseases.

According to *Cakradatta*

Aṣṭāṅgadhūpa

Fumigation with *Guggulu*, *Nimba leaves*, *Vacā*, *Kuṣṭhā*, *Harītakī*, *Sarṣāpa*, barley and *ghee* alleviates fever.³¹

Treatment of fevers in accordance with pleasing of deities.

Listening to *Vedās* and *Purāṇās*, use of suitable diet and mode of living, giving alms according to one's capacity, remembrance of various names of God, working out of virtuous acts, satisfying *Brāhmaṇas* (*Dwijā* - twice born) through feasts and sacrificial gifts, going round the *Aśvattha* tree, wearing of precious stones and protection of the poor by performing these ritual deeds eight types of fevers

(*Vāta* - ordinary fever - fever due to aggravation of *Vāta*, *Pitta* - ordinary fever - fever due to aggravation of *Kapha*, *Vāta*, *Pitta* - Mild toxic fevers - fever due to aggravation of *Vāta* and *Pitta*, *Vāta Kapha* - Mild toxic fevers - fever due to aggravation of *Vāta* and *Kapha*, *Pitta Kapha* - mild toxic fevers - fever due to aggravation of *Pitta* and *Kapha*, *Sannipāta* - Highly toxic and septic fevers - fever due to aggravation of all the three *Doṣas* (*Vāta*, *Pitta* and *Kapha*), and *Agantuja* (fever due to injury, stress and other external causes - fever due to extraneous causes) are cured in the same way as darkness dies by the rise of moon at night.³²

Comment

According to *Vāgbhaṭa*-

Wholesome (*Pathya*) - (wearing of) potent herbs and precious gems, (chanting) benovelent hymns, worship of saints, preceptors, the twice born (*Brāhmaṇas*) and gods, affectionate mind and (indulgence in) objects, pleasing the mind cure dreadful fevers though caused even by *Viṣṇu* (Lord Almighty).³³

Thus, in *Camatkāra Cintāmaṇi* various prescriptions of medical treatment as used during *Lolimbarāja's* time are described. These formulae will be fruitful in bringing out the latent qualities of treatment in fevers which so far have been uncared for and unused.

APPENDIX

INDEX OF DIET ARTICLES AND DRUGS

(Only one reference furnished from each recipe of *Camatkāra Cintāmaṇi*)

<i>Agnimañtha</i>	1/57, 1/59
- L - <i>Premna integrifolia</i> Linn	
- F - Varbenaceae	
<i>Arka</i>	1/58
- E - Mudar - Gigantic Swallow - wort	
- L - <i>Calotropis gigantea</i> (Linn) R.Br. ex Ait	
- F - Asclepiadaceae	

<i>Aśoka</i>	1/32
- L - <i>Saraca indica</i> Linn	
- F - Leguminosae	
<i>Aśvattha</i> Tree	1/90
- L - <i>Ficus religiosa</i> Linn	
- F - Moraceae	
<i>Āmalaki</i>	1/51, 1/69, 1/72, 1/84
- Embelic Myrobalan - Indian gooseberry	
- L - <i>Phyllanthus emblica</i> Linn	
- <i>Emblica officinalis</i> Gaertn	
- F - Euphorbiaceae	
<i>Āragvadha</i>	1/31, 1/49, 1/69
- E - Indian Laburnum - Purging cassia	
- L - <i>Cassia fistula</i> - Linn	
- F - Leguminosae	
<i>Indrayava</i>	1/57, 1/84
- L - <i>Holarrhena antidysenterica</i> Wall	
- F - Apocynaceae	
<i>Uśīra</i>	1/22, 1/26, 1/70
- E - Cuscuta grass	
- L - <i>Andropogon muricatus</i> Retz;	
<i>Vetiveria zizanioides</i> (Linn) Nash	
- F - Gramineae	
<i>Kaṭukā</i>	1/31, 1/49, 1/51., 1/57
- E - Picrorhiza	
- L - <i>Picrorhiza kurroa</i> Royle ex Benth	
- F - Scrophulariaceae	
<i>Kaṇṭakārī</i>	1/22, 1/57, 1/59
- L - <i>Solanum xanthocarpum</i> Schrad & Wendle	
-t - Solanaceae	

<i>Karkātaśṛṅgī</i>	1/57
- L - <i>Pistacia integerrima</i> - Stew - ex Brandis	
<i>Karcūra</i>	1/57
- E - Zedoary	
- L - <i>Curcuma zedoaria</i> Rosc	
- F - Zingiberaceae	
<i>Kirāta</i>	1/22, 1/58 -
- E - Chireta	
- L - <i>Swertia chirata</i> (Buch-Ham)	
<i>Kuṣṭha</i>	1/84
- E - Costus root	
- L - <i>Saussurea lappa</i> C.B. Clarke	
- F - Compositae	
<i>Gambhārī-</i>	1/57, 1/59
- L - <i>Gmelina arborea</i> Linn	
- F - Verbenaceae	
<i>Guḍa</i>	1/65
(Solid form of the juice of sugar cane)	
- Jaggery - molasses	
<i>Guḍūci</i>	1/22, 1/51
- E - <i>Tinospora</i>	
- L - <i>Tinospora cordifolia</i> (Willd) Miers	
- F - Menispermaceae	
<i>Gokṣura</i>	1/22, 1/57, 1/59
- E - Small Caltrops	
- L - <i>Tribulus terrestris</i> Linn	
- F - Zygophyllaceae	
<i>Ghrta</i>	1/84
- Clarified butter	

<i>Cavya</i>	1/58
- L - <i>Piper chaba</i> Hunter	
- <i>Piper officinarum</i> Cas D.C.	
- F - Piperaceae	
<i>Tila taila</i>	1/77
- E - Oil of Gingelli - Sesame oil	
- L - <i>Sesamum indicum</i> Linn	
- F - Pedaliaceae	
<i>Durālabhā</i>	1/57
- L - <i>Fagonia arabica</i> Linn	
- F - Zygophyllaceae	
<i>Devadāru</i>	1/58, 1/72
- E - Himalayan cedar - <i>Pinus deodar</i>	
- L - <i>Cedrus deodara</i> (Roxb) Loud	
- F - Pinaceae	
<i>Drākṣā</i>	1/31, 1/69
- E - Grapes	
- L - <i>Vitis vinifera</i> Linn	
- F - Vitaceae	
<i>Dhanyaka</i>	1/70
- E - Coriander fruit	
- L - <i>Coriandrum sativum</i> Linn	
- F - Umbelliferae	
<i>Nalada</i>	1/58
- E - Cuscus grass	
- L - <i>Andropogon muricatus</i> Retz	
- <i>Vetiveria zizanioides</i> (Linn) Nash	
- F - Gramineae	

According to P.V. Sharma

Nalada - Syn - *Māmsī* (Cakradatta)

<i>Nimba</i> (powder of Neem)	1/69, 1/84
- Bark of Neem - Juice of Margosa leaves	
Neem - Margosa - Indian Lilac	
- L - <i>Azadirachta indica</i> - A. Juss	
- <i>Melia azadirachta</i> - Linn	
- F - Meliaceae	
<i>Nirguṇḍī</i>	1/58
- E - Five Leaved chaste Tree - Indian Privet	
- L - <i>Vitex negundo</i> Linn	
- F - Verbenaceae	
<i>Paṭola</i>	1/51, 1/57, 1/69
Stem of Patola - Leaf of Patola	
- L - <i>Trichosanthes dioica</i> Roxb	
- F - Cucurbitaceae	
<i>Parpaṭa</i>	1/26, 1/31
- L - <i>Polycarpea corymbosa</i> Lam	
- F - Caryophyllaceae	
<i>Prśniparṇī</i>	1/22, 1/57, 1/59
- L - <i>Uraria picta</i> Desv	
- F - Leguminosae	
<i>Pāṭala</i>	1/57, 1/59
- L - <i>Steriospermum suaveolens</i> D C	
- F - Bignoniaceae	
<i>Pippalīmūla</i>	1/49, 1/58
- E - Piper root	
- L - <i>Root of Piper longum</i> Linn	
- F - Piperaceae	
<i>Pippalī</i>	1/58, 1/59, 1/65, 1/70
- E - Long pepper - Dried Catkins	

- L - *Piper longum* Linn - *Chavica roxburghii*
- F - Piperaceae
- Punarnavā* 1/58
- E - Hogweed - Horse purslane
- L - *Boerhaavia diffusa* Linn
- F - Nyctaginaceae
- Puṣkaramūla* 1/57
- E - Orris root
- L - *Iris germanica* Linn
- F - Iridaceae
- According to P.V. Sharma in Cakradatta
- Inula recemosa* Hook
- Bilva* 1/57, 1/59
- Bael fruit - Bark of Bael - Pulp of Bael fruit
- E - Bengal quince - Bael fruit
- L - *Aegle marmelos* Corr
- F - Rutaceae
- Bṛhaṭī* 1/22, 1/57, 1/59
- L - *Solanum indicum* Linn
- F - Solanaceae
- Bhaṅgā* 1/58
- E - hashish - hasheesh Hemp
- E - Indian hemp - Cannabis
- L - *Cannabis sativa* - Linn
- Cannabis indica Lam
- F - Cannabinaceae
- Bhārangī* 1/57
- L - *Clerodendrum serratum* (Linn) Moon
- According to P.V. Sharma
- L - *Clerodendron serratum*, Spreng
- F - Verbenaceae

Mustā

1/22, 1/31, 1/49, 1/70

- L - *Cyperus rotundus* Linn

- F - Cyperaceae

Raktacandanā

1/26, 1/70

- E - Red Sanders Wood - Red Sandel Wood

- L - *Pterocarpus santalinus* Linn

- F - Leguminosae

Rasonā

1/77

- E - Garlic

- L - *Allium sativum* - Linn

- F - Liliaceae

Rāsnā

1/58

- L - *Pluchea lanceolata* Oliver & Hiern

- F - Compositae

Lākṣā

1/84

- E - Lac or Shell lac

- L - *Laccifer lacca* (Kerr)

- F - Lacciferidae

Vacā

1/51, 1/58, 1/84

- E - Sweet Flag

- L - *Acorus calamus* Linn

- F - Araceae

Vāsā

1/51, 1/69, 1/72

- E - Malabar nut

- L - *Adhatoda vasica* Nees

- F - Acanthaceae

Vibhītaka

1/51, 1/69

- E - Beleric Myrobalans - Beddanut

- L - *Terminalia belerica* Roxb
- F - Combretaceae
- Śyonāka* 1/57, 1/59
- L - *Oroxylum indicum* Vent
- F - Bignoniaceae
- Śālaparṇī* 1/22, 1/57, 1/59, 1/72
- L - *Desmodium gangeticum* DC
- F - Leguminosae
- Śigru* 1/58
- E - Horse Radish Tree - Drum Stick Tree
- L - *Moringa concanensis* Nimmo
- F - Moringaceae
- (above bears red flowers, this species is generally found at South Rajputana (Rajasthan) and Sindh province of India)
- Śunṭhī* 1/22, 1/26, 1/58, 1/70, 1/72
- E - Dry Zingiber - Ginger
- L - *Zingiber officinale* Roscoe
- F - Zingiberaceae
- Sarsapa* 1/84
- E - Yellow Sarson - Indian Colza
- L - *Brassica campestris* var. *sarson* Prain
- F - Cruciferae
- Harītakī* 1/31, 1/49, 1/51, 1/69, 1/72
- E - Myrobalans - Chebulic Myrobalans
- L - *Terminalia chebula* Retz
- *Terminalia citrina* Roxb
- F - Combretaceae

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सारांश

चमत्कार चिन्तामणि में ज्वर चिकित्सा

- निर्मल सक्सेना

चमत्कार चिन्तामणि का योगों का उपयोगिता उनके अंशों के सरल उपलब्धता के कारण कम नहीं हो सकता है, क्योंकि उन योगों का क्षमता कई व्याधियों की चिकित्सा में उपयोगी सिद्ध किया गया है, ज्वर चिकित्सा के सम्बन्ध में चमत्कार चिन्तामणि में 93 श्लोकों में विवरण दिया गया है। इसी कारण से ज्वर चिकित्सा में इन योगों का सामर्थ्य एवं उपयोगिता के यथार्थता प्रमाणित करने का एक प्रयास किया गया है।

