TREATMENT OF FEVERS IN 
CAMATKĀRA CINTĀMANI

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ABSTRACT

“Utility of the various formulae of Camatkāra Cintāmani 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 Cintāmani. Therefore an attempt has been made to check the potency and usefulness of the formulae in treatment of fevers.”

Key Words: Astāṅga Hṛdaya, Cakrādatta, Caraka Saṁhitā, Camatkāra Cintāmani, Lolimbarāja, Ratnakalā, Śrīraṅgadhara Saṁhitā.

Among all the diseases, fever is the most prominent, therefore the treatment of fevers is elaborated in the first chapter of Camatkāra Cintāmani of Lolimbarāja. Not only the various formulae of Astāṅga Hṛdayam (550 - 600 A.D.), Cakrādatta (1100 A.D.) and Śrīraṅgadhara 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. Diwakara Josi, 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 Saptāṅgi (Durgā) at Saptāṅgi in Nasik 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 Cintāmani. 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 *Paścitī jvara* (fever due to excitement of *Pitta*) [1/47], decoction for fever due to excitement of *Vāta* and *Kapha* (*Śleṣma*) [1/49], decoction of *Vasādi* in fever due to excitement of *Kapha* (*Kapha Jvara*) [1/51], decoction of *Daśamūlādi* [1/57], *Arkādi* decoction in Tetanus [1/58], *Kāśāḍihara Kvāṭha* (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 *Raktacandana* 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 (*Dhūpaṇa*) 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 *Mūsta, Kirāṭa, Usīra, Šālaparnī, Kaṇṭakārī, Brhati, Śuṇṭhī, Pṛṣṇiparnī, Gudūcī, Goksūra*, 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 *Raktacāṇḍana*, *Usīra* and *Śuṇṭhī* are mixed with, its efficacy becomes unquestionable.

In *Śrāṅgadhara - Saṁhitā* only in place of *Śuṇṭhī*, *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 *Śītalā* (Cold), *Rūksa* (dry), *Laṣṇa* (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 Āragvadhā, if taken orally cures fever excited by Pitta. If it is combined with Parpata, MUSTĀ, Harītakī and Katukā, it becomes efficacious like nectar. One should not suspect its effectiveness.3

As mentioned in Cakradatta

**Drākṣādi**

Decoction of Drākṣa, Harītakī, Parpata, Mustā and Katukā added with the fruit-pulp of Āragvadhā should be administered in Paittika 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 Kvāṭha (Decoction) and even taking cold water in fever due to excitement of Pitta. Kissing the lips of
beloved alleviates the fever excited by Pitta. Lolimbaraja has established this remedy from his own experience. Because his beloved Ratnakalā was extremely beautiful young lady.  

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

[Lolimbaraja 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) - Āmadoṣayuktā Kaphavāṭajvara should take the decoction of Musta, Kaṭuka, Pippalimūla, Haritakī, Āragvadha. This decoction stimulates appetite (Agni Pradipan) and digests the food. In other texts this decoction is known as Āragvadhādi Kvāṭha (Āragvadhādi decoction).]  

According to Cakradatta  

Āragvadhādi  

Decoction of Āragvadha, Pippalimūla, Musta, Kaṭuka and Haritakī is appetiser and digestive and is useful in fever associated with Kapha and Vāta:

Decoction of Vacādi in fever due to excitement of Kapha.  

Decoction of Vacā, Paṭola, Triphala (Haritakī, Vibhīraka, Āmalaki), Vāsā, Gudūcī, 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.  

According to Cakradatta  

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

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

Lolimbaraja 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 Prakāśā that stem of Paṭola (L - Trichosanthes dioica Linn) Nalam Slesmaharam reduces Kapha.
Decoction of *Daśamūlādī*

(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* (*Trīdoṣa jvara*).

Decoction of *Daśamūla* (Both *Pancamūla*) viz ; *Bīlva*, *Ṣyonāka*, *Gambhārī*, *Pāṭalā*, *Agnimāṇtha*, *Śālapāṇi*, *Prśnipāṇi*, *Bṛhatī*, *Kanṭakārī*, *Gokṣūra*, *Puṣkramūla*, *Indrayava*, *Karctra*, *Duralabha*, *Paṭoḷa*, *Kuṭkā*, *Karkātuṣṭṛingī*, *Bharangī* alleviates *Hikkā* (Hiccough), *Pārśva-Śīla* (*Pain in the ribs*) - Chest pain, *Hṛdaya-Śīla* (*Pain in cardiac region*), *Vāmana* - (*Vomiting and Nausea*), *Kāṣa* (*various types of cough - Acute and chronic bronchitis and bronchiectasis*) *Śvāsa* (*dyspnoea - bronchial asthma - Asthma - difficult or laboured breathing*), *Sannipāṭa-Jvara* (*Highly toxic and septic fevers - fever*) caused by combination of the three *doṣas*, *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*

**Brhatpaṇcamūla**

*Bīlva*, *Ṣyonāka*, *Gambhārī*, *Pāṭalā* and *Agnimāṇtha* - these are known as ‘bigger five roots’ (*brhat paṇcamūla*), stimulates digestive fire and alleviates *Kapha* and *Vāta*.

**Laghupaṇcamūla**

*Śālapāṇi*, *Prśnipāṇi*, *Bṛhatī*, *Kanṭakārī* and *Gokṣūra* - these are ‘smaller five roots’. It pacifies *Vāta* and *Pitta* and promotes semen.15

**Daśamūla**

Both combined together make *Daśāmūla* (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

**Aṣṭādaśāṅga (Daśamālayādī)**

*Daśamūla*, *Ṣṛngī*, *Puṣkaramūla*, *Duralabha*, *Bhārantī*, *Ṣati*, *Indrayava*, *Paṭoḷa* and *Kaṭukā* - 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 *Śannipāta 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 Sannipāṭa 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.  

Arkāḍī decoction in Tetanus.

Arka, Pippalīṁāla, Śīrṇa, Devadāru, Cavya, Nirgundī, Pippalī, Rāsna, Bhanga, Punarnava, Nalada, Vacā, Kirāṭa, Śṭṛṭhi, the decoction made from the above herbs removes all the disorders caused by Dhanuḥstambha (Tetanus), Apasmāra (Epilepsy), Prasūṭa Jvara (fever after delivery), Kaṣṭhasadhya Vattavikāra (Chronic diseases due to aggravation of Vāta - diseases of Vāta resistant to treatment), Sannipāṭa 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).  

Kāṣāḍīhāra Kvāṭha (Antitussive, decoction).

Lolimbarāṇa describing about his beautiful wife Ratnakala 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 Daśāmūla (Bīlva, Śyona, Gambhāri, Pāṭalā, Agnimadhā, Śālapāri, Prsnipāṇi, Kaṇṭakāri, Brhatī, Goksura and powder of Pippāṭi, removes diseases Kaṇṭha-pīḍā (Pain in throat), Hṛdaya-sāla (Pain in cardiac region), Drsti-roga (Eye diseases), Śūṣa (dyspnoea - Bronchial Asthma - difficult or laboured breathing), Kāṣa (Various types of cough), Tandṛī (drowsiness), Pāṛśva-sāla (Chest pain), Sannipāṭa Jvara (and all types of fever caused by aggregation of Vāta, Pitta and Kapha).

Comment

Some Vaidyās are of opinion that this medicament is useful in irritation of throat, heart beat, redness in eye, dyspnoea, cough, drowsiness and chest pain, when these symptoms are present as complication of Sannipāṭa 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 Pippali.)

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

According to Cakrapāṇī

The combination of jaggery and Pippali 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 Vāsāti is useful in intermittent fever like rise of temperature once in a day.

Vāsāti, Paṭolā, Harātakī, Vibhiṭṭaka, Āmalaki, Drākṣa, Kṛṣṇagadha, 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, Susruta and Vāgbhaṭa. Mādhava Nidāna, a treatise written mostly for Nidāna (diagnosis) does not basically mention Aikāhika Jvara. It’s the most famous commentators Vijayaraksitā and Sri Kāṇṭhadutta have not also mentioned the word Aikāhika Jvara in their Madhukośa commentary.

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

Raktacandana, Dhāṇyaka, Śūṇṭhi, Uṣīra, Pippali, Musta, - Kvāṭha (decoction) of
the above ingredients alleviates the *Trīyaka Jvara* (intermittent fever like tertian alternate day, when it is drunk by adding honey and crystalline form of sugar.\textsuperscript{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 (*Trīyaka Jvara*).

According to *Cakradatta*-

*Decoction of Mahauṣadha* (*Śunṭhī*), *Gudūṭā*, *Mustā*, *Candana*, *Uśīra* and *Dhānyaka* mixed with sugar and honey alleviates tertian fever.\textsuperscript{25}

*Decoction of Devadārvari* in *Cāturthic Jvara* is useful in intermittent fevers like quartan every fourth day.

*Devadāru, Harītakī, Āmalaki, Śālaparnī, Vāsa, Śunṭhī* drinking of the *Kvātha* (decoction) of the above ingredients by adding honey and crystalline form of sugar alleviates the *Cāturthic Jvara* - Intermittent fevers like quartan every fourth day.\textsuperscript{26}

According to *Cakradatta*-

**Vāsadi**

*Decoction prepared with Vāsa, Āmalaki, Śālaparnī, Devadāru, Harītakī and Śunṭhī* and added with sugar and honey alleviates quartan fever.\textsuperscript{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 (*Visama Jvara*) in this universe.\textsuperscript{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 (Vișama 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, hemorrhoids, 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)

Lolimbarāja tells about the brilliancy of his wife that she has a brilliant mind and also honoured by the intellectuals. Dhūpa (fumigations or Dhupana) 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, rememberance 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 poors 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 Dosas (Vāta, Pitta and Kapha), and Agaṇṭuja (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."

**Comment**

According to Vāgbhaṭa-

Wholesome (Pathya) - (wearing of) potent herbs and precious gems, (chanting) benovelt 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).”

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)

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- F - *Pedaliaceae*
*Durālabhā* 1/57
- L - *Fagonia arabica* Linn
- F - *Zygophyllaceae*
*Devadāru* 1/58, 1/72
- E - Himalayan cedar - Pinus deodar
- L - *Cedrus deodara* (Roxb) Loud
- F - *Pinaceae*
*Drākṣā* 1/31, 1/69
- E - Grapes
- L - *Vitis vinifera* Linn
- F - *Vitaceae*
*Dhanyaka* 1/70
- E - Coriander fruit
- L - *Coriandrum sativum* Linn
- F - *Umbelliferae*
*Nalada* 1/58
- E - Cuscus grass
- L - *Andropogon muricatus* Retz
- L - *Andropogon muricatus* Retz
- L - *Andropogon muricatus* Retz
- V - *zizanioides* (Linn) Nash
- F - *Gramineae*

According to P.V. Sharma
*Nalada* - Syn - *Mānsī* (Cakradatta)
<table>
<thead>
<tr>
<th>Plant Name</th>
<th>Page Numbers</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td><strong>Nimba</strong></td>
<td>1/69, 1/84</td>
<td>(powder of Neem) - Bark of Neem - Juice of Margosa leaves</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Neem - Margosa - Indian Lilac</td>
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<td></td>
<td></td>
<td>- <strong>L</strong> - <em>Azadirachta indica</em> - A. Juss</td>
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<td></td>
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<td>- Melia azadirachta - Linn</td>
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<td></td>
<td></td>
<td>- <strong>F</strong> - Meliaceae</td>
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<tr>
<td><strong>Nirgundi</strong></td>
<td>1/58</td>
<td>- <strong>E</strong> - Five Leaved chaste Tree - Indian Privet</td>
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<td></td>
<td></td>
<td>- <strong>L</strong> - <em>Vitex negundo</em> - Linn</td>
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<td></td>
<td></td>
<td>- <strong>F</strong> - Verbenaceae</td>
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<tr>
<td><strong>Patola</strong></td>
<td>1/51, 1/57, 1/69</td>
<td>Stem of Patola - Leaf of Patola</td>
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<tr>
<td></td>
<td></td>
<td>- <strong>L</strong> - <em>Trichosanthes dioica</em> - Roxb</td>
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<td></td>
<td></td>
<td>- <strong>F</strong> - Cucurbitaceae</td>
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<tr>
<td><strong>Parpaṭa</strong></td>
<td>1/26, 1/31</td>
<td>- <strong>L</strong> - <em>Polycarpea corymbosa</em> - Lam</td>
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<td>- <strong>F</strong> - Caryophyllaceae</td>
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<tr>
<td><strong>Prṣṇiparṇī</strong></td>
<td>1/22, 1/57, 1/59</td>
<td>- <strong>L</strong> - <em>Uraria picta</em> - Desv</td>
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<tr>
<td></td>
<td></td>
<td>- <strong>F</strong> - Leguminosae</td>
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<tr>
<td><strong>Paṭala</strong></td>
<td>1/57, 1/59</td>
<td>- <strong>L</strong> - <em>Steriospermum suaveolens</em> - D C</td>
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<td></td>
<td></td>
<td>- <strong>F</strong> - Bignoniaceae</td>
</tr>
<tr>
<td><strong>Pippalīmāla</strong></td>
<td>1/49, 1/58</td>
<td>- <strong>E</strong> - Piper root</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- <strong>L</strong> - <em>Root of Piper longum</em> - Linn</td>
</tr>
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<td></td>
<td></td>
<td>- <strong>F</strong> - Piperaceae</td>
</tr>
<tr>
<td><strong>Pippalī</strong></td>
<td>1/58, 1/59, 1/65, 1/70</td>
<td>- <strong>E</strong> - Long pepper - Dried Catkins</td>
</tr>
</tbody>
</table>
- L - *Piper longum* Linn - Chavica roxburghii
- F - Piperaceae

*Punarnavī* 1/58
- E - Hogweed - Horse purslene
- 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

*Bhārangi* 1/57
- L - *Clerodendrum serratum* (Linn) Moon

According to P.V. Sharma
- L - *Clerodendron serratum, Spreng*
- F - Verbenaceae
**Mustā**
- L - *Cyperus rotundus* Linn
- F - Cyperaceae

*Raktacandanā*
- E - Red Sanders Wood - Red Sandel Wood
- L - *Pterocarpus santalinus* Linn
- F - Leguminosae

**Rasonā**
- E - Garlic
- L - *Allium sativum* - Linn
- F - Liliaceae

**Rāsnā**
- L - *Pluchea lanceolata* Oliver & Hiern
- F - Compositae

**Lākṣa**
- E - Lac or Shell lac
- L - *Laccifer lacca* (Kerr)
- F - Lacciferidae

**Vaca**
- E - Sweet Flag
- L - *Acorus calamus* Linn
- F - Araceae

**Vasa**
- E - Malabar nut
- L - *Adhatoda vasica* Nees
- F - Acanthaceae

**Vibhīṇaka**
- E - Beleric Myrobalans - Beddanut
- **L** - *Terminalia belerica* Roxb  
- **F** - Combretaceae  

**Syonaka**  
- **L** - *Oroxylum indicum* Vent  
- **F** - Bignoniaceae

**Sālaparnī**  
- **L** - *Desmodium gangeticum* DC  
- **F** - Leguminosae

**Śīgru**  
- **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)

**Śunthī**  
- **E** - Dry Zingiber - Ginger  
- **L** - *Zingiber officinale* Roscoe  
- **F** - Zingiberaceae

**Sarsapa**  
- **E** - Yellow Sarson - Indian Colza  
- **L** - *Brassica campestris var. sarson* Prain  
- **F** - Cruciferae

**Harṇakī**  
- **E** - Myrobalans - Chebulic Myrobalans  
- **L** - *Terminalia chebula* Retz  
- *Terminalia citrina* Roxb  
- **F** - Combretaceae
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<tr>
<td>1. Camatkara Cintāmaṇi,</td>
<td>1/22</td>
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<td>2. Ibid,</td>
<td>1/26</td>
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<td>3. Ibid,</td>
<td>1/31</td>
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<td>4. Cakradatta, p. 14, Jvara,</td>
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<td>5. Camatkara Cintāmaṇi,</td>
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<td>6. Caraka Sanhitā - Cikitsā sthāna, chapter III on treatment of Jvara p 78, 264</td>
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<td>7. Ibid - Cikitsā sthāna, chapter III on treatment of Jvara, P. 78, 266.</td>
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<td>8. Camatkara Cintāmaṇi,</td>
<td>1/47</td>
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<td>9. Ibid,</td>
<td>1/49</td>
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<td>11. Camatkara Cintāmaṇi,</td>
<td>1/51</td>
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<td>13. Camatkara Cintāmaṇi,</td>
<td>1/57</td>
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<td>19. Camatkara Cintāmaṇi,</td>
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<td>20. Ibid,</td>
<td>1/59</td>
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<td>21. Ibid,</td>
<td>1/65</td>
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<td>22. Cakradatta, p. 30, Jvara, 204.</td>
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<tr>
<td>23. Camatkara Cintāmaṇi,</td>
<td>1/69</td>
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<td>24. Ibid,</td>
<td>1/70</td>
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<tr>
<td>25. Cakradatta, p. 32, Jvara,</td>
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<tr>
<td>26. Camatkara Cintāmaṇi,</td>
<td>1/72</td>
</tr>
<tr>
<td>27. Cakradatta, p. 32, Jvara,</td>
<td>213</td>
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</tbody>
</table>
30. *Camatkāra Cintāmaṇi*, 1/84.
32. *Camatkāra Cintāmaṇi*, 1/90.

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सारांश

चमत्कार चिन्तामणि में ज्वर चिकित्सा

- निर्मल सखेना

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 होता 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 सामथर्य एवं उपयोगिता के यथार्थता प्रमाणित करने का एक प्रयास किया गया है।