CHAPTER No. IV.

RELATION OF THE DRUG AND DISEASE.
Already I have tried Vanga Bhasma on pravahika. But in Ayurvedic science it isn’t given directly use of vanga Bhasma on pravahika.

Ayurved has given universal Principles to solve the problem.

Every druy from any medical Science is described by its qualities and lastly gave some names of the disease which can be used by the drug.

Then what is the use of qualities given of the drug. It means if we know the the imbalance of body element. We can treat the disease according to basic principles. Also there is no need to give a mane to the disease. Carkacharya an ancient teacher of Ayurveda says that if you will be not able to give a name to the disease...
but if you know all about imbalance of body elements; you can treat the patient. For this he has given a basic principle:

विकारानामकुशलो न जिन्हीयात् कदाचन
नाहि सर्व विकारणां नामसं स्थिते धुवा स्थिति:॥

— च.सू. अ. १८/४४

Means a physician should never ashamed if he is not able to name the disease, as there can be no definite standardisation of nomenclature of all diseases.

तस्मादव्यक्तिकरणकृतरिविभाजनान्तरणिः चा
सुमुक्तस्याविशेषंश्च बुध्दव्याकर्म समाचारेत॥

— च.सू. अ. १८/४६

Therefore treatment should be initiated after diagnosing. The nature of the disease different regions of localization and the special causative factors.

I found the qualities of Vang-Bhasma and thought there is a definite relationship between the factors of disease Dysentery or Pravahika which take part in imbalance of body for the particular disease and qualities of Vang-Bhasma.
MAHARSHI CHARKACHARYA SAYS :-

सर्वदा सर्व भावां सामान्ये वृद्धिकारणम्।
-हास हेतुविशेषः, प्रवृत्तिरुपयम् तु।।
— च.सू.अ. ४/४४

Means the general (similar) is the cause of increase of all things at all times and the particular (dissimilar) is the cause of decrease; Where as the application of there principles in the treatment of body leads to increase or decrease of body elements.

Those qualities which take part in decrease the drug of antiqualities may be useful.

Hence we must study of the pathology according to Ayurveda of the particular disease and the factor which has participared in the Samprapti (Pathology) of the disease.
The following table shows according to Ayurveda the factors of disease taking part in Pravahika and antiqualities of Vanga-Bhasma of the factors.

<table>
<thead>
<tr>
<th>PRAVAHIKA</th>
<th>ANTIQUALITIES OF VANG-BHASMA</th>
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<tbody>
<tr>
<td>1. Vatadosha</td>
<td>Vataghna</td>
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<tr>
<td>2. Kaphadosha</td>
<td>Kaphaghna</td>
</tr>
<tr>
<td>5. Agnimandya</td>
<td>Dipaka.</td>
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<tr>
<td>6. Avipaka</td>
<td>Pachaka.</td>
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<tr>
<td>7. Vrana</td>
<td>Vranaropaka.</td>
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<tr>
<td>8. Daurbalya</td>
<td>Balaya.&amp; Rasayana</td>
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</table>
With my little knowledge of Ayurvedic Science and little knowledge of dysentery from Modern medical Science, I could hypothetically explain the relation between the disease Dysentery and the drug Vang-Bhasma.

Modern medical science says dysenter is due to parasites or bacteria. That's called Sukshma Krumi in Ayurveda. It resulted in ulceration. In Ayurveda Vang-Bhasma is described as Krumighna. That means it acts against bacteria and parasites. Vang-Bhasma is also described as Vranaropak i.e. healing of ulcer. So the drug acting on the causes and on the effect of disease at the same time. So I think Vang-Bhasma is effective in dysentery.