

A Literary Review on the Historical and Therapeutic Significance of Trikatu and Chaturushana in Ayurvedic Texts

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This literary review explores the historical evolution and therapeutic relevance of two classical Ayurvedic polyherbal formulations: Trikatu and Chaturushana. Trikatu composed of Sunthi, Maricha, Pippali; and Chaturushana which includes Pippalimoola in addition, are deeply rooted in Ayurvedic tradition. While not explicitly mentioned in the Vedic texts (2500–600 BCE), their constituent herbs are frequently referenced. The term "Trikatu" first appears in the Agni Purana, detailing its applications in organ disorders, toxicology, and veterinary care. In the Samhita period, Trikatu is classified under Mishraka Gana in Sushruta Samhita, while Charaka Samhita and Ashtanga Hridaya provide numerous references using various synonyms. Chaturushana first emerges in Paryayaratnamala (9th Century AD) and is further discussed in several Nighantus. Both formulations are consistently credited with Deepana, Pachana, Krimighna and Kaphmedohara actions. This review underscores the enduring therapeutic significance of these formulations and the richness of Ayurvedic pharmaco-literary tradition.

Keywords: Trikatu, Chaturushana, Ayurveda, Deepana, Pachana, Agnimandya, Krimighna, Kaphmedohara

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Introduction

Ayurveda, the ancient science of life, extensively emphasizes the therapeutic importance of compound formulations, many of which have stood the test of time through their widespread usage across varied clinical conditions. Among these, *Trikatu* and *Chaturushana* hold a distinguished place for their *Deepana* (appetizing), *Pachana* (digestive), and *Srotoshodhana* (channel-cleansing) properties. *Trikatu*, a synergistic blend of *Shunthi* (*Zingiber officinale*), *Pippali* (*Piper longum*), and *Maricha* (*Piper nigrum*), is frequently cited across *Ayurvedic Samhitas* and *Nighantus* under various synonyms and therapeutic groupings, reflecting its wide spectrum of actions on *Dosha*, *Dhatu*, and *Mala*.

Chaturushana, though lesser-known and lacking in synonymic references, shares similar pharmacodynamic characteristics with *Trikatu* but is recognized for its more potent *Ushna Virya*[1] (hot potency). Both formulations are prominently indicated in disorders related to *Agnimandya*, *Kapha-vata* imbalance, and metabolic derangements such as obesity and *Prameha* (Diabetes Mellitus). This article presents a detailed literary review of the classification, synonyms, properties, actions, and therapeutic indications of *Trikatu* and *Chaturushana*, based on classical Ayurvedic compendia. Understanding their classical relevance enhances their rational application in contemporary Ayurvedic practice.

Materials and Methods

A systematic review was conducted of classical Ayurvedic texts to analyse the classification, synonyms, properties, actions, and therapeutic indications of *Trikatu* and *Chaturushana*. The texts included:

Brihatrayi: *Charaka Samhita* (Ch.), *Sushruta Samhita* (Su.) and *Ashtang Sangraha* (A.S.)- for their foundational authority.

17 Nighantus spanning the 7-19th Century AD for their detailed pharmacological insights: *Saraswati Nighantu* (S.N.), *Ashtanga Nighnatu* (A.N.), *Paryayaratnamala* (P.R.M.), *Madanadi Nighnatu* (M.N.), *Shabdacandrika* (S.C.), *Sodhala Nighantu* (Sh.N.), *Hrudayadipaka Nighantu* (H.N.), *Dhanvantari Nighnatu* (D.N.), *Abhidhana Ratnamala* (A.R.), *Madanapala Nighantu* (Mp.N.),

Kaideva Nighantu (K.N.), *MadhavdravyaGuna* (Md.G.), *Raj Nighantu* (R.N.), *Bhavprakash Nighantu* (Bp.N.), *Shivakosha* (S.K.), *Amarakosha* (A.K.), *Siddhasara Nighantu* (SS.N.), *Abhidhana Manjari* (A.M.).

The review involved manual analysis of original texts and their commentaries, focusing on references of *Trikatu* & *Chaturushana*, and their synonyms, with cross-verification for accuracy.

Literature Review

Brihatrayi

1. Charaka Samhita (Ch.)

Despite the absence of an explicit group classification or pharmacodynamic description of *Trikatu* and *Chaturushana* as composite formulations in the *Charaka Samhita*, *Acharya Charaka* has extensively acknowledged the therapeutic value of their individual constituents. Notably, *Shunthi*, *Maricha*, and *Pippali* - the three ingredients of *Trikatu* - have been included under *Shoolprashamana Mahakashaya*[2] (group of Analgesics/Antispasmodic drugs/Carminatives), highlighting their analgesic and antispasmodic utility. Pharmacological attributes of these individual drugs are well elaborated in the *Annapanavidhi Adhyaya*, wherein their role in digestion, metabolism, and *Dosha* balance is emphasized. While *Trikatu* and *Chaturushana* as formulations are not separately defined or classified, their practical utility is evident from the numerous references and therapeutic applications embedded throughout text.

A thorough textual analysis reveals a significant number of references to *Trikatu* and its synonyms in *Charaka Samhita*, reaffirming its clinical importance. The synonym *Vyosha* appears 81 times, *Tryushana* 30 times, and *Trikatu* itself is directly mentioned 9 times, collectively amounting to 121 instances. This extensive mention underscores the implicit recognition of the formulation's significance, especially in managing disorders linked to *Agnimandya*, *Ama*, and *Kapha-Vata* vitiation. Hence, although not categorized under a specific *Varga* by *Acharya Charaka*, *Trikatu* is undeniably integral to Ayurvedic therapeutics. Its frequent citation through synonyms reflects both its historical prominence and the classical understanding of its pharmacological impact, thereby justifying its continued use and scholarly exploration in current Ayurvedic practice.

2. Sushruta Samhita (Su.)

In the *Sushruta Samhita*, *Trikatu* is clearly recognized under the broader classification of *Mishraka Gana*,[3] a foundational concept in Ayurvedic pharmacology. This method of grouping - *Karmatmaka Vargikarana* - is based on the similarity of pharmacological actions rather than solely morphological or botanical features. Within this framework, *Acharya Sushruta* describes 37 such *Gana*, and *Trikatu* is prominently included.

This classical verse explicitly defines *Trikatu* as the polyherbal combination of *Pippali* (*Piper longum*), *Maricha* (*Piper nigrum*), and *Shunthi* (*Zingiber officinale*).

Furthermore, the subsequent verse outlines its *Karma* (therapeutic actions). This verse clearly delineates *Trikatu*'s role in treating *Kapha* and *Medo*-dominant disorders, including *Meha*, *Kustha*, *Tvagvikara*, *Gulma*, *Pinas* and *Agnimandya*, with prominent *Deepana* (digestive stimulant) and *Lekhana*[4] (scraping) properties.

A review of the text reveals that *Trikatu* and its synonyms are well represented with a total of 98 references found in the *Sushruta Samhita*. Of these, *Vyosha* appears 48 times, *Trikatu* 28 times, *Katutrik* 13 times, and *Tryushana* 9 times. This widespread mention across the text emphasizes the significant clinical utility of *Trikatu*, especially in conditions involving impaired *Agni*, accumulation of *Ama* and disorders rooted in *Kapha-Meda* imbalance. Therefore, while *Acharya Charaka* did not explicitly classify *Trikatu*, *Acharya Sushruta* not only defined it precisely but also systematically categorized it under a pharmacologically functional group. This structured and action-based classification reinforces the role of *Trikatu* as a potent therapeutic agent and justifies its continued prominence in Ayurvedic formulations and clinical practice.

3. Ashtang Sangraha (A.S.)

Acharya Vagbhata, in both *Ashtanga Sangraha* and *Ashtanga Hridaya*, provides valuable insights into the therapeutic applications and pharmacological understanding of *Trikatu*, though he does not formally classify it under a specific *Gana*. Unlike *Acharya Sushruta* who included *Trikatu* under *Mishraka Gana*, *Acharya Vagbhata* addresses it more through practical application, describing its properties, actions and indications in multiple contexts across both texts.

In *Ashtanga Sangraha*, *Trikatu* is described in the *Vividha Aushadha Vijñaniya Adhyaya* (A.S.Su.Sth.12/54), while in *Ashtanga Hridaya*, it is discussed in the *Annaswaroopa Vijñaniya Adhyaya* (A.H.Su.Sth. 6/64). The synonyms *Vyosha* and *Tryushan* are used interchangeably for *Trikatu*, aligning with earlier textual traditions.

Though not part of a formal classification in *Vagbhata's* treatises, *Trikatu* is prominently featured, where it is listed among both the *Deepaniya* and *Shoolaprashamana* groups,[5] indicating its relevance in enhancing digestion and relieving colic or abdominal discomfort.

Acharya Vagbhata emphasizes *Trikatu's* efficacy in managing *Sthaulya* (obesity), *Mandagni* (poor digestion), *Shwasa* (dyspnoea/asthma), *Kasa* (cough) and *Peenasa*[6] (rhinitis/sinusitis). These indications demonstrate the broad therapeutic range of *Trikatu* in *Kapha-Medovaha* disorders and digestive ailments.

Moreover, *Trikatu* is a key component in several formulations described by *Acharya Vagbhata*. A notable example is his adoption and rebranding of *Kusthadi Churna* (from *Charaka*) as *Hingvadi Churna*,[7] used especially in treating obesity (*Sthaulya*), underlining the formulation's clinical relevance.

In the *Chikitsa Sthana* of *Ashtanga Hridaya*, *Acharya Vagbhata* prescribes *Trikatu* in the treatment of *Udara Roga*,[8] *Gulma*,[9] and *Swarabheda*[10] (hoarseness of voice). These references reinforce the formulation's multipurpose utility across digestive, respiratory and metabolic disorders.

In the *Ashtanga Hridaya*, the formulation *Trikatu* is referenced a total of 114 times. The individual frequencies are as follows: *Trikatu* is mentioned 14 times, *Tryushan* 12 times, *Vyosha* 86 times, *Katutrik* 3 times, and *Katutrayam* once. His detailed referencing of *Trikatu* also demonstrates continuity and evolution from earlier texts like the *Charaka* and *Sushruta Samhitas*, emphasizing the dynamic integration of classical knowledge in clinical practice.

The term "*Chaturushana*" is not explicitly mentioned as a formulation in the *Brittrayi* (*Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Sangraha/Ashtanga Hridaya*) as a separate or well-defined formulation like *Trikatu*.

Nighantus

Trikatu in Nighantus

Across almost all *Nighantus* - from *Saraswati Nighantu* (7th century AD) to *Abhidhana Manjari* (19th century AD) - *Trikatu* is consistently described with identical composition and similar therapeutic virtues.

These include its action as a *Deepana* (digestive stimulant), *Pachana* (carminative), *Kaphamedohara* (anti-Kapha and anti-obesity), and *Shoola Prashamana* (analgesic).

- *Dhanvantari Nighantu*[11] and *Madanadi Nighantu*[12] describe *Trikatu*'s role in managing conditions like *Mandagni*, *Shwasa*, *Kasa*, *Pinas*, and
- *Madhava Dravyaguna*[13] echoes the pharmacological effects noted in *Sushruta Samhita*, reinforcing its role in *Kaphamedoghna*, *Twakvikaras*, and *Agni Deepana*.

The consistent description of its *Rasa* (*Katu*), *Guna* (*Laghu*, *Tikshana*), *Veerya* (*Ushna*/hot potency), and *Vipaka* (*Katu*) across all text's points to its foundational importance in Ayurvedic pharmacology.

Chaturushana: Emergence and Composition

Unlike *Trikatu*, the compound *Chaturushana* is not mentioned in the *Bṛihat Trayi*, indicating that it is a later development in Ayurvedic pharmaceuticals. Its first documented appearance is in the *Paryayaratnamala*[14] by *Madhavakara* (9th century AD). Here, it is distinctly referred to as a four-ingredient combination: *Pippali*, *Maricha*, *Shunthi*, and *Pippalimoola* (root of *Piper longum*).

This differentiation is significant: while *Trikatu* contains the fruits of the first two ingredients & rhizome of third, *Chaturushana* introduces *Pippalimoola*, adding a greater depth and potency to the formulation. Several later *Nighantus* such as:

- *Madanapala Nighantu*[15]
- *Kaiyadeva Nighantu*[16]
- *Raj Nighantu*[17]
- *Bhavaprakasha*[18]

Have provided clear references to *Chaturushana* and noted that it shares most of the properties of *Trikatu*/*Vyosha* but possesses additional potency, often described with terms such as "*Sagranthi*" (with roots/knotty parts) or "*Sakandamoola*".

Therapeutic Implications and Comparative Insight

Consistent pharmacological activities of *Trikatu* across centuries affirm its classical status in management of *Agnimandya*, *Aamavata*, Respiratory disorders, Metabolic syndromes, *Adhymaan*, *Apanavayu Vikruti*, & Skin diseases. *Chaturushana*, however, seems to represent refined evolution, possibly developed for cases requiring more potent *Deepana-Pachana* effect, or in chronic *Kapha-Meda* dominated disorders. By including *Pippalimoola*, *Chaturushana* offers additional *Anulomana*, *Rasayana*, & *Srotoshodhana* properties, as highlighted in texts like *Kaiyadeva Nighantu* & *Bhavaprakasha*. This inclusion also underscores Ayurvedic principle of formulation customization based on *Prakriti* of disease and *Roga Bala* (intensity of pathology).

Classification in Major Ayurvedic Classics

A. Trikatu

Table 1: Classification of *Trikatu* described in *Samhitas* and *Nighantu*.

SN	Name of the Grantha	Mahakashaya/Varga/Gana
1.	Charaka Samhita	Shoolprashaman Mahakashaya
2.	Sushruta Samhita	Trikatu Gana
3.	Ashtanga Hridayam	Pippalyadi Varga
4.	Saraswati Nighantu	Chandanaadi Varga
5.	Ashtanga Nighantu	Viprakiran Prakarna
6.	Paryayaratnamala	Ushna Dravyas
7.	Madanadi Nighantu	Chaturth Gana
8.	Shabdacandrika	Swaranadi Varga
9.	Sodhala Nighantu	MishrakaVarga
10.	Hrudayadipaka	Dvipaad Varga
11.	Dhanwantri Nighantu	Mishrak Varga
12.	Abhidhana Ratnamala	Katu Skandha
13.	Kaidev Nighantu	Ausadhi Varga
14.	Madhavdravya Guna	Vividh Aushadi Varga
15.	Madanapala Nighantu	Sunthyadi Varga
16.	Raj Nighantu	Mishrakadi varga
17.	Bhavaprakasha Nighantu	Haritkyadi Varga
18.	Shivakosha	Chaturshram Kantah
19.	Amarakosha	Vaishya Varga
20.	Abhidhana Manjari	Shooka Dhanya Varga

B. Chaturushana

Table 2: Classification of *Chaturushana* described in *Samhitas* and *Nighantu*.

SN	Name of the Grantha	Mahakashaya/Varga/Gana
1.	Paryayaratnamala	Ushna Dravyas
2.	Madanapala Nighantu	Sunthyadi Varga
3.	Kaidev Nighantu	Aushadhi Varga
4.	Raj Nighantu	Chaturthak Varga
5.	Bhavaprakasha Nighantu	Harityakadi Varga

Synonyms in various texts

1. Trikatu

Table 3: Synonyms of Trikatu described in various Texts

Synonyms	C	S	A	S	A	PR	M	S	Sh	H	R	D	A	A	SS	A	Bp	K	Mp
	h	u	H	N	N	M	N	C	N	N	N	N	R	K	N	M	N	N	N
Trikatu	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+	+	+	+
Vyosha	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Katutrik	-	+	+	-	-	+	+	+	+	-	+	-	-	-	-	-	+	-	-
Tryushan	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Katutryam	-	-	+	+	+	-	+	-	-	+	+	+	+	-	+	+	-	+	+
Katu	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+
Katuk	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	+
Tryush	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-

2. Chaturushana

No Synonyms of *Chaturushana* have been described in any text.

Varients

A. Trikatu

Three types of *Trikatu* were explained in *Sankhya Varga* of *Mahaoshadi Nighantu*[19]:

1. Mukhya Trikatu
2. Madhyama Trikatu
3. Kshudra Trikatu

1. Mukhya Trikatu

It comprises of -

Shunthi: *Zingiber officinale* Roscoe.

Maricham: *Piper nigrum* Linn.

Pippali: *Piper longum* Linn.

Indication - *Kasam* (Cough), *Swasam* (Dyspnoea / Asthma), *Gala Rogam* (Diseases of throat), *Pinasam* (chronic rhinitis), *Gulmam* (Abdominal lump), *Meham* (Excessive flow of urine), *Sthaulya* (obesity), *Slipada* (Filariasis), *Arochaka* (anorexia), *Agnimandya* (Digestive impairment), *Kustam* (Diseases of skin).

2. Madhyama Trikatu

It comprises of -

Shunthi: *Zingiber officinale* Roscoe.

Dhanyakam: *Coriandrum sativum* Linn.

Pippali: *Piper longum* Linn.

Indication - *Amakaphaja Jwaram* (Fever associated with *Amakapha* condition)

3. Kshudra Trikatu

It consists of -

Shunthi: *Zingiber officinale* Roscoe

Dhanyakam: *Coriandrum sativum* Linn

Rasona: *Allium sativum* Linn.

Indication - *Amavata jwara* (Fever associated with *Amavatha*/ Rheumatic fever)

B. Chaturushana

No Variants of *Chaturushana* have been mentioned in ayurvedic literature

Rasa Panchaka

A. Trikatu

Property	Description
Rasa	Katu
Guna	Laghu, Tikshna
Virya	Ushna
Vipaka	Katu

B. Chaturushana

Property	Description
Rasa	Katu
Guna	Laghu, Tikshna
Virya	Ushna
Vipaka	Katu

Chaturushana has same properties as that of *Trikatu* but it is more *Ushna*[20] in *Virya*.

Action of Trikatu on Dosha, Dhatu & Mala

A. Trikatu

- Action on *Dosha - Kapha-Vata-Hara:*

Trikatu is Kapha-Hara due to following

- 1) As *Kapha* is *Snigdha*, *Shita*, *Guru*- *Trikatu* being *Ushna*, *Tikshna* & *Ruksha* counteracts these guna.
- 2) It also digests *Ama* clears *Srotorodha* and enhances *Agni* which are typical *Kapha*

Trikatu is Vata-Hara due to following

- 1) *Vata* is *Shita*- *Trikatu* due to its *Ushna Virya* counteracts it.

*Overuse may lead to excess dryness or heat, potentially aggravating *Vata* in sensitive individuals

Pitta Dosh

1) *Pitta* is *Ushna*, *Tikshna* - *Trikatu*'s similar guna may aggravate *Pitta* leading to

2) In *Pitta Prakruti* individuals it should be used with *Anupana* like ghee.

▪ Action on Dhatus

On *Ahara Rasa* and all *Rasadi Dhatus*, mainly *Meda Dhatu*.

1) Ahara Rasa: Due to *Deepana*, *Pachana* action - it stimulates *Jathra-agni* (digestive fire) & strong *Agni* is essential for proper formation of *Rasa* and subsequent

2) Rasadi Dhatus: Helps in *Dhatu Nirman* by improving metabolism (*Dhatwagni*) and reducing *Ama*, thus ensuring better *Sara* (essence) of nutrients reaching each *Dhatu*.

3) Meda Dhatu: Due to *Lekhana*, *Kapha-hara* & *Srotoshodhan* properties it balances *Meda Dhatu*.

4) Srotoshodhana: It is *Srotoshodhana* (cleansing bodily channels) due to *Ushna* & *Tikshna*

5) Yogavahi: Acts as It is well reputed for enhancing the bioavailability of other medicines and eatables.

Overall, it improves digestion, metabolism and assimilation thus improving all Dhatus.

▪ Action on Mala

1) Action on Purisha (Stool)

Deepana-Pachana action improves digestion, reducing the formation of *Ama* and excess stool bulk.

Its *Tikshna* and *Ushna* properties can help relieve constipation caused by *Kapha* or *Ama*; normalize bowel movements by correcting *Agni*.

2) Action on Mutra (Urine)

Indirectly promotes *Mutravaha srotas shuddhi* (cleansing of urinary channels) by reducing *Ama* and *Kapha* accumulation.

3) Action on Sveda (Sweat)

Trikatu's Ushna Virya promotes sweating (Diaphoretic) by increasing internal heat. Helps in breaking fevers and relieving blocked sweat glands (seen in *Kapha* dominance). Enhances proper *Sveda mala* formation and expulsion.

Chaturushana, on the other hand, contains an additional ingredient – *Pippalimoola* - which gives it a broader therapeutic range. *Pippalimoola*, with its *Tikshna*, *Ushna*, qualities, exerts a targeted influence on *Udara Roga*, *Anaha*, *Gulma*, *Mala Bhedana*,^[21] thus regulating *Apana Vata*. This makes *Chaturushana* more effective in conditions like constipation, flatulence, urinary retention, and pelvic congestion. Its efficacy in *Gulma*, *Udara Roga*, and *Meda-Vridhhi* particularly stands out due to its action in the lower abdominal region.

In conclusion, while *Trikatu* remains a go-to formulation for general digestive and metabolic disorders, *Chaturushana* offers additional benefits in managing lower abdominal *Vata-Kapha* conditions, due to the unique action of *Pippalimoola* on *Apana Vata*.

Karma (Actions) and Prayoga (Uses) of Trikatu

Use of *Trikatu* in different diseases acc. to different texts of Ayurveda-

SN	Rogadhikar	Ch	Ss	AS	AH	MpN	KN	MdG	RN	BpN
1.	Gulma	+	+	+	+	+	+	+	+	+
2.	Udar Roga	+	+	+	+				+	
3.	Kasa	+	+		+	+	+			+
4.	Visuchika	+	+							
5.	Maha Vata Vyadhi	+	+							
6.	Galaganda	+	+							
7.	Upkusha	+	+							
8.	Shvitra	+	-							
9.	Grahani Roga	+	+							
10.	Pandu Roga	+	+		+				+	
11.	Atisara	+	+		+					
12.	Twagamyia-Kushth	+	+		+	+	+	+		+
13.	Dadru	-	+							
14.	Shwitra	-	+		+					
15.	Maha Kushtha	-	+							
16.	Ashmari	-	+							
17.	Jwara	+	+							
18.	Visha	+	+							
19.	Shopha	+	+							
20.	Sthauliya	+	+	+	+	+	+			+
21.	Unmada	+			+					
22.	Apasmara	+			+					
23.	Krimi	+	+							
24.	Rajyakshma		+							
25.	Shwasa		+		+	+	+			+
26.	Shlipada					+	+			+
27.	Pinas		+			+	+	+		+
28.	Prameha		+		+	+	+	+	+	+

Conclusion

The comprehensive analysis of *Trikatu*'s therapeutic applications, as documented, highlights its extensive and versatile role in Ayurvedic medicine across various classical texts. *Trikatu* is indicated in a wide array of conditions, ranging from digestive disorders (e.g., *Gulma*, *Udara Roga*, *Grahani Roga*, *Atisara*), respiratory ailments (e.g., *Kasa*, *Shwasa*, *Pinas*), metabolic imbalances (e.g., *Sthaulya*, *Prameha*), skin diseases (e.g., *Twagamyakushtha*, *Dadru*, *Shwitra*), to systemic conditions like *Jwara*, *Visha*, and *Krimi*. The most of the indications, such as *Gulma*, *Sthaulya*, *Prameha*, *Kasa*, and *Shwasa*, were established early in the Samhita period (*Charaka*, *Sushruta*, *Ashtanga Sangraha*, and *Ashtanga Hridaya*) and consistently maintained in later *Nighantus*. However, *Shlipada* (filariasis) emerges as a later addition, first documented in *Madanapala Nighantu* (~14th century CE) and further reinforced in *Kaiyadeva Nighantu* and *Bhavaprakasha Nighantu*. This addition reflects the evolving understanding of *Trikatu*'s pharmacological potential in addressing conditions like filariasis, likely due to its *Kaphamedohara* and *Srotoshodhana* properties.

Alongside *Trikatu*, **Chaturushana** shares a synergistic pharmacodynamic profile. While it parallels *Trikatu* in its *Deepana*, *Pachana*, and *Kaphahara* actions, *Chaturushana* offers added depth due to the inclusion of *Pippalimoola*, which is especially effective in *Vatanulomana* and *Apanavata* regulation, addressing conditions rooted in lower gastrointestinal dysfunction. *Chaturushana*'s relevance in **Krimi Roga**, *Gulma*, and *Udara* is emphasized in classical and regional practices, where it acts as a potent *Agni dipaka* and *Krimighna yoga*, facilitating both *Ama digestion* and expulsion of **intestinal parasites**. In respiratory and metabolic conditions like *Kasa*, *Shwasa*, and *Prameha*, it supports mucolytic activity, enhances bioavailability (*Yogavahi Guna*), and promotes *Srotas* cleansing. Moreover, its role in emerging indications such as *Shlipada* may be inferred from its *Tikshna*, *Ushna*, and *Srotoshodhana* properties, which help reduce *Kleda*, clear obstructions in lymphatic channels and counter *Kapha-Meda Dushti*. The expansion of *Trikatu* & *Chaturushana*'s indication over time underscores the adaptability of Ayurvedic pharmacology and its responsiveness to emerging clinical needs.

Further research is warranted to explore the scientific basis of *Trikatu* & *Chaturushana*'s efficacy in these conditions, particularly for newer indications like *Shlipada*, to enhance its integration into modern healthcare.

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